



The Byble in

Englyshe, that is to saye the con-
ter of al the holy scripture, both
of y olde, and newe testamēt, with
a prologe therinto, made by
the reuerende father in
God, Thomas
archbishop
of Cantor
bury.

¶ This is the Byble appointed
to the vse of the churches.

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1534.

Obsequio regis praeuilegium solum per hoc ad imprimendum solum
conceditur, per litteras apostolicas, et per litteras apostolicas
in mandatis, et per litteras apostolicas, et per litteras apostolicas.

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The Kalender.

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The Zalcumb.

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1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80																				

We have had it mentioned in letters, and one day,
 and it had in all, the hundred and thirty days,
 and the houses.

Christ vnto the people.

John. v.

Search the Scriptures: For they are they that testify of me.

Paul to Timothy

ij. Timo. ij.

All Scripture giuen by inspiration of God is profitable to teach, to reprove, to amende and to instructe in righteousnes, that the man of God maye be perfecte and prepared to all good workes.

The same to the

Roma. iij

All things whiche are written, are written for our learninge: that we shoulde have patience and confesse of the Scripture, might haue hope.

Salomon

Prover. xxi

All the word of God is pure and cleane, it is a tryall vnto them that put the same truste in hym. But nothinge vnto his wordes, lest he reprove the and thou be founde a lyer.

Moses to the people

Deute. xij

Ye shall not do euery man what seemeth him good in his awne eyes. But what soeuer I commaunde you, that take heede ye do: and put nought thereto, nor take ought therfrom.

The Lorde vnto Iosua

Iosue. i

Let not the booke of this lawe departe out of thy mouth. But rewarde therin daye and nyght, that thou mayest be circumspecte to do accordinge to all that is written therein. For then shalt thou make thy waye prosperous, and then shalt thou haue understandinge. Turne therefore nether to the ryght hande, ner to the left: that thou mayest haue vnderstandyng in all that thou takest in hande.

The same to the people

Exod. xxiij

And thou shalt shewe thy sonne at that tyme, saying: This is done because of that which the Lord dyd vnto me when I came out of Egypte. Therefore it shalbe a signe vnto the vypon thine hande, and a remembraunce betwene thine eyes, that the Lordes lawe maye be in thy mouth. For with a stronge hande the Lord brought the out of Egypte.

Moses

Deute. xxi.

Se that thou reade this lawe before all Israel in theyr eares. Gather ye people together, both men, women, and chyldren, and straungers that are in thy cities, that they maye heare, learne, and feare the Lord your God, to kepe all the wordes of this lawe.

Gen. i.
Exod. i.
Leuit. i.
Num. i.
Deut. i.
Josh. i.
Judg. i.
Ruth. i.
I Sam. i.
II Sam. i.
I Kings i.
II Kings i.
I Chron. i.
II Chron. i.
Ezra. i.
Nehem. i.
I Esdras i.
II Esdras i.
I Macc. i.
II Macc. i.
I Pet. i.
II Pet. i.
I John. i.
II John. i.
III John. i.
Iudith. i.
Tobias. i.
Ierem. i.
Ezechiel. i.
Daniel. i.
Iosias. i.

It ys the holy writings of the Byble teach

us, that there is one God almyghty, that hath neither begynnyng nor endynge: whiche of his owne goodnesse byd create all thynges: of whom all thynges procede, and without whos there is no thyng: whiche is ffather and mercifull: and whiche worketh all thynges in all after his wyll: of whom it is saide not be demaunded wherfore he doth this or that.

Then that this berce God byd create Adam

the first man after his owne ymage and spymilitude, and byd ordeyne and appoynte hym lord of all the creatures in the earth. Whiche Adam by the enue of the deuill bysodeyng the commaundement of his maker byd spenne, and brougte spenne into this worlde, suche and so greate, that we whiche be spunge of hym after the flesh are subdued vnto syn, death and dampnation, brougte vnder the yoke and tyranny of the deuill.

And further that Chryst Iesus his son was

promised of God the father, to be a sauour to this Adam, Abraham, Isaac, Jacob, David, and the other fathers: whiche shoulde deliuer them from theyr synnes and tyrannye of the deuill, that with a quicke and leuynge fawth wolde bylene this promysse: and trust to this Iesus Chryst, hoppyng to haue this deliuerance of hym and by hym. And truly this promysse is very often repeated in the booke of the olde Testament, yea, and the olde Testament is this promysse: as it is called the newe, which teacheth that this promysse is fulfilled.

And that in the meane season / whyle the fa-

thers looked for saluacion and deliuerance promysed, by cause mannes nature is suche that he not onely can not, but also wyll not confesse hym selfe to be a synner, and speciallye suche a synner that hath mede of the sauynge healt promysed, the lawe was gyuen wherethrough men myght knowe synne, and that they are synners: when they see that they doo none of the thynges that the lawe commaundeth with to glad and wyllynge a mynde as God requyret: but rather agaynst theyr wylls, without affection, and as though they were cōstrayned with the feare of that hell whiche the lawe threateneth, saying: Curled be he that maynteyneth not all the wordes of this lawe to kepe them. And that this lawe was gyuen, to thinke that synne and the malice of mennes hertes being thereby the better knownen, me quide the more feruently chryst the commaunge of Chryst, whiche shoulde redeme them from their synnes. As it was spured vnto the Jewes by many ceremonies, hoodes, and sacrifices, which were ordeyned of God, not to thynke to take awaye synnes, but to thewe & declare that they shoulde be put awaye by fawth, in the saluacion promysed thowowe Chryst: and whiche nowe are put awaye by the commaunge of that Chryst, whiche is the very booke of the father that taketh awaye all synne.

Laie of all by the booke of the newe testamēt

we are taught, that Chryst whiche was promysed and shadowed in the olde Testament, is sent of the father, at suche tyme as he had determyned with hym selfe, at suche tyme (I saie) as all wekednesse is fawth. And that he was sent, not for any mannes good works (for they all were synners) but to thynke that he wolde traupe thewe the aboundant ryche of grace, whiche he had promysed.

In the new Testament therfore is moost cui-

dently declared, that Iesus Chryst the true lambe and doot, is come to thynke to recouyle us to the father, payng on the crosse the punishment due vnto our synnes: and to deliuer us from the bondage of the deuill (vnto whome we serued through synne) and to make us the sonnes of God, fawth he hath gyuen us the true peace and tranquillite of conscience, that we no longer do feare the paynes of hell: whiche feare is put awaye by the fawth, confidence and assurance that the father gyueth us dwelinge us vnto his home. For that fawth is the gyfte of God, wherby we bylene & Chryst is come into this worlde to saue synners, whiche is of to greate peth & they whiche haue it desyre to performe all the duties of

loue

A description and successe of the kyn- ges of Iuda and Ierusalem, declaringe whanne vnder what kynges eueri prophet spued. And what notable thynges hap- pened in thei tymes, translated oute of the hebreue.

David rayned ouer Israel the. iiii. C. xlii. yere of thei enterynge into the lande, whiche was the. iiii. C. yere of their passynge out from Egypt, and the. ii. M. viii. hundred. lxxviii. yere after the creation of the woelde: and he rayned. xli. yere and begat Salomon. Salomon buylte the temple. And in hys dayes, Ionathani Iudo & Ahia Schyloptes were prophetes. And hys sonne Rehabeam rayned after him. xlii. yere. Semaiahu and Iodo prophete. i. ng. And after hym Abiahu hys sonne rayned. iii. yere, and Iodo was the prophete. Aia hys sonne rayned after hym. xli. yere. Asariahu the sonne of Obad, Hanani the deare, ad Iehu the sonne of Hanani prophete. After hym rayned hys sonne Iosaphat. xx. yere. Iehoi- thab the sonne of Hanani. Abadiah, edicha, Ichiel the sonne of zachary, and Eleazar the sonne of hys uncle prophete. Ioram hys sonne succaded him in hys kyngdome ad rayned. viii. yere, and the prophete was Elia. After hym rayned Abaziah hys sonne one yere, & Elia was prophete. After this, Athalia the mother of Azahia dyd ryle and destroyed the kynges stocke, and there was none left, but the lytle chyldre Joas: and Athalia rayned. vi. yere, and they kille her. And Joas rayned. xli. yere. After hym rayned hys sonne Amaziah. xxi. yere. The prophetes were Amos and Amasia biethren, and Amos the father of Elape. After hym rayned Aziah hys sonne. lii. yere. The prophetes were Hosea Amos & Elape, hys sonne Ionathani rayned after hym. xvi. yere. The prophetes were Hosea, Elape, & Amos and Aziah and Micah Mozahtites. Then hys sonne Azas rayned after hym. xvi. yere. And hosea, Elape, Amos, Micah ad Obad dyd prophete. Hys sonne Ezechias rayned after hym. xxi. yere: hosea, Elape, Amos, Micah were prophetes. Almoone in creaddo Ananasse raynynge. lvi. yere, Jobell, Nahum and habakuck were the prophetes. After him rayned Amon hys sonne. ii. yere, and hosat was propl. etc. whose sonne Josiah rayned after hym. xxi. yere. The prophetes were zephania Jeremie and holda, sechoraz hys sonne rayned after him thre monethes & Jerem was prophete. Whose brother Jecialum rayned after him. xi. yere. Jeremie and Elia were prophetes. The. li. yere of his raygne Nabuchadnezer kyng of Babylon toke hym captiue, and he dyed in his pyn. that it myght be fulfilled whiche was sayde: the Buriall of anasse Quabe buried. And he transpo- sed Ierusalem and al the gouerners, and toke captiue. vii. M. of Sctimynys, and the other trybes, whiche were all valyaunt men of warre. After hym rayned his sonne Jehoachin thre monethes and. x. dayes. Jeremie prophete, and Nabuchadnezer kyng of Babel capied hym awaye pynsouer, and. xvi. M. with hym: and made Ezechia the brother of hys father, the sonne of Josiah kyng, whiche rayned. xi. yere, Jeremie and Ezechiel prophete. The. v. yere of his raygne the host of Babylon came agaynst Ierusalem, and in the. xi. yere of his raygne the cite was taken captiue and Turpe was altered from hys lande: this was the. viii. C. and. iii. yere of thei enterynge into the lande: and the. iii. M. iii. c. &. viii. yere of y creation of the woelde. And there was now lefte of Dauids stocke but only Jeho- niah, whiche begat Salathiel, Alkhir, Debat & Semariam. Nabuchadnezer rayned vntill the. xxi. yere of the transmygracion of kyng Jechonin and Euphmedozach hys sonne rayned. xxii. yere, and the. xxi. yere of hys raygne he brought Jechonin out of pyn- soun, and after this dyed in Babel after the deathe of Ezechia. Mozcouer, Belchizer rayned iii. yere, and Salathiel dyed: and after hym hys sonne zerobabell rayned, that was the. li. yere of the destruction of the temple, and the. lxx. yere of the domynion of Babylon. Alchile Darius Medo rayned, the Chaldee kyngdome was destroyed, and zerobabell ascended in- to Ierusalem the. xxi. yere of Ezechias kyng of the persyans, & the transmygracion with him. Then was Jechonia the sonne of Jechozadak the great prest, and baggai zacharia and Ezechia were prophetes. But Ahafuerus raynynge, dyd let the worke of the house of the tabernacle and indurged to subuerbe Israel. But the holy which is blessed, deliuered the woelde both of hym and also of Hannan. The. xvi. yere of the Medians whiche was the. lxx. yere of the destruction of the temple Ezech the scibe ascended into Ierusalem and the other transmygraci- on with hym, and he buylte the wall of Ierusalem and restored the house of the tabernacle: ad zerobabell retorned into Babel and dyed there. After hym rayned hys sonne Achisullam,

A Descripcyon

and in his dayes the kyngdome of Grece had the domynion. The .lii. yere of the Medians & Persians dyed Haggai, zachari, and Malachi, and at that tyme ceased prophesyinge in Israell. This is the yere from the creacion of the worlde. .lii. .liii. .C. and .iiij. From hence forth geue thyn eare and hearken the wordes of wyse men. Alexander Macedo kyng of Grece raygned. .xii. yere and dyed at Bessallam, and after him raygned his sonne Hanania. The .C. .xl. yere of the Grecians dyed Hanania and Mathathia the sonne of Johathas beynge the sonne of Symeon. And after him raygned his sonne Berechia. In his tyme was Scheluchus and Antiochus whych buylt Antiochia and Idolome whych wayte pentateuchon. (that is the .v. booke of Moyses.) The hundred. .lxx. yere of the Grecians Berechia dyed. After hym raygned hys sonne Hasabias. In hys dayes there was a grent trouble agaynst Israell, that was in the tyme of Alcanor kyng of Grece the chyldren of Hasmomin whych were called the Machabeyes, streppinge forth kyled hym and all hys hoste. This was. .C. .lv. yere of the Grecians. And Johanan the sonne of Simon the sonne of Mathathia, the sonne of Hasmomin raygned. .xxv. yere. And when Hasabias was ded, after hym raygned Ischia and Jannai the sonne of Johanan the great pfecte raygned. .xxvii. yere. And when Janni was ded, Aristobolus his sonne stode vp after hym, and raygned. .xiii. yere and was slayne. After him raygned Antigonus his sonne. .xvi. yere, and was slayne the. .C. .lii. yere of the raygne of the stocke of the Machabeyes. After hym raygned Herode the sonne of Antipater seruaunt of the Machabeyes, which maynge an insurrection kyled all that were of his masters stock, and conuyned so. .xl. yere. After him Agrippas the sonne of Herode raygned, and agayne after hym raygned his sonne Agrippas. The. .C. .liii. yere of the Romaynes raygne whiche was. .iiij. .C. .xl. yere of the temple buylt vp, ad the. .iiij. .C. .v. .C. .liiij. yere from the creacion of the worlde came Vespasian and destroyed the temple, and carped Israell & many of the stocke of Dauid and Ichuda into synagoc.



CA prologue or pzeface made by the
moost reuerende father in God, Thomas Archbpyshop of Canturbery
Metropolitan and Bpymate of Englande.

Of two sondrye sortes of people/it se-

Forthemuche necessarye that somethynge be sayde in the entre of this booke, by the waye of a pzeface or prologue: wherby hereafter it maye be both p better accepted of them, which hitherto coulde not well beare it: & also the better used of them, which hitherto haue mysed it. For truly, some there are that be to slowe, and nede not this spurre: some other seme to quicke, and nede moze of the bypell. Some looke the pze face by shorte choynge, some by ouer choynge. Some walke to moche on the left hand, some to moche on the ryght. In the former sorte be all they that refuse to reade, or to heare redde the scripture in theyr vulgar tonges, moche worse they that also let, or discourage the other from the readeynge or hearynge thereof. In the latter sorte be they, which by theyr inordinate readeynge, vndiscete speakyng, contentious disputynge, or other wyse, by theyr licencious spynge, flander and hynder the woide of God, mooste of all other, wherof they wolde seme to be greatest furtherers. These two sortes albeit they be moost farre vnpke the one to the other, yet they both deserue in effecte lyke reppoeche. Neether can I well all wyther of them I maye iudge the moze offender, hym that doth obstynately refuse to godlye and goodly knowledge: or hym that so vngodly and so vngoodly doth abuse the same. And as touchynge the former, I wolde maruaile moche that any man shulde be so madde, as to refuse in darkenes, lyght: in honger, foode: in colde, fyer: for the woide of God is lyght: *Luxerna pedibus meis, verbum tuum.* Foode: *Non in solo pane uiuit homo, sed in omni uerbo dei.* fyer: *Ignem dei mittere in terram, et quid uolo, nisi ut ardeat.* I wolde maruaile (I saye at this) saue that I consider, howe moche custome and blage maye do. So that yf there were a people as some wyte, be *Q. pmerijs*, which neuer sawe the sunne, by reason that they be situated farre towarde the north pole, and be enclosed and ouershadowed with hygh montaynes: it is credyble and like ynough, that yf, by the power and will of God, the mountaynes shulde synke downe, and geue place, that the lyght of the sunne might haue accessaunce to them: at the first, some of them wolde be offended therewith. And the olde proverbe affermeth, that after pylage of coine was fyrst founde: many delpted moche to feare of mault and acoures, wherewith they had ben accustomed, then to eate biced made of good coine. Soche is the nature of custome that it causeth vs to beare all thynges well and easely, wherewith we haue bene accustomed, and to be offended with all thynges therunto contrary. And therfore, I can well thynke them worthy pardon, which at the comynng abroade of scripture doubted and dyewe backe. But such as will persyste still in theyr wylfulness, I muste nedes iudge, not onely foolyshe, frowarde and obstinate: but also greivous, peruerse and in-durate. And yet, yf the matter shulde be tryed by custome, we myght also allegge custome for the readeynge of the scripture in the vulgare tonge, and prescribe the moze auncient custome. For it is not moche aboue one hundred yeare agoe, sens scripture hath not bene accustomed to be redde in the vulgare tonge within this realme, and many hundred yeares before that, it was translated & red in the Saxones tonge, which at that tyme was oure mothers tonge. Wherof there remaineth yet diuers coppes founde lately in olde abbey, of forshantique maners of wytyngge and speakyng, that fewe men now be able to reade and vnderstande the. And when this language waied olde and out of comen blage, because folke shulde not lacke the frute of heareynge, it was agayne translated in the newe language. Wherof yet also many copes remaine and be dayly founde. But nowe to lett passe custome, and to wepe as wyse men euer shulde, the thyng in hys awne nature. Let vs here distill. What it maye pfectly scripture to be had and redde of the lay and vulgare people. And to this question I entrunder here to sape nothyng: but that was spoken and wyrtten by the noble doctoure and moost mozell diuine sapnt John Chislofome, in hys thyrde sermon de Lazaro: albeit, I wyll be somethynge choiter, and geather the matter into fawer woordes and lesse rowme the he doth there: because I wolde not be tedydous. Heretogeth there hys audience, that every man shulde reade by him selfe at home in the meane dayes and tyme, betwene sermon and sermon: to the entente they myght both moze profoudely fyze in their myndes and memories that he had sayde before vpon both textes, wherupon be had alreadye preached: and also that they myght haue theyr myndes the moze reddy and better prepared to receiue and perceiue that which he shulde say from thensforth in hys sermones, vpon soche textes, as he had not yet declared and preached vpon: therfore sayd he there: *Et p comen blage is to geue you warnynge before,*



what

matter I intende after to entreate vpon, & you your selves in the meane dayes make
at the booke in hande, reade, wepe, and perceyue the summe and effect of the matter: and
marke what hath bene declared, and what remaineth yet to be declared: so & thereby your
mynde maye be the more furnished, to here the reste, that shalbe sayde. And that I exhort
you, sayth he, and eue haue & wyll exhort you, & he (not only here in the church) geue care
to that, that is sayde by the preacher: but that also, when ye be at home in your house, &
applye your selves from tyme to tyme to the reacyng of the holy scriptures: which thing also
I earnestlye to brate into the eares of them that bene my samplers, and with whom I
haue private acquaintance and conuersacion. Lett no man make excuse and saye: (sayeth
he) I am busied aboute matters of the common welth, I beare this office or &. I am a craftes
man, I must applye myne occupacion, I haue a wyfe, my chyldren must be fedde, my house-
holde must I prouyde for. Briefly I am a man of the world, it is not for me to reade the scrip-
tures, that belongeth to the that hath bedden the world saye well, which lyue in solitarie and
contemplacion, that hath bene brought by, and conynually nospiced in leaenynge and
religion. To this answerynge: what sayest thou man (sayeth he) is it not for thee to studye
and to reade the scripture, because thou art encorbed and distracted with cares and busynesse?
So much the more it is becomenfull for the to haue defence of scriptures, howe moche thou art
the more distressed in wooldly daungers. They that bene free and farre from trouble and en-
traynelyng of wooldly thynges, lyueth in sauegarde and tranquillite, and in the calme of
within a sure haue. Thou art in the myddest of the see of wooldly wickednesse, and there-
fore thou needest the more of goodly succoure and comfort: they lyte farre from the strokes
of battayll, and farre out of gonne shotte, and therefore they be but selde wounded: thou &
standest in the forefront of the host, and next to thynne enemies, must needs take nothe
and then many strokes, and be greuously wounded. And therefore thou hast more neede to haue
thy remedies and medicines at hande. Thy wyfe prouoketh thee to anger, thy chyldre gy-
ueth thee the occasyon to take sorowe and penituenes, thynne enemies lyeth in waitte for thee, thy
fende (as thou takest him) some tyme churpeth thee, thy neyghbour enuiepoeteth thee, thy ap-
prentis quarrels agaynst thee, thy mate or partynner undermineth thee, thy lord iudge, or thy
thyetene the powerte is paynfull to thee, the losse of thy deare and welbeloued causeth thee
to moene. Wherofeuer exalteth thee, aduertyse thyngert the lowe. Briefly, so busynesse and so
manyfold occasyon of cares, tribulacions and temptacions be sette thee, and be segeth the
combe aboute. Where canst thou haue armour or fortresse agaynst thynne assaults? Where
canst thou haue saluacion for thy soles, but of holy scripture? Thy flesh must nedes be prone
and subiecte to fleshly lustes, which daily walketh and art conuersaunte amongst women,
seyd they be weepers, set forth to the eye, hencest they nyte and waton wordes, smellst theye
balme, cynt and muste, with many other lyke prouocations and sterynges, except thou hast
in a redynes wherwith to supprelle and anopde them, which cannot elles where be had, but
only out of the holy scriptures. Lett vs reade and seke all the remedies that we can, and all
that shalbe tpeitl enough. Howe shall we then do, yf we suffer and take daily woundes, and wha
we haue done, wyll lyte spall and scerthe for no incurenes: woelt thou not marke and con-
sider, howe the smyth, mason, or carpenter, or any other handy craftesma, what neede so euer
he be in, what other thyfte focuer he make, he wyll not sell or laye to pledge the toles of hys
occupacion, for then howe shulde he worke his trade or get hys lyuynge thereby? Of lyke
mynde and affecton ought we to be towards holys scripture, for as mallettes, hammers,
sawes, chiselles, axes, and hatchettes be the toles of thes occupacion. So bene the bookes
of the prophetes, and apostles, and all holys wyte inspired by the holy ghost, y instrumentes
of oure saluacion. Wherfore, let vs not stycke to bye and prouyde vs the scrip-
ture, that is to saye, the bookes of holy scripture. And lett vs thinke that to be a better Jewell in our house
then eyther golde or syluer. For lyke as theues bene lothe to assaulte an house, where they
knowe to be good armour and artillery, so wher soeuer these holy and goodly bookes bene
occupied, there neither the deuell, nor none of hys angelles dare come neare: And they that
occupye them bene in moche sauegarde, and haue greate consolacion, and bene the readyer
vnto all goodnes, the slower to all euill, and yf they haue done any thing amplye, anyone euen
by the syght of the bookes thes consciences bene admonished, and they woxen for & a
mach of the facts. And aduenture, they will saye vnto me: howe and yf we vnderstande nott
that we reade, that is conteyned in the bookes. What then? Suppos, thou vnderstande nott
the depe and profoude myttees of scriptures, yett canst not be, but that moche frute and
holynes must come and growe vnto the by the reacyng: for it cannot be that thou shuldest be
ignozaunte in all thynges alike. For the holys ghost hath so ordeered and attempered the scrip-
tures, that in them a well publicanes, yschers, and shepherdes maye fynde thes exhorta-
cion, as greate doctours thes erudit yon: for those bookes were not made to bayne gloste,
lyke as were the wytynges of the gentyle philosphers and rethoricyans, to the entent the
makers

makers shulde be habbd in admiration for theyr hye styles and obscure maner of wy-
 where of nothing can be vnderstande without a master or an expostoure. But the apostles
 and prophetes wrote theyr booke so, that theyr speciall intent and purpose might be vnde-
 stande and perceaued of euery reader, which was nothing but the edification and amende-
 ment of the lyfe of them that reade or heareth it. Whols that reade or hearing reade in
 the gospell, Blessed are they that bene meke, Blessed are they that bene mercifull, Blessed
 are they that bene of cleane herte: and such other lyke places, can perceyue nothing excepte he
 haue a master to teache hym what it meaneth. Like wyse, the signes and myracles with all
 other byssnesses of the doynge of Christ or hys apostells, who is ther of so simple wyse and
 capacite, but he maye be able to perceau and vnderstande them. These be but cruells and
 cloyed for the eyne, and heurpynges of theyr awne ybell slouthfulness, I can not vnderstande
 it. What maruaille? Howe shuldest thou vnderstande, yf thou wryt not reade, nor loise thy
 it: take the booke into thyne handes, reade the hole booke, and that thou vnderstandest kepe
 it well in memoery: that thou vnderstandest not, reade it agayne and agayne: yf thou can
 nethe so come by it, counsaile with some other that is better learned. Go to the curate and
 preacher, therewe thyr selfe to be belicous to knowe and learne. And I doubt not, but God
 lepinge thy diligence and redynesse (yf no man elles teache the) wyl hym selfe wouchlasse w
 hys holp shewe to illuminate the, and to open vnto the that which was locked from the.

Remember the Eunuchus of Candace queene of Ethioppe, which albeith he was a man of
 a wyld and barbarous countrey, and one occupied with worldly cares and busynesses, yet
 caryng in hys chere, he was reauynge the scripture. Howe caryng, yf hys man passing in
 hys iorney, was so diligent as to reade the scripture, what thinkest thou of like was he wote
 to do sitting at home? Agayne, he that letted not to reade, albeit he dyd not vnderstande,
 what dyd he then, trowellst thou, after that when he had learned and had gotten vnderstan-
 ding: for that thou maye well knowe that he vnderstode not what he reade. Iken what
 Philippe there sayth vnto hym. Vnderstandest thou what thou reade? And he nothyng
 ashamed to confesse hys ignorance, answereth: howe shulde I vnderstande haupng no bo-
 dy to shewe me the wey? So when he lacked one to shewe hym the weye and to expounde to
 hym the scriptures, yet dyd he reade: and therefore God the rather prouided for hym a gyde
 of the wey, that taught hym to vnderstande it. God perceyued hys willinge and towarde
 mynde: and therefore he sent hym a teacher by and by. Wherefore, let no man be negligēt about
 hys awne healeth and saluatiō: though thou haue not Philippe all wayes when thou wol-
 dest, the holy ghoost, which then moued and leed by Philippe, wylde reade yf not faile the
 yf thou do thy diligence accordyngly. All these thynges bene wrytten for vs to ouer considra-
 tiō and amendeuēt, which be boie towarde the last: ende of the woilde. The reauynge
 of scriptures is a greute and strong bulwarke of fortresse against synne, the ignorance of the
 same is the greater synne and destruccyō of them that will not knowe it. What is the thing
 that bringeth in herefyll, that is it, that causeth all corrupciō and pryncesse, that it is, y
 byingeth all thynges out of good order. Hereto, all that I haue sayd, I haue take and ga-
 thered out of the forsayde sermon of this holp doctour saynt John Chrysostome. Howe yf
 shulde in lyke maner bying forth, what the selfe same doctour speaketh in other places, and
 what other doctours and wryters saye, concerning the same purpose. I myght seme to you
 to wryte another Bible, rather then to make a preface to the Bible. Wherefore in few wo-
 rdes to compryehēde the largenes and vtilitie of the scripture, howe it conserueth frutefull
 instructiō and eruditō for euery man, yf any thynges be necessarie to be learned: of the ho-
 ly scripture We maye learne it. Yf falshe shall be reuoced, therof we maye gather wher-
 with all. Yf any thyng be to be corrected and amended, yf there neede any exhortatiō or co-
 solatiō, of the scripture we maye well learne. In the scriptures be the fatte pastures of the
 soule, therein is no veynouse mente, no vnholsome thyng, they be the very dayntie and pre-
 cious feygne. He that is ignorant, shall fynde ther what he shoulde learne. he that is a pre-
 cious fymer, shall ther fynde his damnatyō to make hym to tremble for feare. he that la-
 bonereth to serue God shall fynde ther his glorey, & the promysse of eternall lyfe, exhortyng
 hym most diligently to labour. In the scriptures maye praynes learne howe to gouerne their subiectes:
 subiectes obediēce, loue and drede to theyr prynces, husbādes, howe they shulde be hūe
 the vnto their wyfes: howe to educate theyr children and seruātes. And contray the wyfes,
 chyldren, and seruātes maye knowe there dūty to theyr husbādes, prynces and masters.
 Here maye all maner of persons, men, women, yonge, olde, learned, vnlerned, ephe, poore,
 prelates, laymen, Lodes, Labours, offycers, reuātes, and meane men, viceroyes, wyces wo-
 dowes, lawers, marchātes, artyspers, husbāde men, and all maner of persons of what
 estate or conditiō forer they be, maye in this booke learne all thynges what they ought to
 beleeue, what they ought to do, & what they shulde not do, as well concerning almyghty god

concernynge them selues and all other. Wherfore to the readynge of the scripture none
of us enemye, but that euey be so fyerke, that they loue not to here of any medecyne: or
so that be so ignorant, that they knowe not scripture to be the most heylfull medecyne.
Therefore as touchynge this former parte, I wyl here conclude and take it as a conclusion
sufficientlye determined and approued, that it is conuenient and good, the scripture to be
red of all sortes & kynnes of people, and in the vulgare tonge without further allegation or
probablos for the same, which shall not be, thus I this one place of John Chrysostome is
prough sufficient to perswade all thes be not frowardly and puerilllye sett in their awne
willfull opinion, specially now that the kynges byrgines byngne supreme hebe nere vnder
Christe of this church of Englande hath appoued with his royall assente the setting furthe
herof, which onely to all true and obedient subiectes ought to be a sufficient reason, for the
allowance of the same, without farther delaye, reclamation, or resistance although there
were no preface nor other reason here in expessed. Therefore now to come to the secnde and
laste part of my purpose there is nothing to good in this worlde but it maye be abused,
and turned from fruitfull and holioine, to hurtfull and noysome. What is there about, bet-
ter then the sunne, the moone, the starres? Yet was ther froke occasion by the great bewte
and vertue of them to dishonoure God, and to despie them selues with ydolatre, granting the
honour of the lyuing God and creatour of all thinges, to suche thynges as he had created.

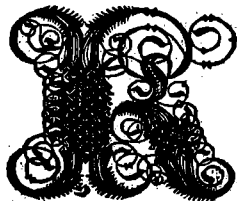
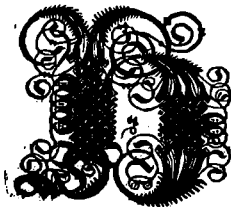
What is there here beneath, better then fyre, water, meates, drynkes, metallis of golde,
syluer, yron and steele? Yet we se daylie great harme and moch mische, done by euey one of
the, alwell for lacke of wisdom and prouidence of them that suffer euill, as by the malice
of them that worketh the euill. Thus to them that be euill of them selues, euey thyng is
fether forwarde and encreasech theire euill, be it of his awne nature a thing neuer so good, lyke
as contrarie, to them that studyeth and endeuoreth them selues to goodnes, euey thyng
prenalet them, and profitteth vnto good: be it of his awne nature a thing neuer so badde.
As saynt Paul sayth, his qui diligunt deum omnia cooperantur in bonum: euen as out of
moost venomous wormes is made treacle, the moost soueraygne medecine for the preserua-
tion of manns helth in tyme of daunger. Wherfore I wolde aduise you all, that cometh to the
readynge of hearyng of this booke, which is the worde of God, the mooste precious Tuel, and
moost holy reliquie, that remaneth vpon earth, that ye bring with you the feare of God, and
that ye do it with all due reuerence, and vse your knowledge therof, not to vayne glorie and
frivolous disputatio: but to the honour of God, encrease of vertu, and coruption both of yd
selues and other. And to the extent that my wordes maye be the more regarded, I wyl vie
in this parte the auctorite of saynt Gregoie Nazianzen, lyke as in the other I byd of S.
John Chrysostome. It appereth that in this tyme there were some (as I feare me, there bene
also nowe at these dayes a great number) which were ydell bablers, and talkers of the scrip-
ture out of reason, and all good order, and without any encrease of vertu, or exaple of good
lynyng, to them be wyrteth all this syst boke, be theologia. Either of I shall bespeke gather
the hole effecte, and recite it here vnto you. There ben some (sayeth he) whole not onely eares
and tonges, but also their eyes bene wibbled and ready bent all to contencion and unpro-
fitable disputation, whom I wolde wishe as they bene chemicke and trest to reason the
matter with tongue: so they were also ready and pactive to do good dedes. But for asmoche
as they, subuertynge the order of all godlynes, haue respecte onely to this thyng. Howe they
maye hynde and looke subtile questions, so that now euey market place, euey alchouse and
tancene, euey craft house: be they euey company of men, euey assemblye of women is fylled
with such talke. Sems the matter is so (sayeth he) and that our saynt & holy religion of Christ
begynnet to wat nothing els: but as it were a sophistreye or a talking craft. I can no lesse
do but saye something therunto. It is not fitte (sayeth he) for euey mā to dispute byng
questions of diuinite, necher is it to be done at all tymes: necher in euey audier must we discuse
euey doubte: but we must knowe whā, to whom, and how farre we ought to enter into such
matters. First, it is not for euey man: but it is for suche as be of exacte and exquisite indy-
giments, and suche as haue spente the tyme before in studye and contemplation: and
suche as before haue clenched them selues adwell in soule, as bodye: or at the least, embowed
them selues to be innde cleane. For it is daungerous (sayeth he) for the vncleane to touch that
thyng, that is mooste cleane: lyke as the foye eye taketh harme by lookinge vpon the sunne.
Secoundlye, not at all tymes but when we be reposed: and at reste frome all outwarde
dreeggs and trouble, and when that oure headdes be not cumbered with other worldlye
and wanderyng ymaginatyons: as yf a man shulde myngle balme and dyate together. For
he that shall iudge and determine suche matters and doubtis of scriptures, muste take
the tyme, when he maye applye his wittes therunto, that he maye thereby the bet-
ter see, and discern what is truerhe.

Chydelye

Chyche where, and in what audience. **Chere** and amonge those that bene studious,
 are, and not amonge such as haue pleasure to teyle with suche matters as with other
 thynges of pastyme, which repute for there theye delicates the disputacion of hygh questio-
 nes, to shewe there wittes, learninge and eloquence in reasonyng of hygh matters. Four-
 the, it is to be considered howe farr to wade in suche matters of difficultie. For further
 (sayeth he) but as euery mannes owne capacyte wyl serue him, and as nyne no further the
 the weakenes of intelligence of the other audience maye bere. For yf as to great noyse hur-
 teth the eare, to moche meate hurteth a mannes bodye, to heuie burdenis hurteth the brete
 of them, to moche rapine both more hurte then good to the grounde, likewise in all thynges
 to much is no poultice, eue so to wke wittes & wke chylces maye soue be oppressed w ouer hard
 questios. I say not this to disuade me frome y knowledg of God, & readyng or studying of y
 scripture. For I saye, y y is as necessarye for the lyfe of mānes soule, as for y body to breathe.
 And yf it were possible so to lyue, I woulde thinke it good for a man to spende all hys lyfe
 in that, and to do no other thyng. I comende y haue whyche byddeth to indicate & studie
 the scriptures all wayes both nyghte and daye, and Sermons and preachynges to be made
 both moynyng none and eueryng. And God to be lawbed and blessed in all tymes, to be ad-
 warded, frome bedde, in oure toynys, and all oure other workes. I saye ydd not to reade, but
 I saye ydd to reason. Rather saye ydd to reason so farr as is good and godlye. But
 I followe not that is done oute of season, and out of measure and good order. A man maye
 eate to moche of honeye be it neuer so swete, and ther is tyme for euery thyng; and that
 thyng, that is good is not good, yf it be vngoodly done. Euen as a flower in wynter is oute
 of season, and as womans apparell becometh not a man, nether contrarylye, the mannes, the
 woman: nether is weeping comenient at a byedale, nether laughyng at beeryall. Howe
 yf we can obseue and kepe that is comely and tyme in all other thynges, shall not we then
 be rather do the same in the holpe scriptures? Let vs not runne furth as it were wold horse
 chat can suffer nether bypell in thre mouthes, nor lyter on thre backes. Let vs kepe vs in
 oure boundes, and nether let vs go to farr on thone syde, lest we recoize into Egypte, ne-
 ther to farr ouer y other, lest we be caried a waye to Babilon. Let vs not syng the songe
 of our Loide in a straunge lande, that is to saye, let vs not dispute the wordes of God at all
 auentures, as well where it is not to be reasoned, as where it is, and as well in the eares of
 them yf we not lyte therfore, as of the that be. If we can no wyse forbere, but that we must
 nedes dispute, let vs forbere thus moche at the leaste, to do it oute of tyme, and place conue-
 nient. And let vs entreate of those thynges which be holye, holye, and vpon those thyng-
 es y bene mysticall, mysticall, & not to utter the dyuine multerys in the eares vnwoorthy
 to heare them, but let vs knowe what is comely as well in oure splende and talkyng, as in
 oure garments weyinge, in oure fedyng, in oure gestur, in oure goynges, and all oure
 other be haupng. Chys contentyon and debate aboute scriptures, and doubteth therof: spe-
 cially whan suche as ppretende to be the fauours and students therof cannot agre wthin
 the selfes, both moche hurte to oure selfes, and to the furtherpyng of the cause & querelis that
 we woulde haue forthere aboute all other thynges. And we in this (sayeth he) be not vnlyke
 to them that beyinge madder, sett there a wne house on fyer, and that se there a wne chylde,
 or beate there a wne parentes. I maruaile moche (sayeth he) to recomite wherof cometh all this
 despaye of vayne glozye, wherof cometh all this tongue itche, that we haue so much delight
 to talke and clatter. And wherin is our communication: Not in the comendacions of vertuous
 and good deades of hospitalite, of loue betwene christiane brother & brother, of loue betwene
 man & wyfe, of virginitye and chasticite, and of almose to wardes the poore. Not in Psalmes
 and godly songes, not in lamentyng for oure synnes, not in repressyng the affections of the
 body, not in prayes to God. We talke of scripture, but in y meane tyme we subbe we not oure
 fleshe, by fastyng, wakyng, and wepyng, we make not this lyfe a meditation of death, we
 do not tyme to be lordes of oure appetites & affections. We goo not aboute to pull downe
 oure proude & hygh myndes to grate oure fummylye & rancorous stomakes, to restrayne oure
 lutes & bodely despletions, oure vndiscrete sowowes, oure lasciuious merthe, oure nozbi-
 late lookyng, oure vnscarable herpyng of vanities, oure speakyng without measure, oure in-
 comenient thoughtes, and herebyl, to reforme oure lyfe and maners: but all oure holynes co-
 sylteth in talkyng. And we pardon eche other frome all good lpyng, so that we maye flyt
 fast together in argumentacyon, as though there were no moo wayes to breuen, but this
 alone the waye of speculation and knowledg as they take it) but in verye deade, it is rather
 the waye of superfluous congition and sophisticy. he herto haue I receyued the mynde
 of George Mayanene in that booke which I spake of before. The same without sayeth
 also in an other place that the learninge of a Chyristen man ought to begynne of the feare of
 God, to ende in mysters of hygh speculacy, and not contraryly to begynne with speculation

...de in feare. for speculatiō (saith he) other hye connyng and knowledg, p̄t he not,
 sayed with the bybell of feare to offende Godde is badgerous and enough to stumble a man
 ydelinge downe the byll. Therefore, sayeth he, the feare of God must be the fyrst begynnynge
 and as it were an abce or an introductis to all them that shall enter to the very trew and most
 frutefull knowledg of holy scriptures. Where as is the feare of God, there is, sayeth he, the
 keepynge of the commaundementes, and where as is the keepynge of the commaundementes, there
 is the cleynge of the fleshe, which fleshe is a cloude before the soules eye, and suffereth it
 not puerlye to see the beame of p̄scently lght. Where as is the cleynge of the fleshe, there
 is the illumination of the holy ghoſt, thence of all oure deſyres, and the very lght whereby
 the veritye of scriptures is seen and perceyued. This is the mynde and almost the wordes of
 Gregorie Nazianzene doctour of the greke church of whom saynt Jerome sayeth, that vnto
 hys tyme, the latten church had no wyterable to be compared, and to make an euen matche
 with him. Therefore to conclude this latter parte, euery man that cometh to the readynge
 of this holy booke ought to bynne with hym fyrst and formeſt this feare of almyghtye
 godde, and then nexte a fayne and ſtable purpoſe to refoyme hys awne ſelfe accordynge ther
 vnto, and ſo to conynue p̄cede, and p̄ſp̄ce ſome tyme to tyme, thewynge hym ſelfe to
 be a ſober and frutefull better and leener, which p̄t he doo, he ſhall proue at the lgh̄t well able
 to teach, though not with hys mouth, yet with hys lypynge and good example, which is
 ſuer the moſt lypely, and moſt effectcouſe foyme and maner of teachynge. he that otherwyſe
 intermedleth with this booke, let hym be aſſured, that on he ſhall make accompte therfor,
 when he ſhall haue ſayde to hym as it is wyrtten in the Propheete Nauiā, Deccatoz dicit
 deus etc. Into the vngodly ſayde God, why doest thou p̄che my lawes, and takeſt my
 teſtament in thy mouth: Where as thou hateſt to be reformed, and haſt caſt my wordes be-
 hynde the. When thou ſaweſt a thefe, thou conſentydſt vnto hym and haſt bene partetaker
 with aduoucers. Thou haſt lett thy mouth ſpeake wychevnes, and with thy tonge thou
 haſt leſſed diſceyte. Thou ſatteſt and ſpakeſt agaynſt thy brother and haſt ſlandered
 the awne in others ſonne. Theſe thynges haſt thou done. & I helde my tonge and p̄ thoughteſt
 (wychevly) that I am euen ſuche a one as thy ſelfe. But I wyllecepoſe the, and lett before
 the, the thynges that thou haſt done. Conſyder this, yet that forget God leſt I plucke you
 a waye, and there be none to deliuer you. Who ſo offereth me thākes and praye he honoureth
 me, and to hym that ordereth hys conuerſation ryght: wyl I thewe the ſaluation of godde.

God ſaue the kynge.



The names of all the bookes of the Byble

and the content of the Chapters of euery booke, with the nombre of the leaſe where the booke be gynneth.

	Chapters	Leaſe
Genetiſs. The fyrſt booke of Moſes	i	ſpſt
Exodus. The ſeconde booke of Moſes	xi	xxii
Leuiticus. The thyrde booke of Moſes	xxvii	xxxi
Numeri. The fourth booke of Moſes	xxxvi	liii
Deuterion. The fift booke of Moſes	xxxiii	lxi
The booke of the ſeconde parte.		
	Chapters	Leaſe
Joſua. The booke of Joſua	xxiii	li
Judicum. The booke of Judges	xxi	xxvi
Ruth. The booke of Ruth	liii	xxvii
i. Regum. The fyrſt booke of the kyngeſ	xxxi	xxliii
ii. Regū. The ſeconde booke of the kyngeſ	xxliii	xxxvii
iii. Regū. The.iii. booke of the kyngeſ	xxv	xlvi
ii. Regū. The.iii. booke of the kyngeſ	xxv	lxi
i. Paralyp. The fyrſt of the Chronyckes	xxix	lxxvi
ii. Paralyp. The ſeconde of the Chronyckes	xxvii	lxxxv
i. Eſdras. The fyrſt booke of Eſdras	x	xxix
ii. Eſdras. The ſeconde booke of Eſdras	xi	xlvi
i. Eſther. The fyrſt booke of Eſther	x	xlvi
Job. The booke of Job	xlvi	xlvi
The booke of the thyrde parte		
	Chapters	Leaſe
Pſalteriū. The pſalter	cl	li
Prouerbia. The prouerbes of Salomon	xxxi	xxviii
Eccleſiaſt. The booke of the preacher	xxv	xxviii
Canticozū. Cantica the Ballet of Balletes	liii	x
Eſay. The prophece of Eſay	lxvi	liii
Jeremy. The prophece of Jeremy	liii	lxxvi
Lament. The lamentacions of Jeremy	liii	lxxxviii
Ezechiel. The prophece of Ezechiel	xxviii	xxviii
Daniel. The prophece of Daniel	xi	xxviii
Oſeas. The prophece of Oſeas	xi	xxv
Joel. The prophece of Joel	ii	xxviii
Amos. The prophece of Amos	ix	xxviii
Abdy. The prophece of Abdy	i	xxviii
Jonas. The prophece of Jonas	ii	xxviii
Micheas. The prophece of Micheas	vi	xxviii
Nahum. The prophece of Nahum	iii	xxviii
Abacuch. The prophece of Abacuch	iii	xxv
Sophony. The prophece of Sophony	iii	xxviii
Aggeus. The prophece of Aggeus	ii	xxviii
Zacharias. The prophece of zachary	xi	xxviii
Malachi. The prophece of Malachy	iii	xxviii
The booke of hystiographa		
	Chapters	Leaſe
iii. Eſdras. The thyrde booke of Eſdras	ix	li
iii. Eſdras. The.iii. booke of Eſdras	xvi	liii
Tobiah. The booke of Tobias	xi	lii
Judith. The booke of Judith	xvi	liii
ii. Beſter. Certayne chapters of Beſter	vi	xxviii
Sapiencia. The booke of wyldome	xi	xxviii
Eccleſiaſt. The booke of Ieſus Hyzac	li	xxviii
Baruch. The prophece Baruch	vi	liii
The ſonne Of the.iii. chyldren in the Oven	i	liii
The ſtozy Of Suſanna	i	liii
The ſtozy Of Bell.	i	liii
The prayer of Manaſſeh.	i	li
The fyrſt booke of the Machabees.	xvi	li
The ſeconde booke of the Machabees.	xv	liii

All the booke of the newe Teſtament are contayned in the ſytle thereof.

The fyrst booke of Moses/called in the hebrue Bereschith: and in the latyn:

Genesis.

The fyrst Chapter.

¶ Howe heauen and earth, the lyght, the firmamēt,
the sunne, the moone, the starres, and all beastes,
fowles, and fyshes in the seer were made by the word
of God. And howe man also was created.

¶ 1. sat. ch. b.
¶ 2. r. b. g. a.
¶ 3. r. b. g. a.
¶ 4. r. b. g. a.

In the begynnyng * God
created heauen and earth.
The earth was voyde and
empty: and darcknes was
upon the face of the depe:
and the spere of God mou-
ed upon the face of the
waters. And God sayde: let there be made
lyght, and there was light made. And God
sawe the light that it was good. And God
made a diuision betwene the light and dar-
knesse. And God called the light, daye: and
the darke he called, nyght. And the eue-
nyng and the morning was made one daye.

And God sayde: let there be a firmamēt
betwene the waters: and let it make a diu-
sion betwene waters and waters. And God
made the firmament, and let a diuision be-
twene the waters which were vnder the fir-
mamēt, and the waters that were aboue the
firmament. And it was so. And God called
the firmament, heauen. The euenyng also
and the morning was made the secōd daye.

¶ 5. r. b. g. a.
¶ 6. r. b. g. a.

And God sayde: * let the waters vnder
heauen be gathered together into one place,
that the dype lande maye be fene. And so it
came to passe. And God called the dype lāde
Earth: and the gathering together of wa-
ters called be the seas. And God sawe that
it was good.

And God sayde: let the earth bring forth
grene herbe, which maye engendre seed: and
fruitefull tre, yelpyng fruite after hys kynde,
whose seed maye be in it self vpon the earth.
And it came to passe. And the earth brought
forth grene herbe, makinge seede after hys
kynde: and tree yelpyng fruite, whose seed
was in it selfe after hys kynde. And God
sawe that it was good. The euenyng also
and the morning was made the thyrde
daye.

¶ 7. r. b. g. a.
¶ 8. r. b. g. a.

And God sayde: * let there be made
lyghtes in the firmament of heauen: and let
them make a difference betwene the daye
and the nyght, and let them be vnto sig-
nes, and vnto appointed seasons, and vnto
dayes, and vnto yeres. And let them be
vnto lyghtes in the firmament of heauen,
that they maye geue lyght vpon the earth.
And so it came to passe.

¶ 9. r. b. g. a.

And God made * two greate lyghtes: a
greater lyght to rule the daye, & a lesse lyght
to rule the nyght (And he made) Arctes also:
And God set them in the firmament of hea-

uen, that they myght geue lyght vpon the
earth, and that they might rule the daye and
the nyght: and to make a difference betwene
the lyght and the darcknes. And God sawe
that it was good. The euenyng also and the
morning was made the fourth daye.

And God sayde: * let the waters bring
forth moonyng creature that hath lyfe, and
foule that maye flye vpon the earth in the
face of the firmament of heauen. And God
created great walles and euery lyuing and
mouyng creature, which y waters brought
forth after their kynde: and euery feathered
foule after their lynde. And God sawe that
it was good. And God blessed them,
sayinge: Growe & increase and fyll the wa-
ters of the see: and let fethered foules be mul-
titypled in the earth. The euenyng also and
the morning was made the fyfth daye.

¶ 10. r. b. g. a.
¶ 11. r. b. g. a.

And God sayde: let the earth bring forth
lyuing creature after his kynde: cattell, wy-
lme and beast of the earth after his kynde: and
so it came to passe. And God made the beast
of the earth after his kynde, and cattell after
their kynde: and euery thyng that creepeth
vpon the earth after his kynde. And God
sawe that it was good.

And God sayde: let vs make man: * in
oure ymage after oure lykenes, and let them
haue rule of the fysh of the see: and foules
of the ayre and cattell, and all the earth, and
of euery creeping thyng that creepeth vpon the
earth. And so God created man in his owne
ymage: in the * ymage of God created
he hym, * male and female created he them.

¶ 12. r. b. g. a.
¶ 13. r. b. g. a.
¶ 14. r. b. g. a.

And God blessed them, and God sayd vnto
them: Growe and increase and repleyn the
earth, and subdue it: and haue * dominion
of the fysh of the see, and foules of the ayre: and
of euery lyuing thyng that moueth vpon the
earth. And God sayde: Beholde, I haue ge-
uen you euery herbe bearinge seed, which is
in the vpper face of all the earth: and euery
tree in the which is the fruite of tree, and that
foweth seed, that they maye beate vnto
you. To euery beast of the earth also, and to
euery byrde of the ayre, and to euery luche
thyng as creepeth vpon the earth (wherein is
a lyuing soule) I haue geue all greynesse
of herbe to be meat. And it came to passe.
And God sawe euery thyng y he had made,
* and beholde, it was exceeding good. The
euenyng also and the morning was made
the sixth daye.

¶ 15. r. b. g. a.
¶ 16. r. b. g. a.
¶ 17. r. b. g. a.

¶ The second Chapter.

¶ The balouryng of the Sabbath daye. The foure
fowles of the ayre. The creeping of the fowles
of the see. The tree of knowledge in the garden of Eden
named all creatures. The creation of Adam.
The institution of marriage.

thou which sayde: I heare the voyce in the garden, & was afrayed, because I was naked, & hid my selfe. And he sayde: Who tolde the, that thou wast naked? halt thou not eaten of the fennel tre, concerninge the which I commaunded the, that thou shouldest not eate of it? And Adam sayd: The woman, whom thou gauest to be with me, she gaue me of the tree, and I dyd eate.

C And the Lorde God sayde vnto the woman: Why hast thou done this? And the woman sayde: yonder serpent begyled me, and I dyd eate. And the Lorde God sayde vnto the serpent: because thou hast done this, thou art cursed above all catell, and above every beast of the felde. Upon thy belly shalt thou go, & dust shalt thou eate all thy dayes, of thy lyfe. I will also put enmitye betwene the & the woman, betwene thy seede and hyr seede: **C** * * * The same shall treade downe thy head, and thou shalt treade vpon hyr heile.

10.11.12.

But vnto the woman he sayde: In multi-
tude shall I multiplye thy sozowes & thy
conceyvinge: In sozowes shalt thou brynge
forth chyldren, & thy lust shall percerne to
thy husbände, & he shall haue the rule of the.
* * * vnto Adam he sayde: Because thou hast
hearkened vnto the voyce of thy wyfe, & hast
eaten of the tree: concerninge the which I com-
maunded the, sayinge, Thou shalt not eate of
it: cursed is the ground for thy sake. In sozow-
es shalt thou eate of it all the dayes of thy
lyfe. * * * Thow also & thy sle shall it cause to
growe vnto the, & thou shalt eate the herbe
of the felde. In the sweat of thy face shalt
thou eate bread, tyll thou be turned agayne into
the ground, for out of it wast thou taken, in
as much as thou art dust, & into dust shalt
thou be turned agayne.

10.11.13.

D And Adā called his wyues name: He-
ua, because she was the mother of all lyuyn-
g. vnto the same Adam also & to hyr wyfe
dyd the Lorde God make letheren garmentes,
& clothed them. And the Lorde God sayde:
Beholde, yonder man hath bene euen as
one of vs, that he myght knowe good and
euill. And now lest happily he put forth hyr
hand, and take also of the tree of lyfe, and ea-
te, & lyue for euer. And the Lorde God sent

to be droue out man, & at the east syde of the
garden of Eden, he set Cherubim, & the gly-
steringe flame of a Chalyngre swerde, to ke-
pe the waie of the tree of lyfe.

C The. iij. Chapter.

C Cain both not onely by his righteough brother
but also by his brethren is cursed. The generation of
Enoch: Chabuciaci: Tubal: Kainir: Gog and Enos.

C Cain knewe heuyn his wyfe: Whose co-
necyunge, bare Cain, sayinge: I haue
gotten a man of the Lorde. And the
procreacyunge furth, brought forth hyr bro-
ther Habel, and Habel was a keeper of shepe.
But Cain was a tyler of the grounde. And
in pcelle of dayes it came to passe, that Cain
brought of the fente of the grounde an obla-
cyon vnto the Lorde. Habel also brought of
the fyrstlynge of hyr shepe, and of the fat
therof. And the Lorde had respect vnto
* * * Habel, & to hyr oblacon. But vnto Cain
and to hyr offeringe he had no respect. For
the whych cause Cain was exceeding wro-
the, and hyr countenance abated. And the
Lorde sayde vnto Cain: Why art thou wro-
the, & why is thy countenance abated? * * *
thou do well, shall there not be a promociō.
And yf thou dost not well, lictyn not thy syn
ne in the doyes: * * * vnto the also pertayneth
the lust therof, and thou shalt haue dominiō
ouer it. And Cain spake vnto Habel hyr bro-
ther: * * * (let us go furth.)

* Job. 33.11

* 25
* Chap. 1. c.
i. Joan. 11. c.
Eph. 1. 1.
Mat. 19. 1.
Iude. 1. 1.

And it fortuned * * * when they were in the
felde, Cain rose vp agaynst Habel hyr bro-
ther, and slue him. And the Lorde sayde vnto
Cain: Where is Habel thy brother? Whych
sayd: I wote not. Am I my brothers keeper?
And he sayde: What hast thou done? The voy-
ce of thy brothers bloudes crieth vnto me
out of the grounde. And now art thou curs-
ed from of the erth, whych hath opened hyr
mouth, to receaue thy brothers bloudes from
thy hande. If thou tply the grounde, she shall
not proceade to yelde vnto the byr strength.
Fugitiue, and vagabounde shalt thou be
in the erth. And Cain sayde vnto the Lorde:
Myne * * * iniquite is more, then I maye be
forgiuen. Beholde, thou hast cast me out this
daye from the vyrtue face of the erth, and fro
thy face shall I be hyd: Fugitiue also and a
vagabounde shall I be in the erth. * * * And it
shall come to passe: euery one that synneth
me, shall slaye me. And the Lorde sayde vnto
him: * * * (it shall not be so) yee, but whosoever
slayeth Cain, it shall be augmented tenfold.

* Job. 11. 1.

And the Lorde set a marke vpon Cain,
lest any mā synnynge him, shoulde kill hym.
And Cain wente out fro the presence of the
Lorde, & dwelt in the lode of Adā eastward
fro Eden. Cain also knewe his wyfe, whych
bore enoch & Hare: Enoch & byrthinge a chyld,
he called the name of the luyne cysle after the
name of hyr sonne Enoch. vnto the same
Enoch was borne Irad, Irad begett Abel,
a ij. chylde,



them hurty from the garden of Eden, to des-
se the grounde that he was taken out of. And

hualai, & Methuselah begat Methuselah. Methuselah begat Lamech. And Lamech took unto him two wives: & the name of the one was Ada, & the name of the other was Zilla. And Ada bare Jabel, which was the father of such as dwell in tents, & of such as have cattle. His brothers name was Tubal, which was the father of such as handle harp & organ. And Zilla also begat Tubal Cain, which wrought cunningly every craft of brass & of iron. The sister of Tubal Cain, was Naama.

And Lamech spake unto his wives Ada and Zilla: Hear ye my voice ye wives of Lamech, hearken unto my speech: for I have not slain a man to the wounding of my selfe, & a vengeance will I take upon my punishment. If Cain shall be avenged, I will be avenged. I will slay Adam, because he slew my brother.

Adam knew his wife againe, & she bare a sonne, and called his name Seth: for God (sayde he) hath appointed me another seed in stead of Abel, which Cain slew. And unto the same Seth also there was borne a sonne, & he called his name Enos. Then began they to make innocency in the name of the Lord.

Chapter.

The genealogie of Adam and of the other fathers vnto Noe.

This is the booke of the generacions of Ada. In the daye that God created man, in the ymage of God made he him. Male and female created he them, & blessed them, and called their name Adam in the daye of their creacion.

And Adam liued an hundred & thirtie yeeres, & begat a sonne in his owne ymage, after his image, & called his name Seth. All the dayes of Adams after he had begotten Seth were eighty hundred yeeres, & he begat sonnes and daughters. And all the dayes that Adam liued, were nyne hundred & thirtie yeeres, and he dyed.

Seth liued an hundred & thirtie yeeres, and begat Enos. And Seth liued (after he begat Enos) eighty hundred yeeres & thirtie yeeres, & begat sonnes & daughters. And all the dayes of Seth were, nyne hundred & thirtie yeeres, and he dyed.

Enos liued nyne hundred & thirtie yeeres, and begat Kenan. And Enos liued (after he begat Kenan) eighty hundred & thirtie yeeres, & begat sonnes & daughters. And all the dayes of Enos were nyne hundred & thirtie yeeres, and he dyed.

Kenan liued thre hundred & thirtie yeeres, & begat Mahalael. And Mahalael liued (after he begat Mahalael) eighty hundred yeeres & thirtie yeeres, and begat sonnes & daughters. And all the dayes of Kenan were nyne hundred & thirtie yeeres, and he dyed.

Mahalael liued thre hundred & thirtie yeeres, & begat

Yared, & begat Yared. And againe, Mahalael liued (after he begat Yared) eighty hundred & thirtie yeeres, & begat sonnes & daughters. And all the dayes of Mahalael were eighty hundred & thirtie yeeres, and he dyed.

Yared liued an hundred & thirtie yeeres & two yeeres, & begat Henoch. And Yared liued (after he begat Henoch) eighty hundred yeeres, & begat sonnes and daughters. And all the dayes of Yared were nyne hundred & thirtie yeeres, and he dyed.

Hench liued thre hundred & thirtie yeeres, & begat Methuselah. And Henoch walked with God after he begat Methuselah, three hundred yeeres, & begat sonnes & daughters. And all the dayes of Henoch were three hundred & thirtie yeeres. And Henoch walked with God, & he was no more seene, for God took him away.

Methuselah also liued an hundred yeeres, & eighty & thirtie & thre yeeres, & begat Lamech. And againe Methuselah liued (after he begat Lamech) thre hundred yeeres, and eighty & thirtie & thre yeeres, and begat sonnes and daughters. And all the dayes of Methuselah were nyne hundred yeeres & thre yeeres, and he dyed.

Lamech liued an hundred yeeres & eighty & two yeeres, & begat a sonne, & called his name Noah, saying: For his sake will I comfort vs as concerning our waye, & as for our habitation, for of the earth, which God cursed, I have dwelt. And Lamech liued (after he begat Noah) thre hundred yeeres & nyne & thirtie yeeres, & begat sonnes & daughters. And all the dayes of Lamech were thre hundred yeeres, and thre hundred & thre yeeres, and he dyed.

Noah was thre hundred yeeres olde. And Noah begat Sem, Ham, and Japheth.

Chapter.

The cause of the flood. God warned Noe of the coming of the flood. He preparinge of the Ark.

And it came to passe, that man began to be multiplied in the vpper face of the earth, and there were daughters borne vnto the. & the sonnes of God also sawe the daughters of men that they were faire, and they took them wyues from amonge all that they had chosen. And the Lord sayde: My spirit shall not alwaye stirre in man, because he is flesh, and his dayes shall be an hundred & thretye yeeres. But there were giants in the earth in those dayes: and after that the sonnes of God came vnto the daughters of men, and they had gotten vnto them, the same became mighty men of the world, and men of renowne.

But God sawe that the malice of man was greete in the earth, and all the imagination of the thought of his heart was only evil continually. And God repented that he had made man in the earth, & he

was touched with sorrow in his heart. And **¶** the Lord sayde: I will (from the vpper face of the earth) destroye man, whom I haue created: both man, catell, worme, & foule of the ayre, for it repenteth me **¶** I haue made them.

But Noah founde grace in the eyes of **¶** the Lord: The cleane **¶** generacions of Noah & Noah was iust & perfect in his generacions, and he walked with God. Noah begat the sonnes: Sem, Ham, & Japheth. The earth also was corrupte before God, & the same earth was fylled with crueltie. And God looked vpon the earth, and beholde he was corupt: For all flesh had corrupt his waye vpon earth.

And God sayde vnto Noah: The ende of all flesh is come before me, for the earth is fylled with crueltie from the face of them. And beholde, I will destroye them with the earth, Make the an Arke of fyne trees. habitacions shall thou make in the Arke, and shalt putt therein & without with pyrch. **¶** And of this fashion shalt thou make it. The lengthe of the Arke shall be three hundred cubytes: The bryeth of it, fiftie cubites, & the heygth of it thirtie cubytes. I wyndowe shall thou make in the Arke, and in a cubite shall thou synthesize above, but the doze of the Arke shall thou set in the syde therof. With the loftee one above an other shalt thou make it.

And behode, I, euen I, do bring a floude of waters vpon the earth, that I maye destroye all flesh: wherein is the birth of lyfe vnder heauen: And euery thyng that is in the earth, shall dye. With the also will I make my couenant, & thou shalt come into the Arke: thou & thy sonnes, thy wife & thy sonnes wyues with thee. And euery lyuing thinge, and of all flesh, a payre of euery one shalt thou bringe into the Arke, to kepe them aloue with thee. They shall be male & female. Of the foules also after theyr kynde, & of catell after theyr kynde, of euery wombe of the earth after his kynde: two of euery one shalt thou come vnto me, that thou mayst kepe them aloue. And take thou with thee of all meate that is eaten, and thou shalt laye it vp with thee, that it maye be meate for thee & them. Noah therefore dyd accordyng vnto all that God commaunded hym: euen so dyd he.

¶ The viij. Chapter.

¶ The entrance of Noe, and of them that were with hym, into the Arke. The clyng of the floude: wherewith come all thyngs vnder heauen.

¶ And the Lord sayd vnto Noah: Come thou and all thy house into the Arke for the sake of me. I sene & reprouous before me in thy generacion. Of euery & cleane beast thou shalt take with thee seuen and seuen: The male and his female: But of vncleane catell, two, the male and his female. Of foules also of the ayre,

seuen and seuen, & male & the female, to kepe seuen aloue vpon the face of all the world: For yet after seuen dayes I will rapyne the earth fortye dayes & fortye nyghtes. All substance that I haue made, will I destroye from the vpper face of the earth.

Noah therefore dyd accordyng vnto all that God commaunded hym. And Noah was syre hundred yeres, & the founte of waters was vpon the earth. And Noah came (and his sonnes, & his wyfe, & his wyues wyues with hym) vnto the Arke, because of the waters of the floude. Of cleane catell, & of vncleane catell, & of fpyenge foules, and of euery such as creepeth vpon the earth, there came two and two vnto Noah into the Arke, the male and the female, as God had commaunded Noah. It fortuned also after seuen dayes, and the waters of the floude were vpon the earth.

In the syre hundredth yere of Noes lyfe in the seconde month, the fourth daye of the moneth. In the same daye were all the fountaynes of the great dree broken vp, and the wyndowes of heauen were opened. And the rayne was vpon the earth fortye dayes and fortye nyghtes. In the like same daye entred Noah, Sem, Ham, & Japheth, the sonnes of Noah, & Noahs wyfe, and the thre wyues of his sonnes with them into the Arke: They, & euery beast after his kynde, and all catell after theyr kynde, & euery wombe that creepeth vpon the earth after his kynde, and euery byrde after his kynde, and euery thinge that hath lyfe.

And they came vnto Noah into the Arke two and two, of all flesh wherein is the birth of lyfe. And they entering in, came male and female of all flesh, as God had commaunded hym. And God shut hym in rounde aboute. And the floude came fortye dayes vpon the earth, & the waters were increased, and bare vpon the Arke, whiche was lyfte vpon the earth. The waters also pswauled, & were increased exceedingly vpon the earth, and the Arke went on the vpper face of the waters. And the waters pswauled exceedingly vpon the earth, & all the byrdes that are vnder the whole heauen, were couered. Fyftene cubytes vwarde vnto the waters pswauled, so that the mountaynes were couered.

And all flesh dyed that moued vpon the earth, in foule, in catell, in beast, and in euery wombe that creepeth vpon the earth: & euery man also. What fouer was (in whole world) the birth of lyfe dyd die, all that was in the vpper lande dyed. And euery thyng was destroyed, that remained, & that was in the vpper parte of the ground: both man and catell, and worme, and foule of the ayre: they were euen destroyed from off the earth. And Noah onely remained aloue, and they that were with hym in the Arke.

Gen. xij. 10. b. c.

Gen. xij. 10. b. c.

Gen. xij. 10. b. c.

Gen. xij. 10. b. c.

Gen. xij. 10. b. c.

Gen. xij. 10. b. c.

waters prechaied vpon the earth an dū-
ch and by the dapes.

The viij. Chapter.

Where the fountayne oute of the rauen and the dowe,
that went forth of the Arke: and offereth sacrifice.
The naturall conuersion of manns herie.

AND God remembered Noah, and euery
braste, and all y^e catell that was with
him in y^e Arke. And god made a wind
to passe vpon the earth, and the waters craf-
sed. The fountaynes also of the depe and the
windowes of heauen were stopped, and the
rayne from heauen was restrayned. And the
waters from the erth were returned, goyng
and comyng agayne. And after the ende
of the hundredth and fyftieth daye, y^e waters
were abated. And in the seuenth moneth in
the seuententh daye of the moneth, the Arke
rested vpon y^e mountaynes of Aruena. And
the waters truly were goyng and decreas-
yng vntyl the tenth moneth: for in y^e tenth
moneth, & in the fyfth daie of y^e same moneth
were the toppes of the mountaynes seene.

AND after the ende of the fortieth daye, it
happened that Noah opened the wyndowes
of the Arke which he had made. And he sent
forth a rauen, which went out goyng forth
and returning agayne, vntyl y^e waters
were dreyed by vpon the earth. And agayne
he sent forth a dowe from hym, y^e dowe
yf the waters were abated from y^e vpper
face of the grounde. And the dowe founde no
rest for y^e sole of her fote, & she returned vnto
hym agayne into the Arke: for the waters
were in y^e vpper face of the whole erth. And
he, when he had put forth his hāde, toke her,
and pulled her into hym into the Arke.

And he abode yet other leuen dayes, and
proceedyng further, he sent forth the dowe
out of the Arke. And the dowe came to hym
in y^e euen tyme, and lo, in her mouth was an
olīue leafe y^e he had pluckt, whereby Noah did
knowe, that the waters were abated vpon
the earth. And he abode yet other fene daies
and sent forth the dowe, which proceeded
not to retorne vnto hym any more.

E And it came to passe in the fyfth hundredth
& one yere, in the fyfth moneth, & in the fyfth
daye of the moneth, the waters were dreyed
vpon the earth. And Noah remoued the
couering of the Arke, & looked, & beholde, the
vpper face of y^e grounde was dreyed vp. And
in the secunde moneth, in the seuen & twenty
daye of the moneth, was the earth dreyed.

And God spake vnto Noah sayyng: Go
forth of the Arke, thou & thy wyfe, thy sonnes,
& thy sonnes wyues with the. And thyng
forth with the, euery braste that is with the:
of all fleshe, both foule & catel, & euery wo-
me that creepeth vpon the earth: that they
make gentyl in y^e carth, & byygng forth frute,

and & increase vpon the. And so Noah came
forth and his sonnes, his wyfe, & his son-
nes wyues with hym. Euery braste also and
euery woyme, euery foule, and whatsoeuer
crepeth vpon the earth (after theye kyndes)
went out of the Arke.

And Noah buylded an altare vnto y^e lorde,
and toke of euery cleane beast, and of euery
cleane foule, & offered sacrifices in y^e altare.
And the lorde smelled a sweete (or quyet)
sauoure. And the lorde sayde in his herte:
I wyl not proceede to curs^e y^e grounde any
more for mannes sake, for the y^e pingny-
tyon of manns herte is enclenched fro y^e youth.
Nepther wyl I adde to smite any more euery
thyngge luyngge, as I haue done, yet her-
fore shall not so wyng tyme, a haruest, colde
and heate, somer & wynter, daye & nyght,
ceasse, all the dapes of the earth.

The ix. Chapter.

God blessed Noe & his sonnes. He forbydeth to eat
the blood of brastes: & to shed mannes blood. The labo-
r of the fowle. He maketh a covenante that he wyl be-
trowe the wythe no more by water: & the youth the reys-
sels by a token and confirmacion of the same. Noe is
dynowen. He com vnto Noe with hym, and getteth his curse.

AND God & blessed Noah & his sonnes,
and sayde vnto them: byygne ye forth
frute and multiplie, and replenche y^e
earth. The feare of you and the drede of you
shalbe vpon euery beaste of y^e erth, and vpon
euery foule of the ayre, in all such y^e frute
byygngth forth, and in all the spheces of y^e ffece.
Into your hande are they deliuered. Euery
thyngge that moueth it selfe, and that ly-
ueth, shalbe meate for you: Euen as y^e grene
herbe haue I geuen you all thynges. But
& fleshe in the lyfe therof, and in y^e bloude
therof shall ye not eat. His your bloude of
your lyues wyl I requyre: from the hande
of euery beaste wyl I requyre it, and from
the hande of man: from the hande of manns
brother wyl I requyre y^e lyfe of man. Who
so & sheddeth mannes blood, by man shall
his bloude be shedde: For in the ymage of
God, byd God make man. But byygne you
forth frute, and multiplie: Send ye in the
earth, and increase therein.

God spake also vnto Noah & to his son-
nes with hym sayyng: Beholde I set vpon y^e
covenante with you, & with your seede af-
ter you, and with euery luyng creature that
is with you, both in foule and in catell, and
in euery beaste of the earth which is with you
of all y^e go oute of the Arke, accordyng vnto
euery luyng thyng of the earth. But my co-
uenant wyl I make with you that, from her-
forth, every fleshe be not roted out with the
waters of a floude, nepther shall there be a
floude to destroye y^e carth any more.

And God sayde: This is the token of the
covenante which I geue betwene me & you,
and

* Gen. ix. 1.
and, ix. 2.

* Gen. ix. 1.

* Gen. ix. 1.

* Gen. ix. 1.
and, ix. 2.

* Gen. ix. 1.
and, ix. 2.

* Gen. ix. 1.
and, ix. 2.

* Gen. ix. 1.

* Gen. ix. 1.

and euery lyuing creature that is with you in to perpetuall generacions. I haue set my bowe in the cloude, and it shalbe for a token betwene me & the erth. And it shall come to passe, that when I bynyne a cloude vpon the erth, the bowe also shall be sene in the same cloude. And I will clypke vnto my couenant whiche is betwene me & you, & euery lyuing creature in all flesch: & it shall nomore come to passe, that waters make a floude to destroye all flesch. But the bowe shalbe in the same cloude, & I will looke vpon it, that I maye clypke vnto the eueryluyng creature, in all flesch that is vpon erth. And God sayde vnto Noah. This is the token of the couenant whiche I haue made betwene me and all flesch that is vpon erth.

The sonnes of Noah govyng furth of the Ark, were: Sem, Ham, and Iapheth. And Ham truly is the father of Chanaan. There are y the sonnes of Noah, & of the was the whole erth ouersped. Noah also beganne to be an husbande man, and planted a vineyard. And he bynyngye of the wyne, was drunken, and diuouered wythin hys tent.

And Ham the father of Chanaan seynge the nakednesse of hys father, tolde hys two bretheren wythout. And Sem and Iapheth, they two, takynge a garment, laped it vnto their shulders: & comynge bakwarde, couered the naked petyties of their father: namely, they face beyng turned awaye, lest they shoulde se the fathers petyties.

And Noah awoke from hys wyne, and knewe what his yonger sonne had done vnto hym. And he sayde: Cursed be Chanaan, a seruant of seruantes shall he be vnto hys bretheren. He sayde mozeouer: Blessed be the Lord God of Sem, & Chanaan shalbe hys seruaut. God shall enlarge Iapheth, and he shall dwell in the ctes of Sem, & Chanaan shalbe theire seruaut. Noah lyued after the floude the hundredth and fyfte yeares. And all the dayes of Noah were nyne hundredth & fyfte yeares. And he dyed.

¶ The .x. Chapter.

¶ The genealogie of Iapheth: Sem: and Ham.

These are the generacions of the sonnes of Noah, Sem, Ham and Iapheth: And vnto them were chyldren boine after the floude.

The chyldren of Iapheth: Gomer and Magog, and Madai, and Iauan, and Tubal, and Mesch, and Theras. The chyldren of Gomer: Arkenas and Kaphach and Thogarma. The chyldren of Iauan: Etila and Tharsis, Rithym, and Modanin. Of these were the Iles of the Isles demped in the landes, euery man after hys tonge, & after hys hundreds in their nacyns.

The chyld of Ham: Cush & Mizraim,

and Shut and Chanaan. And the chyldren of Cush: Seba and haualab and Sabtha, and Rahina, Scherba and Dedan. Cush also begat: Nimrod. The same beganne to be myghtye in the erth. For he was a myghtye hunter before the Lord. Wherefore it is sayde: Euen as Nimrod the myghtie hunter before the Lord. The beginning of his kyngdome was: Babel and Cerech and Arad, and Calne, in the londe of Shinar. Out of that londe came Assur, and buyled: Ninue, and the strettes of the cite of Calah. Iselen also betwene Ninue and Calah, and it is a grate cite. Mizraim begat: Ludim, & Gennim, & Lehabim, and Kephthim. Pathrusim also and Casuthim, out of whom came Philistim and Caphtorim.

Chanaan begat: Sidon his first borne sonne, and heth, & Jebus, and Emoz, & Gergas. Hathi also and Haarki and Hattini, and Haaruabi, and Hazmar, and Habemathi. And afterwarde were the bynyngs of Canaanites spred abrode. The border of the Canaanites was from Sidon, as thou comest to Garar vntill Gaza, and as thou goest vnto Sedoma, and Gomora, and Bania, and Jebolun, euen vnto Leis. These are the chyldren of Ham in their kyndes, in theyr tonges, countrees and in theyr nacyns.

Vnto Se also the father of all the chyldren of Eber (and elder brother of Iapheth) there were chyldren boine. The chyldren of Sem: Elam and Assur, Iepthachad, and Lud and Aram. The chyldren of Aram: Uz and Hul, Gether & Was. Iepthachad begat: Selah, & Selah begat: Eber. Vnto Eber also were boine two sonnes: The name of the one was Peleg, for in hys dayes was the erth deuyded. And hys brothers name was Tahetan. Tahetan begat: Almodad and Shalcyb, Hazarmaueth and Terah, and Hobozan & Dital and Michla. Dital also & Abimaci and Scheba, and Dphir, and Hauila, and Jobab. All these were the chyldren of Tahetan. And theire dwellinge was from Mes, as thou goest vnto Sephar a mount of the east. These are the chyldren of Sem after theyr bynyngs and tonges in theyr londes and nacyns. And so these are the bynyngs of the chyldren of Noah, after theyr generacions in theyr peoples, and of the seue the nacyns demped in the erth after the floude.

¶ The .xi. Chapter.

¶ The bynyngs of the tober of Babel. The sonnes of Sem. The generacions of Sem the sonnes of Noah: Babel, Chanaan, & Gomer. And so on.

And the whole erth was of one language & of one speche. And it happened when they went furth fro the east, they founde a playne in the londe of Shinar, & there they abode. And they sayde



sayd curry one to his neyghboure: Come, let vs prepare bylde, & burne them in the fyre. And they had bylde for Stone, & stymie had they in stende of moyster. And they sayde: Go to, let vs bylde vs a citie & a towre, whose toppes maye reach vnto heauen: & let vs make vs a name, lest haply we be scatred aboide in to the vpper face of the whole erth. But the Lorde came downe, to se the cytie and towre whych the chyliden of men bylde.

And the Lorde sayde: Beholde, the people is one, and they haue all one language, & thus they begynne to do, neyther wyl it be restryned fro them, whatsoeuer they haue ymagined to do. Come on, let vs go downe, and confounde theyr language, that euery one perceiue not hys neyghbours speche. And so the Lorde scatred them fro that place into the vpper face of all the erth. And they left of to bylde the cytie. And therfore is the name of it called * Babel, because the Lorde dyd there confounde the language of all the erth. And from thence dyd the Lorde scatter them aboide vpon the face of all the erth.

These are the generacions of Sem: Sem was an hundredth yere olde, and begat Arphachad two yere after the floude. And Sem liued (after he begat Arphachad) fyue hundredth yeres, and begat sonnes and daughters.

Arphachad liued fyue and thyrty yeres, & begat Shelah. And Arphachad liued (after he begat Shelah) foure hundredth & thyr yeres, and begat sonnes & daughters. Shelah liued thyrty yeres, & begat Eber. And Shelah liued (after he begat Eber) foure hundredth and thyr yeres, and begat sonnes and daughters.

Eber liued foure and thyrty yeres, and begat Peleg. And Eber liued (after he begat Peleg) foure hundredth and thyrty yeres, & begat sonnes and daughters.

Peleg liued thyrty yeres, & begat Reu. And Peleg liued (after he begat Reu) two hundredth and nyne yeres, and begat sonnes and daughters.

Reu liued two and thyrty yeres, and begat Serug. And Reu liued (after he begat Serug) two hundredth and seue yeres, and begat sonnes and daughters.

Serug liued thyrty yeres, & begat Nahoz. And Serug liued (after he begat Nahoz) two hundredth yeres, and begat sonnes and daughters.

And Nahoz liued nyne & twenty yeres, and begat Terah. And Nahoz liued (after he begat Terah) an hundredth and nyntene yeres, and begat sonnes and daughters. Terah liued seuentye yeres, and begat Abiam, Nahoz, and Haran.

These are the generacions of * Terah: Terah begat Abiam, Nahoz & Haran. Haran begat Lot. And Haran dyed in the presence of Terah hys father, in the lode of hys natyuitie, ene in the er of the Caldees. Abiam and Nahoz toke them wyues: The name of Abias wyfe was Sarai, & the name of Nahozs wyfe was Hili, the daughter of Haran the father of Hili, & the father of Jira. But * Sarai was barren, & had no chylde.

And Terah toke Abiam: his sonne, and Lot the sonne of Haran, hys sonnes sonne, & Sara hys daughter in lawe, hys sonne Abias wyfe. And they departed together fro the er of the Caldees, that they myght go into the lode of Chanaan: & they came vnto Charan, & dwelt there. And the dayes of Terah were two hundredth and fyue yeres, and Terah dyed in Haran.

C The .xij. Chapter.

Abiam is blessed of god: & goeth forth. Lot into the lode of Chanaan, wher Abram is: & hee cometh vnto him and dwelleth. Abram goeth into Egypte: & Sarai his wyfe is sold for his selte by the king of Chanaan: & hee is rescued.

And the Lorde sayd vnto Abia: * Get the out of thy countrey, & out of thy nacoon, and from thy fathers house, vnto a lode that I will shewe the. And I will make of thee a grete people, and wylle * blese the, & make thy name grete, that þ mayest be euen a blessing. I will also blese them that blese the, & curse such as curse the, & in the shall all the kynreds of the erth be blessed.

And so Abia departed euen as the Lorde spake vnto him, & Lot wete wyth hym. And Abia was seuentye & fyue yeres olde, wher he departed out of Haran. And Abiam toke Sarai his wyfe & Lot his brothers sonne, & all theyr * substance that they had in possed, & the * soules that they had begotten in Haran. And they departed, & they myght come in to the lode of Chanaan, and in to the lode of Chanaan they came. Abiam passed thorowe the londe vnto the place of Sichem, & vnto the playne of Moze: And the Canaanite was then in the londe.

And the Lorde apereyng vnto Abiam sayd: vnto thy * sele wyl I geue this lode. And there bylde he an altare vnto the Lorde, euen wher he had appered vnto hym.

Gen. x. b.
Confu.
don.

* 1. Gen. x. b.
Gen. x. b.

* Gen. x. b.
Gen. x. b.

* Gen. x. b.
Gen. x. b.

* Gen. x. b.
Gen. x. b.

* Gen. x. b.
Gen. x. b.

* Gen. x. b.
Gen. x. b.

C And remouynge thence vnto a mountayne that was call'd warder from Bethel, he pitched his tent, hauynge Bethel on the west syde, & Hai on the east. And he buydynge an altare vnto the Lorde, &yd call on the name of the Lorde. And Abraham wente furth goinge and departed vnto warder the south.

But there was a dert in that londe, and therfore wente Abrah downe in to Egypte, & he myghte solourne there, for there was a lorde dert in the londe. And it happeneth whā he was come nere to entre in to Egypte, he sayde vnto Sarat hys wyfe: Beholde, I knowe, that thou art a knyge woman to lorde vpon. Therfore shall it come to passe & whā the Egyptians se the, they shall saye: she is hys wyfe. And they shall kylle me, but they shall laue the alyue. Saye (I praye the) that thou art my syster, that I maye fare well for thy sake, and that my soule maye lyue throzow thy detyloun.

D And so it happened, whan Abraham was come in to Egypte, the Egyptians behelde & wound, for he was very saye. The pynces also of Idharao sawe her, and commended her before Pharaon, and the woman was taken into Pharaons house. And he truly intreated Abraham well for her sake, and he had shepe & oxen and beaues, men seruantes and mayde seruantes, & asses & camels.

And the Lorde smote Pharaon and hys house with greute plagis because of Sarat Abrahams wyfe. And Pharaon callinge Abrah, sayde (why hast thou done this vnto me? why dydest thou not tell me, that she was thy wyfe: & now therfore beholde, there is thy wyfe, take her, and go thy waye: & And Pharaon gaue the men commaundemēt conceyninge him and they conuayed him furth, and hys wyfe, and all that he had.

¶ The xliij. Chapter.

¶ Abraham and Lot departed out of Egypt. & Abrah bought the lande & cattell with Lot hys brot her lande of Canaan.

A And so Abraham got him vp out of Egypte, he & hys wyfe, & all that he had, & Lot with hym, to warder the south. And Abraham was very ryche, in cattell in shepe & golde. And he wente furth on hys tourney from the south to warder Bethel, vnto a place where hys tent had bene at the begynnyng, betwene Bethel & Hai. Euen vnto a place of the alyre which he had made there at the first, and there Abraham called on the name of the Lorde.

Lot also which went with Abraham had shepe, cattell & tentes: & the lande was not able to receaue them that they myght dwell to gether, for the & substaunce of thei ryches was greute, & they coulde not dwell to gether. And there fell a stryfe betwene & herden of Abrahams cattell, & the herden of Lots

cattell. Mozeour the & Cananites and the & Idharaites dwelled at that tyme in the lande. Then sayde Abraham vnto Lot: Let there be no stryfe (I praye the) betwene the and me & betwene my herden and thynne, for we be & byerhyn. Is not all the & hole lande before the? & departe I praye the fro me. If thou wilt take the lefte hande, I will go to the ryght: or if thou departe to the ryght hande I will go to the lefte. And so Lot lye-tyng vpon hys eyes, beholde all the contre of Iordanne, which was a pleteous contre of water euery where, before & Lord destroyed Sodome & Gomozra, euen as the garden of the Lorde, lyke the lande of Egypt as thou comest vnto zoar.

¶ Then Lot chose all the playne cositrey of Iordane & toke hys tourney from the east. And so departed the one brother from the other. Abraham dwelled in a lande of Canaan: and Lot abode in the cyties of the playne, & tented vntyll Sodome. But & the men of Sodome were wicked, and cete a dyngge synners before the Lorde.

And the Lorde sayde vnto Abraham, after that Lot was departed from him. & lye vpon thynne eyes now, & loke sed the place where & part, northwarde, southwarde, & westwarde, for all & the lande whiche thou seekest wyl I geue vnto the and to thy seed for euer. And I will make thy seed, as the dust of the reeb: so that yf a man can numbere the dust of the erth, than shall thy seed also be nombred. Arise and walke about in the labe. after the length of it after the brydth therof, for I will geue it vnto the. And Abraham takynge downe hys tente, came and dwelled in the okregroue of Hamir, namely in & Bezon, and buyded there an alter vnto the Lorde.

¶ The xliij. Chapter.

¶ Lot is taken prisoner. The victory of Abraham for the Sodomiters. Lot is delivered by Abraham. & the children of Sarah gyfte vnto Abraham. & Abraharethes vnto dwelt in Bethel. & Abraharethes vnto ge of the henge of Sodome geobes.



And it chaunced in the dayes of Amraphel kynge of Synhar, Arioch kynge of Ellasar, & Chedorlaomor kynge of Elam, & & Ty-dial kynge of the nations, & they made warre with Israhel kynge of Sodome, & with Israhel kynge of Gomozra, and with Sinach kynge of Adama, and with Schimebar kynge of Bebon, and with the kynge of Bala. The same is zoar. All these were ioyned together in the vale of & Siddim where & salt see is. For twelue yere were they subiecte to kynge Chedorlaomor, and in the xij. yere rebelled. But in the xliij. yere came Chedorlaomor and the bynges that were with hym, and smote the & pauntes in & Astaroth harnaim

& v and the

¶ Gen. xli. & xlii.

¶ Gen. xli. & xlii.

¶ Gen. xli. & xlii.

¶ Gen. xli. & xlii.

¶ Gen. xli. & xlii.

and the Shuymys in Ham, & the Emymys in the playne of Kariathin, and the Hozymys in mounte Sier vnto the playne of Sharan, whiche bocherd vpon the wilderness. And they retynnyng, came to En Hysat which is Cadex, & smote all p countre of the Amalechites, and also the Amozites that dwelt in Hazeton Tamar.

25 And there went out the kynge of Shodome, & the kynge of Gomorra, and the kynge of Adama and the kynge of Seboym, and the kynge of Isela which is zor. And they shoke battell with the in the vale of Shodbyn, that is to saye, with Kedorlaamor the kynge of Elain and with Epphal kynge of the Hacyons, and with Amraphael kynge of Synhar. And with Arloch kynge of Ellasar: foure kynges agaynst fve. And p vale of Shodbyn was full of fyre pyres.

And the kynge of Shodome and Gomorra fled, and fell there. And they that remayned, fled to their mountayne. And they takynge all the goodes of Shodome and Gomorra and all their vyalles, wett their waite. And they carped awaye Lot also Abiams brothers sonne and hys good (for he dwelled at Shodome) departed. And there came one that had escaped, and tolde Abiam the hebrewe

* Gen. xiv. v.

whiche dwelled in the okegreue of * Wamre the Amozite, brother of Eschol, and biocher of Aurr, which were confederate w Abiam: When Abiam hearde that hys brother was taken, he harnessed hys freche younge men borne in hys owne house the hundred and eghtene, and followed on their vnyll way: And he was sett in Aray vpo the by nyght, he and his seruantes, and smote them and pursued them vnto Hobab: which lyeth on the lefte hande of Wamasos, and recouered all the goodes, and also brought agayne hys brother Lot, and his goodes, the women also and the people.

After that he returned agayne from the slaughter of Kedorlaamor & of the kynges p were with him, came the kynge of Shodome forth to meete him in p playne valeys, which is the hynges vale.

And * Michibech kynge of Shale brought forth bread & wyne. For he was the father of p most hyghst Go: & blessed hym sayinge: Blessed be Abiam v to the hyghe God possessor of heauen and er: 1. And blessed be p hye God which hath deliuered thynne enemies in to thy hande. And Abiam gaue him cythes of all.

* Job. vi. v.

And the kynge of Shodome sayde vnto Abiam: Gue me the 8 soules, and take p goodes to thy selfe. And Abiam answered the kynge of Shodome: I haue lyfte vp my hande vnto the Loyde the hye God possessor of heauen and erth, that I will not take of all that is thynne to moche as a thyed oz hou-

lache, lest thou thinkest saye. I haue made Abiam cythe. Haue only that wherby the yonge men haue eaten and the partes of the men which wet with me. Aurr, Eschol, and Wamre which shall take their partes.

Chapter.

And lands of Canaan as yet agayne promysed to Abiam. Was promysed hym feed. He desired a laud hym. The yongnes of the house to be in the choyce of Ahrat Quire by wate Hazon 1 and of their dispuerance from the same.



After these thynges were done, & the worde of the Loyde came vnto Abiam in a vpsyon sayinge, feare not Abiam, I am thy defence, and thy rewarde shall be exceeding great. And Abiam sayde: Loyde God what wilt thou geue me when I go chyldest, and the 8: chylde of the rewarde. Ship of my house is thys Eleazar of Wamasos: And Abiam sayde: See, to me hast thou geuen no seed: lo, a lad boine in my house is myne heyre.

And behold, the worde of the Loyde came vnto hym sayinge: he shall not be thynne heyre, but one that shall come out of thynne awne body shalbe thynne heyre. And he bzought him out & sayde: loke vp vnto heauen, and tell the * starres, yf thou be able to nombre them. And he sayde vnto him: Cnt to shall thy seed be.

* Gen. xviii. v. 18
* Gen. xxi. v. 1

And Abiam & beleued the Loyde, and that counted he to hym for cythes welches. And agayne he sayde vnto hym: I am the Loyde that bzought the out of the of the Caldees to geue the thys lande, and that thou myghtest possesse it.

* Gen. xxi. v. 1
* Gen. xxi. v. 1

And he sayde: Loyde God, wherby shall I knowe that I shall possesse it? he answered vnto hym: Take an heyffer of the yere olde, and a she goate of the yere olde, and a she yere olde ram, a turtill doue also and a yonge pigeon. he toke therfore all these vnto him, & deuyded them in the myddes, and layde euery pce, one agaynst another. But the foules deuyded be not. And when p heydes fell on the carcasses, Abiam drone them awaye: And when the sunne was downe, they fell a slomber vpon Abiam. And loo, a darke and great seare fell vpon hym.

And he layde vnto Abiam: knowe thys of a surety, that thy & thys shalbe a draunget in a lake that pteynereth not vnto them. And shall serue the, & they shall entreate the cruel & sty hundred peaces. But the nacyon whom they shall serue, wpll I iudge. And afterwarde shall they come out with great substaunce. And thou shalt goo vnto thy fathers in pce, and thys shall be buryed in a good olde age: But in the fourth generacyn they shall come hyther agayne, for the wickednesse of the Amozites ys not yet full.

* Gen. xxi. v. 1

* Gen. xxi. v. 1
* Gen. xxi. v. 1

And it

C testament. And God sayde vnto Abraham: Sarai thy wyfe shall thou not call Sarai: but Sara shall bername be. And I will bless her: & haue children the a sonne of her, & will bless her: people also, ye and kynnes of people shall saypge of her. But Abraham fell vpon his face and laughed, and sayde in his heart: Shall a chyld be borne vnto him that is an hydded yere olde, and shall Sara that is ynnetre yere olde, berre? And Abraham sayde vnto God: What shall Imael myghte lpe in thy saypge.

* Gen. xvij. b.

* Gen. xvij. c.

* Gen. xvij. d.

¶ Into whom God sayde: Sara thy wyfe shall * bere the a sonne in dede, & thou shalt call his name Ishaac. And I will make my bonde with him, for an * euera lastyng bonde and with his seed after him. And as concerning Imael also, I haue herde the: for I haue blessed him, & will make hys to encrease, & will multiplye him exceedingly. ¶ Twelue yeres shall he begette, & I will make a great nation of him. But my bonde will I make with Ishaac, which Sara shall bere vnto y: euen this tyme & welue moneth.

D And he left of talkyng with hym, & departed vp from Abraham. Abraham toke Imael his sonne and all such as were bozne in his house, and all that was bought w money as many as were men chyldre which were amonge the men of Abrahams house, & circumcised the fleshe of their foreskynne, euen in that selfe same daye, as God had sayde vnto him. Abraham also him selfe was ynnetre yere olde & nyne, when the fleshe of his foreskynne was circumcised. Imael his sonne was xij. yere olde when he was circumcised in the fleshe of his foreskynne. The selfe same daye was Abraham circumcised, and Imael hys sonne. And all the men of hys house, bozne in his house o: bought with money (of straungers) were circumcised with him.

C The xvij. Chapter.

¶ There appeared three men vnto Abraham. Ishaac is promysed to hym agayn: at which Sara laugheth. The betrayer of the sodomites is beate: and vnto Abraham. Abraham prayeth for them.



A And the Lorde appeared vnto hym in the playne of Mamre and he sat in his tent doore in the heate of the daye. And he lifte vp his eyes and

looked: & lo, thre men stode by him. And whē he sawe them, he ran to meete them from the tent doore, and fell to the grounde and sape: Lorde (I beseeche the) yf I haue founde fauour in thy syght: goo not (I praye the) fro thy seruante. Let a lytle water be sett, and washe your feet, and reshewe your selues vnder the tre. And I will lett a * morsell of bread, to comforte your hartes withall. And than shall ye goo your wayes, for euen therfore are ye come to poure seruantes. And they sayde: Wo euen so as y hast sayde. And Abraham went a paise in to his tent vnto Sara, & sayde: make redy affore the pecches of fyne meale, kneade it, & make cakes. And Abraham rennyng vnto his brastres, sett a calfe tendre and good, & gaue it vnto a ponge man, & he baded to make it redy at once. And he toke butter & mycke & the calf whych he had prepared, & set it before the, and stode hym selfe by them vnder the tre * whan they dyd eate.

* Job. xij.

* Job. xij.

¶ And they sayde vnto him: Where is Sara thy wyfe? he answered: behold, she is in the tent. And he sayde: * in returnyng, I will come agayne vnto the, accordyng to p tyme of lyfe. And too * Sara thy wyfe shall haue a sonne. That heard Sara, in the tent doore which was behinde him: Abraham and Sara were both olde & well stricken in age, & it seemed to be with Sara after the maner as it is with women. Therfore Sara laughed with in hys selfe saypge: Howe I am waxed olde, shall I geue my selfe to a lust, & my Lorde olde also? And God sayde vnto Abraham: wherfore dyd Sara laugh saypge: Shall I of a surtreye bere a chyldre which am olde: is any thyng wonderfull to God? Accordyng to the tyme * appoynted will I returne vnto the, en accordyng to the tyme of lyfe, & Sara shall haue a sonne. ¶ Then Sara denyed it saypge: I laughed not, for she was a straye. And he sayde: It is not so, but thou laughedst. And y men standinge by hē thence, looked towarde Sodom. And Abraham went with them to byngne them on the waye. And p Lorde sayde: Shall I hyde fro Abraham that thyng which I do: I seinge that Abraham shall be a * great and myghtie people, and all the nacyns of p eth shall be blessed in him: I knowe this also, that he will commaunde his chyldren and hys household after him, that they kepe the waye of p Lorde, and do after righte and conscience, that the Lorde maye byngne vpon Abraham all that he hath spoken vnto him.

* Job. xij.

* Job. xij.

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* Job. xij.

* Job. xij.

* Job. xij.

knowe. And the men departed thence and
wot to Sodom worde. But Abraham stode
yet before the Lorde, and Abraham dwene
here & sayde: Wylt þu also destroye the cyght-
wes with the wicked/ perauenture there be
d. l. cyghtwes twelvin the cytie, wylt thou de-
stroye and not spare the place for the sake of
l. cyghtwes that are therein / That be farre
from the, that thou shouldest do after this
sayinge, & slep the cyghtwes with the wic-
ked, that be farre fro the. Shall not the iudge
of all the worlde do accordyng to cyghter /
And the Lorde sayde: If I fynde in Sodo-
me. l. cyghtwes wythin þe cytie, I will spare
all the place for theiue likes.

smr. a. b.

And Abraham answered sayde: Be-
holde, I haue taken vpon me to speake vnto
the Lorde, * which am but dust and ashes.
perauenture there shall lacke fyue of thyse
cyghtwous: Wylt þu destroye all the cytie for
lacke of fyue / And he sayde: þe fynde there
fourtye & fyue, I will not destroye the. And
he proceeded to speake vnto hym agayne, &
sayde, perauenture there shall be fourtye for
under there. He answered: I will not do it for
fourtye sake. he sayde vnto him agayne: O
let not my Lord be angry that I speake: per-
auenture there shall be thretye be founde there.
And he sayde: I will do nothinge þe fynde
thretye yet there. he sayde agayne: O le, I haue
taken vpon me to speake now also vnto my
Lorde: perauenture there shall be twentye fo-
unde there. he answered: I will not destroye
them for twentye sake. And he sayde: O let
not my Lorde be angry, & I will speake yet
but this once. perauenture there shall ten be
founde there. he answered: I will not de-
stroye them for tens sake. And þe Lorde went
his waye as soon as he had leste thynnyng
with Abraham. And Abraham also retur-
ned vnto his place.

¶ The xix. Chapter.

¶ Lot receaued two angles in to his house. The
spych makers of the sodomites. Lot is detoured
and wythdraweth himself in to the house. Lot is
taken into a place of safe. Sodom is destroyed.
Lot is taken into a place of safe. Sodom is destroyed.
Lot is taken into a place of safe. Sodom is destroyed.

And there came. ii. angels to So-
dome at even. And Lot sat at the
gate of Sodom. And Lot of letyng
them, rose vp to meete the, and he
* bowed hym selfe to the ground
at his face. And he sayde: my Lordes, turne
in I praye you in to your seruantes house &
eary all nyghte & wyl be your fete & ye shall
eary by early to go on your wayes. Wylch
sayde: nay, but we will byde in the streetes
all nyghte. And he in manner byd euen * com-
pelle the wylch. And they turninge in vnto
him entred in to his house, & he made the a
fraide & bid baite twete byrd, & they bid * ento
And before they wot to rest, þe men of þe cytie

(euen the men of Sodom) compassed the
house rounde aboute both olde & yonge, all þe
people from all quarters. And they callinge
vnto Lot, sayde vnto him: where are þe men
which came in to the thyse nyght / byng the
out vnto vs & we will knowe them.

And Lot wot out at the doores vnto the 25
and shut the doore after hym and sayde: nye
for goddes sake brethren, do not to wycheolp.
Beholde I haue two daughters which haue
knowe no man, the will I byng out now
vnto you: & do with them as it semeth good
in your eyes. Only vnto theise men do nothinge,
for thesofe came the in vnder þe shadowe
of my rofe. And they sayde: stande back.
And they sayde: he came in as one to solourne
& we will be no more a * iudge: we will su-
erly deale wylch with the than with them.

* 110. vii. b.
110. vii. b. b.

And they preched loke vnto the man, euen
Lot: & came to breake vp the doore, but the
men put forth their handes & pulled Lot in to
the house to the men and shut to the doore.
The men that were at the doore of the house,
they smore with byndnesse * both small &
greute: so that they fapneted and coude not
fynde the doore. And þe men sayde vnto Lot:
If thou haue yet here any sonne in lawe or
sonnes or daughters: or what soener þu hast
in the cytie, byng it out of this place: for we
must destroye this place, because the crye of
them is greut * before the face of God: for
the Lorde hath sent vs to destroye it.

* 110. vii. c.
110. vii. c. b.

* 110. vii. d.

And Lot went out and spake vnto þys
sonnes in lawe which married his daughters
sayyng: stode by: gett powe out of this place,
for þe Lorde will ouerthrowe this cytie. And
he smed as though he had moched, vnto
his sonnes in lawe. And when the morninge
rofe, þe angels caused Lot to speke hym say-
yng: stonde by, take thy wyfe and thy two
daughters at hande, lest thou perishe in the
fynne of the cytie. And as þe prolonged the tyme,
the men caught both him, his wyfe & his
two daughters by the handes, the Lorde be-
yng mercifull vnto him, and they brought
hym forth and sette hym without the cytie.
He forsaue when they had brought them
out. * he sayde: haue thy lyfe, and loke not
behynde the, neyther eary thou in all thyse
plaine countre. Haue thy selfe in the moun-
tayne, lest thou perishe. And Lot sayde vnto
them. Whayp Lorde: beholde, thy seru-
ant hath founde grace in thy syghte, and
thou hast magnified thy mercye which thou
hast shewed vnto me in sayuyng my lyfe.
Beholde, I can not be saued in the moun-
tayne, lest some misfortune fall vpon me and
I dye. Beholde, here is a cytie by, to fleo by
to, euen ponder thyle one: O let me be saued
thered it not a lytle one, and my soule shall
lyue. And he sayde to hym: I haue recea-
ued thy request as concernyng this thyng,
that

110. vii. a.

110. vii. b.

110. vii. c.

And the Lord visited Sara as he had
sayde and byd vnto her: accord-
yng as he had promysed. For
Sara was wyth chyldre and bore
Abraham a sonne in his olde age,

euene the same season whiche the Lord had ap-
pointed him. And Abraham called his sonnes
name that was borne vnto hym which Sa-
ra: vnto him, Isahac: & Abraham circumci-
sed Isahac his sonne whē he was. viij. dayes
olde: as God commaunded hym. And Abraham
was an hundred yere olde: whē his sonne Isahac
was borne vnto hym. But Sara sayde:
God hath made me a laughing stocke: so
that all that heare: will laugh at me. She
sayde also: who wolde haue sayd vnto Abra-
ham: that Sara shulde haue geuen chyldre su-
ch: for I gaue hym him a sonne in his olde
age. The chyldre grew: and was weened: and
Abraham made a great feast: the same daye
that Isahac was weened. Sara sawe also the
sonne of Isahac the Egyptian (whych the
had borne vnto Abraham) to be a mocker.

Wherefore she sayde vnto Abraham: & put
a waye this bondmayde & hyr sonne: for the
sonne of this bondewoman shall not be heyr
with my sonne Isahac: & thes sayngs was
very greuous in Abrahamys syght because
of hyr sonne. And God sayde vnto Abraham:
let it not be greuous in thy syght, because of
the ladd and of this bondmayde. All this Sara
hath sayde vnto the, heare hyr voyce, for in
Isahac shall thy seed be called. Moreover of
the sonne of the bondewoman wilt I make
a nation: because he is thy seed.

And so Abraham rose vp early in the mor-
ninge, and toke bread and a bottell of water,
and gaue it vnto Isahac, puttynge it on hyr
shoulders wth the ladd also, & sent her a waye.
who departed, wandred vp and downe in
the wyldernes of Beer Sheba. And the wa-
ter was spent in the bottell, and she cast y^e ladd
vnder a bush and went and sat on the other
syde a grente waye, as it were a bowshot
of: for the sayde: I will not se the death of the
chyldre. And she lyytynge downe on the other
syde, lpyt vphyr voyce and wepte.

And God herde the voyce of the chyldre.
And the angel of God called Isahac oute of
heauen and sayde vnto her: what ayleth the
Isahac? I care not, for God hath herde the
voyce of the chyldre where he lyeth. Ayle, and
lpyt vphyr ladd, and take hym in thy hande,
for I will make of hym a grente people. And
God opened hyr eyes: and she sawe a well of
water. And she went and fylled the bottell
with water, and gaue the boye dyynke. And
God was wyth the ladd, and he grewe and
dwelt in the wyldernesse, and became an ar-
cher. And he dwelt in the wyldernesse of Be-
ran. And hyr mother gaue hym a wyfe out of
the lande of Egypte.

And it chaunced the same season, that Abi-
melech and Ishicol hyr chiefe captayne spake
vnto Abraham sayng: & God is wyth the
in all that thou doest. And nowe therfore
swere vnto me euene here by God, that thou
wilt not hurt me nor my chyldren, nor my
chyldrens chyldre. But that thou shalt deale
wyllyngly with me and the contrie wher thou halt bene
a stranger, accordyng vnto the kyndnesse
that I haue shewed the. And Abraham sayd:
I will sweare.

And Abraham rebuked Abimelech for
a well of water, which Abimelechs seruants
had violently take awaye. And Abimelech
sayde: I wote not who hath done this
thyng. Also thou taldest me not: neither herde
I of it, but thus sayde. And Abraham toke
shepe and oxen, and gaue the vnto Abimelech.
And they made both of them a bonde to-
gether. And Abraham set. vii. ewe lambs by
the felices. And Abimelech sayd vnto Abra-
ham: what meane these. vii. ewe lambs which
thou hast set by these felices? he answered:
for these. vii. lambs shalt thou take of my
habe, that they maye be a wyrrisell vnto me,
that I haue dygged this well. Wherefor the
place is called Beer Sheba, because that
there they swore both of them. Thus made
they a bonde to gether at Beer Sheba. And
Abimelech & Ishicol his chiefe Captayne rose
vp, and turned agayne vnto the lande of the
Philistines. And Abraham planted a wodd
in Beer Sheba, and called there on the name
of the Lord, the euerslastyng God: and soge-
ourened in the Philistines lade a longe season.

Chap. xxi. Chapter.

The sayde of Abraham is prouen in offeringe his
sonne Isahac. Wher ouer sauour is promysed.
The generation of Isahac: Abrahamys byrther.

After these sayngs it happened that
God byd & prouen Abraham and
sayde vnto hym: Abraham. Whych
answered: here am I. And he sayde
take thy sonne only Isahac whom thou
lovest, & get the vnto the lande of Moia, and
sacrifice hym there for a sacrifice vpon one
of the mountayns, whych I will shewe the:
Then Abraham rose vp early in the mor-
ninge, & saddled his asse, and toke two of hyr
younge mē wyth hym, and Isahac hyr sonne:
and clove wodd for the sacrifice, and rose vp
and gott hym to the place whych God had
appointed hym.

And he made daue Abraham lpyt vphyr
eyes, and laue the place a farre of: and sayde
vnto his younge men: hyde here with the asse.
I and the lad will goo ponder and agone wo-
lpyt, & come agayne vnto you. And Abra-
ham toke the wodd of the sacrifice and layde
it vpon Isahac his sonne, but he hym self toke
fyre in his hande and a knyfe. And they
went both of them together.

Then

Then spake Iſaac vnto Abraham bys father and ſayde: My father: And he answered: here am I in ſoyne. He ſayd: Se here is frye and wood, but where is the ſhepe for ſacrifice? Abraham answered: my ſonne, God wyl prouyde him a ſhepe for ſacrifice. And ſo they wente both together.



And when they came vnto y place whiche God had thewed hym, Abraham made an altur there, & dyelled the wood, and bownde Iſaac bys ſonne, & layde him on the altur, aboue vpon the wood. And Abraham ſtrechyng forth his hande, toke the knyfe to haue kylled bys ſonne. And the angell of the Lorde called vnto him from heauen, ſaying: Abraham! Abraham! And he ſayde: here am I. And he ſayde: laye not thy hande vpon the chyld, neither do any thinge at all vnto him, for now I knowe that thou feareſt God, and haſt for my ſake not ſpared thyn ſonely ſonne. And Abraham ſtepte vpon his eyes, loked aboue: and beholde, there was a ram caught by the hornes in a thychette. And he wente & toke the ram and offered hym vp for a ſacrifice in the ſteade of bys ſonne. And Abraham called y name of the place, the Lorde wyl ſee. As it is ſayde thys daye: in y mounte wyl the Lorde be ſene.

And the Angell of the Lorde cryed vnto Abraham from heauen the ſecōde tyme, and ſayde: & by my ſelfe haue I ſwoorne (ſayth the Lorde) becauſe thou haſt done thys thyng and haſt not ſpared thy ſonely ſonne: that in bleſſynge I wyl bleſſe the, and in multipliynge I wyl multiplye thy ſced as the ſtarcys of heauē & as the ſande which is vpon the ſee ſpde. And thy ſced ſhall poſſeſſe the gate of bys enemies. And in thy ſced ſhall all the nacōns of the erth be bleſſed, becauſe thou haſt herde my voyce. So turned Abraham agayne vnto bys pouge me, and they cole vp and went together to Beer ſeba. And Abraham dwelt at Beer ſeba.

And it chaunced after theſe thynges, that one tolde Abraham ſayinge: Beholde, Micha, the ſhephalſo bozne chyldren vnto thy brother ſachoz. Thus bys eldeſt ſonne, and thus bys brother, and ſhemuell the father of the ſoylans, and caſed, & hnoſo, and yſylbas, & yebnaph, & yethuel. And yethuel begat Rebecca. Theſe eyght dyd Micha bere to ſachoz Abraham's brother.

And bys concubyne called Abuma the bare alſo Teſab, & ſaham, & ſahase & ſahacha. **C. The xxiii. Chapter.**

¶ Sara wyfe and is buryn in the felde that Abraham bought of ephron the hebreite.

Sara was an hyded and xxviii. ye. & ſe olde (ſo longe luyd ſhe) & ſara dyed in kyziat Arba. The ſame is hebron in the lande of Canaan.

And Abraham came to moſue ſara, and ſo wyfe for her. And Abraham ſode vp fro the ſpyght of bys cooſte, and talked wyth the ſonnes of heh ſayinge: I am a ſtraunger & a foryner amonge you, geue me a poſſeſſyon to burye in wyth you, that I maye bury my cooſte out of my ſpyght. And the chyldren of heh answered Abraham, ſaying vnto him: heere ys Lorde, thou art a pyrnce of God amonge vs. In the cheſt of oure ſepulchres bury thy dead: ſone of vs alſo ſhall ſo bury the bys ſepulchre, but thou mayeſt bury thy dead therein: Abraham ſode vp and bowde hym ſelfe befoze the people of the lande y chyldren of heh. And he comoned wyth the ſayinge: If it be your mynde that I ſhall bury my dead out of my ſpyght, heere me: And ſheke for me to ephron the ſonne of zoar: that he maye geue me the dubyll caue which he hath, and that is in the ende of bys felde: but geue it me moche money, as it is woorth ſhall he geue it me in the preſence of you, for a poſſeſſyon to burye in. ſoz ephron dwelled amonge the chyldren of heh.

And ephron the hebreite answered Abraham in the audience of the chyldren of heh and of all that went in at the gates of bys cyte, ſayinge: ſoz ſo my Lorde, heere me. The ſelde geue I the, and the caue y therein is geue I the alſo: and euen in the preſence of the ſonnes of my people geue I it y, bury thy dead. And Abraham bowde hym ſelfe befoze the people of the lande, & ſpake vnto ephron in the audience of the people of the cōtre ſayinge: I praye the heere me yf it pleaſe the: I wyl geue ſiluer for the ſelde, take it & I wyl bury my dead there. Ephron answered Abraham ſayinge vnto hym: My Lorde, hearken vnto me. The lande is woorth iij. hyndred ſyluer of ſiluer: what is y bet wythe the and me: bury theſoz thy dead. And Abraham harkened vnto ephron: weped by the ſpyce whych he had byden, in the audience of the ſonnes of heh. Euen iiii. hundred ſyluer ſylces of current money amonge marchantys. And the ſelde of ephron wyth the dubyll caue whyche was befoze ſamue: cūe the ſelde and the caue y was therein and alle the trees y were in the ſelde, & that were til all the borders rounde aboute, was made ſure vnto Abraham for a poſſeſſion, in the ſpyght of the chyldren of heh, befoze all that went in at the gates of the cyte. After thys dyd Abraham burye ſara bys wyfe

* Jaco. ii. b.
i. q. 2. c. ii. f.

* Deut. i. c.

* Gen. xii. a.
Gen. xii. b.
Gen. xii. c.

wife in the double cause of the selde pſerth before Hamre. The same is Hebron in the lande of Chanaan. And so hebe the selde and the cause is therein, was made vnto Abraham a sure possession to bury in, of the sonnes of the pſerth.

¶ The xxiij. Chapter.

Abraham maketh hys seruante Eliezer and sendeth hym to seke a wyfe for Isahac hys sonne. The seruante was fapthfull & brought Medecca which Isahac toke to hys wyfe.

Abraham was olde and dryken in dayes, and the Lorde had blessed hym in all thynges. And Abraham sayde vnto his eldest seruante of his house whych had rule ouer all he had: But thy hande vnder my thygh, & I will make the sweare by the Lorde God of heauen and God of the erth, that thou shalt not take a wyfe vnto my sonne, of the daughters of Chanaan, amonge whych I dwell. But thou shalt goo vnto my contrey and to my natyue lande, and take a wyfe vnto my sonne Isahac.

But the seruante sayde vnto hym: preadventure the woman will not agree to come wyth me vnto thys lande, shall I brynge thy sonne agayne vnto the lade whych thou cammest out of? To whom Abraham answered: be ware, that thou brynge not my sonne thither agayne. The Lorde God of heauen whych take me fro my fathers house and from the lande where I was bozne, and whych spake vnto me and that swaue vnto me, saynge: vnto thys seed wyl I geue thys lande, he shall sende hys angell before the, and thou shalt take a wyfe vnto my sonne from thence. Fewer the lisse of the woman wyl not agree to folow the, that shalt thou be woth out daunger of thys my ooth. Onely brynge not my sonne thither agayne. And the seruante put hys hande vnder the thygh of Abraham his master, and swaue to hym as concernynge that matter. And the seruante toke .x. camels of the camels of hys master and departed, and had of all maner goodes of hys master woth hym, and rode vp and went to Mesopotamya, vnto the cite of Nahor. And made hys camels to lye downe wthout the cite by a well spe of water, at euene: aboute the tyme that women come out to drawe water, and he sayde.

Lord God of my master Abraham, sende me good speche this daye, and let me meete vnto my master Abraham. Lo I stande here by the well of water, and the daughters of the men of thys cite come out to drawe water: shewe the damsell to whome I saye, drawe downe thy ppter & wyape the that I maye brynke. If she saye also:

brynke, and I wyl geue thy camels drynke: the same is she that thou hast ordeyned for thy seruante Isahac: yee, and thereby shall I knowe that thou hast shewed mercy on my master. And it came to passe yee he had left speakynge, be holde, Rebecca came out, the daughter of Bethuel, sonne to Esau the wyfe of Isahac Abrahams brother, and hys ppter vpon hys shoulder: The damsell was verie faple to loke vpon, and yet a mayde and unknowen of man. And she went downe to the well, and fylled hys ppter and came vp. And the seruante reynynge vnto her, sayde: let me luppe a litle water of thy ppter. And she sayde: brynke my Lorde.

And he hastned and lett downe her ppter vpon hys arine, and gaue hym drynke. And when he had gauen hym drynke, she sayde: I wyl drawe water for thy camels also, vntill they haue drinke enough. And she powred out hys ppter in to the trough herself, and raine agayne vnto the well to fete water: and dyde for all hys camels. And the man wondered at her: but she bese his peace, to wete whether the Lorde had made hys tourney prosperous or not. And it fortuned as the camels had leste drynkyng, the man toke a golden earpyng of halfe a sicle weight, and two bracelettes for hys handes, of .x. sicles weyght of gold, and sayde: whose daughter art thou: tell me I praye the, is there rowme in thy fathers house for vs to lodge in? She answered him: I am the daughter of Bethuel the sonne of Esau which he bare vnto Isahac: and sayde moreouer vnto hym: we haue lither and prouender pough, and also rowme to lodge in.

And the man bowed him selfe, and worshipped the Lorde, and sayde: blessed be the Lorde God of my master Abraham, whych reasteth not to deale mercifullly and truly wth my master, and hath brought me the waye to my masters brothers house. And the damsell ranne and tolde them of her mothers house these thynges. And Rebecca had a brother called Laban.

And he ranne out vnto the man, euene to the well: for as soone as he had sene the earpynges and the bracelettes in hys sisters handes, and hearde the wordes of Rebecca hys sister saynge: thus sayde the man vnto me: he went out vnto the man. And loo, he rode wth the camels by the well syde. And he sayde: come in thou blessed of the Lorde, wherfore standest thou wthout? I haue dresed the house, and made rowme for the camels. And shewe the man come in to the house: and he vnsplied the camels (Laban) brought lither and prouer for the camels, and water to w-

sete and the mennes sete that were to hym, & set meate before hym to eat. But he sayde: I will not eat, until I haue sayde myne arande. And he sayde: saye on. And he sayd: I am Abrahams seruante, & God hath blessed my master out of measure, that he is become grete, and hath geuen hym shepe, and oxen, & yslure and golde, men seruantes, and maybe seruantes, camels and asses. And Sara my masters wyfe bare hym a sonne, when he was olde: and vnto hym hath he geuen all that he hath. And my master made me swere sayinge: thou shalt not take a wyfe to my sonne amonge the daughters of Canaanites in whose lade I dwell: But thou shalt go vnto my fathers house & to my kynred, and take a wyfe vnto my sonne. And I sayde vnto my master: peradventure the wyfe will not folowe me / And he answered me: The Lorde, before whom I walke, will sende his angell with the, and prosper thy iourney, and thou shalt take a wyfe for my sonne, of my kynred and of my fathers house. Then wale thou be gyftlesse of my curse, whan thou comest to my kynred. And if thy geue the not one, thou shalt be gyftlesse of my curse.

And so I came thys daye vnto the well and sayde: O Lorde, the God of my master Abrahams, yf it be so now that thou makest my iourney wherch I go, prosperous: beholde I stande by thys well of water, and wbe a byrgyn cometh forth to drawe water, and I saye to her: geue me I praye the a lytle water of thy ptycher to dryncke, and the saye to me: bypncke thou, and I will also drawe for thy camels: that same is the wyfe whom the Lorde hath prepared for my masters sonne.

And before I had made an ende of speakinge in myne harte: beholde Rebecca came forth, and hys ptycher on hys shulder, and she went downe vnto the well & drew water. And I sayde vnto her: geue me bypncke I praye the. And she made bass, & toke downe hys ptycher from of hys, and sayde bypncke, and I will geue thy camels bypncke also. And I drinke, & she gaue the camels bypncke also. And I alack her, sayinge: whose daughter art thou? she answered: the daughter of Esauuels Rahouys sonne whom she bare vnto hym. And I put the earring vpon hys face, and she bycelletes vpon hys habes. And I bowed my selfe, and worshipped the Lorde, & blessed the Lorde God of my master Abrahams wherch had brought me the ryght wyfe, to take my masters byrders daughter vnto hys sonne.

Nowe also yf we will deale mercifully and truly with y master, tell me: and yf not, tell me also: I maye turne me to the ryght bande & left.

Then answered Laban and Bathuel, sayinge: This sayinge is proceeded euen out of the Lorde, we can not therefore saye vnto the, ether good or bad: beholde, Rebecca is before the, take her and goo, that she maye be thy masters sonnes wyfe, euen as God hath sayde. And when Abrahams seruaut heard thes wordes, he worshipped the Lorde, flatt vpon the erth. And the seruaut toke forth iewelles of sflure and iewelles of golde and rayment, and gaue them to Rebecca. And vnto hys brother and to hys mother, he gaue gyftes. And they byd eate & dryncke, both he and the men that were with him, and carped all nyght. And whan they rose vp in the morninge, he sayde: let me departe vnto my master. hys brother & hys mother answered: let the damsell abyde with vs a whyle, and it be but euen x. dayes, and then shall she go. he sayde vnto them: bynd me not, beholde, the Lorde hath prospered my iourney. Sende me awaye therfore, that I maye goo vnto my master. And the sayde: we will call the damsell, and enquire at hys mouth. And they called forth Rebecca, and sayde vnto her: wilt thou goo with this man? And he answered, I will goo.

So they let Rebecca thes yfter go and her noyse Abrahams seruante, & hys men. And the yf blessed Rebecca, and sayde vnto her: Thou art oure yslter, growe in to thousande thousandes: and the seed possesse the gate of theys empyres. And Rebecca aroole and hys damsell, and satt them vp vpon the camels, and west theys waye after the man. And the seruaut toke Rebecca, and went hys waye.

And Isahac was a compyngge from the waye of the well of the lyinge and seynge me, for he dwelt in the south cotepe, & Isahac was gone out to praye in the felde at the eue tpe. And he lyst vp hys eyes and sawe the camels compyngg. And Rebecca lyst vp hys eyes, and when she sawe Isahac, the lyght of the camell, and sayd vnto the seruaut: what ma is this that cometh walke agaynst vs in the felde? And the seruaut sayde: it is my master. Therefore the toke hys cloke, and put it about her. And the seruaut tolde Isahac all thynges that he had don. And Isahac broughte her in to his mother Sarahes tete, and toke Rebecca, and she became hys wyfe, and beloued her: and so Isahac receaued comforte after hys mothers

¶ The xx. Chapter.

¶ Abrahams fethers to hys wyfe and his greted many chyldey. Abrahams byrd and greted with all hys coudes to hys tete. The synologye of y master. The byrd of Isahac and Rebecca with hys byrd to hys wyfe of passage.

Abraha proceeded further and to-
ke him a wyfe called Retuen, why-
che bare hym Ismael and Jech-
lan, and Edeban, and Ebidia, and
Jesback and Shunb. Jechlan begat Seba &
Medan. And the sonnes of Medan were: A-
fucim, Letuim and Lummim. And the son-
nes of Ebidia: Epha, and Epher, Hanoch,
and Abida & Eida. All these were the chy-
ldren of Retuen. And Abraham gaue all hys
goodes vnto Isahac. But vnto the sonnes
of the concubynes whych Abraham had,
he gaue gyltes, and sent them a wyfe from
Isahac hys sonne (whyle he yet lyued) east-
ward, vnto the lande of hebes.

And these are the dayes of the peeres of
Abrahams lyfe whych he lyued: an hundred
and lxxv. yere, and than fell sycke and dyed
in a lustye age (whyle he had lyued ynough)
and was buryed vnto hys people. And hys
sonnes Isahac and Ismael buryed hym in
the double caue in the felde of Ephron sonne
of zoar þe hettyr betwene the playne of Ma-
ce. Whych felde Abraham bought of the son-
nes of hech. There was Abraham buryed &
Sara hys wyfe. It fortuned after the deeth
of Abraham that God blessed Isahac his son-
ne, and Isahac dwelled by the well of the ly-
pyng and sepyng me.

These are the generacions of Ismael Abrahams
sonne, whych Agar the Egypcyen
Sarens handmaye bare vnto Abraham. And
these are the names of the sonnes of Ismael,
in their names accordyng to thez kynred-
des. The eldest sonne of Ismael: Hebatoth,
and Cedar, and Adbeel, and Abisam, and
Elisma, Dania, and Hasi, & Hadar, Che-
ma, Jetur, Naphtis & kedma: These are the
sonnes of Ismael, & these are, thez names,
by thez towncs and casteis. The princes of
these householdes. And these are the peeres of
the lyfe of Ismael, an hundred and lxxvij.
yere, and he fell sycke, & dyed, & was layed
vnto hys people. And they dwelled sed he-
malah vnto Sur is by the border of Egre-
pt, as thou goest towarde þe Affrians. And
he dyed in the ycelence of all hys brethren.

And these are the generacions of Isahac
Abrahams sonne: Abraham begat Isahac.
And Isahac was. xi. yere olde whyle he toke
Rebecca to wyfe, the daughter of Bathuel
the Shirian of Mesopotamia and syster to
Laban the Shirian. And Isahac made inter-
cessyon vnto the Lorde for hys wyfe: becau-
se she was barren, and the Lorde was increa-
sed of hym, and Rebecca hys wyfe conceiued:
and the chyldre strome to gether wythin her.
Therefore the sayd: if it shoulde goo so to pale,
what helpeth it that I am wyth chyldre?
Wherefore, she went to aske the Lorde. And
the Lorde sayde vnto her: there are two ma-
ner of people in thy wombe, & two nacyns

shal be dryued out of thy bowels, and the
one nacyn shall be myghtyer than the other,
and the elder shall seruaunte vnto the
yonger.

Therefore when hys tyme was come to be
deliuered: beholde, there were two twynnes
in hys wombe. And he that came out first
was reddy, and he was all ouer as it were in
rough garnet. & they called his name Esau.
And after hym, came hys brother out, & hys
hande holdyng Esau by the heile. And his
name was called Jacob. And Isahac was.
lx. yere olde when they were boine: and
the boyes grew, and Esau became a connyng
hunter & a spiler of the creth. But Jacob was
a perfecte man, & dwelled in the tentes. Isahac
loued Esau, because he dyed of hys
benylyon, but Rebecca loued Jacob.

Jacob forsoke Esau, and Esau came from
the felde and was sayntie, and Esau sayd to
Jacob: seide me I praye the wyth that rebe-
dote, for I am sayntie. And therefore was
hys name called Esau. And Jacob
sayde: sell me this daye thy & by thyng-
te. Esau sayde: loo I am nt the popyte
to dye, and what profyte shall this by-
thyngte do me? Jacob answered: I wille
to me then this daye. And he swore to hym,
& solde hys by thyngte vnto Jacob. Then
Jacob gaue Esau birde and portage of rylle.
And he dyd eate and darynke and rose vp,
& wet hys wyfe. And Esau regarded not hys
by thyngte.

¶ The xxvj. Chapter.

¶ The sonnes of Isahac towarde Abimelech. The
promys made vnto Isahac and hys seed. Isahac
is rebuked of Abimelech for callinge hys wyfe by
his sister. The charge of the shephardes for the wic-
kes. Isahacs complaynt. The agreement betwene
Abimelech and Isahac.

Ad there came a berth in the la-
de, passyng the first berth that
was in the dayes of Abraham.
And Isahac went vnto a bime-
lech kynge of the Philistynes vnto
Gerar. And the Lorde appeared vnto him,
and sayde: Go not downe into Egrepte,
but byde in the lande whych I shall geue vnto
the: sojourne in this lande, and I will
be wyth the, and will blesse the: for vnto the
and vnto thy seed I will geue all these con-
treys. And I will performe the ooth which
I swore vnto Abraham the father, and will
multiply thy seed as the starrs of heaue,
and will geue vnto thy seed all these con-
treys. And in thy seed shall all the nacyns of
the creth be blessed, because that Abraham bar-
kened vnto my voyce and kepte myr ordi-
nances, my commandementes, my statutes,
and my lawes.

And Isahac dwelled in Gerar. And the
men of the place aske hym of hys wyfe, and
he sayde: she is my wyfe: for he feared
to

¶ Roma. ix. c.

¶ Roma. ix. c.

¶ 1. Cor. i. 14.

¶ 1. Cor. i. 14.

¶ Gen. xlv. 10.

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¶ Gen. xlv. 10.

¶ Gen. xlv. 10.

to laye: So he is my wyfe, lest the men of the place shoulde haue spyled him because of Rebecca whych was bewyfull to the eye. And it happened after he had bene there longe tyme, that Abimelech kynge of the Philistynes looked out at a windowe, and sawe Ishac sportyng with Rebecca his wyfe. And Abimelech called Ishac, and sayde: How is it of a surety thy wyfe, & why saydest thou: So he is my sister. To whom Ishac answered: I thought that I myght peradventure haue dyed for thy sake. Abimelech sayd: why hast thou done this vnto vs / one of the people myght lyghtly haue linc by thy wyfe, and so shouldest thou haue brought synne vpon vs. And so Abimelech charged all his people, sayinge: he that toucheth this man or his wyfe, shall dye the death.

Ishac sowed in that lande, and founde in that same yere an E. bushels: & the Loyde blessed hym, & the man waxed myghty, and wote forth and grewe tyll he was exceedinge great, for he had possession of shepe, of oxen and a myghty bouholde, and therfore the Philistines had enuy at hym: for the Philistines stopped & spyled by wyth eth all the welles which his fathers seruantes dygged in his fathers byghen tyme. And Abimelech sayde vnto Ishac: get the from vs, for thou art myghty: then we a great dreale.

¶ Therfore Ishac departed thence, and abode in the valley of Gerar, and dwelt there. And Ishac returninge, digged agayne the welles of water which they dygged in the dayes of Abraham his father, which the Philistines had stopped after the death of Abraham, and gaue them the same names which his father gaue the. Ishacs seruantes dygged in the vale, and founde a well of spring water. And the herdmen of Gerar dyd strene with Ishacs herdmen, sayinge: the water is oures. Wha called he the well: & c. b. because they stroue with hym.

* Contempr

And they dygged another well, and stroue for that also. And he called the name of it * Sitenai. And than he departed thence, and dygged another well for the which they stroue not: therefore called he it * Rechoboth, sayinge: the Loyde hath nowe made vs rowme, that we maye encrease vpon the erth. And he went by thence, to Beer Seba. And the Loyde appeared vnto hym the same nyght, and sayde: I am the God of Abraham thy father, feare not, for I am with the, & will blesse the, and multiplye thy seed for my seruant Abrahams sake. And he bypyled an altar there, and called vpon the name of the Loyde, and ppyched by sette. And there Ishac seruantes dygged a well.

¶ Then came Abimelech to hym from Gerar, & Abimelech his frende, and Ishac his chiefe captayne. And Ishac sayde vnto the:

wherefore come ye to me, foringe ye hate me & haue put me awaie from you: wherby answered: In foringe, we sawe that the: Loyde was with the, & we sayde: let there be nowe an othe betwixt vs: as enen betwixt vs and the, and let vs make a bonde with the, that thou shouldest do vs no hurte, as we haue not touched the, and as we haue done vnto the nothinge but good, and sent the awaye in peace: for thou art nowe the blessed of the Loyde. And he made them a feast, & they byd eate & drinke. And they rose by by tymes in the morninge, and swore one to a nother. And Ishac sent them awaye. And they departed from hym in peace. And that same daye it happened, that Ishacs seruantes came & tolde hym of a well which they had dygged: and sayde vnto hym, we haue founde water. And he called it * Seba. And the name of the crite is called * Beer Seba vnto this daye. Esau was xi. yere olde and he toke a wyfe called Iudith, the daughter of Beeryan herethite, & Basinnah the daughter of Esauan herethite also, which were diabolent vnto Ishac and Rebecca.

* 2. moeth
* the wyl
of the brook

¶ The xxviij. Chapter.

¶ Jacob secretly the blessinge from Esau by the mothers collett. Ishac to Esau, Esau to Jacob. The hatred of Esau towards Jacob.



¶ And it came to passe that when Ishac waxed olde and his eyes were dimme (so þ he could not see) he called Esau his eldest sonne and sayd vnto hym: my sonne. And he sayde vnto hym: here am I. And he sayde: beholde, I am nowe olde, and knowe not the daye of my death: and nowe therefore take thy weapens, thy quiver and thy bowe, & get the to the felde, that thou mayest take me some venyson, and make me meate: soche as I loue, and bynne it me, that I maye eate, and that my soule maye be blesse þ before þ I dye. And Rebecca hearde when Ishac spake to Esau bys sonne. And Esau wente into the felde, to catche venyson, and to bynne it. And Rebecca sayd vnto Jacob bys sonne sayinge: Beholde I haue prede thy father talkinge with Esau thy brother and sayinge: bynne me venyson and make me meate, that I maye eate and blesse the before the Loyde, afore my death. Nowe therefore

* Contempr

* Contempr

* 2. moeth

As therefore my sonne heare my voyce in that which I commaunde the: gett the to the flocke, and bypnye me theſe two good kyddes, that I maye make meate of them for thy father, looke as he loueth. And thou shalt bypnye geit to thy father, that he maye eate & that he maye blesſe the before hys deſt.

Then ſayde Jacob to Rebecca hys mother: beholde, Elau my brother is a rough man, and I am ſmooth. thy father ſhall perauenture ſle me, and I ſhall ſeme vnto him as though I went aboute to begyle hym, & ſo ſhall he bypnye a curſe vpon me, and not a blyſſynge: and hys mother ſayde vnto hym: I wyl me be thy curſe my ſonne, onely ſpare my voyce, and go and fetchine them. And Jacob went and fet them, and brought them to hys mother. And hys mother made meate ſuch as he knewe his father loued. And Rebecca ſet goodly payment of hys eldeſt ſonnes Elau, which was in the houſe wyth hys, & put ye vpon Jacob hys yongest ſonne, & ſhe put the ſapynnes of goats vpon hys handes and vpon the ſmooth of hys necke. And ſhe put the meate & byde which ſhe had prepared in the hande of hys ſonne Jacob.

When he came to hys father, he ſayde: my father: And he answered: here am I, who art thou my ſonne? And Jacob ſayde vnto hys father: I am Elau thy eldeſt ſonne, I haue done accordynge as thou baddeſt me: by and by ſtandente of my bypnyon, that thy ſoule maye blesſe me. And Isaac ſayde vnto hys ſonne: howe cometh it that thou haſt founde it ſo quickly my ſonne? He answered: The Loide thy God brought it to my hande. Then ſayde Isaac vnto Jacob, come nere and let me ſele the my ſonny, whether thou be my ſonne Elau or not. Then went Jacob to Isaac hys father, and he ſet hym and ſayd: the voyce is Jacobs voyce, but the handes are the handes of Elau. And he knewe hym not, becauſe hys handes were rough as hys brother Elaus handes, and ſo he blesſed hym.

And he bened hym: art thou my ſonne Elau? And he ſayde, that I am. Then ſayde he: bypnye me & let me eate of my ſonnes bypnyon, that my ſoule maye blesſe the. And he brought hym and he eate. And he brought hym wynn alſo, and he dranke. And hys father Isaac ſayde vnto hym, come nere, and byde me my ſonne. And he went vnto hym and kyſſed hym. And he ſmelled the ſauoure of hys payment, and blesſed hym, and ſayde, ſee, the ſmelle of my ſonne is as the ſmelle of a ſelde which the Loide had blesſed. God geue the of the dewe of heauen, and of the fatnelle of the erth, and plentye of corne and wyne. People be thy ſeruautes, and narrows bowe vnto the. We Loide ouer thy byrdren, and thy mothers chyldren ſowye

vnto the. Cursed be he that curſed the, and bleſſed be he that blesſed the.

It happened that aſſoone as Isaac had made an ende of blyſſynge and Jacob was ſhace gone out from the preſence of Isaac his father, then came Elau his brother from his huntynge, and had made alſo meate, and brought it vnto hys father, and ſayde vnto his father: let my father aſſe and eate of this ſonnes bypnyon, & thy ſoule maye blesſe me. Then hys father Isaac ſayde vnto hym: who art thou? he answered: I am thy eldeſt ſonne Elau. And Isaac was greatly aſtonyſhed out of ſenſure, and ſayde: which is he & where is he then that hath hunted bypnyon and brought it me? and I haue eaten of all beſore thou cameſt, and haue blesſed hym, & he ſhall be bleſſed. When Elau herde þe wordes of hys father, he cryed out greatly and bytterly, aboue meſure, and ſayde vnto hys father: blesſe me alſo my father. Who answered: thy brother came wyth ſubtilte, & hath takē a wape thy blyſſynge. And he ſayd agayne: he maye well be called Jacob, for he hath vndermyned me now two tymes, ſynce he toke a wape my byrdren: and ſe, now he hath be taken a wape my blyſſynge alſo.

And he ſayde: haſt þe kept neuer a blyſſynge for me?

Isaac answered and ſayde vnto Elau: beholde I haue made hym thy Loide, and all hys mothers chyldren haue I made hys ſeruautes. Whoeuer wyth ſoone & wyne haue I ſtablyſhed hym, what can I do vnto the nowe my ſonne? And Elau ſayde vnto hys father: haſt thou but þe one blyſſynge my father: blesſe me alſo. Father: ſoltyred vnto Elau his voyce and wyne. Then Isaac hys father answered & ſayde vnto hym: beholde, thy dwellinge place ſhall be the fatnelle of the erth, and of the dewe of heauen from aboue. I And wyth thy ſwerde ſhalt thou lyue, and ſhalt be thy brothers ſeruaunt. And it wyl come to paſſe, that when thou ſhalt gett the maſtre, thou ſhalt lowe hys poſſe from of thy necke.

And Elau hated Jacob, becauſe of the blyſſynge that hys father blesſed hym wyth all. And Elau ſayde in his hate: The dayes of my fathers ſonow are at hande, and I wyl ſlay my brother Jacob. And theſe wordes of Elau hys eldeſt ſonne were tolde to Rebecca. And ſhe ſent and called Jacob hys yongest ſonne, and ſayde vnto hym: beholde thy brother Elau hath ſent to kyll þe: nowe therefore my ſonne beare my voyce, make the redy, & flee to Laban my brother at Haran: & tarpe wyth him a whyle & vntyll thy brothers ſearche be ſwaged, & vntyll thy brothers wrath turne a wape from the, & he forgett the thynges which thou haſt done to hi. Then wyl I ſende and ſet the a wape from

Gen. 27. 1-10

Gen. 27. 11-14

b 11 thence

theme. Why shoulde I be desolate of you bo-
the in one daye: & Rebecca spake to Iacob.
I am weary of my life, for feare of the daugh-
ters of heyl. If Iacob take a wife of þ daugh-
ters of heyl, loche one as these are, oꝝ of
the daughters of thy lande, what good shall
my life bo iner

C C c. xxviii. Chapter.

¶ Jacob is sent into Mesopotamia to Laban for
a wife. Elau married an Hittite. Jacob be-
came a dreamer. Joseph is promised. Jacob marries
a woman.

And so Iacob called Jacob and
þ blessed hym, & charged hym, &
sayde unto him: se thou take not
a wyfe of the daughters of Cha-
naan, but arise & gett the to Me-
sopotamia to the house of Bethuel thy mo-
thers father: and there take the a wyfe of the
daughters of Laban thy mothers brother.
And God almyghty bless the, & make the
to increase, and multiplye the that þ mayst
be a nombre of people, and geue the the ble-
syng of Abraham: to the and to thy seed
with the, that thou mayst possesse the lande
(wherin thou art a stranger): whyche God
gaue unto Abraham. ¶ Thus Iacob sent
forth Jacob. And he went to Mesopotamia
unto Laban, sonne of Bethuel the Hittite,
and brother to Rebecca Jacob and Elaus
mother.

When Elau sawe that Iacob had ble-
sed Jacob, and sent him to Mesopotamia,
to see him a wyfe there, and that as he ble-
sed hym he gaue him a charge, sayinge: thou
shalt not take a wyfe of the daughters of
Chanaan: and that Iacob had obeyed hys
father and mother, & was gone unto Me-
sopotamia: Elau saynge also that the dau-
ghters of Chanaan pleased not Iacob hys
father: then went he unto Isaac, and toke
unto the wyues whych he had, Rebekah the
daughter of Isaac Abrahams sonne, the
syster of Laban to be his wyfe. Jacob de-
parted from Beer Sheva, to come unto Ha-
ran, and came unto a place by chaunce, and
taryed there all nyghte, because the sonne
was downe. And toke a stone of the place,
and put it vnder hys heade, and laye hym
downe in the same place a slepe. And he dre-
med: and beholde, there stode a ladder vpon
the erth, and the topp of it reached vp to hea-
uen. And he the angels of God went vp and
downe vpon it, yee and God stode vpon it,
and sayde.

I am the Lorde God of Abraham thy fa-
ther, and the God of Iacob: the lorde why-
che thou sleepest vpon wyl I geue the and
thy seed. And thy seed shall be as the dust
of the erth: and thou shalt sprede abrode to the
west, to the east, to the north and to the
south. And thou shalt be gathered together
all the kynredes of the erth be blessed. And se

I am with the, and wyl be thy keeper in all
places wherþ þ goest, and wyl bringe the
agayne in to thys lande: nether wyl I leaue
the vntill I haue made good all that I haue
promysed the.

When Jacob was awaked out of hys sle-
pe, he sayde: surely the Lorde is in this place,
and I was not aware. And he was awaked
& sayde: howe fearefull is this place! it is no-
one other, but euen the house of God and
the gate of heauen. And Iacob stode vpon
the in the morning, & toke the stone that he
had layde vnder hys heade, and pitched it vp
an ende: and poured oyle on the topp of it.
And he called the name of þ place Bethell,
but the name of the cytie was called Lus be-
fore tyme. And Jacob bowed downe, say-
ing: If God wyl be wyth me, and wyl ke-
pe me in thys iourney which I goo, and wyl
geue me bread to eat, and clothes to put on,
so that I come agayne vnto my fathers hou-
se in safte: then shall the Lorde be my God,
and thys stone which I haue set vpon an ende,
shall be goddes house: and of all that thou
shalt geue me, wyl I geue the tith vnto the.

C C c. xxix. Chapter.

¶ Jacob cometh to Laban and serveth seuen yere
for Rachel. Lea was brought to him in stead of
Rachel. He married them both. Leah beareth yit.
Lea more for Jacob. Lea conceiveth.



When Jacob laye by hys fe-
te, & came in to the east coun-
tre. And as he looked abou-
er, beholde there was a well
in the feide, and iij. flockes
of shepe laye thereby (for at
that well were the flockes

watered) and there was a great stone vpon
the well mouth. And thither were all the flo-
ckes brought, and they rolled the stone from
the well mouth, and watered the shepe, &
put the stone agayne vpon the well mouth
unto hys place. And Jacob sayd vnto them:
brethren whence be ye? And they sayde: of
Haran are we. And he sayd vnto them: know-
we pe Labi the sonne of Abazar? They sayd:
we knowe hym. And he sayde vnto them, is
he in good health? And they sayde, he is
in good health, and beholde, hys daughter
Rachel cometh with the shepe. And he sayd
be. lo, it is yet but þye daye, nether is it tyme
that the cattell shoulde be gathered together,
water þe the shepe and go and febe the. And
they sayde, we maye not, vntill all the flo-
ckes be brought to gether, and tell they roll
the stone from the well mouth, and lo we
water oure shepe.

Whyle he yet talked with them, Rachel
came with hys fathers shepe, for she kepte
them. As soone as Jacob sawe Rachel, the
daughter of Labi his mothers brother, and
the shepe of Laban hys mothers brother,
he went

* Gen. xxviii. a.

* Gen. xxviii. b.

* Gen. xxviii. c.
* the la-
se of G.

* Gen. xxviii. d.

he wex and rowled the stone from the wells
mouth, and watered the flocke of Laban his
mothers brother. And Jacob kissed Rabel,
and layte by hys voyce and wepte: and Ja-
cob tolde Rabel, þe wox hys fathers bro-
ther & Rebecca sonne. Therefore canne he
and tolde hys father.

And it happened when Laban hearde tell
of Jacob his wythes sonne, he ranne to mete
him, & embraced him & kissed him, & brough-
t him to his house. And he tolde Laban all
the matere. To whom Laban sayde: well,
thou art my bone & my fleshe. And he abode
with him the space of a moneth. And Laba
sayde vnto Jacob: Thou thoughtst to be my
brother, quidest þe therefore serue me for nau-
gher: tell me, what shall thy wages be? Laba
had 4 daughters, the eldest called Lea & the
poungest Rabel. Lea was ether eyed, but Ra-
bel was be wyfull & well fauoyed. And Ja-
cob loued Rabel, and sayde: I will serue the
vij. yeare for Rabel thy poungest daughter.
Laban answered: it is better that I geue her
the, than to another man: byde with me.

And Jacob serued * vij. yeares for Rabel
and they semeid vnto him but a fewe dayes,
for the loue he had to her. And Jacob sayde
vnto Laba: geue me my wyfe, that I maye
lye with þe. For * vij. dayes are fulfilled.

Then Laban gathered together all the
men of that place, & made a feast. And when
euen was come, he toke Lea hys daughter &
brought her to hym: and he went * in vnto
hys. And Laban gaue vnto hys daughter
Lea, sylpha hys mayde, to be hys seruante.

And when the mornynge wox come, beholde
it was Lea. Tha sayde he to Laba wher-
fore hast thou played thus wme? dyd not I
serue the for Rabel: wherfore tha hast thou
begged me? Laban answered: it is not the
manner of this place, to marie the poungest be-
fore the eldest. Passe out this weke, and tha
shalt hys also be geuen the for the seruyce
I wyth thou shalt serue me yet. vij. yeres mo-
re. And Jacob byduen to, and passed out þe
weke, and tha he gaue him Rabel hys dau-
ghter to wyfe also. And Laban gaue to Ra-
bel hys daughter, sylpha hys handmayde to
be hys seruante. So laye he by Rabel also,
and loued Rabel more tha Lea: and serued
hym yet. vij. yeres more.

When the Lorde sawe that Lea was de-
spised, he made her fruitfull. And Rabel re-
mained barren. And Lea conceived and bare
a sonne, and called hys name Ruben, for
the sayde: the Lorde hath looked vpon my
tribulacions. Howe therefore my husband will
loue me. And she conceived agayne and bare
a sonne, and sayde the Lorde hath derde
that I am despised, and hath therefore geue
me this sonne also, and she called hys name

* Simeon. And she concealed yet, & bare a
sonne, and sayde: nowe thyng once wyl my
husbande kepe me company, because I haue
borne hym. iiii. sonnes: and therefore was hys
name called Levi. And she concealed yet agay-
ne, and bare a sonne, sayng: nowe wyl I
praise the Lorde: therefore she called hys na-
me Juda, and left bearinge.

¶ The xxx. Chapter.

¶ Jacob and Lea byng both barren grete theys
maydes vnto theys husband: and they bare hym
chyldren. Jacob becauseth Laban in the concei-
tyng of the theys & byndes. Jacob rewardes for
hys seruyce.

Rabel when she sawe that she ba-
re Jacob no chyldren, the enuyed
hys wyfe, and sayde vnto Jacob:
Geue me chyldre, as els I am but
weerd. And Jacob was wrooth w
Rabel sayng: Am I in Goddes hand, which
kepeyth fro the fruite of thy wombe? Then
the sayd: here is my mayde sylpha, go in vnto
her, & she shall beare vpon my lappe, that
I maye be encreased by her. And she gaue
hym sylpha hys handmayde to wyfe. And
Jacob went in vnto her, and sylpha concei-
ued & bare Jacob a sonne. Then sayde Ra-
bel: God hath geuen sentence on my wyde, and
hath also heauyde my voyce, and hath geuen
me a sonne. Therefore called the hym man.
And sylpha Rabels mayde concealed agay-
ne, and bare Jacob another sonne. And Ra-
bel sayde: wyth Godly wyllingnes haue
I wrestled wth my wyfe, and haue gotten
the vpper hande: And she called hys name:
Rephail.

When Lea sawe that she had left bea-
ringe, she toke sylpha hys mayde, and gaue
her Jacob to wyfe. And sylpha Leas may-
de bare Jacob a sonne. Then sayde Lea:
Good lucke: and called hys name Gad. And
sylpha Leas mayde bare Jacob another son-
ne. Tha sayde Lea happy am I, for the dau-
ghters wyl call me blessed. And called hys
name Aser.

And Ruben went out in the dayes of the
wet barrell and founde mandragoras in
the felde, and brought them vnto hys mo-
ther Lea. Then sayd Rabel to Lea: geue me
of thy sonnes mandragoras. To wha Lea
answered: Is it not ynough that thou hast
taken awaye my husbande, but wouldest ta-
ke awaye my sonnes mandragoras also? Tha
sayde Rabel: well, let hym slee w the thys
nyght, for thy sonnes mandragoras. To wha
Jacob came from the felde at euē, and Lea
went out to mete hym, and sayde: come into
me, for I haue bought the wyth my sonnes
mandragoras.

And he slepte with her that nyght. And
God herde Lea, that she concealed & bare vnto
Jacob the v. sonne. Tha sayde Lea: God
hath geuen me a reward, because I gaue

my mayde to my housholde, & she called hym
Ysachar. And Lea conceaued yet agayne, &
bare Jacob the vi. sone. And Lea sayd: God
hath enderwed me wth a good dowrye. Nowe
will my husbande dwyll wth me, because
I haue borne hym. vii. sonnes: & called his na-
me Zabulon. After that she bare a daughter,
and called hyr name * Dinah.

* Gen. 37.
40. a.

And God remembered Rachel, hearde her,
and made her fructifull: so that she conceaued
& bare a sone, & sayd: God hath taken awaye
my rebuke. And she called hyr name Jo-
seph, sayinge: The Lord geue me yet a no-
ther sonne. As soone as Rachel had borne Jo-
seph, Jacob sayde to Laba: He be me awaye
that I maye go vnto my a wne place and chie-
re, geue me my wyue and my chyld for
whom I haue serued the, and let me goo: for
thou knowest what seruyce I haue done the.

* Gen. 37.
41. a.

To whom Laba answered: yf I haue soude
fauoure in thy syght (for I suppose that the
Lord hath blessed me for thy sake) appoynt
what thy rewarde shall be, and I will ge-
ue it the. But he sayde vnto hym: thou know-
est what seruyce I haue done the, and in
what takinge thy cattell haue bene vnder
me: for it was but lyte that thou haddest
before I came, and nowe it is increased into
a multitude, and the Lord hath blessed the
for my sake. But nowe when shall I make
prouyson for myne a wne house also? And
he sayde: what shall I then geue the? And Ja-
cob answered: thou shalt geue me nothinge
at all, yf thou wilt do thys one thyng for
me: and then will I turne agayne, and fede
thy shepe and kepe them.

* Gen. 37.
42. a.

I will go aboute all thy shepe thys daye,
and separate from them all the shepe that
are spotted and of dyuers coloures, and all
blacke shepe amonge the lambs, & the par-
te, and the spotted amonge the kyddes: and
the same shall be my rewarde. So shall my
rightwysnesse answer for me: to mo-
rowe, and shall come for my rewarde before
thy face, and euery one that is not speckled
and partye amonge the goates and blacke
amonge the shepe, I same shall be thet wth me.
And Laba sayde: Go to, wolde God it
myght be accordyng to thy sayeng. There-
fore he toke out that same daie the be goates
that were partye and of dyuers coloures,
and all the be goates that were spotted and
partye coloured, and all that had whyte in
the, and all the blacke amonge the shepe, and
put them in the keepinge of hyr sonnes, & let
thys daye journeye betwixte hym selfe and
Jacob. And so Jacob kepte the rest of La-
bans shepe.

Jacob toke roddes of grene poplar, ha-
sell & of chehn nut trees, & pylled wth thee tra-
kes in them, & made the wth the agere in the
roddes. (But thes that were to be: remembred are:

and thus was it made a variable colour.) And put the
roddes wth the shepe, and the shepe brought
the shepe, in the gutters & wateringe troughes
when the shepe came to dyynke: that they
shulde conceue when they came to dyynke.
And the shepe conceaued before the roddes, &
brought forth lambs streaked, spotted and
partye. And Jacob parted the lambs & tur-
ned the faces of the shepe towards the spotted
thynges, and towards all maner of blacke,
that was amonge the shepe of Laba. Same-
ly, puttynge hyr a wne flocke by the selfe,
not puttynge them wth Labas shepe. And
it fastuned yⁿ euery rampinge tyme of
the stronger shepe, Jacob layed the roddes
before the eyes of the shepe in yⁿ gutters: na-
mely, that he myght make them chere be-
fore the roddes. But wth the shepe were fe-
ble, he put the not in. And so the fader were
Labans, and the stronger Jacobs. And the
man increaced exceedingly, and had a great
flocke, maye seruauntes and man seruants,
camels and asses.

¶ The xxx. Chapter.

¶ At the commaundement of God Jacob departed
from Laban: & toke hyr goddes wth hym. In which
healey byr fathers images. Laban followeth Ja-
cob. The commaund betwixte Laban and Jacob.

But he hearde the wordes of Labans
sonnes sayeng: Jacob hath taken
awaye all that was our fathers,
and of oure fathers goodes hath
he gotten all thys honoure. And Jacob be-
heide the countenance of Laban, & beholde,
it was not as yesterdaye and yeres
daye. And the Lord sayde vnto Jacob: turne
agayne in to the lande of thy fathers and
to thy kynred, & I will be wth the. There-
fore Jacob sent and called Rachel and Lea to
the fide vnto hyr flocke, & sayde vnto them:
If yⁿ your fathers countenance that it is not
towarde me as yesterdaye & yeres daye.
But the God of my father hath bene wth me.
And ye knowe howe that I haue serued
your father wth all my myght. But your
father hath disceaued me, and chaunged my
wages. x. tymes: but God suffered hym not
to hurte me. When he sayde, the spotted shall
be thy wages, than all the shepe bare spot-
ted: And when he sayde, the streaked shall be
thy rewarde, than bare all the shepe tra-
ked: thus hath God taken awaye your fa-
thers shepe, and geuen them me. But in ra-
mpinge tyme it happened, yⁿ I lyfied wth my-
ne eyes & sawe in a dreame, & beholde the
rimes leaped vpon the shepe yⁿ were streaked,
spotted & partye. And the angel of God spake
vnto me in a dreame, sayeng: Jacob. And
I answered: here am I. And he sayde: lyfte
up nowe thine eyes & see all yⁿ rimes leaping
vpon the shepe that are streaked, spotted &
partye: for I haue sene all that Laban doth
vnto the. I am the God of * Bethel, where * Gen. 37.
43. a.

sayde moreover to Jacob: beholde, thy shea-
pe and thy she mares which I haue for thee,
betwixt me and thee: thy she heaue be wyne-
fesse and also thy she mares that I will not come
ouer thy she draye to the, and thou shalt not
come ouer thy she draye and thy she mares vn-
to me: to do ouer harme. The God of Abra-
ham, the God of Isac, & the God of thy
fathers be iudge betwixt vs.

And Jacob swaue by the feare of hys fa-
ther Isahac. Then Jacob dyd sacrifice vnto
p mount, & called his brether to cate byed.
And they dyd cate byed & taried all nyght
in the byll. And early in the mornynge La-
ban rose vp and byssed hys chyldren and hys
daughters, and blessed them: and Laban de-
partynge, went vnto hys place agayne.

¶ The xxviii. Chapter.

¶ The vision of y angelis. Jacob sendeth presentes vnto
his brother Esau. How he was iudged much y angelis
which chaunged his name and called hym Israel.

But Jacob went forth on his
iourney. And the angelis of
God came, & met hym. And
wher Jacob sawe the, he said
this is Goddes booke: & cal-
led the name of y place

¶ Mahanaim. ¶ That is in ar-

me. And Jacob sente messengers before him
to Esau his brother, vnto y land of Seir &
the felde of Edom. And he commaunded them
sayinge. Thus shall ye speake to my Lord
Esau: thy seruante Jacob sayth thus: I ha-
ue loggeyned & bene a stranger wth Laban

vnto thy she ymme and haue oger, asses & shepe
men seruantes and women seruantes, and
haue lent to the weyt my Lord, that I may
fynde grace in thy syght. And the messen-
gers came agayne to Jacob sayinge: we ca-
me vnto thy brother Esau, and he cometh
agaynst the & hath iii. hundred men wth hym.
But Jacob was greatly afrayed, and wyl-
not whych waye to turne hym selfe, and de-
uyed the people that was wth hym & the
shepe, & oger & camels, into ii. companyes: &
sayd: If Esau come to the one parte & sym-
ple it, the other shall saue it selfe.

And Jacob sayde agayne: O God of my
father Abraham, & God of my father Isahac:
Lorde whych saydest vnto me & returne vnto
the to thy coite and to thy kynred, & I will do
all well wth the. I am not worthy of the
least of all the mercys and truthes whych
thou hast shewed vnto thy seruante. For
wth my shal come I ouer thy Iordane,
& now haue I gotte ii. houses. Welyue me
from the handes of my brother Esau: for I
feare hym: lest he wyl come and smyte the
mother wth the chyldren. Thou saydest:
I wyl surely do the good, & make thy seed
as the sande of the see, whych can not be nom-
bered for multitude.

And he taried there that some nyghte, &
told of that whych came to hys, & presen-
ted for Esau hys brother, ii. hundred the goa-
tes, & x. he goates. ii. hundred shepe and x.
rammes: thy she ymme camels wth the she
coltes. xl. kyne, & x. bulles. & the asses & ten
foles: and deliuered them into the handes of
hys seruantes, euerye thow by them felmes,
and sayde vnto hys seruantes: go forth be-
fore me, and put a space betwixt, dyone, &
dyone. And he commaunded y foremost sayinge.

If Esau my brother mete the and aske the
sayinge: whos art thou, and wherest thou?
thou: & whos are these that go before the?
thou shalt saye, thy she y seruante Jacob,
and it is a yese: sent vnto my Lord
Esau, and beholde, yehym selfe cometh
after vs: And so commaunded he the secon-
de, and the thyrde, and all that folowed the
dyones sayinge of hys maner: se that ye spe-
ake vnto Esau when ye mete hym and saye
moreouer: thy seruante Jacob also com-
meth after vs, for he sayde: I wyl pte his
wyath wth y yselent that goeth before me,
and afterward I wyl se hym my selfe, y
ygraducature he wyl recraue me to grace:
So went the yselent before hym and he ta-
ried all that nyght in the company, and ro-
se vp the same nyghte, and toke hys two
wynes and hys two maydens, and hys ele-
uen sonnes, and went ouer the forde Jacob
And he toke the and sent them ouer the y-
ner, and sent ouer that he had, and taried be-
hind hym selfe alone.

And there & wasled a man wth hym
vnto the breakynge of the daye. And when
he sawe that he coulde not puenyale agaynst
hym, he knote hym vnder the the, and the
senowe of Jacobs the the, as he wanst-
led wth hym. And he sayde: let me goo, for
the daye breaketh. Which answered: I wyl
not let the goo, excepte thou blesse me. And
he sayde vnto hym: what is thy name? he
answered: Jacob. he sayde: thou shalt be
called Jacob nomore, but Israel. For as
as a ypuce hast thou wasled wth God:
and wth man, and hast puenyaled.

And Jacob alied hym sayinge: tell me
thy name. And he sayde, wherfore dost thou
so aske after my name: and be blessed hym
there. And Jacob called the name of y place
¶ Bethel, for I haue sent God face to face,
& my lyfe is pserued. And as he went ouer
Bethel, the sonne rose vnto hym, and he bat-
led vnto hys the. And therefore is it that the
chyldren of Israel cate not of the senow that
thouke in that place of the the, vnto this
daye: becaue that he touched the place of
Jacobs the in the senow that thouke.

¶ The xxxi. Chapter.

¶ Esau and Jacob are ager: and Jacob comes
vnto Bethel.

Jacob

* Jacobus
imp.

* Gen. xxxiii.

B

* Gen. xxxiii.

* Jacobus

* Gen. xxxiii.

Jacob lyfþynge vp his eyes, lohed, and beholde, Eſau came, hauynge with him iij. hundred men. And he decybed the chylidren vnto Lea and vnto Rahele and vnto the ij.

mapdens. And he put the mapdens and their chylidren for moſt, and Lea and hys chylidren after, and Rahele and Joſeph hynder moſt. And he went before them and * fell on the grounde. vij. ſpines vntill he came vnto his brother.

Eſau * came to mete hym and embraced hym and fell on hys necke and kyſſed hym, and they wepte. And he lyfte vp hys eyes & ſawe the women, and the chylidren, and ſayde: **W**herce haſt thou theſe? *(And do they beſeige vnto the.)* And he answered: they are the chylidren wherch God haſt geuen thy ſervanthe. Then came the mapdens forth, & their chylidren, and dwd theſe obeyſaunce. Lea alſo with hys chylidren came & dwd theſe obeyſaunce. And laſt of all came Joſeph & Rahele, & dwd theſe obeyſaunce.

And he ſayde: what is all þe droue wherch I mett? he answered: that I maie fynde grace in the ſpyghte of my Loide. And Eſau ſayde: I haue ynough my brother, kepe that thou haſt vnto thy ſelfe. To whom Jacob answered, oh nay, but yf I haue founde grace in thy ſpyghte, receaue my preſent of my hande: for I haue ſene thy face * as though I had ſene the face of God. And thou haſt ead a good wyll towards me. O thake my bleſſynge that is broughte the, for God hath had mercy on me. *(Surprage me all thynges.)* And I haue ynough. And ſo he compelled hym, and he toke it. And he ſayde: let vs take oure journey and goo, I will goo before the. Jacob answered him: my Loide, Thou knoweſt, that the chylidren are teyde, & the ewes & hyne wythþynge vnder myne hande, which yf men ſhalde ouredyeue but euen one daye all the theſe wyll dye. Oh let my Loide goo before hys ſervanthe, and I wyll dyeue ſaye and ſoſtyl, accordynge as the catell that goeth before me and the chylidren be able to endure: vntyll I come to my Loide vnto Seir.

And Eſau ſayde: let me yet leaue ſome of my folke with the. And he answered, what *(He addeſt it.)* *(Thy one thyng onely haue I receiue of.)* let me fynde grace in the ſpyghte of my Loide. So Eſau went hys waye agayne that ſame daye vnto Seir. And Jacob toke hys journey towards Seir, & dwd hym in a houſe, & made doothes for his catell. And therefore is it, that the name of the place is called * Seir.

And Jacob came to ſhall a ctyte of Seir, which is in the laude of Canaan, after that he was come from Eſopotamia, and pythed before the ctyte, and bought a par-

cell of grounde (were he pythed hys tent) of the chylid of hemoz: Sichem father & he had an hundred pces of money. And he made there an altar, & called vpon þe myghtie God of Iſrael.

¶ The xxxiiij. Chapter.

¶ The ravel þynge of Dina Jacobs daughter þe ſonne of Sichem. And of the great bloude theſe þe done by the ſonnes of Jacob.

Dina þe daughter of Lea * which *¶ Gen. xxxiv.* she bare vnto Jacob, went out to ſe the daughters of the laide. Whom whan Sichem the ſonne of hemoz the heuile Loide of the country ſawe, he toke her, and laye with her, and forced * her: and hys harte laye vnto Dina the daughter of Jacob. And he loued that damſell and ſpake kindly vnto her, and Sichem ſpake vnto hys father hemoz ſayinge, gett me this mapden vnto my wyfe. And Jacob hearde that he had beſyled Dina hys daughter, hys ſonnes bringe with theſe catell in the ſelde, and he geide hys peace, vntyll what were come. And hemoz the father of Sichem went out vnto Jacob, to comen with hym. And whan the ſonnes of Jacob comynge out of the ſelde herd it, it geued the, & they were not a lytle wrooth, becauſe he had wroughte folpe in Iſrael, in that he had lyen with Jacobs daughter, which thinge ought not to be done. And hemoz comyned with them ſayinge: the ſoule of my ſone Sichem longeth for your daughter: geue her hym to wyfe, and make mariaiges with vs: and geue your daughters vnto vs, and take oure daughters vnto you, & ye ſhall dwell with vs, and the lande ſhall be before you, dwell and do your buyuers, and haue your poſſeſſions there in. And Sichem ſayde vnto hys father and hys brethren, let me finde grace in your eyes, and what ſocuer ye apornte me, that wyll I geue. The ſeely of me both the dowry and geytes, and I wyll geue accordynge as ye ſaye vnto me, ſo that ye geue me the damſell to wyfe.

But the ſonnes of Jacob answered to Sichem & hemoz hys father talkynge amoge them ſeelyes deceptfully, becauſe he had beſyled Dina theſe ſyſter. And they ſayde vnto them, we can not do theſe thynges that we ſhalde geue oure ſyſter to one that is vncircumciſed, for that were a ſhame vnto vs. But in theſe wyll we conſent vnto you: If ye wyll as we be and all the men chylidren amonge you be circumciſed, then wyll we geue oure daughters to you and take your daughters to vs, and wyll dwell with you and be one people. Went and yf ye wyll not haeken vnto vs to be circumciſed, then wyll we take oure daughters & goo oure wayes. Their wordes pleaſed hemoz: and Sichem his ſonne.

hys sonne. And the yonge man deserde not
for to do the tpyng, because he had a lust to
Jacobs daughter: he was also most set by
of all that were in hys fathers house. Than
hemoz & Sychem hys sonne went unto the
gate of their cite, and comened with the me
of their cite, sayinge: these men are unfa-
ined towards vs, and dwell in the lande and
do their occupacion therein. And in the lande
is rowme enough for them, we will take
their daughters to wyues, and geue the oure
daughters: only here in will they consent un-
to vs for to dwell wryth vs & to be one peo-
ple: yf all the men chyldren that are amonge
vs be circuncysed as they are. Shall not their
goodnes and their substance and all they ca-
sell be oures, only yf we consente unto them
for they will dwell wryth vs.

And unto hemoz and Sychem hys sonne
harkened all that went out at the gate of
hys cite. And all the men chyldren were cir-
cuncised whatsoeuer went out at the gates
of his cite. And it happened the tpyde daye
(when it was payntfull to them) .ij. of the
sonnes of Jacob Symon and Levi wyngs
byeth, toke ether of them his sword and
went in to the cite boldly, and slew all that
was male, and slewe also hemoz and Sy-
chem hys sonne with the edge of the sword,
and toke wyne out of Sychems house, and
went their waye.

And the sonnes of Jacob cōpyng vpon
the deede, spoyled the cite, because they had
despyed their syster: & toke their shepe, oxen,
and their asses and whatsoeuer was in the
cite and also in yfeldes. And all their goo-
des & all their chyldren, and they wyues to-
ke they eneyne and made hauouck of all that
was in the house.

But Jacob sayde to Symeon and Levi:
ye haue troubled me and made me spynke
before the inhabitants of the labe, before the
Canaanites and the pherezites. And I beyng
fewe in nombr, they shall gather them
scues together agaynste me & depine, and so
shall I and my house be despoyled. And they
answored: shulde they deale with oure syster
as with an whoore.

C. Cxxv. Chapter.

¶ Jacob goeth by unto Bethell, and buryeth hys
pymages wnder an oke. Reboza dyeth. Jacob is cal-
led Israel. The lair of Canan is promysed him.
Israhel dyeth in labour: Ruben lape wryth hys sa-
ther concubynes. The deathe of Zilae.

AND GOD sayde vnto Jacob, arpe
and get y p to Bethel, and dwell
there. And make there an altier
vnto God that appeared vnto the
* when thou beddest from the face of Esau
thy brother. Than sayde Jacob vnto hys
householde and to all that were wryth hym:
put awaye the straunge goddes that are
amonge you and be cleane, and chaunge poure

garmentes, for we will arpe and goo vp to
Bethell and I will make an altier there,
vnto God, which herde me in the daye of my
tribulacion, and was with me in the waye
which I went.

And they came vnto Jacob all the strangi-
ge goddes which they had in their labe, and
all their earinges which were in their eares,
& Jacob hys the vnder an ooke wrych was
by Sychem. And whan they departed, the
feare of God fell vpon the cpyes that were
rounde a boutte them. And they dyd not folo-
we after the sonnes of Jacob. So came Ja-
cob to Lus which is in the lande of Canaan. &
The same is Bethell, he & all the people that
was wryth him. And he buylded there an altier,
and called y place: The God of Bethell,
because that God appered vnto hym there,
when he fled from the face of his brother.

But * Reboza Rebecas noke, dyed, &
was buryed bench Bethell vnder an ooke.
And the name of it was called: the ooke of
lamentacion. And God appered vnto Ja-
cob agayne after he came out of the sopota-
mia and blessed hym, and God sayde vnto
him: thy name is Jacob. Acowpshdsonbunge
thou shalt be no more called * Jacob, but
Israel. Quoth thy name. And he called yss
name Israel.

And God sayde vnto hym: I am God all-
myghty, growe and multiplie, people and
a multitude of people shall sprynge of the,
pee and kyngeys shall come out of thy lo-
ynes. And the lande wrych I gaue Abraham
and Isaac, will I geue vnto the, and vnto
thy seed after the will I geue that labe also.
And so God departed by from hym in the
place where he had talked wryth hym. And
Jacob set vp a marke in the place wher he
talked wryth hym: euen a marke of stone and
powred & byncke offsprynge thereon, & po-
wred also ople thereon, and Jacob called the
name of y place where God spake wryth hym
* Bethell.

And they departed from Bethell, and
whil he was but a felde byeth frō Ephraim,
Rachel began to traual, and in traueylinge
she was in paret. And it happened as the
was in paynes of hys labour, the midwyfe
sayde vnto her, feare not, for thys sonne is
thyne also. Then as hys sonle was a depa-
tynge, y she must dye, she called his name,
Ben Oni. * (the sonne of my trouwe.) But hys
father called hym Ben Jamin. * (the sonne
of the rest hande.) And thus dyed Rachel and
was buryed in the waye to Ephraim, wher
is Bethleheim. And Jacob sett vp a stone
by his graue, which is called Rachels gra-
ue vnto thys daye. And Israel went
thence, & pyched by hys tent beyonde the
source of Eder. And it chaunced as Israel
dwelt in the lande, that Ruben went and
laye wryth

* Gen. xlv. a.
Judith. ix. a.

* Gen. xxxv. i.

* Gen. xxxv. i.

* Gen. xxxv. i.
of Gen.

* Gen. xxxv. i.

* Gen. xxxv. i.

* Gen. xxxv. i.

lape * wyth Bilha hys fathers concubyne, and it came to Iſraels eare. The ſonnes of Jacob were. *ix.* in nombre. The ſonnes of Lea. Ruben Jacobs eldeſt ſonne, and Simeon, Leui, Iuda, Iſachar, and Zabulon. The ſonnes of Rachel: Joſeph and Ben Jamin. The ſonnes of Bilha Rabels mayde: Dan and Reubai. The ſonnes of Zilpha Leas mayde, Gad and Aſer. Theſe are the ſonnes of Jacob whych were borne hym in Meſopotamia.

And ſo Jacob came unto Iſachar hys father to Hamre unto Syriath Arda which is Hebron: where Abraham & Iſachar ſolourned as ſtrangers. And the dayes of Iſachar were an hundred and. *lxxv.* yerres: & Iſachar fell ſicke and dyed, and was put vnto hys people, heynge olde and full of dayes. And hys ſonnes Elau and Jacob buried him.

¶ The *xxxv.* Chapter.

¶ The genealogie of Elau. Jacob and Elau were ſcith. The genealogie of Elau. Elau dwelth in the hyll Seir.

Theſe are the generacions of Elau. The ſame is Edom. Elau toke his wyues of the daughters of Canaan. Ada the daughter of Elon an Heithite, & Ahalibama ſ daughter of Ana, the daughter of zibeon an Heuyte, and Baſmath Iſmaels * daughter & ſiſter of Reueloth. And Ada bare vnto Elau, Eliphaz and Baſmath baes Reguel: And Ahalibama bare Jeus and Jaſlan and hozah. Theſe are the ſonnes of Elau whych were borne hym in the lande of Canaan.

And Elau toke his wyues and hys ſonnes and daughters and all the ſoules of hys houſe: hys goodes and all hys cattell and all hys ſubſtance whych he had goſt in the lande of Canaan, and went into a countie a waſpe from the face of hys brother Jacob: for they * echers was moche, and they coulde not dwell together, and the lande where in they were ſtrangers, coulde not receaue the: becauſe of their poſſeſſion. Thus dwelt Elau in mounte Seir. The ſame Elau is Edom. Theſe are the generacions of Elau father of the Edomites in mounte Seir, and theſe are the names of Elaus ſonnes: * Eliphaz the ſonne of Ada ſ wyfe of Elau, and Reguel the ſonne of Baſmath the wyfe of Elau. And the ſonnes of Eliphaz were: Theman, Omar, zephro, Gaethom and kenas. And Themma was concubyne to Eliphaz Elaus ſonne, and bare vnto Eliphaz Annalech. And theſe be the ſonnes of Ada Elaus wyfe. And theſe are the ſonnes of Reguel: Rahab, Serap, Hamma and Bilu, theſe were the ſonnes of Baſmath Elaus wyfe. And theſe were the ſonnes of Ahalibama the daughter of Ana daughter of ze-

bion Elaus wyfe, and the bare vnto Elau: Jeus, Jaſlan and hozah.

Theſe were dukes of the ſonnes of Elau. The chylidren of * Eliphaz the fyrſt ſonne of Elau, were theſe: duke theman, duke Omar, duke zephro, duke kenas, and duke hozah, duke Gaetha and duke Annalech. Theſe are the dukes that came of Eliphaz in the lande of Edom, and theſe were the ſonnes of Ada. Theſe alſo are the chylidren of Reguel Elaus ſonne: duke Rahab, duke Serap, duke Hamma, duke Bilu. Theſe are the dukes that came of Reguel in the lande of Edom, & theſe are the ſonnes of Baſmath Elaus wyfe. Theſe were the chylidren of Ahalibama Elaus wyfe: duke Jeus, duke Snelan, duke hozah, theſe dukes came of Ahalibama ſ daughter of Ana Elaus wyfe. Theſe are the chylidren of Elau, and theſe are the dukes of the: which Elau is Edom. Theſe are the chylidren of Seir the Horre, the inhabitonres of the lande: Lothan, Hobal, zibeon, and Ana, and Diſon, Ezer and Diſan. Theſe alſo are the dukes of the horrites the chylidren of Seir in the lande of Edom. And the chylidren of Lothan were: hozah and theman. And Lothans ſyſter was called Thymna.

The chylidren of Hobal were theſe: Aſuan, Hanabath and Ebal, zephro & Oni. Theſe are the chylidren of zibeon. Ana and Ana, thys was that Ana that founde milkes in the wyldernes, as he fed hys father zibeons aſſes. The chylidren of Ana were theſe: Diſon and Ahalibama the daughter of Ana. Theſe are the chylidren of Diſon, theman and Eluan, Arthian and Eheran. The chylidren of Ezer are theſe: Bilhan, Heanuan and Ekan. The chylidren of Diſan alſo are theſe: Ely and Iran. Theſe are the dukes that came of hozah: duke Lothan, duke Hobal, duke zibeon, duke Ana, duke Diſon, duke Ezer, duke Diſan. Theſe be the dukes ſyame of hozah after their dukedomes in the lande of Seir. Theſe are the kygnges that reygned in the lande of Edom before theye capgned any hynges vpon the chylidren of Iſrael. Bela the ſonne of Beor reygned in Edome, & the name of hys cytie was Dinhaba. And when Bela dyed, Tobab the ſonne of Serap out of Moza, reygned in hys ſtede. When Tobab alſo was dead, hulaim of the lade of Theman reygned in his ſtede. And after the deſth of hulaim, handad the ſonne of Bedad which ſwe the Moabites in the feide of the Moabites, reygned in hys ſtede, and the name of hys cytie was Aith. When handad was dead, Samla of Maſſeka reygned in his ſtede. When Samla was dead, Saul of the ruer Moaboth reygned in hys ſtede. When Saul was dead, Baal hanan ſ ſonne of Arthor reygned in his

in his steade. And after the deeth of Saul hyman the sonne of Achis, hadad reigned in his steade, and þ name of his cytye was Iahhu. And hys wyfes name Acheitabel the daughter of Achis, daughter of Achis.

These are the names of the dukes that came of Esau, in þ. xij. hunderdes, places and names: duke Chumma, duke Alua, duke Ietheth, duke Ahalbama, duke Ela, duke Dinon, duke Ahoi, duke Theman, duke Elazar, duke Magguel, duke Iram. These be the dukes of Edome accordyng to theyr habitacions, in the lande of theyr possessions. & hys Esau is the father of the Edomites.

¶ The xxxviij. Chapter.

¶ Joseph comforted his brethren. Joseph dreamed and he tolde of his brethren and he tolde to the Egyptians. Jacob bewepeth Joseph.



In Jacob dwelt in the lande where in his father was a stranger, even in the lade of Chanaan. These are the generacions of Jacob. when Joseph was. xviij. yere olde, he kepte shepe with hys brethren, and the lad was with the sonnes of Bilha his fathers wyues. And he broughte vnto their father an euyl sayinge of them. But Israel loued Joseph more than all hys chyldren, because he begat him in hys olde age, and he made hym a coote of many coloures.

¶ And when hys brethren sawe that theyr father loued him more than all his brethren, they hated hym & coulde not speke peaceably vnto hym. ¶ Wherefore whan Joseph * had dreamed a dreame, he tolde it his brethren whych hated hym yet the more. ¶ And he sayde vnto them: heare I praye yowre thys dreame which I haue dreamed: beholde we were byndinge thewes in the felde: & lo, my thewe arose, and stode vpryght, and pourses stode rounde aboute and made obeysaunce to my thewe. ¶ To whom hys brethren sayde: halt thou be thoue kynge in dede: or shalt þ in dede haue dominyon ouer vs: And they hated hym yet the more, because of hys dreames, and of his wordes.

¶ And he dreamed yet another dreame and tolde it his brethren sayinge: beholde, I haue had one dreame more: me thought the sonne

and the moone & xj. starres made obeysaunce to me. And when he had tolde it vnto his father and hys brethren, hys father rebuked him & sayde vnto him: what is thys dreame which thou hast dreamed: shall I & thy mother and thy brethren come to fall on the grounde before the? And hys brethren hated him, but hys father noted the sayinge.

Hys brethren also went to kepe their fathes shepe in Sichem, and Israel sayde vnto Joseph: do not thy brethren kepe in Sichem: come, and I will sende the to the. he answered & here am I. And he sayde vnto him: goo and see whether it be well with thy brethren and the shepe, and byngne me worde agayne. And so he sent him out of the vale of hebron and he went to Sichem. And a certayne man founde hym, and beholde he was woundyng out of hys waye in the felde, and the man asked him: what seest thou? he answered: I see my brethren, tell me I praye the where they kepe shepe. And the man sayde, they are departed hence, for I herde them saye: let vs goo vnto dothan. & thus went Joseph after his brethren, and founde them in dothan.

And when they sawe him a farr of befoze he came at them, they toke conseil agaynst him, for to slei hym. For one sayde to another: beholde this * dreame cometh: come nowe therfore and let vs slei hym and cast hym in to some pytt, and we will saie a wyched beest hath deuoured hym, and we shall se what wyll come of hys dreames.

¶ When Ruben hearde that, he * spake hym out of their handes and sayde, we will not kyll hym. And Ruben sayde mozeouer vnto them, thede not his * blonde, but cast him in to thys pytt þ is in the wyldernes, and laye no hande vpon him: * (then he sayde), namely, that he myghte fynd him out of their handes & deliuer him to hys father agayne. ¶

And it happened that whan Joseph was come vnto hys brethren, they strypte him out of his coot, hys party coloured coote þ was vpon hym, and they toke hym and cast hym into an emptye pytt: wherein was no water. And they satt by the downe to eate herbe. And as they lyft vp their eyes and loked aboute, there came a compaigny of Imaelites from Gilead, and their camels lade with spicery, baulme, and myrr, and were goyng downe to carie it into Egypte.

And Iuda sayde vnto his brethren: what * aunpleth it þt we slei our brother, and kepe hys blonde secrete: come on and let vs * sell hym to the Imaelites, and let not oure hande be vpon hym: for he is oure brother and oure kinshe. And hys brethren were content. ¶ Than as the Iudaumes marchaunt men passed by, they drewe and lyft Joseph out of the pytt and sold him vnto the Iymelytes toz.

¶ 1. 11. 11.

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¶ 1. 11. 11.

¶ 1. 11. 11.

tes for .xx. peces of syluer. And they brought him into Egypte.

And when Ruben came agayne vnto Joseph & soughte not Joseph there, he sent his clothes and went agayne vnto his brethren sayinge: the lad is not yonder, and wherher shall I goo? And they toke Josephs coote and killed a goote, & bypped the coote in the blonde. And they sent that partye coloured coote, and brought it vnto their father and sayde: Thyss haue we founde: se whether it be thy sonnes coote or no. And he knewe it sayinge, it is my sonnes coote, a wycked be-

110.11.

ast hath * denouced hym, Joseph is rent in peces. And Jacob rent hym clothes, and put sacke clothe aboute his lornes, and sorowed for his sonne a longe season. But all his sonnes and all hys daughters rose vp to comforte him. And they helpe he wolde not be comforted, but sayde: I will go downe into the greiue vnto my sonne, mourninge. And thus hys father wepte for hym. And the Hadianes * solde hym in Egypte vnto Putiphar a Lord of Pharao, and his chere stee-warde.

110.12. a
110.13. a
110.14. a

¶ The xxviii. Chapter.

¶ The marriage of Iuda. The trespass of Er and Onan, and the bingraunce of God that came thre upon Iuda after with his daughter Thamar. The birth of Iudars and Iacob.

110.15. a

In fortunat that tyme, that Iudas went downe from his brethren, and gatt hym to a man called Hira of Doolam, and there he sawe the daughter of a man called * Sina a Canaanite: And he toke her and wite in to her. And he conceaued & bare a sonne and called hys name Er. And he conceaued agayne, and bare a sonne and called hym Onan. And he conceaued agayne, & bare yet a sonne, whom he called Sela: * and he was at Chesph when he bare him.

And Iudas gaue Er hys Eldest sonne a wyfe, whose name was Thamar. And Er Iudas eldest sonne was * wycked in the syghte of the Lorde, & the Lorde slewe hym. And Iudas sayde vnto Onan: goo into thy brothers wyfe and marie her, fthou mayest byprie vp seed vnto thy brother. And when Onan perceaued that the seed shulde not be his, therfore when he went into his brothers wyfe, he spylled it on the greonde, and gaue not seed vnto hys brother. And the thynge whych he byd, displeased the Lorde, wherefore he slewe him also. Than sayde Iudas to Thamar hys daughter in laue: remayne a wydowe at thy fathers house, tyll Sela my sonne be growne: for he sayde: Lett peradventure he dye also, as hys brethren byd. And Thamar wente and dwelt in her fathers house.

And in pprocess of tyme, the daughter of

Sina Iudas wyfe dyed. Then Iudas when he had left mourninge, went vnto his shepe & herders to Thymnath he and his kethe Hira of Doolam. And one tolde Thamar sayinge: beholde, thy father in laue goeth vp to Thymnath, to * there hys shepe. And he put hys wydowes garmentes of from her & couered her wyth a clothe, and dyspleid her selfe: And satt her downe in a comon place which is by fhye wayes fyd to Thymnath, for because the sawe f Sela was growne, and he was not genen vnto him to wyfe.

* Ge. m. c.
o. m. n. c.

When Iuda sawe her, he thoughte it had bene an whoore, because he had couered hys face. And he turned to her vnto the waie, & sayde, come I praye the, let me lye with the, for he knewe not that it was hys daughter in laue. And she answered: what wilt thou giue me, for to lye with me? Than sayde he, I will sende thea kydd from the flacke. She sayde, Than geue me a pledge tyll thou sende it. he sayde, what pledge shall I geue the? She answered: thy lygnett, thy bracelet, and thy staffe that is in thy hande. And he gaue it her and lay vnto her, and he was with chyld by hym. And he gatt here vp and went and put her mantell from her, and put on hys wydowes raiment. And Iudas sent the kydd by hys frende of Doolam, for to receaue hys pledge agayne from the wyfes hande. But he founde her not. Than aske he the men of the same place sayinge, where is the whoore that satt openly by the waie syde? They answered, & here was no whoore here. he came therfore to Iuda agayne & sayde vnto him: I can not finde her, and also the men of the place sayde, that there was no whoore there. And Iuda sayde, let her take it to her, lett we be shamed. Beholde I sente the kydd and thou hast not faunde her.

And it came to passe that after .iiij. monethes, one tolde Iuda sayinge: Thamar thy daughter in laue hath playd the whoore, and wyth playng the whoore is become great with chyld. And Iuda sayde, byprie der forth, that he maye be yente. And when they brought her forth, he sent to her father in laue sayinge: by the man vnto whom thes thynges pertainy, am I with chyld. And sayde also, loke whosse see thys scale, bracelet, and thys staffe. And Iuda knewe the and sayde, the fath bene come rpg he was than I, because I gaue her not to Sela my sonne. And he laye with her nomore.

It fortunat when tyme was come that the shulde be deliuered, beholde there was a twynnes in hys wombe. And it fortunat, that when the traueled, the one put out hys hande and the mydwife toke and bounde a eerd thre aboute it sayinge, thys is come out first. And it chaunced, that he placeth hys hande backe agayne, and beholde

hys

hys brother came out. And the sayde, wherefore dost thou rent a rent upon thee? called his name, Iddury. Afterwarde came out his brother that had f redde there about hys bande, and his name was called Zarah.

Chap. xxxix. Chapter.

¶ God prospereth Joseph. Pharaos wyfe spied hym. He is accused & cast in prison. God hath mercy vpon hym.

¶ 1. 1. 1. 1. 1.

Joseph was brought vnto Egypte, and Putiphar * a Lorde of Pharaos & his cheefe steward an Egyptian, boughte him of the Imaelites which had broughte him thither. And God was with Joseph, & he became a lucheie man, continuinge in the house of his master the Egyptian. And his master sawe that God was with him, & that God made all that he dyd to prosper in his bande. And Joseph founde grace in hys masters syghte, and serued him. And made hym ruler of hys house, and put all that he had in his bande. And it fortuned from the tyme that he had made him ruler oure hys house and ouer all that he had, the Lorde * blessed the Egyptians house for Josephs sake, and the blessinge of the Lorde was vpon all that he had in the house, and in the felde. And therefore he left all that he had in Josephs bande, and looked vpon nothinge that was to hym, saue only on the bread which he dyd eate.

¶ 1. 1. 1. 1. 1.

And Joseph was a goodly person, & a well fauored. And it fortuned after thys, that his masters wyfe cast hys eyes vpon Joseph and sayde: come lye with me. But he refused, and sayde to hys masters wyfe: Beholde, my master woitheth not what he hath in the house with me, and hath commytted all that he hath to my bande. * There is no man greater in the house than I, neyther hath he kepte any thinge from me, but only the, because thou art hys wyfe. howe than can I do this great wickednes, and synne agaynst God? And after thys manner spake the to Joseph daye by daye: but he hardened not vnto her, to slepe with her, as to be in hre company.

C And it fortuned on a certayne conuincient daye, that Joseph entred into the house, to do hys busynesse: and there was none of the household by, in the house. And she caught him by the garment sayinge: come slepe with me. And he left hys garment in hys bande and fled, and goot hym out. And it chaunced. When she sawe that he had left his garment in hys bande, and was fled out. * (and he not regarded.) And she called vnto the men of his house, and tolde them, sayinge: Se, he hath broughte in an hebrewew vnto vs to do vs shame, for he came in to me, for to haue slepe with me. And I begane to reue with a lowde voyce. And when he heard I left

up my voyce & cryed, he left hys garment to me, and fled awaye, and goot him out.

And she layde up hys garment by her, vntill hys Lorde came home. And she tolde him with these wordes sayinge: Thy husbandes seruante vnto which thou hast broughte vnto vs, came into me to do me shame. But as soone as I left up my voyce and cryed, he left hys garment with me and fled out. When his master. * (cominge to light of conscience.) hearde the wordes of hys wyfe which she tolde hym sayinge: after this maner dyd thy seruante to me, he waxed wrooth.

And the master toke Joseph & put hym in * prison euen in to the place where the hynges prisoners laye bounde. And there continued he in prison, but the Lorde was with Joseph, and the wech hym merce, and goot hym fauoure in the syghte of the Lorde of prison. And the keeper of the prison commpited to Josephs bande all the prisoners that were in the prison house. And whatsoeuer was done there, that dyd he. And the keeper of the prison looked vnto nothinge that was vnder his hande, seinge that the Lorde was with him. If or what soeuer he dyd, the Lorde made it to prosper.

Chap. xl. Chapter.

¶ Josephs dreameth the dreames of the two prisoners.



Ad it chaunced after this, that the butler of the hynges of Egypte and hys baker had offended their Lorde the hynges of Egypte. And Pharaos was angrie agaynst his two officers: agaynst the butler & the cheefe baker: and put them in ward in hys cheefe stewardes house: euen in the prison and place where Joseph was bounde. And the cheefe steward gaue Joseph a charge with them, & he serued the. And they continued a season in ward.

And they dreamed ether of them in one nyght: both the butler and the baker of the hynges of Egypte which were bounde in the prison house, ether of them his dreame, and eache mannes dreame of a sondre interpretation. When Joseph came in vnto them in the moorninge, and looked vpon them: beholde; they were sadd. And he asked Pharaos officers that were with hym in hys masters ward sayinge: Wherefore looke ye so saddy to daye? They answered hym: we haue dreamed a dreame, and haue no man to declare it. And Joseph sayde vnto them: do not interpretunges belonge to God: yet tell me. And the cheefe butler tolde his dreame to Joseph, and sayde vnto him: In my dreame me thought there stode a vyne besyde me, and in the vyne were. iii. boughches, and it was as thought it budded, and the blossoms were forth: and the grapes there of waxed vyne.

And

And Pharaoh cuppe in my hande, and
 of the grapes and wosonge thm inco
 Pharaohs hande, and deliuered Pharaoh
 out of his byrde. And Joseph sayde un-
 to hym: this is the interpretation of it. The
 three byrdes are the dayes: wherein
 the dayes shall Pharaoh lyt by one hea-
 de, and sette the into thynne office agay-
 ne, and thou shalt deliuer Pharaoh cuppe
 in to his hande, after the old maner wherein
 thou wast wont to geue hym drynke. But
 yet thou thynke on me with the, when thou
 art in good case, (the word mercey) I praye the
 vnto me. And make mencion of me to Pha-
 rao, and bypasse me out of thys house: for I
 was solden out of the lande of the hebrues,
 and here also haue I done nothyng at all,
 wherfor they shoulde haue put me in to thys
 dungeon. When the chefe baker sawe that the
 interpretation was good, he sayde vnto Jo-
 seph: me thought also in my dreame, that I
 had thye wyffe basnettes on my hende. And
 in the uppermost basnet there was of all
 maner bakersmeates for Pharaoh. And the byr-
 des vnder eate the out of the basnet that was
 vpon my head.

And Joseph answered and sayde: this is
 the interpretation therof. The three basnet-
 tes are the dayes, for thys daye thre dayes
 shall Pharaoh take thy hende from the, and
 shall haue the on a tree, and the byrdes shall
 eate thy fleshe from of the.

And it came to passe the thyrde daye which
 was Pharaohs byrth daye, that he made a
 feast vnto all hys seruantes. And he lyfted
 vp the head of the chefe buttelar and of the
 chefe baker amonge hys seruantes. And re-
 stored the chefe buttelar vnto thys buttelar-
 shyppe agayne: whiche also reched the cuppe
 in to Pharaohs hande, but he hanged the che-
 fe baker: euen as Joseph had interpreted vn-
 to hym. After this vnder the chefe buttelar re-
 membered Joseph, but forgot hym.

¶ The xlii. Chapter.

¶ Pharaohs dreame art expounded by Joseph
 he is made euen more all that he hath two
 dyners: one a souerayn & another. The first be-
 cometh in Egypt.



And he fastened after two yeres, that
 Pharaoh dreamed, and beholde, he sto-
 de by a ryuers syde, & there came out

of the ryuer seven goodly hyne and sette fel-
 shes; and feddin in meadowe. & viij. other hy-
 ne came vp after them out of the ryuer, euell
 fauored and leane felshes, and stode by the
 other hyne vpon the bynke of the ryuer.
 And the euell fauored and leane felshes hy-
 ne vnder eate by the seven well fauored and fat
 hyne: and Pharaoh awoke. And he drepte
 agayns, and dreamed the seconde tyme. And
 beholde, seven eares of corne grew vpon one
 stalk, ranche and goodly. And agayne, seven
 thynne eares blasted with the east wynde,
 sprang vnder them: and the seven thynne
 eares deuorwed the seven ranche and full
 eares. And Pharaoh awoke: and se, it was
 a dreame. And when the morning came, his
 sperte was troubled. And he sent and called
 for all the soothsayers of Egypt, and all the
 wyle men therof, and Pharaoh tolde the hys
 dreame: but there was none of the that coulde
 interpretate it vnto Pharaoh. Then spake
 the chefe buttelar vnto Pharaoh sayinge:
 I do remember my sawes thys daye. Phara-
 o bringe nigra with hys seruantes, put
 in wardes the chefe Stewardes house vnto
 me & the chefe baker. And we dreamed both
 of vs in one nyght, and eche manns dreame
 of a sondre interpretation.

And there was with vs a pouge man,
 an hebraic boyme, seruante vnto the chefe
 Steward. To whom wha we tolde them,
 he declared our dreames to vs accordyng
 to ether of our dreames. And as he de-
 clared the vnto vs, euen so it came to passe.
 For he restored me to myn office agayne, & han-
 ged hym.

Pharaoh sent therefore and called Joseph.
 And they brought hym basnet out of * pres-
 son. And he shewed hym selfe and chaunged
 hys rayment, and came in to Pharaoh. And
 Pharaoh sayde vnto Joseph: I haue seie a
 dreame, and no man can interpretate it, and
 I haue hearde spee of the, that as soone as
 thou hearest a dreame, thou canst interprete
 it. Joseph answered Pharaoh, sayinge:
 Not I, but God shall geue Pharaoh an an-
 swere of peace. And Pharaoh sayde vnto Jo-
 seph: in my dreame me thought I stode by a
 ryuers syde, and there came out of the ryuer
 seven leane felshes, and well fauored hyne, &
 fedd in the meadowe. And then seven other
 hyne came vp after them: poore and very
 euell fauored and leane felshes: such as I ne-
 uer sawe in all the lande of Egypt, they
 were so euell fauored. And the seven leane &
 euell fauored hyne vnder eate by the syde. And
 I awoke. And when they had eaten the vp,
 a man coulde not perceiue that they had ea-
 ten them: but they were still as well fauored
 as they were at the begynnyng. And I a-
 woke. And I sawe agayne in my dreame &
 beholde, viij. eares sprang one of one stalk.

full

fool and fappe, and viij. order eares agayne, wythered, thynne and blasted with the east wynde, spange by after the. And the thynne eares benewyed the viij. good eares. And I haue tolde it vnto 8 forth layers, but there was no man that coulde tell, what it meant. And Joseph answered Pharaao: both Pharaaos dyames are one. And God hath thewed Pharaao what he is aboute to do. The viij. good eare hinc are. viij. yeares: and the viij. good eares are seven yeares also, and it is but one dyame. Lp the wylf. p. vii. thynne and euell fauored hinc that came out after the, are. viij. yeares: and the viij. enuyte and blasted eares shalbe. viij. yeares of hunger. ¶ The wher I haue sayde vnto Pharaao, is it that God is aboute to do, and therewith it vnto Pharaao.

Beholde there come. viij. yeare of great plenteuousnes throug out all the lande of Egypte. And agayne there shall ayle after them. viij. yeares of hunger. And all the plenteuousnes shalbe forgoet in the lade of Egypte: And the huger shall consume the lade: neither shall the plenteuousnes be knowe in the lande, by reason of that hunger that shall come after, for it shalbe exceedinge great. And as concerning that the dyame was doubled vnto Pharaao the secnde tyme, beholde, the thenge is certainly prepared of God, & God wyl shewly byngie it to passe.

Nowe therfore, let Pharaao ppyoude for a man of vnderstonynge and wylsome, and sett hym ouer the lande of Egypte. And let Pharaao do this also, that he make officers ouer the lade, and take by the fyfte parte of the lande of Egypte in the. viij. plenteuous yeares, and let them gather all the fooode of these good yeres that come, and lay vp coine vnder the hande of Pharaao, that there maye be fooode in the cyties, and there let them kepe it: that there maye be fooode in sooze in the lande, agaynst the seven yeares of hunger wher shall come in the lande of Egypte, that the lande perthe not thowynge.

¶ And the sayng pleased Pharaao and all hys seruantes. Then sayde Pharaao vnto hys seruantes: where shall we fynde such a man as this is, in whom is the spere of God? And Pharaao sayde vnto Joseph: for as moche as God hath thewed the all this, there is no man of vnderstonynge or of wylsome lpe vnto p. ¶ Thou therfore shalt be * ouer my houle, and accordynge to thy worde shall all my people be ruled, only in bynges seate wyl I be aboute the. And Pharaao layde agayne vnto Joseph: beholde, I haue sett the ouer all the lande of Egypte. And he toke of hys rynge from hys hande, and put it vpon Josephs hande, and arrayed hym in cloth of rappes, and put a golden

cherne aboute hys necke, and sett hym vpon the best charet that he had, saue one. And they cryed before hym: Bowe the knee, and Pharaao made hym ruler ouer all the lande of Egypte.

¶ And Pharaao sayde vnto Joseph: I am Pharaao, without the shall no man lpe by hys hande or tote in all the lande of Egypte. And he called Josephs name: * Joseph: * zaphnath Paena. And he gaue hym to wyfe Asenath the daughter of Putiphar parr of On. ¶ Then went Joseph abrode in the lande of Egypte. And he was thyrty yeare olde * when he stode before Pharaao kynge of Egypte. And Joseph departyng from the presence of Pharaao, went thowme out all the lande of Egypte.

¶ And in the seven plenteuous yeares they made theues and gathered vp all p fooode of the lande of Egypte, and layd vp the same in the cyties. The fooode of the felde that grew to woude aboute euery cyte, layd be vp in the same. And Joseph layd vp coine in sooze, lpe vnto the lande of the set, in multitude out of meliur, vntill he left nobbyng: for it was without nombre. And vnto Joseph were bozne two sonnes: before the yeares of hunger came) which Asenath the daughter of Putiphar parr of On, bare vnto hym. And Joseph called the name of p first sonne * Manasse, for God (sayde he) hath made me forgett all my laboure. And all my fathers houtholde. ¶ The name of the secnde called he Ephraim, for God (sayde he) hath caused me to growe in the lande of my trouble.

¶ And when the seven yeares of plenteuousnes that was in the lande of Egypte were ended, then came the seven yeares of * berch accordynge as Joseph had sayde. And p berch was in all lades: but in all the lade of Egypte was there yet fooode. And when the lande of Egypte also began to hunger, the people cryed to Pharaao for bread. ¶ And Pharaao sayde vnto all the Egyptians, goo vnto Joseph, and what he sayth to you, that doo. And the berch was chozow out all the land. And Joseph opened all that was in the cyties, and solde vnto the Egyptians. For the hunger waied soze in the lande of Egypte: And all countres came to Egypte to Joseph for to bye coine: because that the huger was so soze in all lades.

¶ The. xlii. Chapter.

¶ Josephs brethren come into Egypte to bye coine. And he knoweth them and they know him. ¶ Joseph is put in ppyson: the other entours to buye salte to seche ven Hamin. ¶ Joseph is set free: and he setteth his brethren in ppyson.

* Isai. ciii. b.
Gen. viij. b.
Gen. x. c. f. f.
Daniel. i. g.

¶ And Jacob

Ad Jacob seynge þe there was come in Egypt, sayde vnto his sonnes: why gaue ye oue vpon another? And he sayd: beholde, I haue hearde that there is cozne in Egypt. * Sete you downe thither & bye vs cozne from thence, that we maye lyue & not dye. So wente Iosephs ten brethren downe to bye cozne of the Egypciens. But Ben Iamin Iosephs brother wolde not. Jacob sende with his other brethren, for he sayd: lest some mysfortune happen hym.

And the sonnes of Israel came to bye cozne amonge other that came, for there was dreech in the lande of Canaan. And Ioseph was gouernour in the lande, and solde to all the people of the lande. And his brethren came, and fel sat on the grounde before hym.

When Ioseph sawe his brethren, he knewe them: and made hym selfe straunge vnto thein, and spake roughly vnto them, sayinge: Whence come ye? They answered: out of the lande of Canaan, to bye vnto you. And Ioseph knewe his brethren, but they knewe not hym.

And Ioseph remembred his dreames which he dreamed of them, and sayd vnto them: ye are spies, and to fe where the lande is weakie is your compinge. And they sayd vnto hym: nap my Loide: but to bye vitaple thy seruantes are come. We are all one mas ioners, and meane trulp, and thy seruantes are no spies. And he sayd vnto them agayne, nay, but euen to fe where the lande is weakie, is your compinge. And they sayd: we thy seruantes are. Iii. brethren, the sonnes of one man in the lande of Canaan. And beholde, the pongest is thys dape with oure father, and one, no man woteh where he is. And Ioseph sayde vnto them, y is it that I spake vnto you, sayinge: ye are spies. here by ye shall be proued. By the lyfe of pharaao, ye shall not goo hence, excepte your pongest brother come hither. Sende out one of you whych man sett your brother, & ye shalbe kepte in yre lone, that your wordes inaye be purd, whether there be anye trueti in you: or els by the lyfe of pharaao, ye are but spies. And he put them in ward the dapes.

And Ioseph sayde vnto them the thys dape: Chys doo and lyue, for I feare God. If ye meane no hurte, let one of your brethren be bounde in the house of your yre son, and goo ye bynyng the necessarpe fowoe vnto your householders, but bynyng your pongest brother vnto me: that your wordes inaye be tryed, and that ye be not. And they dyd so.

And one sayde to another: we haue be-rely spinned agaynst oure brother, in that we sawe the angryth of his soull when he besought vs, & we wolde nat heare hym: and

therefore is chys troublill come vpon vs. And it bene answered them sayinge: sayde I not vnto you that ye shulde not * synne agaynst the lad: and ye wolde not heare. And see, his bloude is requayred. They were not aware that Ioseph understode them, for he spake vnto them by an interpreter. And he turned from them & wepte * and turned to them agayne, and comened with them, & toke out Symeon from amonge the, and bounde hym before theys eyes, and Ioseph comanded to fyll theys sacks with cozne, and to put euery mans money in his sacke, and to geue them vnto the to spende by the waye. And thus dyd he vnto the. And they laud theys asses with the cozne and departed thence. And as one of them opened his sacke, for to geue his ass prauender in the inne, he spyed his money: for it was in his sackes mouth. And he sayde vnto his brethren: my money is redde me agayne: for lo, it is euen in my sacke. And they harte sayled them, and they were alsonyd, and sayde one to another: why hath God deale thus with vs? And they came vnto Jacob theys father vnto the lande of Canaan, and tolde hym all that had happened them, sayinge: The man, euen the Loide of the lande spake roughly to vs, and toke vs for spies of the countre. And we sayd vnto hym: we meane trulp & are no spies. We be. Iii. brethren, sonnes of oure father, one is awaye, and the pongest is thys dape with oure father in the lande of Canaan. And the Loide of the countre sayde agayne vnto vs: here by shall I knowe yf ye meane trulp: leaue one of your brethren here with me, and take foode necessary for your householders and get you awaye, & bynyng your pongest brother vnto me, that I maye knowe that ye are no spies, but meane truely: So wyl I deliuey you your brother, & ye shall occupie in the lande.

And it fortuned as they empeded theys sacks, beholde: euery mans bundell of money was in his sacke. And whil both they & their father sawe the bundells of money, they were ascaped.

And Jacob theys father sayde vnto them: Aye haue ye robberd of my chyldren: Ioseph is awaye, and Symeon is awaye, and ye take Ben Iamin awaye. All these thynges are agaynst me. Ruben sayde vnto his father: Wile my two sonnes, yf I bynyng hym not to the agapne. Wyl pier hym to my hande, and I wyl bynyng hym to the agapne: And he sayde: my sonne shall not go downe with you, for his brother is dead, & he is left alone. If some mysfortune happen vnto him by the waye which ye go, ye shall bynyng my gras head with sorowe vnto the graue.

¶ When Ben Jamin was brought: thej retort: me with griefe: & mede is distressed out of ppyson Joseph goeth aske and departy. They lead together.



And the deth was greate in the lande. And is fustuned whē they had cast vpp coine whych they brought out of y^e lāde of Egypte theyr father sayde vnto them: goo agayne, & by vs a lytle food.

* Gen. xliij. b.

Juda answered hym, and sayde: the man dyd testify vnto vs, sayinge: * loke that ye see not my face, excepte your brother be with you. If thou wilt sende oure brother to vs, we will go dwelle, and byete the food. But yf thou wilt not sende hym, we will not goo downe: for the mā sayde vnto vs: loke that ye see not my face, excepte your brother be with you. And Israel sayde: wherfore delt ye so cruelly with me, as to tell the man that ye had bet a brother? They answered: The mā asked vs trawpily of oure lypned sayinge, is your father yet alive? haue ye not another brother? And we tolde hym accordyng to these wordes. Could we knowe y^e he wolde saye: byynge your brother downe with you?

¶ Then sayde Juda vnto Israel hys father: sende thei with me, that we maye carye y^e goa, & that we maye lyue & not dye: both we, thou & also oure chyldren. I wylle surety for hym, of my handes that I shoulde requyre hym. If I byynge hym not to the agayne, & let hym before thine eyes, & than let me beere y^e blame for euer. Truly except we had made this caryenge: by this, we had bene there twyle and come agayne.

* Gen. xliij. g.

¶ And theyr father Israel sayde vnto the: If it must nedis be to nowre: than do thus. Take of the best frutes of the lāde in your dwelles, and byynge the man a present, a curtesye bawme, and a curtesye of honny, & spices and myrrer, nottis & almondes. And take double money in your bande. And the money that was brought agayne in your lackes, take it agayne with you, lest peradventure it was some overpyghte.

¶ Take also your brother with you and, asyle and goo agayne to the man. And God almyghty geue you mercye in the syghte of the man, y^e he maye deliuer you your other brother, & this Ben Jamin, and I shall be robbed of my chyldre, as I haue bene.

D.

¶ Thus tolde they the present and twyle to moche more money in theyr bande with Ben Jamin. And rose vp, went downe to Egypte, and stode before Joseph. When Joseph sawe Ben Jamin with them, he sayde to the ruler of hys house: byynge these men home, and slep and make reche: for these men shall dyne wth me at noone. And the mā dyd as Joseph bad, & brought the into Josephs house.

¶ When the men were brought into Josephs house, they were asfayne, and sayde: because of the money y^e came in our lackes mouthes at the first tyme, are we brought in, y^e he maye pycke a quarell wth vs, & to lare some thyng to oure charge, and so byynge v^{yn} bondage and oure allyes also. Therefore came they to the man that was the ruler oure Josephs house, & comened with hym at the doore of the house, and sayde:

¶ Oh saye, we came downe byder at the first tyme to bye food: & as we came to an inne, it happened y^e we opened oure lackes: and beholde, euery mannes money was in hys sache with full wepyghte: And we haue brought it agayne in oure bande, and of other mony haue we brought also in oure bandes, to bye food, but we cannot tell howe put oure money in oure lackes. And he sayde: & peace be vnto you, feare not, your God and the God of your father hath geue you that tescaule in your lackes, I had your money. And he brought stymed out to the, and the man led them into Josephs house, and gaue them water to washe theyr feet, & gaue theyr asses p^{re}auder: And they made reche theyr present agaynst Joseph came at noone, for they herde saye that they shoulde & rare beed there. Whē Joseph came home, they brought the present into the house to hy, whych was in their bandes, & fell flat on the groude before hym. And he welcomed them courtcouly sayinge: is your father yet alive? and is he yet alive? they answered: thy seruus unte oure father is in good health, as is yet alive. And they bowed downe theyr heades, and made obap^{re}taunce.

* Gen. xliij. d.

* Gen. xliij. e.

* Gen. xliij. f.

¶ And he leftinge vth his eyes, behelde his brother Ben Jamin his mothers sonne, and sayde: * is this your yonger brother of whom me ye sayde vnto me? And he sayde: God be mercifull vnto the my sonne. And Joseph made hast for hys hert dyd melt vpon his brother & sought where to wepe, & entered into his chamb^{re}, & wepte there. And he watched his face & came out and c^{re}sp^{re}nded hym selfe, and sayde: let b^{re}ad on the table.

¶ And they prepared for hym by hym selfe, and for them by the selues, & for the Egyptians whych dyd eate with him by them selues, because the Egyptians maye not eate b^{re}ad with the hebreys, for that is an abhominacyon vnto the Egyptians. And they satt before hym: the eldest accordyng vnto hys age, & the yongest accordyng vnto hys pouthe. And the men mencruel amonge them selues. And they broughte rewarded vnto the sc^{er} before hym: but Ben Jamins parte was sp^{re}ue tyment so moche as any of theyr. And they byynkynge were dyonbe with hym.

¶ The xliij. Chapter.

¶ Joseph accuseth his brethren of theft. Juda be-
cometh surety for Ben Jamin.

AND he commaunded the ruler of
his house sayinge: fill the mes sac-
kes wth foode, as much as they can
carpe, and put euery mans money
in his sacke mouth, and put my silver cup-
in the sackes mouth of the pongest. and hys
come money also. And he dyd accordinge
to the worde that Joseph had sayde. And in
the morninge a lioone as it was lyghte, the
men were let goo, they and their asses. And
when they were out of the ctyte and not yet
farr awaye, Joseph sayde vnto the ruler
of hys house: vp and folowe after the men,
and when thou dost ouertake them, thou
shalt saye vnto them: wherfore haue ye re-
warded euill for goodis that not the cuppe
in the which my Lord dynketh, &c. and for
the which he prophethye haue euill done
that ye haue done.

25 And when he ouertoke them, he sayde the
same wordes vnto them. And they answer-
ed hym: wherfore sayest my Lord such wor-
des? God forbyd that thy seruantes shul-
de do so: Beholde, the money which we
founde in oure sackes mouthes, we broughe
agayne vnto the, out of the lande of Chana-
an: howe then shulde we steale out of thy Lo-
des house, either silver or golde? with whō-
soemer of thy seruantes it be founde, let him
dye, and we also will be my Lordes bond-
men. And he sayde: Howe also let it be ac-
cōpyng vnto poure wordes: he with whom
it is founde, shall be my seruante: and ye shall
be harmelesse.

C And attonce euery man toke downe hys
sacke to the grounde, and euery man ope-
ned hys sacke. And he serched, and began
at the eldest and left at the pongest. And the
cuppe was founde in Ben Jamins sacke.
26 ¶ Then they * rent their clothes, and laded
euery man his ass, and went agayne vnto
the ctyte. And Juda and hys brethren came
to Josephs house for he was yet there, and
they sell befoze him on the grounde. And Jo-
seph sayd vnto the: what dede is this which
ye haue done? wote ye not that soche a man
as I can prophete?

¶ Then sayde Juda: what shall we saye vn-
to my Lord? what shall we speake, or what
excuse can we make? God hath founde out
the wykednesse of thy seruantes. Beholde,
both we & he with whom the cuppe is founde,
are my Lordes seruantes. And he answer-
ed. God forbyd that I shulde do so, but the
man with whō the cuppe is founde, he shall
be my seruante. And go ye in peace vnto
poure father.

¶ Then Juda went vnto hym and sayde:
oh my Lord, let thy seruante speake a wo-

de in my Lordes eares, and be not wrooth
with thy seruante: for thou art cūen as
Ishmael. ¶ The Lord asked his seruantes say-
ing: haue ye a father or a brother? And we
answered my Lord: we haue a father that
is olde, and a yonge lad which he begat in
hys age: and the brother of the ladde lad is
dead, and he is all that is left of that mother.
And hys father loneth hym. And thou say-
dest vnto thy seruantes: bynge him vnto
me, & I maye sett myne eye vpon him. And
we answered my Lord, that the lad coulde
not goo from his father, for yf he shulde lea-
ue his father, he were but dēd. ¶ Then say-
dest thou vnto thy seruantes * excepte poue
youngest brother come with you, loke that
ye se my face no moare.

¶ And when we came vnto thy seruante J-
oure father, we shewed hym what my loyde
had sayd. And oure father sayd vnto vs: goo
agayne, & bye vs a lytle foode. And we answe-
red: we cannot goo downe. ¶ Acerthele: yf
oure youngest brother go vnto vs, then wyll
we go downe, for we maye not see the man-
nes face, excepte oure youngest brother be wth
vs. And thy seruante oure father sayde vnto
vs: ye knowe that my wyfe bare me ij.
sonnes. And the one went out from me, &c.
¶ I sayde: of suretye he is * to me in peace, and
I sawe hym not since. And ye take this
also awaye fro me. ¶ If some myfostunc hap-
pen vnto him, * ye shall bynge my gras hēd
in sozowe vnto the graue.

¶ Howe therfore, when I came to thy ser-
uant my father, and the lad be not with vs
(seynge that his lyfe danger by the laddes
lyfe) then shall it come to passe, that as soo-
ne as he seeth that the lad is not come, he
wyll dye. So shall we thy seruantes * byn-
ge the gras hēde of thy seruante oure father
with sozowe vnto the graue. ¶ For I thy ser-
uant became suretye for the lad befoze my
father and sayde: * yf I bynge him not vnto
the agayne, I wyll bere the blame vnto
my father all my lyfe longe. ¶ Howe therfore
let me thy seruante byde here for the lad, and
be my Lordes bondman: and let the lad goo
vp wth his brethren. ¶ For howe can I goo vp
to my father, yf the lad be not with me: o-
nelle I wolde see the wretchesnes that shall
come on my father.

¶ The xlv. Chapter.

¶ Joseph maketh hym self knowen vnto his
brethren: and sendeth for hys father.

Joseph coulde no longer refrayne
before all them that stode by hym.
Wherfore he cryed: bynge sūrely
all the men fro me. And there re-
mained no man with him, wyle Joseph
betred hym self vnto hys brethren. And he
* wepte alowe, so that the Egypciens, and
c in the

* Gen. xli. c.

* Gen. xli. g.

* Gen. xli. g.

* Gen. xli. g.

* Gen. xli. g.

* Gen. xli. b.

* Gen. xli. g.

the house of Pharaos herbe it. And Joseph sayde vnto hys brethren: I am Joseph, both my father yet lyue. And hys brethren coulde not answer hym, they were so bafled at hys pfectice. And Joseph sayde vnto his brethren: come nere to me, and they came nere.

And he sayde: * I am Joseph your brother * whom ye folde in to Egypte. Nowe therefore be not greued that wyth me, neither let it seme a cruel thinge in your eyes, that ye folde me hyther. For God hath sent me before you to true lyfe. * For these is the seconde yere of berth in the lande, and fyue moos are behynde. in whych there shall neither be carpinge nor heruse.

Wherfore God sent me before you to make promysion, that ye myghte continue in the erth, and to saue youre lyues by a greate deliuerance. So now it was not ye that sent me hyther, but God: which hath made me a father vnto Pharaos & Lorde of all hys house, & ruler thowout all the lade of Egypte. hast you, and goo vp to my father and tell him. This sayeth yf sonne Joseph: God hath made me Lorde of all Egypte. Come downe therefore vnto me, tarpe not. And yf shalt dwell in the lande of Gosen and be by me: thou and thy chyldren, and thy chyldrens chyldren: thy wyfe, and thy bestes, & all that thou hast. And there will I make promysion for the, for there remayne yet. v. yeres of berth, lest thou & thy household and all that thou hast come to pouertie.

And behold, your eyes do se, & the eyes also of my brother Ben Jamin, that myne awne mouth spaketh to you. Therefore tell my father of all my honoure in Egypte and of all that ye haue seene, and make hast and bringe my father hither. And he fell on hys brother Ben Jamins necke and wepte, and Ben Jamin wepte on hys necke. Wherfore he kyssed all hys brethren and wepte vpon them. And after that, hys brethren talked with hym. And the wybenges came vnto Pharaos house, so that they sayde: Josephs brethren are come, & it pleased Pharaos will and all hys seruantes.

And Pharaos spake vnto Joseph: saye vnto thy brethren, thus do ye: lade your bestes and get you hence, vnto the lande of Canaan. Take youre father, and your householdes and come vnto me, and I will geue you the good of the lande of Egypte, and ye shall eate the fat of the lade. And thou also shalt commaunde them. & they do ye: take charrettes wyth you out of the lande of Egypte, for your chyldren and for youre wyues: and bringe your father, and come. Also, regarde not youre stuffe, for the good of all the lande of Egypte is yours.

And the chyldren of Israel byd cuen so. And Joseph gaue them charrettes accordyng

to the commaundement of Pharaos, and gaue them vntayle also to spende by the waye. And he gaue vnto eche of them change of rayment: but vnto Ben Jamin he gaue. liij. hundred peces of syluer and. v. change of rayment. And vnto hys father he sent after the same maner. & after lade wyth good, out of Egypte, and. x. asses laden wyth coyne, beed and meate: for hys father by the waye. So sent he hys brethren a waye to departe: And he sayde vnto them: se that ye fall not out by the waye.

They departed therefore from Egypte and came in to the lande of Canaan vnto Jacob thez father, and tolde hym sayinge: Joseph is yet alive, & is gouerner ouer all the lande of Egypte. And Jacobus here wauered, for he beleued them not. And they tolde hym all the wordes of Joseph, whych he had sayde vnto them. And when he sawe the charrettes whych Joseph had sent to carpe hym, the spere of Jacob thez father remyned. And Israel sayde: I haue enough that Joseph my sonne is yet alive: I will goo, and se hym, yet that I dye.

¶ The xliij. Chapter.

¶ Jacob with all hys householdes goeth to Joseph in to Egypt. The genealogie of Jacob. Joseph mereth his father.

Isracel toke hys iourney wth all that he had, and came vnto Berer Seba & offered offringes vnto the God of his father Jlahar. And God spake vnto Israel in a visy by myght sayinge: Jacob, Jacob. And he answered: here am I. And he sayde: I am God, the God of thy father, fere not to goo downe into Egypte. For I will there make of the a grete people. I will goo downe with the into Egypte, & I will also bringe the agayne, and Joseph shall put hys hande vpon thyn eyes. And Jacob role vp from Berer Seba. And yf sonnes of Israel careped Jacob thez father, and they chyldre & they wyues in the charrettes whych Pharaos had sent to carpe him. And they toke thez cattell and the goodes which they had gotten in the lande of Canaan, & came in to Egypte: both Jacob & all hys seed with hym, hys sonnes & hys sonnes sonnes with hym, his daughters and hys sonnes daughters and all hys seed brought he with hym in to Egypte.

These are the names of the chyldren of Israel whych came in to Egypte, both Jacob & his sonnes: * Ruben, Jacobs first soune. The chyldren of Ruben: Hanoch, and Pallu, Herson & Charni. The chyldre of Symeon: Zemuel, Jamin, Othad, Jacobus, & Johar & Saul the sonne of a Cananith woman. The chyldren of * Leui: Gerson, Kahath and Merari.

* Gen. li. and. b. li. Gen. xli. Pharaos. li.

* i. par. li. The

Gen. 46. 1-4 The chyldren of * Iuda: Er, & Onan, Se-
la, and Ipharez and serah, But Er & Onan dyed
in the lande of Canaan. The chyldren
of Ipharez also were Herson & Hamul. The
chyldren of Iachar: Gola, & Hui, Job and
Simron. The chyldren of Zabulon: Sered,
Eron & Iadeleiel. These be the chyldren of
Lea whych the bare vnto Jacob in Mesopo-
tania with his daughter Dina. All the sou-
les of hys sonnes and daughters make. xxx.
and. iiij.

Gen. 46. 5-16 The chyldren of Gad: Asphion, & Haggi,
Suni, and Eshon. Er, & Trodi, and Arel.
The chyldren of * Aser: Iemina and Isua,
Jefun, and Izya and Serah theyr wyfe.
And the chyldren of Izya: Heber and El-
schiel. These are the chyldren of Silpha,
whom Laban gaue to Lea hys daughter.
And these be bare vnto Jacob euen. xvi.
soules.

Gen. 46. 17-26 The chyldren of Rachel Jacobs wyfe:
Joseph and Ben Jamin. And vnto Joseph
in the lande of Egypte were bozne: Manas-
ses and Ephraim whych * Ahiath the daugh-
ter of Putiphar priest of On bare vnto
hym. The chyldren of * Ben Jamin: Bela,
Becher, Melch, Sera, Naïman, Chi & Ros,
Gupim, Huium and Ard. These are the chil-
dren of Rachel, whych she bare vnto Jacob.
xiiii. soules altogether. The chyldre of Da-
uid. The chyldren of Reubens: Jabezrael,
Suni, Jeyer and Silleu. These are the son-
nes of Silba, whych Laban gaue vnto Ra-
chel hys daughter, and the bare these vnto Ja-
cob, altogether. viij. soules. And so the * sou-
les that came vnto Jacob in to Egypte, whych
came out of hys loynes besyde Jacobs (sone
wyfe) were all together. lx. and. vi. soules.
And the sonnes of Joseph, which were bozne
him in Egypte, were. iiij. soules: So that all y
soules of the house of Jacob whych came in
to Egypte, are. lxx.

Gen. 46. 27-34 And he sent Iuda before hym vnto Jo-
seph, to direct hys face vnto Sofan, & they
came in to the lande of Sofan. And Joseph
made redye hys charett, and wet vp to meete
Israel hys father vnto Sofan, and presen-
ted hym selfe vnto hym, and fell on hys ne-
cke, and wepte vpon hys necke a good whyle.
And Israel sayde vnto Joseph: Howe am
I cōtēnt to dye, in somoch as I haue sent the
and because thou art yet alue.

And Joseph sayde vnto hys brethren,
and vnto hys fathers house: I will goo vp
and thewe Pharaon & tell him: My brethren
and my fathers house which were in the lan-
de of Canaan, are come vnto me, and they
are the p̄herbes (for they were mē of cattel) &
they haue brought theyr shepe and theyr oke
and all that they haue. And p̄fit chauce that
Pharaon call you, and aske you, what poure
occupacon is, p̄ shall answer: thy seruā-

tes haue bene men occupied aboute cattel,
from our chyldhode vnto this tyme, we and
oure fathers, that ye may dwell in the lāde
of Sofan. For eueri wepe leper is adomi-
nacyon vnto the Egyptians.

Gen. 47. 1-10 The xiij & Chapter.

Gen. 47. 1-10 Jacob cometh before Pharaon: and vnto hym is
presented the lande of Sofan. & maketh hys sonnes
to swere for hys burpail.

Gen. 47. 1-10 Joseph came therfore and tolde
Pharaon and sayde: my father and
my brethren, theyr shepe and their
oren and all that they haue, are
come out of the lande of Canaan,
and beholde, they are in the lande of Sofan.
And Joseph tolde of the hymnoll of hys bre-
thren: euen sp̄ue men, and presented them vnto
Pharaon. And pharaon sayde vnto hys bre-
thren: what is your occupacon? And they
answered Pharaon: the p̄herbes are thy ser-
uantes, both we & also oure fathers. They
sayde moze our vnto Pharaon: for to * so ge-
ome in the lande are we come, for thy serua-
ntes haue no pasture for thyr shepe, so for-
re is the fameliche in the lāde of Canaan.
Howe therfore let thy seruantes dwell in
the lande of Sofan.

And Pharaon sayde vnto Joseph: thy fa-
ther and thy brethren are come vnto the.
The lāde of Egypte is before the: In the best
place of the lande make both thy father and
thy brethren dwell: euen in the lande of So-
fan let them dwell. And thou shalt knowe
any men of actiuite amonge them, make
them rulers ouer my cattell. And Joseph
brought in Jacob hys father, and set hym
before Pharaon. And Jacob & blessed Pharaon.
And Pharaon sayde vnto Jacob: howe
olde art thou? Jacob sayde vnto Pharaon:
The dayes of my pilgrimage are an hun-
dred and. xxx. yeres. fewe & euell haue the
dayes of my lyfe bene, and haue not attay-
ned vnto the yeres of the lyfe of my fathers
in the dayes of theyr pilgrimage. And Ja-
cob & blessed Pharaon, and went out from
hym. And Joseph prepared dwellinges for
hys father and hys brethren, and gaue them
possession in the land of Egypte, in the best
of the lande: euen in the lande of Rameses,
as Pharaon had commaunded. And Joseph
made p̄uision for hys father, hys brethren
& all his fathers house wylde wyld, euen
as yonge chyldren are fedd.

There was no bread in all the lande, for
the deth was creasinge soe: so that the
lande of Egypte and the lande of Canaan,
were fameliched by the reason of the deth.
And Joseph brought together all the mo-
ney that was founde in the lande of Egypte
and of Canaan, for the come wherby they
boughte: and he layde vp the monney in Pha-
raons house. When monney fayled in the lande
of

of Egypte & of Canaan, all the Egyptians came vnto Joseph and sayde: geue vs bread: wherfore sufferest thou vs to dye before the? When oure money is spent: & then sayde Joseph: bringe your cattell, & I will geue you for your cattell, yf ye be without money. And the y brought theyr cattell vnto Joseph. And Joseph gaue them bread for horses & shepe, and oxen, and asses, and fed the wyth bread for all theyr cattell that yere.

But when that yere was ended, they came vnto hym the nexte yere, & sayde vnto hym: we will not hyde it from my lord how y our money is spent, my lord also had oure cattell & beastes, neither is there ought left in the syght of my lord, but euen oure bodies and oure lādes. wherfore letteth thou vs dye before thyne eyes, & the lande to goe to nought: by vs & our lādes for bread: & both we and oure lādes will be hōde to Pharaao. Onely geue vs seed, that we maye līue and not dye, & that the lande goo nat to wast.

¶ And so Joseph boughte all the lād of Egypte for Pharaao. For y Egyptians solde euery man hys lande because the berth was soze vpon the: & so the lād became Pharaaos. And he appointed the people vnto y eptics, for one tyde of Egypte vnto the other: only the lande of the priestes bought he not. For the priestes had an ordinaunce of Pharaao, y they shulde eate that which was appoynted vnto the: which Pharaao had geue the wherfor they solde not theyr lādes.

¶ The Joseph sayde vnto the folke: beholde I haue boughte you this daye & your lāde for Pharaao. Take thre bread & seide & sowe y the lād. And of the increase, ye shall geue the fyfte parte vnto Pharaao, & iij. partes shalbe your a wīre, for seed of the seib: & for you, and them of your householdes, and for your chyldren, to eate. And they answered: Thou haste saued oure lyues. Let vs fynde grace in the syght of my lord, & we will be Pharaos seruantes. And Joseph made it a lawe ouer the lande of Egypte vnto this daye: that Pharaao shulde haue the fyfte parte, excepte the lande of the priestes only, wherby was not Pharaos.

And Israel dwelt in Egypte: euen in the countre of Gosan. And they had theyr possessions therein, & grew and multiplied exceedingly. Moreover, Jacob liued in the lande of Egypte xliij. yeres, so that the hole age of Jacob was an hundred and xliij. yere.

¶ When the tyme drew nye, y Israel must dye: he sent for his sonne Joseph, & sayde vnto hym: If I haue founde grace in thy syght, oh, put thy hande vnder my eye, and deale mercifully and truly w me, that thou burye me not in Egypte: but I will lye w my fathers, and thou shalt carrie me out of Egypte, & burye me in thy buryall. And he

answered: I will do as thou hast sayd. And he sayde: swere vnto me. And he swore vnto hym. And Israel, & was wyppyd to ward the beddes head.

¶ The xliiij. Chapter.

¶ Jacob seith to his wyfe Rebeckah Ephraim and Manasse for her sonnes: and blysseth them.



¶ After these deades it happened, & a messenger sayde vnto Joseph: thy father is siche. And he toke w him his ii. sonnes, Manasses & Ephraim. Then was it sayd vnto Jacob: beholde, thy sonne Joseph cometh vnto the. And Israel toke his strength vnto hym, & satt vp on the bedd, & Jacob sayde vnto Joseph: God allmoghthe appeared vnto me at * And in the lande of Canaan, & blessed me, & sayde vnto me: beholde, I will make the growe, & will multiply the, & will make a great * nombre of people of the, and will geue thee land vnto the lēd after the vnto an euerlastyng possession. And now thy ii. sonnes Manasses & Ephraim which were bozne vnto the in the lande of Egypte, & before I came to the in to Egypte, are myne: euē as Ruben & Symeon are myne. And the chyldren which thou hast gotten after the, shalbe thynne a wīre: & shalbe called after the names of theyr byerthe in theyr enheritaunce. And when I came from the sopotamia, Rachel dyed vpon my hād in the lande of Canaan, by the waye: when ther was but a selde byde to come vnto Ephraim. And I buried her there in the waye to Ephraim. The same is Bethlechem.

And Israel behelde Josephs sonnes and sayde: what are these? Joseph sayd vnto his father: they are my sonnes which God hath geue me here. And he sayde: oh, byngne them to me, & let me blesse the. And the eyes of Israel were dymme for age, so y he coulde not well see. And he brought them to hym, and he kyssed them and embraced them. And Israel sayde vnto Joseph: I had not thought to haue sene thy face, & yet loo, God hath shewed it me and also thy seed. And Joseph toke them awaye from his lappe, & was wyppyd on the grounde before hym.

¶ Then toke Joseph them both: Ephraim wth his ryghte hande towarde Israels left hād, & Manasses wth his left hād, towarde Israels

Israel's ryghte hande, & brought them vnto hym. And Israel streched out hys rygher hande & layde it vpon Ephraim's heade which was the yonger, & hys lyfte had vpon Manasses hebd, gydinge hys handes wplyt, for Manasses was the elder. And he blessed Joseph & sayde: God, before whome my fathers Abraham & Isahac dyd walke, God whych hath fedd me all my lyfe longe vnto this daye, And the anuell whych hath deliuered me from all euyl, bleste these laddes: & let my name be named in them, & the name of my fathers Abraham & Isahac, & that they maye growe into a multitude in the myddes of the erth.

When Joseph sawe that hys father layde hys rygher had vpon y^e heade of Ephraim, it displeased him. And he lyfte vp his fathers hande, to haue remoued it from Ephraim's heade vnto Manasses heade, & Joseph sayde vnto hys father: Not so my father, for this is the eldest. But thy ryght hande vpon hys heade. And hys father wolde not, but sayde: I knowe it well my sonne, I knowe it well. He shalbe also a people & shalbe great. But hys yonger brother shalbe greater than he, and hys seed shal be full of people. And he blessed them that daye and sayde: In the let Israel bleste & saye: God make y^e Ephraim and as Manasses. And lett Ephraim be as Manasses.

And Israel sayde vnto Joseph: beholde, I dye. And God shalbe wyth you and brynge you againe vnto y^e lade of youre fathers. Moreover I haue geuen vnto the, a p^{ar}ty of * lande aboute thy brethren, which I gat out of the hnde of the Amorite in my swerde and in my bowe.

¶ The xlii. Chapter.

¶ Jacob blesteth all his aunc^{ts} tonnes and sheweth what is to come. He appoynteth wher he wylthe burie: and deeth.

¶ Ad Jacob called for hys sonnes and sayde: come together, that I maye tell you what shal happen you in the last dayes. Gather you together, and heare ye voices of Jacob, hearken vnto Israel pour father.

Ruben * myne eldest sonne, thou art my myghte and the begynnyng of my strength, & the noblenesse of dignite, and the noblenesse of power. As unstable as water. Thou shalt not be the cheffest, because thou wentest vp to thy fathers bed. When then dydest thou despit it, it was no more my couche.

The brethren Simeon and Leui, euell instrumentes in thy habitacons. In to their secretes come not my soule, vnto their congreagayon be my honoure not coupled: for in their * wrath they slewe a man, & in their selfe wyl they, * digged downe a wall. And sed be their wrath, for it was shamelesse, and

their fearlesse, for it was cruel. I wyl deuide them in Jacob, & scatter them in Israel.

Juda thou art he, who thy brethren shal praysle. Thy hande shalbe in the * necke of thyne enymies, thy fathers chyliden shal stoupe before the. Juda is a * Lyons whelp, from thy spoele my soune thou art come an hye. He layde hym downe and couched hym selfe as a Lyon, and as a * lionesse. Who wyl stre hym vp? The * scypter shal not departe fro Juda, and a lawgeure sed betwene hys sere, vntill. & * splo come. And vnto hym shal the gatheringe of the people be. He shal bynde his sole vnto y^e vyne, and hys altescole vnto the brannche. He wylde byn garment in wyne, and hys mantell in the blonde of grapes. Hys eyeres redde than wyne, & his teeth whityer then mylke.

* Zabulon shal dwell by the heauen of the see and npe the heauen of Asyppes. His bozder shalbe vnto Sydon.

Issachar a stronge alle couchinge hym downe betwene y^e borders, and sawe that rest was good, & the lande that it was pleasant, and bowed hym shulder to beare, and became a seruante vnto tribute. * Manassas iudge hys people as the tribes of Israel. Dan shalbe a serpet in the waye, an eader in the path, byrnyng the heele heles and hys ryder fell backwarde: after thy saluacyon haue I looked: o * Lozbe.

Gas, an hoost of men shal overcome him, And he shal overcome at the last.

¶ Asafer: his bread shalbe * fat, and he shal geue pleasures for a kynge.

Reuben is a swifte hynde, geuynge goodly wordes. That kofpshynge childe Joseph, that plectious chylde by the well syde, the daughters ran vpo the wall. They haue prouolued hym, and shot hym thugh with darts. The archers haue cunped him: But hys bowe abode fast, and the arrowes of hys handes were made stronge, by the handes of the myghty God of Jacob. Out of hym shal come an herde man, a stone in Israel: from thy fathers God which lanchedy the, and with the slinge the which hath blessed the wyth blessinges from heauen aboue, wyth blessinges of the beyr that lenth vnder, and wyth blessinges of the bestes and of the wombe. The blessinges of thy father were stronger then the blessinges of my elders, vnto the vntom of the hylls of y^e worlde, and they shalbe on the heade of Joseph, and on the toppe of the heade of hym y^e was y^e parat from his brethren.

Ben Jamin shal rauische as a * wolfe: In pmoynge he shal denoure the praye, and at nyghte he shal denype the poeple.

All these are the xii. tribes of Israel, and thys their father spake vnto them and blessed them, except one of them blessed he wyth * a leuerail

John. xlii.

Bibl. xxi. f.

Bibl. xxi. f.

a feuerall blessing. And discharged them, and sayde vnto them: **Uthan** I haue gathered vnto my * people, burye me wyth my fathers, in the caue that is in the felde of Ephron the hethyke, in the double caue that is in the felde by the cowntre of Hamer in the lande of Canaan. Whych felde Abraham boughte of Ephron the hethyke for a possession to burye in, where as were buried Abraham and Sarah his wyfe. And where as were buried Isahac & Rebecca his wyfe. And there I buried Lea. The felde and the caue that is therein, was boughte of the chyl- dren of hebr.

And when Jacob had commaunded all that he wolde vnto hys sonnes, he plucked vp his feet vnto the bedd and dyed, and was * put vnto hys people. And Joseph fell vpon hys fathers face, and wepte vpon hym, and kysed hym.

¶ The .l. Chapter.

¶ Jacob is buried Joseph ingreth hys brethre the manner that they dyd to hym. And he dyeth.

E And Joseph commaunded hys seruantes the Philicpous, to embawme hys father, and the Philicpous embawmed Israel xl. dayes longe, for to lode dorth the embawmyng last, and the Egyprians beweped hym .lxx. dayes.

And when the dayes of weeping were ended, Joseph spake vnto the houle of Pharao sayinge: **I** haue founde fauoure in your eyes, forake in the cares of Pharao sayng: my father made me swere & sayde: loo, I dye, * burye me in my grane whych I haue made me in the lande of Canaan. Nowe therfore let me goo and burye my father, and thā will I come againe. And Pharao sayde, goo and burye thy father, accom- panyng as he made the swere.

And Joseph went vp to buye hys father, and with hym went all the seruantes of Pharao that were the eldres of his houle, and all the eldres of the lande of Egypte, & all the houle of Joseph, and his brethren and hys fathers houle, only they chylidren and their shepe and their cattell lefte they beynde in the lande of Golan. And there went with him also Charrees and hoislinen: & it was an exceedyng great companye.

And they came to the coyne flooze of Atad whych is beponde Iordane, and there they made a great and exceedyng foze lamenta- tion. And he * mourned for hys father. viij. dayes. And when the inhabitants of the lande (euen the Canaanites) sawe the mournynge in the coyne flooze of Atad, they sayde: this is a greates mournynge vnto the Egyprians. Wherfore the name of the place is called, The mournynge of the Egyprians, and it is be- ponde Iordane: And hys sonnes dyd vnto

him accompyng as he had commaunded the.

For hys sonnes carped hym * in to the lande of Canaan, and buried him in the double caue of the felde: whych caue * Abraham boughte, and the felde also, to be a place to burye in, of Ephron the hethyke before Hamer. And Joseph returned in to Egypte agayne, he and hys brethre (and all that went vp with him to burye hys father,) allone as he had buried hym.

And when Josephs brethren sawe that their father was dead, they sayde: Joseph myghte fortune to haue vs * a rewarde as agayne all the euill which we dyd vnto him. And they dyd a commaundement vnto Joseph sayinge, thy father charged vs before hys death sayinge: The hys wyfe shall ye sape vnto Joseph, foryeue I praye the the trespass of thy brethre, and they: for they rewarded the euill. And nowe (we praye the) foryeue the trespass of the seruantes of thy fathers God. And Joseph wepte, when they spake vnto hym.

For hys brethren came vnto hym, & fell flat before hys face sayinge: beholde, we be thy seruantes. To whō Joseph sayde: feare not. **I** am God: ye thought euell agaynst me: but God turned it vnto good, to byngge to passe, as it is this daye, and to saue much people alpyce. Feare not therefore, nowe, I will noy the pou, and your chylidren, and be comforted them, & spake kindly vnto them.

Joseph dwelt in Egypte he and hys fathers houle, and Joseph luyed an hundred and .x. pere. And Joseph laue * Ephraims chylidren, euen vnto the thyrde generacion. And vnto Machir the sonne of Manasse were chylidren bozne, on Josephs knes.

And Joseph sayde vnto hys brethren: I dye. And God will suretye & vprytt you & byngge you out of this lande, vnto the lande whych he swore vnto Abraham, Isaac and Jacob. And Joseph toke an ooth of the chylidren of Israel, sayinge: God will not faile but vprytt you: and ye shall carpe my * boones hence. And so Joseph dyed, when he was an hundred & .x. yere olde.

And they embaw- med hym wyth spices, & put = tynge him in a chest in Ege- pte.

¶ The end of the fyrst

boke of Moyses: called in the he- bryue, Berechith, and in the Latyn, Genesis.

* Gen. 37. 3.

* Gen. 37. 3.

* Gen. 37. 3.

* Gen. 37. 3.

* Gen. 37. 3.

* Gen. 37. 3.

* Gen. 37. 3.

* Gen. 37. 3.

* Gen. 37. 3.

The second boke of

Moses called in the hebrue: Ezeleth
Schemoth: And in the Latin,
Exodus.

The first Chapter.

The children of Jacob are nombred. The names
Pharaos oppresseth them. The acts of the godly
childmire.



In these are the names of the
children of Israel, which ca-
me to Egypt with Jacob,
every man came to his hou-
sholde: Ruben, Simeon, Levi,
and Juda, Isachar Zabulon,
and Benjamin, Dan, Ne-
phthali, Gad and Aser. All the soules came
out of the loynes of Jacob were. lxx. But Jo-
seph was in Egypt alle theie. And Joseph
died and all his brethren and all that gene-
ration, and the * children of Israel grew,
encreased, multiplied, and waxed exceeding
myghty: and the land was full of them.

But there rose up a new kynge in E-
gypte whiche knewe not Joseph. And he sayde
unto his folke: beholde, the people of Egipt
are greater and myghtyer than
we. Come on, let vs playe wisely wyth the,
lest they multiplye, a lest it happen, that (yf
there chaunce any warre) they ioyne the fel-
lows unto oure enemies and fighte agaynst
vs, and so gete them out of the lande.

Therefore dyd they sette taskmesters ouer
them, to kepe them vnder to byrchens. And
they byrte vnto Pharaos trenture cities: Pithon
and Ramesses. But the more they vnder-
toke, the moare they multiplied and grew,
so that they abhorred the children of Israel.
And the Egyptians helde the children of Is-
rael in bondage without mercey. Therefore
was their lyfe bytter vnto the in thine cruel
bondage, in clasp a byrthe, and all maner of
woke helpeles. For all their byddage which
they ferued them, was full of paynnyng.

And the kynge of Egypte sayde vnto the
mydwines of the hebrue women, of which
the ones name was Schemoth and the other

Phua: when ye do the office of a mydwife
to the women of the Egiptes and is in the
byrth tyme that it is a boye, ye shall kylle it.
But yf it be a daughter, it shall lyue. And
withstandynge the mydwines feared God
and dyd not as the kynge of Egypte comma-
unded them: but saued the men children.

And the kynge of Egypte called for the
mydwines and sayde vnto them: why haue
ye done thus maner, and haue saued the
men children? And the mydwines answered
Pharaos, that the hebrues women are not
as the women of Egypte: for they are hardie
women, and are belmyered yet the mid-
wines come at the. And God therefore helpe well
with the midwines. And the people multi-
plied and waxed very myghtye. And it for-
gotten because the midwines feared God,
that he made them houses.

And Pharaos charged all his people,
sayynge: All the men children that are bo-
rne, cast into the ryuer, and saue the mayde-
children alpye.

The seconde Chapter.

The childer to be borne and cast into the rynges. The
tale up of Pharaos daughter. The birth of Moyses.
The surety and marck of a boye. The Israel-
ites were vnto the Egipt.

And there went a ma of * the hou-
se of Levi. And toke a daughter
of an Egipt. And the wyfe conceiued
and bare a sonne. And when she
sawe that it was a proper chyld
* the byrd hym thre monethes. And when she
coude no longer hyde him, she toke a basket
of bulrushes and daubed it with aspe and
pytche, and layde the chyld therein, and put
it in the flagges by the ryuers bynke. And
his sister stode a farte of, to wete what wold
come of it. * And the daughter of Pharaos
came bounce * to walke herselfe in the ryuer,
and hyr maydens walked alonge by: the ry-
uers syde. And when she sawe the basket a-
monge flagges, she sent hyr mayde to fetch
it. And when she had opened it, she sawe it
was a chyld: and beholde, the babe wepte.
And she had compassyon on it, and sayde: it
is one of the hebrues children. Then sayde
hyr syster vnto Pharaos daughter: shall I
go and call vnto the a nurse of the hebrues
women, to nurse the, the chyld? Pharaos
daughter answered her: So do. And the may-
de came and called the chyldes mother. To
whom Pharaos daughter sayde: Take this
chyld a waye, and nurse it for me, I will re-
ward the. And the woman toke the chyld,
and nursed it up.

The chyld grew, & he brought it vnto
Pharaos daughter, & it was made hyr sonne.
& she called the name of it * Moyses, because
(sayde she) I toke him out of y water. And it
happened in those dayes, when Moyses was
warde

waged great, that he went out vnto his brethren and looked on their burdens, & spied an Egyptian smytinge an hebreue whych was one of hyss brethren. And he looked rounde aboute, and when he sawe no mā by, he slew the Egyptian, and hyd him in the sonde. And whā he was gone out another daye: beholde two hebraues strone to gether. And he sayde vnto hym that dyd the wronge: wherefore smytest thou this fellowe: he answered: * who made the man of auctoryte to ludge vs? speakest thou to kill me, as thou spiledst the Egyptian? And Moses feared & sayde: of a suertie this thyng is knowne: And Pharao herde of it, and went aboute to sle Moses. And Moses fledge fro the face of Pharao, dwelt in the lande of Midian, and he sat downe by a wellles syde.

The weast of Midian had. vij. daughters which came and drew water, and spiled the trowghes, for to water their fathers shepe. And the shepard came & browe them a waye: but Moses toke vp and helpe the, and watered their shepe. And when they came to Raguel their father, he sayde: howe happeneth it if ye are come so soone to dape? And they answered: a man of Egypte delivered vs fro the hande of the shepardes, and so drew vs water, & watered the shepe. he sayde vnto hyss daughters. And wher is her wyf haue ye to leste the man? All hym that he maye cate bread. And Moses was content to dwell with the man. And he gaue Moses zephora hyss daughter, which whā she bare a sonne. * called him Gerson: for he sayde: I haue bene a stranger in a strange lande.

¶ And the bare yet another sonne, whom he called Eliezer, sayinge: the God of my father is mercie wyper, and hath red me out of the hande of Pharao.)

And it chaunced in processe of tyme, that the kynge of Egypte dyed, and the chyldren of Israel soughed by the reason of bondage, and cryed. And their cōplaine came vp vnto God from the bddage: and God hearde their mone. And God remembered hyss promise with Abraham, Isaac and Jacob. And God toke vpon the chyldren of Israel, and God had respecte vnto them.

¶ The. liij. Chapter.

¶ Moses heyrth wepe. God appeareth vnto hym in a bush, & sendeth hym to the chyldren of Israel, and to Pharao the tyrant.



Moses heyrth the shepe of * Jethio
hyss father in lawe, weest of Midian, and he browe the docke to the backespe of the desert, and came to the mountayne of God, Horeb.

* And the angell of the Lorde appeared vnto him in a flame of fyre out of the myddes of a bush. And he looked, & beholde, þ bush burned wth fyre, and the bush was not consumed. Therfore Moses sayde: I wyl goo nowe, and see this greates syght, howe it cometh þ the bush burneth not. And when the Lorde sawe that he came for to see, God called vnto him out of the myddes of the bush, and sayde: Moses, Moses. he answered: here am I. And he sayde: * come not hyther, put thy shoes of thy fete: for þ place where on thou standest is holp grounde. And he sayde: * I am the God of thy father, þ God of Abraham, the God of Isaac & the God of Jacob. And Moses hyd his face, for he was afraped to loke vpon God.

And the Lorde sayde: I haue surely sene the trouble of my people which are in Egypte, and * haue herde theyr crye from the face of their taskmasters. For I knowe their sorowes, and am come downe to deliuer them out of the hande of the Egyptians, and to brynge them out of that lande vnto a good lande and a large: and vnto a lande that floweth with mylke and hony: such vnto the place of the Canaanites and heethites, and Amozites, and Pherezites, and heuites, and of the Jebusites. Nowe therefore, the complaine of the chyldren of Israel is come vnto me, and I haue also sene the oppresyon wherewith the Egyptians oppresse them. Come thou therefore, and I wyl sende the vnto Pharao, that thou mayest brynge my people the chyldre of Israel out of Egypte. And Moses sayde vnto God: what am I to goo vnto Pharao, and to brynge the chyldren of Israel out of Egypte? And he answered: I wyl be with the. And thus shalbe a token vnto the that I haue sent the: after that thou hast brought the people out of Egypte, ye shall serue God vpon thys mountayne.

And Moses sayde vnto God: beholde, when I come vnto the chyldren of Israel, I shall saye vnto them: the God of your fathers hath sent me vnto you, and yf they saye vnto me, what is hyss name, what answer shall I geue them? And God answered Moses: I am that I am: and he sayde: thus shalt thou saye vnto the chyldren of Israel. I am hath sent me vnto you. And God spake further vnto Moses: thus shalt thou saye vnto the chyldren of Israel * the Lorde God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me vnto you: thys is my name for euer

applied him. And yehozabab took a stone, & cut awaye the foreskynne of hye sonne, & sell at his sette. & sayde: a bloudy husbande art thou unto me. Then he left him goo. And the sayde: a bloudy husbande, because of the circumcysion. Then sayde the Lorde unto Aaron: to wyte Moyses in the wilderness. And he went and met him in the mount of God, and kyssed him. And Moyses tolde Aaron all the wordes of the Lorde which had sent him, and all the tokens which he had charged him withall. So went Moyses & Aaron and gathered all the elders of the chyldren of Israel. And Aaron tolde all the wordes which the Lorde had spoken unto Moyses, and dyd the myracles in the syght of the people, and the people beleue. And wher they herde that the Lorde had visited the chyldren of Israel and had looked upon their tribulacion, they bowed their head, and woxypped.

C The. v. Chapter.

Moyses & Aaron goeth unto Pharaon. The people of Israel are oppressed more and more, & they crye out upon Moyses & Aaron thereto.

Moses & Aaron went in after warde, and tolde Pharaon, thus sayeth the Lorde God of Israel: Let my people goo, that they maye kepe hollye daie unto me in the wilderness. And Pharaon sayde: who * is p Lorde, that I shulde heare hys voyce, & let Israel goo. I knowe not this Lorde, neither will I let Israel goo. And they sayde: the God of the hebrewe hath met with vs: and therfore will we go. iij. dayes journey into the deserte, and sacrifice vnto the Lorde oure God: lest there happen vnto vs ether pestilence or sword. Then sayde the kynge of Egypte vnto them: wherfore daie, Moyses and Aaron let the people from their worke, get you vnto your labour. And Pharaon sayde furthermore: beholde, there is inoche people now in the lande, and ye make them leaue their worke.

And Pharaon commaunded the same daie vnto the taskemasters which were amonge the people, and vnto the officers, sayinge: ye shall geue the people no more strawe, to make hycke with all, (as ye dyd in tyme past). let them go and gather them strawe them selues and the nombre of hycke whyche they were wont to make in tyme past, laye vnto their charges also, and mynysh nothinge therof. For they be ydell and therfore crye sayinge: we will goo & do sacrifice vnto oure God. They must haue more worke layed vpon them, that they maye labour therein, & not regarde dayne wordes.

Then went the taskemasters of the people and the officers out: and tolde the people thus sayeth Pharaon: I will geue you no more strawe, goo your selues and gather

you strawe where ye can fynde it, yet shall none of yowre labour be mynyshed. And so were p people scattered abrode thowout all the lande of Egypte for to gather stubblyl in stead of strawe.

And the taskemasters hasted them forwarde sayinge: fullyll yowre worke daye by daye, euen as ye had strawe. And the officers of the chyldren of Israel whych Pharaon taskemasters had sett ouer them, were brast. And they sayde vnto them: wherfore haue ye not fullylled yowre tasken in makinge hycke, both yester daie and to daie, as well as in tymes past?

The officers also of the chyldren of Israel came & complained vnto Pharaon, sayinge: wherfore dealest thou thus with thy seruantes: there is no strawe geue vnto thy seruantes, and they saie vnto vs: make hycke. And thy seruantes are beaten, and thy people is foule intreated. He sayde: ydell as ye, ydell, and therfore ye saie: We will goo and do sacrifice vnto the Lorde. Go therefore now and worke, and ther shall no strawe be geuen you, and yet shall ye deliuer the hole tale of hycke.

And the officers of the chyldren of Israel dyd with heuyness loke on them that sayde: ye shall mynysh the nothinge of yowre daylye makinge of hycke. And thry met Moyses and Aaro, which stode in there waye as they came out fro Pharaon, & sayde vnto the: The Lorde loke vnto you and iudge you, whych hath made the sauoure of vs synke in p eyes of Pharaon & in the eyes of his seruantes, and haue put a sword in their hande to sle vs.

Moyses returned vnto the Lorde & sayde: Lorde wherfore hast thou deale cruelly w this people: and wherfore hast thou sent me, for since I came to Pharaon to speake in thy name, he hath sared foule welych thys folke, and yet thou hast not deliuered thy people at all. Then the Lorde sayde vnto Moyses: Howe shalt thou see, what I will doo vnto Pharaon, for in a myghtye hande shall he let them goo, & * in a myghtye hande shall he dyspue them out of hys lande.

C The. vi. Chapter.

God promyseth deliuerance of the Israelites, and the lande of Canaan. The genealogie of Iacob, & Isaac and Aua.

And God spake vnto Moyses, and sayde vnto him: I am the Lorde, I appeared vnto Ahabam Iahac and Jacob as an allmyghtye God: and in my name Jehouah was I not knowne vnto them. Therefore * I made an appoyntment with them to geue the lande of Canaan: I haue also herde the gronyng of the chyldren of Israel, whiche the Egyptians kept in bondage.

* Job. 11. 11.

* Job. 11. 11.

in bondage, and haue remembered my con-
nunt.

Wherefore sape vnto the chyldren of Is-
rael: I am the Lorde, I will byynge you out
from y^e burdens of the Egyptians, and will
rydd you out of their bondage, & will deli-
uer you in a stretched out arme and in great
iudgements. And I will talke you for my
people, & will be to you a God. And ye shall
knowe, & I am the Lorde your God which
byynge you out f^r the burdens of the Egyp-
tians. And I will byynge you vnto the
lande concernynge the whych I dyd lyste v^y
my harte to geue it vnto Abraham, Ishaac
and Jacob, and will geue it vnto you for a
possession: euen I the Lorde. And Moses
tolde the chyldren of Israel eni so: But they
backened not vnto Moses, for angurthe of
spete and for cruel bondage.

The Lorde spake vnto Moses sayynge:
Go in, & speake vnto Pharaos kynge of E-
gypte, that he let the chyldren of Israel go
out of hys lande. And Moses spake before
the Lorde sayynge: beholde, the chyldren of
Israel herken not vnto me, howe shall
Pharaos heare me: which am of vncircum-
cised lippes? And the Lorde spake vnto Mo-
ses and vnto Aaron, and gaue them a charge
vnto the chyldren of Israel and vnto Pharaos
kynge of Egypte: to byynge the chyldren
of Israel out of the lande of Egypte. These

be the herdes of thes^r fathers houses. The
chyldren of Rauben the eldest sonne of Is-
rael are these: Hanoch, and Ballu, Hebron,
and Charimi, these be the householders of Ru-
ben. The chyldren of Simcon: Semuel, and
Jamin, Obad, and Jachin, Zohar, Ad Saul
the sonne of a Canaanitish wyfe: these are the
kynredes of Simcon. These also * are the
names of the chyldren of Levi in their gene-
racions: Gerson, and Kahath and Merari.
Leui lyued an hundred & xxxviij. yere. The
sonnes of Gerson: Libni and Serici by their
kynredes. The chyldren of Kahath: Amram,
and Jeleazr, Hebron and Gisel. And Kahath
lyued an hundred and xxxij. yere. The chyld-
ren of Merari: Gabel and Gusi: these are
the kynredes of Levi by their generations.

* Amram toke * Jochebed hys nece to
wyfe and she bare hym Aaron and Moses.
(And Miriam.) And Amram lyued an hun-
dred and xxxviij. yere. The chyldren of Je-
leazr, Kozab, Reopheg and Schichi: The chyld-
ren of Gisel: Gisel, Elzaphan and Schichil.

And Aaron toke Elizaba daughter of
Amiadab and lyuer of Rahabon, to wyfe:
whych bare hym Nadab, and Abihu, Elea-
zar and Jehamar. The chyldren of Kozab:
Mir, and Elisana and Abiafaph: these are
the kynredes of the Kozabites. Eleazar
Aarons sonne toke him one of the daughters
of Putuel to wyfe, whych bare him Phineas:

and these be the principall fathers of the Le-
uites thowoe out their kynredes.

This is that Aaron and Moses to wh^o
the Lorde sayde: carye the chyldren of Israel
out of the lande of Egypte, according to
thei^r armyes. These are y^e Moses and Aa-
ron which spake to Pharaos kynge of Egp-
pte, that they myghte byynge the chyldren of
Israel out of Egypte. And in the daye when
the Lorde spake vnto Moses in the lande of
Egypte, he spake vnto hym, sayynge: I am
the Lorde. speake thou vnto Pharaos kyng
of Egypte all that I sape vnto y^e. And Mo-
ses sayde before the Lorde: Beholde, I am
of * vncircumcised lippes, and howe shall
Pharaos geue me audience?

Exod. vij. Chapter.

¶ The tohms to knowe God. The rodd of Mo-
ses is to turne to a serpent. The serpent is to turne the
fame. The waters are turned into blood.

¶ And the Lorde sayde vnto Moses:
Beholde, I haue made the Pharaos
God, and Aaron thy brother shall
be thy pphete. Thou shalt speake
all that I commaunded the, and Aaron thy
brother shall speake vnto Pharaos, that he
sende the chyldren of Israel out of hys lande.
And * I will harden Pharaos hert, and
multiplye my myracles and my wonderis
in the lande of Egypte. But Pharaos shall not
herken vnto you, that I maye sett myne
hand vpon Egypte, and byynge out myne
armyes, and my people the chyldren of Is-
rael out of the lade of Egypte, in great iud-
gements, and the Egyptians shall knowe,
that I am the Lorde: when I stretch forth
my hande vpon Egypte, and byynge out the
chyldren of Israel from amonge them.

Moses and Aaron dyd as the Lorde com-
maunded the, euen so dyd they. Moses was 35
lxxx. yere olde, and Aaron lxxij. wh^o they
spake vnto Pharaos. And the Lorde spake
vnto Moses and Aaron sayynge: y^e Pharaos
spake vnto you sayynge: Bewe a won-
der, thou shalt sape vnto Aaron: take thy
rodd and cast it before Pharaos, that it maye
be a serpent. Then went Moses and Aaron
in vnto Pharaos, and dyd euen as the Lorde
had commaunded. And Aaron cast forth his
rodd before Pharaos and before his seruants:
* and it turned to a serpent. Then Pharaos
called for the wyse men and * enchan-
ters, & those wyse men of Egypte dyd in like
manner wth there sojercy. for they cast downe
euery man hys rodd, and they turned to ser-
pentes: but Aarons rodd dyd rate v^y thei^r
roddes: and he hardened Pharaos hert: that
he herkened not vnto them, euen as the Lorde
had sayde.

The Lorde also sayde vnto Moses. Pharaos
herke is hardened, he refuseth to let the
people

Exod. viij.
Exod. ix.
Exod. x.

Exod. xij.
Exod. xij.
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Exod. xij.
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Exod. xij.
Exod. xij.
Exod. xij.

* Exod. xij. a.
Exod. xij. a.

people goo: Get the vnto Pharao say mo-
nyge, lo, he will come vnto the water; and
thou shalt stonde vpon the ryuer: bynke
: and he come, and the rodd whiche turned
to a serpes, shall thou take in thine han-
de. And thou shalt say vnto hym the Lorde
God of the hebrews hath sente me vnto the,
saying: * let my people goo, that they maye
serue me in the wilderness: And beholde, by-
ther to thou wouldest not heare. Thus sayth
the Lorde: In this thou shalt knowe that I
am the Lorde, thyholer. I will smyte (with)
the staffe this in myne hande: the water that
is in the ryuer, and it shall turne to bloude.
And the ryuer that is in the ryuer shall drye,
and the ryuer shall drye: and it shall greue
the Egyptians to drynke of the water of
the ryuer.

* exo. vii. 4.

D

And the Lorde saye vnto Moyses, saye
vnto Aaron: take thy staffe, and stretch out
thine hande ouer the waters of Egypte, ouer
their streames, ouer their ryuers and ponde-
res and all podes of water; whereby they shall
be drye: and that there maye be
bloud thow out all the lande of Egypte:
both in vessels of wood and also of stone.

And Moyses and Aaron had euen as the
Lorde commaunded. And he spke vnto
the staffe and smote the waters that were in
the ryuer in the syghte of Pharao and in the
syghte of his seruantes, and all the water that
was in the ryuer, turned into bloud. And
the fysh that was in the ryuer dyed: and
the ryuer stank: and the Egyptians coulde
not drynke of the waters of the ryuer. And
there was bloude thow out all the lande
of Egypte.

* iso. i. 17. 18.
and. ch. c.

And the enchaunters of Egypte dyd ly-
ke wyse with the sozertes, and he hard-
ned Pharao here: neyther dyd he harken
vnto them: as the Lorde had sayde. And
Pharao turned hym selfe, and went agayne
into his house, and set not hym herte there
vnto. And the Egyptians digged coudes
aboute the ryuer for water to drynke, for
they coulde not drynke of the water of the
ryuer. And he continued a weke after that the
Lorde had smitten the ryuer.

* exo. vii. 18.
and. by. a.

¶ The xiiij. Chapter.

¶ The plague of frogs. Moyses prayeth for Pharao.
¶ The plague of flies.

A



he Lorde saye vnto Mo-
yses: Go vnto Pharao & tell
him, thus sayeth the Lorde:
* let my people goo, that
they maye serue me. If thou
wylt not let them goo: be-
holde. I will smyte all thy
border with frogs. And the ryuer shall teyll
with frogs, whereby thou shalt go vnto come
into thine house and into thy preue cham-
ber where thou sleepest, and vpon thy bedd,

* exo. viii. 1.
and. by. a.

and into the house of thy seruantes: & vpon
thy people, and into thine ouens, and vpon
thy meates. And the frogs shall come vnto
the and on thy people and vpon all thy ser-
uantes.

* And the Lorde saye vnto Moyses: saye
vnto Aaron: stretch forth thine hande with
thy rodd ouer the streames, and ouer the ryuers,
and ouer the ponde- res, that thou mayest byn-
ge by frogs vpon the lande of Egypte. And
Aaron stretched his hande ouer the waters
of Egypte, and the frogs came vp, & cou-
ered the lande of Egypte. And the sozertes
dyd lyke wyse as theye sozertes, and brought
frogs vpon the lande of Egypte.

Then Pharao called for Moyses & Aaron
and sayde: * wyte ye vnto the Lorde, that
he maye take awaye the frogs from me
from my people, and I will let the people
goo, that they maye do sacrifice vnto the
Lorde. And Moyses saye vnto Pharao:
* reioyce thou ouer me, and appoynte
when I shall praye for the and for thy ser-
uantes, and for thy people, to drye awaye
the frogs fro the, and the houses, and that
they maye remaine but in the ryuer only. He
sayde: to morowe. And he sayde: curst thou
hast sayde, that thou mayest knowe that
there is none lyke vnto the Lorde ouer God.
And so the frogs shall departe from the
and from thy houses, from thy seruantes
and from thy people, and shall remaine in
the ryuer only.

* iso. vii. 18.

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* iso. vii. 18.

and. by. a.

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Moyses and Aaron went out from Pharao,
and Moyses cryed vnto the Lorde vpon
p apoynement of frogs, whereby he had ma-
de vnto Pharao. And the Lorde dyd ac-
cordinge to the sayinge of Moyses. And the frogs
dyed out of the houses, out of the court-
es and feldes. And they gathered them together
vpon heapes, & the lande stank of them.

But when Pharao sawe that he had rest
geuen him, he hardened his herte and her-
ned not vnto them, as the Lorde had sayde.
And the Lorde sayde vnto Moyses: saye vnto
Aaron: stretch out thy rodd and smyte the
dust of the lande, that it maye turne to
scorpions ouer all the lande of Egypte. And
they dyd so. For Aaron stretched out his han-
de with his rodd he smote the dust of the reb,
which turned to scorpions in man and best, so that
all the dust of the lande turned to scorpions, tho-
rowe out all the lande of Egypte.

And the enchaunters all dyd lyke wyse
with their enchauntements, to bypasse forth
scorpions, but they coulde not. And the scorpions
were both vpon men and bestes. Then sayde the
enchaunters vnto Pharao: it is the syn-
gure of God. And Pharao hart remained
obstinate, and he hardened not vnto them,
euen as the Lorde had sayde.

* iso. vii. 18.

And the Lorde sayde vnto Moyses: wyse
vnto Aaron

vnto Aaron

by early in the morning, and stande before
Pharao, for he will come forth unto p wa-
ter: and thou shalt saye vnto him: thus saith
the Lorde: Let my people go, that they maye
serue me. Else, yf thou wilt not let my peo-
ple go, behold, I will sende all manner of
flies both vpon the and thy seruantes, and
thy people, and into the houses. And p ha-
res of the Egyptians shall be full of flies, and
the grounde whereon they are. And the lande
of * Goshen where my people are, will I can-
se to be wonderfull in that daye: so that thou
shalt knowe, that I am the Lorde in the myddes
of the earth. And I will put a diuision betwene
my people and thine. And euen to morowe
shall this miracle be done.

The Lorde dyd enen so: and there came
noysome flies into the house of Pharao, and
into his seruantes houses, and into all the
lande of Egypt: and the lande was corrupte
with these flies. And Pharao called for Mo-
ses and Aaron, and sayde: Go, and do sacri-
fice vnto poure God in the lande. And Mo-
ses answered: it is not mete that we so do:
for then we must offer vnto the Lorde our
God, that which is an abomination vnto
the Egyptians. But and yf we sacrifice that,
which is an abomination vnto the Egip-
tians before their eyes, shouldest thou not stone
vs: we will go the dayes to come into the
deserte, and sacrifice vnto the Lord our God
as he hath commaunded vs.

And Pharao sayd: I will let you go, that
ye maye sacrifice vnto the Lorde poure God
in the wilderness: but go not farre awaye,
praye for me. And Moses sayde: beholde, I
will go out fro the, & praye vnto the Lorde,
that the flies maye departe from Pharao, &
from his seruantes and from his people to
morrow. But let Pharao from henceforth de-
cline nomore, that he will not let the people
go to sacrifice vnto the Lorde:

And Moses went out from Pharao, and
prayed vnto the Lorde. And the Lorde dyd
accordinge to the sayinge of Moses: and the
flies departed from Pharao, and from his
seruantes, and from his people, and there
remayned not one. And Pharao hardened
his herte euen then also, and dyd not let the
people go.

The ix. Chapter.

¶ The moyn of beastes. The place of botches and
sores. And horrible haile, thunder and lightning.

The Lorde sayd vnto Moses: go in
vnto Pharao and thou shalt tell
him: thus sayeth the Lorde God of
the Egyptians: * Let my people go, p
they maye serue me. If thou wilt
not let them go, and wilt holde them still,
beholde, the hande of the Lorde is vpon thy
flocke which is in the feld: for vpon horses,

asses, camels, oxen and shepe, there shall be a
mighty great moyn. And the Lorde shall
do wonderfully betwene the beastes of Is-
rael and the beastes of Egypt: so that there
shall nothyng dye of all p pectynch to the
children of Israel. And the Lorde appointed
a tyme, saying: to morowe the Lorde shall fi-
nish this worde in the lande.

And the Lorde dyd it on the morowe, and
all the cattell of Egypt dyed: but of the cattell
of the children of Israel dyed not one. And
Pharao sent, and beholde, there was not one
of the cattell of p Israelites dead. And p hert
of Pharao was hardened that he wolde not
let the people go.

And the Lorde sayde vnto Moses and ²³
Aaron: take youre handes full of ashes out
of the fornace, and Moses shall spynke it
vnto into the ayre, in the sight of Pharao, and
it shall turne to dust in all the lade of Egypt:
that the maye be swellying sores with blay-
nes both on man and beaste thowout all p
lande of Egypt. And they toke althes oute
of the fornace, and stood before Pharao, and
Moses spynked it vnto into the ayre. And
there were sores with blaynes both in men
and in beastes: and the soycers coude not
sade before Moses because of p blaynes: for
ther were botches vnto p encheris & vpon
all the Egyptians. And p Lord hardened the
hert of Pharao, & he dyedened not vnto the,
as the Lorde had sayd vnto Moses.

And the Lorde sayde vnto Moses: rye
vpearly in the morning, and stande before
Pharao, & thou shalt tell him: thus sayeth
the Lord God of the Egyptians: * Let my peo-
ple go, that they maye serue me: or els I will
at this tyme sende all my plagues vpon thine
herte, and vpon thy seruantes and on thy
people, that thou mayest knowe, that there
is none lyke me in all the earth. For nowe I
will stretch out my hande, that I maye smy-
te the and thy people with pestilence: and
thou shalt perishe from the earth. And in ve-
ry dede: for this cause haue I kepte the, for
to shewe the my power: and that they might
declare my name thowout all the world.

¶ Pet thou exaltest thy selfe agaynst my
people, that thou wilt not let them go: be-
holde, to morowe thys tyme I will sende
downe a myghy greates haile: euen soche a
one as was not in Egypt. Kneit was grea-
de vnto thys tyme. Sende therfore nowe,
and gather thy beastes, and all that thou
hast in the feld: for vpon all the men and
the beastes which are founde in the feld,
and not brought home, shall the haile fall,
and they shall dye. And as many as feared
the worde of the Lorde among the seruants
of Pharao, made their seruantes and
their beastes flee into the houses: but he that
regarded not the worde of the Lorde, left his
seruants.

Ex. xviii.

Ex. ix.

G

* Ex. ix.

* Ex. ix.

* Roma. ix.

* Gal. xii.

Ex. ix.

seruauntes and his bestes in the felde.

E And the Lorde said vnto Moses: stretch forth thyne hande vnto heauen, that there maye be hayle in all the lande of Egypt: vpon man and vpon bestes and vpon all the herbes of the felde, thowout þe lāde of Egypt. And Moses stretched out his rod vnto heauen: and the Lorde thondred and hayled, and the fyre ran a longe vpon the groude. * And the Lorde so hayled in the lande of Egypt, þe there was hayle and fyre mingled with the hayle, so greuous, and such as there was none thowout all the lande of Egypt, sence people inhabited it. And þe hayle smote thowout all the lande of Egypt, all that was in the felde both mā and best. And the hayle smote all the herbes of the felde, and brome all the trees of the felde: onely in the lāde of Goshan, wher the childre of Israel were, was there no hayle. And Pharaos sent & called for Moses and Aaron, and sayde vnto the: I haue nowe sinned: the Lorde is ryghteous: and I and my people are vngodly. * Haye ye vnto the Lorde: for it is moche that there shulde be thondres of God & hayle. I will let you go, and ye shall carry no senger. Moses sayde vnto him: as thou art out of the cite, I will speche abrode my handes vnto the Lorde, & the thonder shall cease. nerther shall there be any more hayle, þe thou mayst knowe howe þe earth is the Lordes. But I knowe that thou and thy seruantes yet feare not the face of the Lorde God.

E And so the flaxe and the barley were smitten: for the barley was shot vp, and the flaxe was brouled: but the whete and the rye were not smitten: for they were late sowne. And Moses went out of the cite from Pharaos and speche abrode his handes vnto the Lorde: and the thonder and hayle ceased: nerther rayned it vpon the earth. And when Pharaos sawe that the rayne and the hayle and thonder were ceased, he sinned agayne: and hardened his herte, he and his seruantes. And the hert of Pharaos was hardened: nerther wolde he let the children of Israel go, as the Lorde had sayde by the hande of Moses.

¶ The .x. Chapter.

¶ The hert of Pharaos is hardened of God. The grethoppers: the thirde darkness.

E And the Lorde sayde vnto Moses: go in vnto Pharaos: for I haue hardened his herte and the herte of his seruantes, that I might put these my signes amongst them: and that thou tell in the audience of thy sonne, and of thy sonnes sonne, what thynges I haue done in Egypt, and the myracles which I haue done amongst them: þe ye maye knowe howe that I am the Lorde. And so Moses and Aaron

came vnto Pharaos, & sayd vnto him: Thus sayeth the Lorde God of the Egiptians: howe longe shall it be oʒ þe wyll submitte thy selfe vnto me? * Let my people go, þe they maye serue me. Or els, * Let my people go, and wyll not let my people go, behold, to morow will I bring grethoppers into thy countrey, & they shall couer the face of the earth, that it cannot be sene: and they shall cate the residue which remaineth vnto you, and is escaped from the hayle: & they shall cate euery grene tree that beareth you fruite in the felde, and they shall fyll thy houses, and all thy seruantes houses, and the houses of all the Egiptians after such a maner as nerther thy fathers, nor thy fathers fathers haue sene, sence the time they were vpon the earth vnto this daye. And he turned him selfe aboute, and went out from Pharaos.

And Pharaos seruantes sayd vnto him: howe longe shall he be a slaunde vnto vs? Let me go, that they maye serue þe Lorde their God: knowest thou not yet þe Egypt is destroyed? And Moses & Aard were brought agayne vnto Pharaos, and he sayde vnto them: So, and serue the Lorde your God. Who are they that shall go? And Moses answered: we will go with oure sponges and with oure olde: yee, and with oure sonnes and with oure daughters, and with oure wepe, and w oure oren we must go. For we must holde a feast vnto the Lorde.

And he sayde vnto them: let it be so. & the Lorde be with you. When I let you go, and your childre also take hede, for ye haue come mischeif in hande. Make, not so: but go they that are men, and serue the Lorde: for that was your desyre. And they thrust them out of Pharaos pience.

And the Lorde sayd vnto Moses: stretch out thyne hande ouer the lande of Egypt for grethoppers, that they maye come vpon the lande of Egypt, and cate all the herbes of þe lande, & all that the hayle left besyde. And Moses stretched forth his rod ouer the lāde of Egypt: & the Lorde brought an east wynde vpon the lande, all that daye, and all that nyght. And in the morning, the east wynde brought the grethoppers, and the grethoppers went by ouer all the lande of Egypt: and remayned in all quarters of Egypt very greuously. & sence then were there no such grethoppers, nerther after them shall be: for they couered all the face of the earth: so that the land was darke. And they byd cate all the herbes of the lande, and all the frutes of the trees, and whatsoeuer the hayle had left: there was no grene thinge left in the trees and herbes of the felde thowout all the lande of Egypt.

¶ Therefore Pharaos called for Moses & Aard in haste, & sayde: I haue sinned agaynst þe Lorde

* pal. trybul.
c. and. r. b. c.

* exo. iiii. b.

* exo. iiii. b.

* exo. iiii. b.

* exo. iiii. b.



* exo. iiii. b.

* exo. iiii. b.

* exo. iiii. b.

* exo. iiii. b.

* exo. iiii. b.

Lorde your God & against you. And nowe
 100.1. forgive me my sinne only this once: & pray
 vnto the Lorde your God, that he maye sa-
 100.2. ue a waye from me: for this deeth only. And
 Moses went out from Pharaon, and prayed
 vnto the Lorde: & the Lorde turned a migh-
 ty strong west winde, and it toke a waye of
 100.3. grethoppers and cast them into the redd see:
 so that there was not one grethopper in all
 the coaste of Egypt. And the Lorde hardened
 Pharaon herte, so that he wolde not lett
 the chyldren of Israel go.

And the Lorde sayde vnto Moses: stretch
 100.4. out thy hande vnto heauen, that there maye
 be vpon the lande of Egypt darchines, which
 maye be felt. And Moses stretched forth his
 hande vnto heauen, and there was a thicke
 100.5. darchines vpon all the lande of Egypt thre
 dayes longe, no man sawe another, neither
 rose vp from the place where he was by the
 space of thre dayes: but all the chyldren of Is-
 rael had lyght where they dwelled.

And Pharaon called for Moses, & sayde:
 100.6. go, and serue the Lorde, only let your shepe
 & your oxen abyde, and let your chyldren
 go with you. And Moses sayde: thou must
 geue vs also offerings and burnt offerings
 for to sacrifice vnto the Lorde our God: our
 cattell also shall go with vs, & there shall not
 one hocke be left behynde: for therof must we
 take to serue the Lorde our God. Acyther
 do we knowe what we shall offere vnto the
 Lorde, vntyll we come thither.

But the Lorde hardened Pharaon herte:
 and he wolde not lett them go. And Pharaon
 sayde vnto him: get the fro me, and take hede
 to thy selfe, and se my face nomore. For whe
 soeuer thou comest in my syght, thou shalt
 dye. And Moses saide: Let it be as thou hast
 sayde, I will se thy face nomore.

¶ The xij. Chapter.

¶ The Lorde commaunded to robbe the Egyptians.
 The deeth of all the fyrst begotten in Egypt.

And the Lorde sayde vnto Moses: yet
 101.1. will I bringe one plage more vpon
 Pharaon and vpon Egypt: and after
 that, he will lett you go hence. And when he
 leteeth you go, he shall utterly dync you be-
 101.2. ce. Speake thou therefore in the eares of the
 people, that euery man buyowe of his neigh-
 bour, and euery woma of her neyghbours
 101.3. & iewels of syluer and iewels of golde. And
 the Lord shall gyue the people fauour in the
 syght of the Egyptians. Moreover, Moses
 101.4. was very great in the lande of Egypt, in the
 syght of Pharaons seruantes and in the syght
 of the people.

And Moses sayde: thus sayeth the Lorde:
 101.5. & It mynyngh wyl I go out into the mi-
 ddes of Egypt, and all the fyrste borne in the
 lande of Egypt shall dye, euen from the fyrst
 borne of Pharaon & syneth on his seate,

vnto the fyrst borne of the mayde seruaunte
 that is behynde the myle, and all the fyrste
 gedred of the cattell. And there shall be a great
 crye thowout all the lande of Egypt, such
 as there was neuer none before, nor shalbe.

But amonge the chyldren of Israel, shall
 not a dogge moue his tonge, nor yet man of
 beest: for ye maye knowe howe the Lorde,
 101.6. by a great miracle putteth a difference betwene
 the Egyptians and Israel. And these thy ser-
 uantes shall all come downe vnto me. And
 fall before me, and saye: gett the out and all
 the people that are vnder thee, and then wyl
 I departe. And he went out from Pharaon
 with an angry countenance.

And the Lorde sayde vnto Moses: Pha-
 101.7. raon shall not heare you, for my wonders maye
 be multiplied in the lande of Egypt. And
 Moses and Aaron dyd all these wonders.
 101.8. (And toheris which are written) before Pharaon.
 And the Lorde hardened Pharaon herte, so
 that he wolde not lett the chyldren of Israel
 go out of his lande.

¶ The xij. Chapter.

¶ The paffeouer is ceter. The swete herbe. They
 must teache their chyldren what the paffeouer signi-
 feth. The destruction of the fyrst begotten in Egypt.
 The robbery of the Egyptians. The goinge out of
 the Israelites.

And the Lord spake vnto Mo-
 102.1. ses and Aaron in the lande of
 Egypt, sayinge: This moneth
 shall be vnto you the beginning
 of monethes: and the fyrst mo-
 102.2. neth of the yere shall it be vnto
 you. Speake ye vnto all the congregacyon
 of Israel, sayinge: In the x. daye of this mo-
 102.3. neth, euery man take vnto him a lambe,
 according to the house of the fathers, a labe
 thowout euery house. If the house shalbe
 to lytle for the lambe, let hym take hye
 102.4. neyghboure which is nexte vnto his house,
 according to the nombre of the soules: euery
 one of you, according to his eating, shall ma-
 ke poue counte for a lambe. And let the labe
 of yours be wout blemyshe, a male of a yere
 olde, which ye shall take out from amonge
 the shepe, or from amonge the goates.

And ye shall kepe him in vntyll the x. daye
 102.5. of the same moneth. And euery man of
 the multitude of Israel shall kyl him about
 eue. And they shall take of the blood, & strike
 it on the lyfte postes & on the upper doore post
 102.6. eue in the houses, where they shall eat hye.
 And they shall eat the flece: the same night
 rost w fyre & w unleued bread, & w some
 herbes they shall eate it. Se that ye eate not
 therof rawe nor soden in water, but rost w
 102.7. fyre: the head, fete, & purtenaunce therof. And
 ye shall let norþynge of it remayne vnto the
 102.8. morning. What remayneth of it vntyll
 the morninge, shall ye burne wth fyre.

Of this maner shall ye eate it: with your
 d. ij. loynes

loyned gyzed, and your shooes on your fete, and your staues in your handes. And ye shall eate it in haste: for it is the Lordes passeouer: For I will passe thowoe the lande of Egypte this same nyght, and will smyte all the first borne in the land of Egypt, both of man and beaste, and vpon all the goddes of Egypte will I the Lord do execution. And the bloude shall be vnto you a toke in þe house wherein ye are. And when I se the bloud, I will passe ouer you, and the plage shall not be vpon you to destroye you, when I smyte the lande of Egypte.

And this daye shall be vnto you a remem-
brance: and ye shall kepe it holy vnto the
Lord, euen thowout poure generacions
shall ye kepe it holye date, that it be a custome
for euer. * Seven dayes shall ye eate
vnto leuened bread: and the fyfte daye ye shall
put awaye leuen out of poure houses. For
whosoer eateth leuened bread from the
fyfte daye vntill the seuenth daye, that soule
shall be plucked out fro Israel. * The fyfte
daye shall be an holy conuocation, and the se-
uenth daye shall be an holy conuocation vnto
you. Where shall be no manner of worke done
in them, save about that onely which euerie
man must eate, that onely maye ye do. And
ye shall obserue vnto leuened bread. For this
same daye haue I brought your armys out
of the lande of Egypte, therefore ye shall ob-
serue this daye, all your chyldre after you,
by a custome for euer. * The fyfte moneth
and the xiiij. daye of the moneth at euen, ye
shall eate swete bread vnto the xij. daye of
the moneth at euen agayne. Seven dayes
shall there be no leuened breade founde in
poure houses. And whosoer eateth leuen-
ed bread, that soule shall be roted out from
þe multitude of Israel: wherby he be a stra-
nger or borne in the lande. Ye shall eate no-
thyng leuened: but in all your habitacions
shall ye eate swete bread.

* Exo. xiiij. c.
Leu. xiiij. c.

* Exo. xiiij. c.
Leu. xiiij. c.

Moses called for the elders of Israel, and
sayde vnto them: chouse out and take you to
euery household of you a shepe, and kyll it
for passeouer. And take a bunche of foyse, &
dyp it in the bloud that is in the bafen, and
strike the vpperposse and the two fyde pos-
sers with the bloud that is in the bafen, and
noke of you go out at the doore of your house,
vntill the morninge. For the Lord will go
about to smyte the Egyptians. And when he
seeth the bloude vpon the vpper doze posse
or the two fyde posse: he will passe ouer the
doze, and will not suffer þe destroyer to come
into your house to plage you. Therefore shall
ye obserue this thing, that it be an ordina-
ce both to the and thy sonnes for euer.

And when ye come into the land which
the Lord will geue you, accordynge as he
 hath promysed, ye shall kepe this seruice.

* And when poure chyldren aske you what
manner of seruice is this ye do, ye shall saye:
It is the sacrifice of the Lordes passeouer,
which passed ouer the houses of the chyldren
of Israel in Egypte, as he smote the Egypti-
ans, and saued oure houses. And the peo-
ple bowed them selues, and worshipped:
And the chyldren of Israel wote, and vnder-
stode as the Lord had commaunded Moses and A-
aron. Euen so dyd they.

And at mynnyght, the Lord smote all
the first borne in the lande of Egypte, from
the first borne of Pharo that satte on his
seate, vnto the first borne of the captiue
was in prison: and all the fyfte gender of
catell. And Pharo arose in the nyght, he
and all his seruantes and all the Egyptians:
* and there was a greete cryng in Egypt:
for there was no house where there was not
one dead.

And he called vnto Moses and Aaron
by nyght, saying: ryse vp, and get you oute
from amonge my people: both ye and also the
chyldre of Israel, and go and serue the Lord
as ye haue sayde. And take your shepe and
your boues with you as ye haue sayde, and
departe ande. * bleste me. And the Egypti-
ans were fierce vpon the people, that they
myght sende them out of the lande in haste:
for they sayde: we dye all.

And the people toke their bowgh before
it was fowred, and theye wyngles bounde
in clothes vpon theyr shoulers. And the
chyldren of Israel dyd accordyng to the say-
ing of Moses: and they bowed of the Eg-
yptians: * it welles of siluer, and it welles of
golde, and payment. And the Lord gaue
the people fauoure in the syghte of the Egyp-
tians: so that they graunted such thynges as
they required. And they robbed the Egyp-
tians. And the chyldren of Israel toke their
fornye from Ramess to Suchor: * theye
hundred thousande men of fote, besyde chy-
ldren. And moch comon people went also
with them, and shepe, and oxen, an exceeding
great flocke. And they baked swete cakes of
ye downe which they brought out of Egypt,
for it was not fowred. For when they were
chast oute by the Egyptians, they coude
not tarye to prepare them floure any vpon
foun of meate.

The dwellinge of the chyldren of Israel,
which they dwelled in Egypte, was
hundred and xxx. yeres: and when the
hundred and xxx. yeres were expired, euen
the selfe same daye departed all the hostes
of the Lord out of the lande of Egypt. It is
a nyght to be obserued to the Lord, in the
which he brought them oute of the lande of
Egypt. This is that nyght of the Lord
which all the chyldren of Israel must kepe
thowout theyr generacions.

And

And the Lord sayde vnto Moses and Aaron: This is the lawe of passeouer: there shall no stranger eate thereof. But euery seruant that is bought for money (after that thou hast circumcised him) shall eate thereof. A stranger and a hyerd seruant shall not eate thereof. In one house shall it be eaten. Thou shalt carpe none of the fleshe oute at the house. * Neether shall ye breake a bone thereof. All the multitude shall obserue it.

Ex. xii. 8
aut. it. 8

If a stranger also dwell amonge you, he will holde passeouer vnto the Lord, let him circumcise all that be males: and then lett him come and obserue it, and he shall be as one that is borne in the lande. For no uncircumcised persone shall eate thereof. One manner of lawe shall be vnto him that is borne in the lande, and vnto the stranger that dwelleth amonge you. And all the chyldren of Israel dyd as the Lord comaunded Moses and Aaron. Euen so dyd they. And y^e self same daye dyd the Lord bringe the chyldren of Israel out of the lade of Egypt with their armyes.

¶ The xiiij. Chapter.

The xijth daye must be sanctified vnto the Lord. The memoriall of theys discomfite. When they were carped thorothe wilbernes. The borne of the cloud.

And the Lord spake vnto Moses, saying: * Sanctify vnto me all the first borne, that open all manner matriccs amonge the chyldren of Israel as well of man as of beaste: for it is myne. And Moses sayd vnto y^e people: thynke on this daye in which ye came out of Egypt, out of the house of bondage: for thowow a mightye hande the Lord brought you out from thence. * There shall no man leuened bread be eaten. * This daye came ye out in the moneth when cozne begetteth to ryse.

Ex. xii. 9
aut. viii. 9
Ex. ii. 9

Ex. xii. 9

Ex. xii. 9
aut. viii. 9
Ex. ii. 9

Ex. xii. 9

* When the Lord hath brought the into the lande of the Canaanites, hethenes, Amorrhites, heuites & Jebussites: * which he swaue vnto thy fathers: that he wold geue the a lande wherin mylke & hony floweth, thou shalt kepe this seruice in the same moneth: Seven dayes thou shalt eate swete bread: and in the seventh daye, it is the feast of the Lord. Swete bread shall be eaten seue daies: and ther shall no leuened bread be sene, nor yet leuen with in all thy quarters.

And thou shalt shewe thy sonne in y^e date sayinge: this is done, because of that which the Lord dyd vnto me, when I came out of Egypt. And it shall be a signe vnto the vpon thyne hande, and for a remembraunce be-ewene thyne eyes. * y^e the Lordes lawe maye be in thy mouth. For in a stronge hande the Lord brought the out of Egypt. Kepe therefore this ordynance in his season fro yere to yere. And it will come to passe, that the Lord shall bringe the into the lade of the Can-

Ex. xii. 9

aanites, which he * swaue vnto the and to thy fathers: and thou shalt geue it the. And then thou shalt appointe vnto the Lord all that openeth the matrice. * And euerie catt thing, y^e first both of the matrice of a beast & which thou hast: y^e the be males, they shall be the Lordes. And euer y^e first gebyr of an asse, thou shalt redeeme with a labe: y^e thou redeeme him not, thou shalt breake his neck. All the first borne amonge thy chyldren also, thou shalt bye out.

Ex. xii. 9

And when thy sonne asketh y^e to morrowe, sayinge what is this, thou shalt saye vnto him: With a mightye hande the Lord brought vs out of Egypt, out of the house of bondage. And when Pharaos was looth to let vs go, the Lord slew all the first borne in the lande of Egypt: as well the first borne of man as of beeste. Therefore I sacrifice vnto the Lord all the males that open the matrice, and all the first borne of my chyldre I redeeme. * This shall be a token vpon thyne hande, and a remembraunce betwene thyne eyes, y^e the Lord brought vs out of Egypt thowowe a mightye hande.

It came to passe, that when Pharaos had lett the people go, God carped them not thowowe the waye and lande of the Philistines, which was the more nyre waye. But God sayde: lett the people bappily repte wha they se warre: so to turne agayne to Egypt. But God led the people about thowowe the waye of the wilbernes of the redde see. And the chyldren of Israel went by barnesled out of the lande of Egypt. And Moses toke the bones of Joseph with him: for he made the chyldren of Israel sweare, saying: * God will surely viset you, and ye shall take my bones a waye hens with you. * And they toke their iourney from Shuruth: and abode in Etham in the edge of the wilbernes. * And y^e Lord wente before them by daye in a pylle of a cloude to leade them the waye: and by nyght in a pylle of fyre to geue them light. y^e they might go both by daye and nyght. * The pylle of the cloude departed not by daye, nor the pylle of fyre by nyght out of y^e sight of the people.

Ex. xii. 9

Ex. xii. 9

Ex. xii. 9

Ex. xii. 9

Ex. xii. 9

Ex. xii. 9

¶ The xliij. Chapter.

Pharaos heart is hardened and followeth the Israelites with all his host and captaynes, and is aduised. The Israelites grudge. They go thowowe the red see.

And the Lord spake vnto Moses, saying: * Spake to the chyldren of Israel, that they turne and remayne before Pharaos betwene Migdol and the see, oueragapne. * And saye y^e to Pharaos: thus saye the Lord, I will sende Pharaos hert, that he shall followe after you: and I will

Ex. xii. 9

will get me honour upon Pharaon and vpon all his host, the Egyptians also shall knowe that I am the Lord. And they dyed euen so.

B And it was to be the king of Egypt that the people fled. And the hert of Pharaon and of his seruantes turned agaynste the people and they sayde: why haue we this done that we haue let Israel go out of our seruice: and he made ready his charrettes: and toke hys people with him and toke syxe hundred chosen charrettes and all the charrettes of Egypt and captaynes vpon euery one of the. And the Lord hardened the hert of Pharaon kyng of Egypt, and he followed after the chyldren of Israel. And the chyldren of Israel wente

13 out with a nyght hand: and the Egyptians followed after them, and all the hostes and charrettes of Pharaon and his hostemen and his host outtolde them abyding by the see, beynde Pt hieoth beynde Raal syphon. And

C when Pharaon dyed nire, the chyldren of Israel lyft vp their eyes and beholde, y Egyptians followed after them, and they were sore

7 at a trappe. And the chyldren of Israel cryed out vnto the Lord.

But they sayde vnto Moses: because there were no graues in Egypt, hast thou therfore brought vs a waye for to dye in the wilderness: wherefore hast thou serued vs thus, for to carpe vs out of Egypt: whyd not we tell thee this in Egypt, saying: let vs be in rest, y we maye serue the Egyptians? For it had bene better for vs to haue serued the Egyptians then for to dye in the wilderness. And

9 Moses sayde vnto the people: feare ye not. stande still, & beholde, howe the Lord shall saue you this daie. for ye that haue sene the Egyptians this daie, shall se them nomore for euer. The Lord shall fyght for you, and ye shall holde your prynces.

D And the Lord sayde vnto Moses: wherefore reyst thou vnto me: speake vnto y chyldren of Israel that they go forwarde. But lyfte thou vp thy rodd, and stretche oute thy hande ouer the see, and deuide it a sondre, and let the chyldren of Israel go on drye grounde throuwe the myddell of the see. And behold, I will harden the hert of the Egyptians that they maye followe them. And I will get me honour vpon Pharaon and vpon all his host, and vpon his charrettes and vpon his hostme. And the Egyptians shall knowe that I am the Lord when I haue gotten me honour vpon Pharaon, vpon his charrettes and vpon his hostmen.

E And the angell of God which went before the host of Israel remoued, and beganne to go beynde them. And the clowden pillar that was before the face of them beganne to stande beynde them, and came betwene the host of the Egyptians and the host of Israel. It was also a darke clowde, and

gaue light by nyght: and all the nyght long the one came not at the other.

F And Moses stretched forth hys hande ouer the see: and the Lord carped a waye the see by a verye stronge calke wynde all that nyght, and made the see drye lande, and the waters were deuyned. And the chyldren of Israel went into the myddell of the see vnto the drye grounde. And the waters were a walle vnto them, on their ryght hande, and on their left hande. And the Egyptians followed and went in after them to the myddell of the see, euen all Pharaons hostes, hys charrettes and his hostemen. And in the morning watch, the Lord looked vnto the host of the Egyptians out of the fyre and clowden pillar: and troubled the host of the Egyptians, and toke of hys charret wheels & carped them a waye violently. So that the Egyptians sayde: Let vs fle from the face of Israel: for the Lord fighteth for them agaynste the Egyptians. And the Lord sayd vnto Moses: stretch oute thine hande ouer the see, that the waters maye come agayne vnto the Egyptian, vpon his charrettes and vpon his hostemen.

G And Moses stretched forth hys hande ouer the see, and it came a gayne to his course early in the morninge, and the Egyptians fled agaynste it. And the Lord ouerthrew the Egyptians in the myddell of the see: and the water returned and covered the charrettes and the hostme: and all the host of Pharaon that came into the see after them, so that there remayned not one of the. But the chyldren of Israel walked vpon drye lande: throuwe the myddell of the see, and the waters were a walle vnto them on the ryght hande of the, and on the left. And thus the Lord deliuered Israel the selfe same daie out of the hande of the Egyptians: and Israel sawe the Egyptians deed vpon the see drye. And Israel in weynghyng power which the Lord shewed vpon the Egyptians: and the people feared the Lord, and beleued the Lord and his seruante Moses.

H The xv. Chapter.

Moses and the people with the women singe at the prynces of Moses: the better waters were sweete. God must be thank. They come to Arim.

I Then Moses & the chyldren of Israel songe this songe vnto y Lord and sayde: I will syng vnto the Lord: for he hath tribulped glorioussly: the hoste and hym that rode vpon him hath be ouerthrowne in y see. The Lord is my strength and prynces, and he is become my saluacion.

he is my God, and I will glorify hym: my fathers God, & I will exalte hym. The Lord is a man of warre. The Lord is hys name. Pharaons charrettes and his host hath be calte into the see. hys chosen captaynes also

also are drowned in the red see, the depe waters haue covered them: they soucke to y bottom as a stone. Thy ryght hande Lorde, is become glorious in power: thy ryght hande Lorde hath al to dashed the enemy. And in thy grente gloyp thou hast ouerthrowne the that rose vp agaynst the: thou stentest forth thy wrath which consumed the euen as Sodom. Thowowe the winde of thy nostrils the water gathered together, the floudes fode spilt as an heape, and the depe water congeled together in the heart of the see.

The enemye sayd: I will folowe on the: I will ouertake the, I will denyde the spoule, I will satysfy my lust vpon the, I will diaue my sword, myne habde shall bestrope them. Thon blewest vnto thy wynde, the see covered the, theye soucke as lead in the mighte waters. Who is lyke vnto the, o Lorde, among goddes: who is lyke the so glorious in holynes, & fearefull in prayles, thewowing wonders? Thon stretchest out thy ryght habde, the erth swallowed them. Thon in thy mercye hast carped thes people which thou deliueredst: thou hast brought the in thy strength vnto thy holy habitacyle. The natiues heard and were afrayed, for we came vnto the whilistines. Then the dukes of the Edomites were aynald, and the mightiest of the Moabites, tremblinge came vpon them: all the inhabitants of Canaa wored faynte harted. Let feare and drede fall vpon them in the greatnes of thy name, let them be as styll as a stone, tyll thy people passe thowowe, o Lorde, whyle thes people passe thowowe, which thou hast goren. Thon shalt byunge them in, and plante them in the mountayne of thyne inheritaunce, the place, Lord, which thou hast made for to dwell in, the sanctuare, o Lorde, which thy handes haue prepared. The Lorde shall raigne: euer and all wayes. For yharos boile wtt in his charrettes and hozlemen into the see, & the Lord brought the waters of the see vpon them.

Wnt the children of Israel wnt on dyne lād in the mpydest of the see. And Mir Jann a prophetesse the syster of Aaron toke a tymbell in her hande, & all the women came out after her w tymbels & daunces. And Mir Jann sauge before the: & songe ye vnto the Lorde: for he hath triumphed gloriously: the hoze & his ryder hath he ouerthrowne in the see. And so Moses broughte Israel from the reddy see, & they went out into the wilderness of Sur. And they wet thes dayes longe in the wilderness, and founde no waters. And whā they came to Mara, they coulde not drinke of the waters of Mara: for they were bitter: therefore the name of the place was called, Mara, wh (that is to saye bitterness.) And the people murmured agaynst Moses, sayinge: what shall we drinke? And he cried vnto

the Lorde: and the Lorde thewed hym a tree, which when he had cast into the water, the waters were made sweete.

There he made them an ordinaunce and a lawe, and there he proued him, & sayde: If thou wilt hearken vnto the voyce of the Lord thy God, and wilt geue eare vnto his commaundementes, & kepe all thes ordinaunces: then will I put none of these diseases vpon the which I brought vpon the Egyptians: for I am the Lord that healeth the.

The xxviii Chapter. ¶ The children of Israel came into the desert of Sin. It rageth quailles and Anna. Thy prouge.

¶ The children of Israel came to Elim where were xii. wellles of water and lxx. palme trees, and there they badde there by the waters. And they toke their iourney from Elim: & all the hole company of the children of Israel came to the wilderness of Sin, which is betwene Elim and Synai: the xv. day of the ii. moneth after their departing out of the lande of Egypt. And the hole multitude of the childre of Israel murmured agaynst Moses and Aarō in the wilderness: and the children of Israel sayde vnto the: wolde to God we had died by the hande of the Lorde in the lande of Egypt, when we sat by the fletpottes, and when we dyd rate bread our beles full: for ye haue brought vs out into this wilderness, to kyll thes hole multitude with hunger.



¶ Then sayde the Lorde vnto Moses: behold, I will raigne vnto the end of the world, and the people shall go out, and gather daye by daye that I map proue the, whether they will walke in my lawe or no. The vi. daye they shal prepare for the floures of wheat they will byng in, and let it be twice as much as they gather in dayly. And Moses Aaron sayde vnto all the children of Israel: at euen ye shall knowe that it is the Lorde, which broughte you out of the lande of Egypt: and in the morning, ye shall see the gloyp of the Lorde: because he hath heard your grudginges agaynst the Lorde. And what are we ye haue murmured against vs? And Moses sayde: It euen shall y Lorde geue you flesh to eat, and in the morning bread ynough:

d iij for the

Exod. xv. a

Exod. xv. a

¶ Chap. xvi. b
¶ Exod. xviii. c
¶ Exod. vi. b

¶ Exod. vi. b

for the Lorde hath hearde your murmurings which ye murmur agaynst bi: for what are we: your murmurings are not against vs, but agaynst the Lorde.

And Moses spake vnto Aaron: Shave vnto all the company of the children of Israel, come forth before the Lorde: for he hath heard your grudginges. And as Aaron spake vnto the hole multitude of the children of Israel, they looked toward the wilderness: and beholde, the glorie of the Lorde appeared in the cloud. ¶ And the Lorde spake vnto Moses, saying: I haue hearde the murmuringe of the chyldren of Israel, tell them therefore and saye: at euen ye shall eate flesh, and in the morning ye shall be fylled with bread, and ye shall knowe that I am the Lorde your God.

¶ And at euen the quaples came and couered the grounde where they laye. And in the morning, the dew laye rounde about the hoste. And when they were fall: beholde it laye vpon the grounde in the wilderness, small & round and thyn as the hore feet on the grounde. And when the chyldren of Israel sawe it, they sayde euery one to his neyghboure: It is manna. For they wylt what it was. And Moses saye vnto the: this is bread which the Lorde hath geue you to eate. ¶ This is the worde which the Lorde hath commaunded: gather of it euery mā for him self to eate: a gomer full for a man according to the nombre of you, and take euery mā for them which are in his tente.

¶ And the chyldren of Israel byd euen to, & gathered some moze, some lesse, and when they byd mete it with a gomer, ¶ vnto hym that had gathered moche, remained nothing ouer, ad vnto him y had gathered lesse, was there no lacke: euery man gathered sufficient for his eating. And Moses saye vnto the: That no man let ought remayne of it tyll the morning. Notwithstondyng they hauekened not vnto Moses: but some of the lesse of it vntyll the morning, and it waxed full of wormes and stinke, and Moses was angry with them.

¶ And they gathered it all morninges, euery man for his eatinge. And alsoone as the heate of the sunne came, it mouldre. And the next day, they gathered it twice to moche bread two gomers for one man: all the rulers of the multitude came, & tolde Moses. He sayd vnto the: this is that which the Lorde hath sayde: tomorrow is the rest of the holy Sabbath vnto the: of dewe: baken that which ye will bake, and feeth that ye will feeth, and y which remayneth, laye vp tyll the morninge. And they laye it vntyll the morninge, as Moses bad: and it stanke not, neither breed there any worme therein. And Moses sayde: that eate this daye: for it is the Sabbath vnto the Lorde: to daye ye shall not fynde it in the

felde. Sixte dayes ye shall gather it, and in the seuenth daye which is the Sabbath, there shall be none. Notwithstondyng, there went out some of the people in the seuenth daye for to gather, & they founde none. And the Lorde sayde vnto Moses: howe longe refuse ye to kepe my commaundmentes and my lawes? See, the Lorde hath geuen you a Sabbath, therefore he geueth you the syxe daye bread for two dayes. Wherfore eate euery man at home & lett no man go out of hyss place the seuenth daye. And y people rested the seuenth daye. And y house of Israel called it manna.

¶ And it was lyke vnto coziander seede, whyte: and the taste of it was like vnto wafers made with honny. And Moses sayd: this is that which the Lorde commaunded, tyll a gomer of it, which maye be kept for youre chyldren after you: that they maye se y bread wherewith I haue fedd you in wilderness, wher I brought you out of the lande of Egypt. And Moses spake vnto Aaron: take a cruile and put a gomer full of manna therein, and laye it vp before the Lorde to be kepte for yd chyldren after you, as the Lorde commaunded Moses. So Aaron layde it vp before yd skynnye to be kept. ¶ And the chyldren of Israel byd eate manna fourte yere, vntyll they came vnto a lande inhabited. And so they byd eate manna euen vntyll they came vnto the borders of the lande of Canaan. A gomer is the tenth part of an epha.

The xviij. Chapter.

The Israelites come into Raphidim. They grudge: water is geyned out of the rocke. Moses doth: beth y his bithers: they ouercome the Amalechites.

¶ And all the company of the chyldren of Israel thozowout their armies went from the wilderness of Sin after the commaundement of the Lorde, and ppeched in Raphidim: where was no water for the people to drinke. And the people chode with Moses, and sayde: geue vs water to drinke. Moses sayde vnto them: why chydye with me: wherfore do ye tempte the Lorde? Therre the people thirsted for water, and the people murmured agaynst Moses, & sayde: wherfore hast thou thus brought vs oute of Egypt: to kill vs and oure chyldren and cattell with thirst?

¶ And Moses cryed vnto y Lorde, saying: what shall I do vnto this people: they be allmoost ready to stone me. And the Lorde sayde vnto Moses: go before the people, and take w the of the elders of Israel, & thy rod wherewith y smote the egypt, take in thyne hande, and go. Beholde, ¶ I stonde before y belyde a rocke that is in horeb: & thou shalt smyte the rocke, and there shall come water out thereof, that the people maye drynke.

¶ And Moses byd eue to be before the eyes of the elders of Israel. And he called y name of the

* sume. 113

* Deh. 11. 1

* d. 11. 11. 12
* 11. 11. 12
* 11. 11. 12

* sume. 113

* 11. 11. 12

* sume. 113

* sume. 113

* p. 11. 11. 12
* 11. 11. 12
* 11. 11. 12

* sume. 113

* Exod. xii.
1. 1. 1.

of the place * Masse and * Meriba. because of the chidinge of the children of Israel, and because they tempted the Lorde, sayinge: is y^e Lorde amonge vs or not?

Then came Amalech and fought with Israel in Raphidim. And Moses sayde vnto Joshua: chole vs oute men, and goo fyghte with Amalech. And comozow I will stonde on the toppe of the hyll, and the rodd of God shalbe in my hande. Joshua did as Moses badde hym, & foughte with Amalech. And Moses, and Aaron, & hyr went vp to the toppe of the hyll. And it happened, that whē * Moses helde vp his hande, Israel had the better.

* Job. iiii. 1.
Druce. 1. 1. 1.

And when he late hys hande downe, Amalech had the better.

But Moses handes were heuye, and therefore they toke a stoune and put it vnder hym, and he satt downe there on. And Aaron and hyr staped vp his handes, the one on the one syde and the other on the other syde. And hys handes remained fedye vntyll the goynge downe of the sonne. And Joshua discomfeted Amalech and hys people, with the edge of the swerde.

* Exod. xii. 1.
1. 1. 1.

And the Lorde sayde vnto Moses: write thys for a remembrance: in a booke, and cōmisse it vnto the eares of Joshua, for * I will vterly put out the remembrance of Amalech from vnder heauen. And Moses made an aliter and called the name of it. * The

Lorde is he that woldest myracle for me. for he sayde: the hāde is on the seate of God the Lorde myll haue warre with Amalech from generation to generation.

The xviij. Chapter.

* Jethros counsell to receaue of Moses.



Jethro the prest of Midiam Moses father in lawe berde of all that God had done for Moses and for Israel hys people, and that the Lord had broughte Israel out of

* Exod. ii. 1.
1. 1. 1.

Egypte. * Therefore he toke ziphora Moses wyfe. (After he had sente her backe) and hys two sonnes, of which the one was called

* Exod. ii. 1.
1. 1. 1.

* Gerson, for he sayd: I haue bene an alien in a straunge lande. The name of the other was Eliezar: for the God of my father (sayde he) was myne helpe, and deliuered me fro the swerde of Pharao. And Jethro Mo-

ses father in lawe came with his two sonnes & his wyfe vnto Moses into the wilderness: where he abode by the mount of God. And he sayde vnto Moses: * Thy father in lawe Jethro am come to the, and thy wyfe also and hys two sonnes with her. And Moses went oute to mete hys father in lawe and byd o- bespaunce and kysed hym and eache asked other of hys health, and they came into the tent. And Moses tolde hys father in lawe all that the Lorde had done vnto Pharao and to the Egyptians for Israels sake, and all the traualle that had happened them by the waye, and howe the Lorde deliuered them. And Jethro reioyced ouer all the goodnesse whiche the Lorde had done to Israel, and because he had deliuered them out of the iawe of the Egyptians. And Jethro sayde: blessed be the Lorde which hath deliuered you oute of the hande of the Egyptians and out of the hande of Pharao, which hath also deliuered hys people from the captiuite of the Egyptians. Nowe I knowe that the Lorde is greater then all goddes. for * in the thynge wherby they dealt cruelly wth them, are they them selues perished. And Jethro Moses father in lawe offered burnt-offerynges and sacrifices vnto God. And Aaron and all the elders of Israel came to eate breade wth Moses father in lawe before God.

And it chaunced on the morow, that Moses satt to iudge the people, and the people stode aboute Moses from mornynge vnto euen. And whā Moses father in lawe sawe all that he did vnto the people, he sayd: what is thys that thou doest vnto the people: why syttest thou thy selfe alone, and all the people stonde aboute the from mornynge vnto euen? And Moses sayde vnto hys father in lawe: because the people come vnto me to seeke counsell of God. When they haue a matter, they come vnto me, and I iudge betwene euery man and hys neyghboure, and shewe them the ordynances of God and hys lawes.

And Moses father in lawe sayd vnto him: it is not well that thou doest. Thou shouldest wryest thy selfe, and thys people that is wth the: for thys thynge is of moze weyght, then * thou art able to performe thy selfe alone. * There nowe therefore my voyce, and I will geue thee counsell, and God shalbe wth the. Se thou vnto the people to Godwarde, that thou make & bynne the causes vnto God, and thou shalt teache them ordynances and lawes, and shewe them the waye wherin they must walke, and the worke that they must doo. * For ouer thou shalt seele oute amonge all the people, men of actiuite, and such as feare God: true men, hatynge couetousnes: and make them herdes ouer the people,

* Druce.

D

b v people,

Mount Sinay. Exodus.

people, captaynes ouer thousandes, ouer hundredes, ouer fiftie and ouer ten. And let the iudge the people of all seasons. And euery
 * Deut. i. c. * greates matter that happeneth, let them bringe vnto the, but let them iudge all small causes them selues, and so shall it be easie for thy selfe, and they shall beare with the. If thou shalt do this thinge, (and God charge the with all) thou shalt be able to endure, and pett the people shall come to theyr place in peace.

And so Moses obeyed the voyce of his father in law, and did all that he had sayde, and chose receiue men oute of all Israel and made them as herbes ouer the people: namely, captaynes ouer thousandes, ouer hundredes, ouer fiftie and ouer ten. And they iudged the people at all seasons, but broughte harde causes vnto Moses: and iudged all small matters them selues. And Moses let his father in law departe, and he went in to his awne lande.

The xix. Chapter.

¶ The chylidren of Israel come to the mounte Sinay. The people of God are holy: a reuall prebode. So that toucheth the hill hebr. God appereth vnto mo: for vpon the mounte in thunder: & lightening.



And the thyrde moneth, whā the chylidren of Israel were gone oute of the lande of Egypt, the same daye came they into the wylbernesse of Shynay. * For they were departed from Raphidim, and were come to the deserte of Shynay, and had pitched theyr tentes in the wylbernesse. And there Israel abode before the mounte. * But Moses went vp vnto God. And the Lorde called to hym out of the mountayne, sayinge: thus saith thou sape vnto the house of Jacob, and tell the chylidren of Israel: ye haue sene what I dyd vnto the Egyptians, and toke you vp vpon Eagles wynges, & haue brought you vnto my selfe. Nowe therefore: * yf ye wyl heare my voyce in dede, and kepe myne appoyntement: ye shall be myne awne, aboue all nacpions, for all the earth is myne. Ye shall be vnto me also a kyngdome of * prelates and an holy people: and these are the wordes which thou shalt sape vnto the chylidren of Israel.

Moses came and sayde to the elders of the people, and sayde before theyr faces all

these wordes which the Lorde commaunded hym. And the people answered all to gether, and sayde: * All that the Lorde hath sayde, we wyl doo. And Moses brought the wordes of the people vnto the Lorde. And the Lorde sayde vnto Moses: Lo, I come vnto the in a thyrke cloud, & the people maye beare me talkyng with the, and beleue the for euer. Moses therwiche the wordes of the people vnto the Lorde.

And the Lorde sayd vnto Moses: Go vnto the people, and sanctifye them to daye and to morowe, and let them wash theyr clothes: & be redy agaynst the thyrde daye. For the thyrde daye the Lorde wyl come downe in the syght of all the people vpon mounte Shynay. And thou shalt set markes rounde aboute the people and saye: be ware, that ye go not vp into the mounte, or touche the border of it. Whosoener toucheth the * mounte, shall surely dye. There shall not an hande touch it: for he shall be stoned or shot thowhe: whether it be beast or man, if shall not lye: when the trompe bloweth longe, than maye they come vnto the mountayne.

And Moses went downe from the mounte vnto the people, and sanctified them, and they washed theyr clothes: And he sayd vnto the people: be redy agaynst the thyrde daye, and come not at your wyues. And the thyrde daye in the moynynge there was thunder, and lightening, and a thyrke clowde vpon the mounte, and the voyce of the trompe exceeding clowde, so that all the people that was in the hoste was afraied. And Moses brought the people out of the tentes to meete with God, and they stood vnder the hyll.

And mounte Shynay was all to gether on a smoke: because the Lorde descended downe vpon it in fyre. And the smoke ascended vp, as the smoke of a heale, and all the mount was exceeding fearfull. And when the voyce of the trompe blew and waxed lowder and lowder Moses spake, & God answered him by a voyce. And the Lorde came downe vpon mounte Shynay, euen in the toppes of the hyll, and when the Lord called Moses vp into the toppes of the hyll. Moses went vp.

And the Lorde sayde vnto Moses: go downe: charge the people, that they please not vnto se the Lorde, and so many of them perishe. And let the prelates also which come to the Lorde sanctifye them selues, lest the Lorde destrope them. And Moses sayde vnto the Lorde: the people cannot come vp in to the mounte Shynay, for thou chargest vs saying: set markes aboute the hyll, and sanctifye it: And the Lorde sayde vnto him: a waye, and get the downe: and thou shalt come vp, thou and Aaron with the. But let not the

* exo. xix. d. Deut. i. d. alio. xix. d.

* Deut. xix.

* Deut. xix.

* exo. xix. c.

* exo. xix. d.

* Deut. xix. d.

* 1. Pet. ii. d.

not the prestes and the people presume for to come vp vnto the Lorde: lest he bestoie the. And so Moyses went bowne vnto the people and tolde them.

¶ The xx. Chapter.

¶ These commandmentes are geuen. The also
tate of ceth.

A

And God spak all these wordes and sayde: I am the Lorde thy God, which haue * brought the out of the lande of Egypte, oute of the house of bondage. Thou

shalt haue none other goddes in my sygh. * Thou shalt make the no grauen ymage, nerher any spmlike that is in heauen aboue, ether in the erth beneth. or in the waters vnder the erth. * Thou shalt not worshyppe them, nerher serue them: for I the Lorde thy God, am a zelous God, and wyl pspurne of the fathers vpon the chyldren vnto the thyrde and fourth generacion of the that hate me: and thew mercy vnto thoulander in them that loue me and kepe my commandementes.

B

Thou shalt not * take the name of the Lorde thy God in vayne, for the Lorde wyl not holde him gyleles that taketh his name in vayne. * Remember the Sabbarth daye that thou sanctifye it. Sixe dayes hath thou labourde and do all that thou hast to do: but the seuenth daye is the Sabbarth of the Lorde: thy God, in it thou shalt do no manner of worke, thou and thy sonne, and thy daughter, thy man seruante and thy maye seruante, thy cattell and the stranger that is within thy gates: for in syx dayes the Lorde made heauen and erth, the see and all that in them is, and * rested the seuenth daye: wherfore I the Lorde blessed the Sabbarth daye and halowed it. * Honour thy father & thy mother, that thy dayes maye be longe in the lade which I the Lorde thy God geueth the.

* Thou shalt not kyll.
* Thou shalt not breake wedlocke.
* Thou shalt not steale.
* Thou shalt not bere false witness agt thy neyghboure.

Thou shalt not couet * thy neyghbours house: nerher shalt p couet thy neyghbours wyfe, or hys man seruante, or hys mayde, or his oxe, or his asse, or what soeuer thy neyghboure hath.

And all the people sawe the thunder and the lychtenyng, and the noyse of the trompe, and the mountayne smokynge, and whē the people sawe it, they rmooued and stood a farr off, and sayde vnto Moyses: * talke thou with vs, and we wyl heare: but let not God talke with vs, lest we dye. And Moyses sayde vnto the people: feare not, for God is come to proue you, and that his feare maye be in yowre face, that ye spurne not.

And the people stood a farr off, and Moyses went into the thyche clowde where God was. And the Lorde sayde vnto Moyses: thus thou shalt saie vnto the chyldren of Israel. Ye haue sene that I haue talked with you from oute of heauen. Ye shall not make therfore with me goddes of siluer neyther shall ye make you goddes of golde. * An alter of erth thou shalt make vnto me, and thereon offer thy burntofferings and thy peace offerings, thy shepe and thyne oxen. In all places where I shall put the remembraunce of my name. * Therfor I wyl come vnto the and blesse the. And yf thou wylt make me an alter of stone, let thou make it not of hewen stone. Els yf thou lyfte vp thy stole vnto it, thou hast pouerd it. Therfor shalt thou goo vp by steyppes vnto myne alter, that thy self thyne self be not shewed there on.

¶ The xxi. Chapter.

¶ Temporal and cyuile ordynance.



These are the lawes whiche I the Lorde thy God haue geuen thee. If thou haue a seruante that is an hebrewe, syce peris he shal serue, and in the seuenth ye shall goo out fre payng no thinge. If he came alone, he shall goo out alone. And yf he came maried, hys wyfe shall goo oute with hym: And yf hys master haue geuen hym a wyfe and she haue borne hym sonnes or daughters: then the wyfe and hys chyldren shal be his masters and he shall goo oute alone. And yf the seruante saye: I loue my master, my wyfe and my chyldren, I wyl not goo oute fre. Hys master shall bypunge hym vnto the indges, and sett hym to the doore of the doorepost and hys master shall boze hys eare thowme with a naile, and he shal be hys seruante for euer.

And yf a man sell hys daughter to be a seruante: she shall not goo out as the men seruantes doo. If she also please not hys master, and he geueth her to his son, or to his brother, then shall he let hys go fre: to sell her vnto a strange nacion shall he haue no powere, feinge he despyed her. If he haue promysed her vnto hys sonne to wyke, he shall deale with her as men do with thyr daughters. And yf he take hym another wyfe, yett hys fode, hys rayment and dutie of mariage shal be not mynyshe. And yf he do not these thes vnto her, then shall she goo out fre and paye no money. * He that syneth a man that he dyt, shal be slayne for it. If a man laye not a maye but God deliuer hym into hys hande, then I wyl pouerte the place wher he shal sle. If a man come presumptuously vpon hys neyghboure to see him with gyle, thou shalt take him from myne: * alter that he dyt.

* Deut. b. b.

* Gen. xxi. b. b.
 * Exod. xxi. c.
 * Deut. xxi. c.

* Num. i. b.
 * Exod. xxi. b.
 * Deut. xxi. b.

* Gen. xxi. b.
 * Exod. xxi. b.
 * Deut. xxi. b.

* Gen. xxi. b.
 * Exod. xxi. b.
 * Deut. xxi. b.

* Gen. xxi. b.
 * Exod. xxi. b.
 * Deut. xxi. b.

* Gen. xxi. b.
 * Exod. xxi. b.
 * Deut. xxi. b.

* Gen. xxi. b.
 * Exod. xxi. b.
 * Deut. xxi. b.

* Gen. xxi. b.

* Gen. xxi. b.
 * Exod. xxi. b.

* Gen. xxi. b.
 * Exod. xxi. b.
 * Deut. xxi. b.

* Gen. xxi. b.
 * Exod. xxi. b.
 * Deut. xxi. b.

* Gen. xxi. b.

Preceptes.

Exodus.

dye. he that smytheth hys father or hys mother. let hym be slayne for it.

* Ex. xxiij. b.

* he that stealeth a man and selleth him (pfit be psoned upon hym) shall be slayne for it.

1 Ex. xx. b.
Deuter. xx. c.
Matth. xv. a.
Q. the. viij. b.

* And he that curseth hys father or mother, shall be put to death for it. If men stryue together & one smyte another with a stone or with hys fyfte, and he dye not, but lyeth in bedde: p he crye agayne and walke without upon hys staffe, then shall he that smote him go quyte: saue onely he shall beere hys charges for leryng hys tyme, and shall paye for hys healyng.

* And p a man smyte hys seruante or hys mayde with a rodd, and they dye vnder hys hande, it shall avenge in deede. And yf they continue a daye or two, it shall not be avenge: for they are hys moncy. Yf men stryue & hurte a woman with chylde, so that hys frute departe from ber, and yet no misfortune foloweth: then shall he be merced, accordyng as the womans husband wyl laye to his charge, and he shall paye as the dayes men appoynte hym. * And p any misfortune folowe, then shall he paye lyfe for lyfe + eye for eye, toth for toth, hande for hande, fote for fote, burninge for burninge, woude for woude, strype for strype.

* Ex. xxiij. b.
Deuter. xxi. b.
3 Matth. b. f.

* And yf a man kille hys seruante or hys mayde in the eye that it cryeth, he shall let the good fre for the eyes sake. Also p he smyte oute hys seruantes or hys maydes toth, he shall let them go oute free for the tothes sake.

* If an oxe goze a man or a woman that they dye, then the * oxe shall be stoned, and hys flethe shall not be eaten: but the owner of the oxe shall go quyte.

* Gen. ix. a.

* If the oxe were wont to pulke in tyme past, and it hath bene told hys master: and he hath not kept hym, but that he hath kyled a man or a woman: then the oxe shall be stoned and hys owner shall dye also. * If three be sett to hym a summe of money, then he shall geue for the depurcance of hys lyfe, whatsoeuer is put vnto hym. * And whether he hath gozed a sonne or hurte a daughter, he shall be serued after the same maner. But p it be a seruant or a mayde that the oxe hath gozed, then he shall geue vnto theyr master .xxx. sheles, and the oxe shall be stoned.

* If a man open a well or dygge a pytt and couer it not, and an oxe or an asse fall therein, the owner of the pytt shall make it good, and geue moncy vnto theyr master, and the dead beast shall be hye.

* If one mans oxe hurte another that he dye: then theyr shall sell the lyue oxe and dewpe the money, and the deed oxe also theyr shall deuyde. * pfit be knowe that the oxe hath used to pulke in tymes past, and hys

master hath not kepte him, he shall paye oxe for oxe, and the deed shall be his awne.

The xxij. Chapter.

¶ Acche the lawes are in this chapter aboue.

If a man * kille an oxe or shepe * and kille it or selle it, he shall re- * Deuter. b. i. a.
* stowe fyue open for an oxe, and
* foure shepe for a shepe. * If a the- * ff. de regum.
se be founde breakinge vp and be
smytren that he dye, there shall no bloude be shed for hym: but p the sonne be up when he is founde, then thre shall bloude thede for hym.

* These shall make restitution: If he haue not wherewith, he shall solde for his thete. * If the theste be founde in hys hande altyer, whether it be oxe, asse or shepe, he shall restowe double. * If a man do hurte felde or vineyarde, and put in hys beest to fede in another mans felde: of the best of his owne felde, and of the best of hys awne vineyarde, shall he make restitution.

* If fyre braken out and cathe in the thoz- * nes, and the stacks of corne, or the bondynge corne, or felde be consumed therewith: he shall double the fyre shall make restitution.

* If a man delouer hys nychbour moncy or stuffe to helyer, and it be stolen out of hys house. * If the theste be founde, let hym paye double. * And p the theste be not founde, then the goodma of the house shall brynghe vnto the iudges. * * (and shall sweare.) * Whether he haue put hys hande vnto hys nychbourers good.

* And in all maner of trespass, whether it be for oxe, asse, shepe, rayment or any maner of lost thyng which another chalengeth to be hys, the cause of both parties shall come before the iudges. * And whom the iudges condemne: let hym paye double vnto hys nychbour.

* If a man delouer vnto hys nychbour to kepe, asse, oxe, shepe or whatsoeuer beest it be, and it dye or be hurte or taken awaye (and no man se it): then shall * an othe of the Lord be betwene them, that he hath not put hys hande vnto hys nychbours good, and the owner of it shall take the othe, and the other shall not make it good. * And p it be stolen from hym, then he shall make restitution vnto the owner therof: * If it be come with wylde bestes, then let hym brynghe recorde of the tearunge: and he shall not make it good. * And yf a man borrowe oughte of hys nychbour, and it be hurte or els dye, and p owner therof be not by, he shall make it good. * But p the owner therof be by, he shall not make it good: namely, pfit be an hyred thyng, and came for hys hyre.

* * If a man enclyse a mayde that is not betrothed, and lye with her, he shall endowte her, and take her to hys wyfe. * And yf hys

* Ex. xxij. b.

father refuse to geue her vnto hym, he shall paye money accordyng to the dowrye of wilegnes.

Thou shalt not suffice a * witch to lyue. **Whosoever** speeth with a beest, shall be lapped for it. **He that** offereth vnto any goddes laue vnto the Lord only, let him be utterly rote out. * **Accuse** not a stranger, neither appzele hym: for ye were strangers in the lande of Egypt. * **Ye shall** trouble no wedowe nor fatherlesse chyldre. **If ye shall** trouble them, and they crye vnto me, I will surely heare they crye, and then will my wrath waxe boote, and I will kill you with the sword, and your wyues shall be wedowes, & your chyldren fatherlesse.

* **If thou** leuie money to any of my people that is poore by the, thou shalt not be as a tyrant vnto hym, neither shalt thou oppresse hym with vlturye. * **If thou take** thy neyghbours rapine to pledge, thou shalt deliuer it vnto hym againe by that the same goo doune. **For that** is hye coueringe only: euen the rafter for bys thyngue, wherein he slepeeth. **And when** he crieth vnto me, I will heare hym, for I am mercifull.

* **Thou shalt not** * * * * * vnto the goddes neither blasphemie secular of thy people. **Thy feutes** (whether they be die or moyst) le thou kepe not bneke. * **Thy frak** boone somer thou shalt geue me, & the wyse also shalt thou doo with thyng oren and with thy sepe. **Heuen** da yest it shall be with the damme, and the epyghe daye thou shalt geue it me. **Ye shall** holpe people vnto me, neither shall ye eate any flesch that is toozne of beastes in the felde. **But** shall call it to dogges.

¶ The xxiii. Chapter.

¶ Here I set no some, because I wolde all men shoulde reade the chapter thysowt eue, and the row that are nyste before alle.

Thou shalt not accept a bapne tale, neither shalt ynto thyne hande with the wyked to be an vnyghteous witness. **Thou shalt** not folowe a multitude to do euill: neither answer in a matter of plee that thou woldest (to folowe many) turne aspyde from the trouth, * **neither** shalt thou paynte a poore mans cause.

* **Ye** shall mete thyne enemies oke of alle goynge astayre, thou shalt byngie them to hym agayne. * **If thou** le thyne enemies alle speke vnder his burthen, thou shalt not passe by and let hym alone: but shalt helpe hym to lyfte hym by agayne.

Thou shalt not bynder the epyghe of thy poore, in theyr sute.

Take the kerre from a falssemeter, * and **for** innocent & epygheous le thou slep not, **for** I will not iustifie the wyked. * **Thou shalt**

take no gyftes, for gyftes bynde the semyge, and peruerste the wordes of the epygheous.

Thou shalt not oppesse a stranger, for ye knowe the herte of a stranger, for ye were strangers in the lande of Egypt.

* **Syre** yere thou shalt sowe thy lande, **ab** * **gathe** in the frutes therof: and the seuenth yere thou shalt let it rest and lye still, that the poore of thy people maye eate: * **what** they leaue, the beastes of the felde shall eate. **In** ly he maner thou shalt do also with thy vinegarde and thyne olue trees.

* **Syre** dayes thou shalt do thy woche, and in the seuenth daye thou shalt rest, that thyne oke and thyne alle maye rest, and the sonne of thy mayde and the stranger maye be refreshed. **In** all thynges that I haue sayde vnto you, be circumspecte. **And** make no cherfall of the names of strange goddes: * **neither** let it be heard out of thy month.

Thy feates thou shalt holde vnto me in a yere. * **Thou shalt** kepe the frakte of surete daye, that thou eate vnto the end of the daye: **lodge** as I commaunded the, in the tyme of the moneth when comen begynnyth to ripe, for in that moneth ye came oute of Egypt: * **and** se that no man appeare before me emptye. **And** the frakte of heruel, when thou reapst & synt feutes of thy labours, which thou shalt sowe in the felde. **And** the frakte of ingathering, which is in the ende of the yere: when thou shalt gathered in thy labours out of the felde.

* **Thy tymes** in a yere shall all thy men chyldren appeare before the Lord God.

* **Thou shalt** not offer the bloude of my sacrifice vpon leuened bread: **neither** shalt the fatt of my feast remaine vntill the morowyng. * **Thy** spirit of the synt feutes of thy lande thou shalt byngie vnto the house of the Lord thy God: * **thou shalt** also * **not** serly a hydd in bys mothers myke.

Scholarde, I sende an Angell before the, to kepe the in the waye, and to byngie the into the place which I haue prepared. **Beware** of hym, and heare his voyce, and relyst hym not: for he will not spare your mpdedes & my name is in hym. **But** and pf thou shalt heken vnto his voyce, & do all that I speake, I will be an enemye vnto thyne enemies, and an aduersarye vnto thyne aduersaryes. **It** o myne: * **Angell** shall go before the, and byngie the in vnto the Amosites, and herethes, & whereyters, and Cananites, hyrites, & Jebusites, and I shall destroye them.

Thou shalt not worchpye they: * **goddes**, neither leue them, neither do after the wothes of them: but ouerthrowe them, and breahe doune the ymages of them. **And** ye shall leue the * **Lord** your God, and he shall blesse thy bread & thy water, and I will take all synnesse awaye from the mpdres of the.

Ther

Moses.

Exodus.

There shall be no woman childlesse or vnfertill in thy land: the nobbe of thy bayes wyl I satisfie. I wyl sende my frace before the, and wyl trouble all the people wherther thou shalt go. And I wyl make all thine enemies turne thei backes vnto þe, and I wyl sende homerties before the, which shall byrne out the heinites, the Cananites, and the heathens before þe. Neuertheles I wyl not cast them out in one yere, lest the lande growe to a wyldernes: and the bestes of the felde multiplye agaynst the. By Iste and Iste I wyl byrne them oute before the, vntyll thou be increased, & enheret the lande. And I wyl make thy costes from the reddy see vnto the see of the Byblitines, and from the deserte vnto the ryuer. For I wyl deliuer the inhabytens of the lande into thyne hande, and thou shalt byrne the oute before the. * Thou shalt make noue appoyntment with them, no: with thei goddes. Neither let the dwell in thy lande, lest they make the synne agaynst me: for yf thou serue thei goddes, it wyl be thy decaye.

The .xxiii. Chapter.

¶ Moses ascended vnto the mount and wyrteth the wordes of the Lorde. The bloude of the couenaunt. The elders of Israel iudge the people.

And he sayde vnto Moses: come vp vnto the Lorde: thou & Aaron, Nadab and Abihu, and the ixx. elders of Israel, and ye shal woelhyppye a farrre of. And Moses hym selfe alone shall go vnto the Lorde, but they shall not come nyre, neither shall the people goe wth hym. And Moses came, & tolde the people * all the wordes of the Lorde and all the lawes. And all the people answered with one voyce, and sayde: all the wordes whiche the Lorde hath sayde, wyl we doo. And Moses wrote all the wordes of þe Lorde, & toke vncyrcle, and let vpon * aulker vnder the hyll, & .xii. stones according to the .xii. tribes of Israel, and sent yonge men of the chyldren of Israel, which byought burntofferynge, and offred peace offerynge of oren vnto the Lorde. And Moses toke halfe of the bloude and put it in basens, & the other halfe he sprenkled on the aulter.

And he toke the boke of the appoyntmēt and reddy it in the audience of the people. And they sayd. All that the Lorde hath sayde, we wyl doo and be obeyent. And Moses toke the * bloude, and sprenkled it on the people and sayde, behold: * this is the bloude of the appoyntment, whiche the Lorde hath made with you vpon all these wordes.

¶ Then went Moses and Aaron, Nadab and Abihu and þe ixx. elders of Israel vppre, and sawe the God of Israel, and there was vnder his fete, as it were a woike of a Saphir stone, and as it were the heauē whē

it is cleare, and sawe þe nobles of the chyldren of Israel he sett not his hand. And they sawe God and byde ente and dyspricke.

¶ And the Lorde sayde vnto Moses: come vp to me into the hyll, and be there, and I wyl geue the tables of stoue, and a lawe and commaundmentes, which I haue writte that thou mayest teach them. And Moses toke vppre & hys minister Iehosua, & Moses went vppre into þe hyll of God, and sayde vnto the elders: I saye ye here vntyll we come agayne vnto you. Beholde, here is Aaron & hur wylth you. If any man haue any matters to do, let hym come to them. And Moses went vnto the mounte, and a clowde couered the hyll, and the glayze of the Lorde abode vpon mounte Sinaay, and the clowde couered it .vi. dayes. And the seuenth daye he called vnto Moses out of the clowde. And the facpon of the glayze of the Lorde was lyke consumynge fyre on the toppe of the hyll in the syghte of the chyldren of Israel. And Moses went into the clowde, and got hym vnto the mountayne. And Moses was in the * moure .xl. dayes and .xl. nyghtes. * *et. xxiii. d.*

The .xxv. Chapter.

¶ The Lorde sheweth Moses the fashion of the holie place and the thynges pertenynge thereto.



And the Lorde spake vnto Moses sayng: speake vnto the chyldren of Israel: that they byynge me an beneuolent offynge: of euery man that getueth it wyllyngly with hys herte, ye shall take it. * This is the beneuolent offynge which ye shall take of the golde and syluer and brasse: yelowey sylke, purple, scarlet, white sylke, and gootes here rams saynnes that are reddy, and the saynnes of rams and sethim wood, oyle fox lychte, spices fox anoyntynge oyle, and fox tweete cele. Onir stoues and stoues to be sett in the * Ephod and in the byest lappe.

And let them make me a sanctuarie (that I may dwell amonge the.) And accordynge to all that I shewe the booke after the facpon of the habitacon, and after the facpon of all the ornamentes thereof, euen so shall ye make it. And they shall make an * arke of sethim wood. It cubytes and an halfe longe, a cubite and an halfe broode and a cubyte & an halfe hye. And thou shalt ouerlaye it with pure golde

* Deut. bin. 1.
Exo. xxxiii. d.

* Exod. xxx.

* Exod. xxx. d.

* Exo. xxxiii.

* 1. Petr. i. a.
1. Hebr. ix. c.

* r. m. m.

golde, within and without shalt thou overlay it, and shalt make an hye vpon it a crowne of golde rounde aboute. And thou shalt cast foure rpynges of golde for it, and put them in the foure corners thereof. ii. rpynges shall be in the one syde of it, and ii. in the other. And thou shalt make barres of sethim wood, and couer them with golde, and put the barres in the ringes alonge by the sydes of the arke, to bere it with all. And the barres shall be in the rpynges of the arke, and shall not be taken awaye from it. And thou shalt put in the arke, the witnesse which I shall geue the.

And thou shalt make a mercerskeate of pure golde. ii. cubytes and an halfe longe and a cubite & a halfe brode. And thou shalt make ii. cherybins of golde: Euen of a whole worke shalt thou make them in the two endes of the mercerskeate. And the one cheryn shalt thou make on the one ende, and the other on the other ende. One of the same mercerskeate shalt thou make Cherubins in the two endes thereof. And the Cherubins shall stretch theyr wynges abrode ouer an hye, couerunge the mercerskeate with theyr wynges, and theyr faces shall looke one to another: euen to the mercerskeate warde, shall the faces of the cherybins be. And thou shalt put y^e mercerskeate aboute vpon the arke, and in the arke thou shalt put the witnesse which I will geue the.

And from thence forth I will testyfy vnto the, and will comen with the from vpon the mercerskeate: from betwene the two Cherubins which are vpon the arke of witnesse, of all thyng which I will geue the in commaundement vnto the chyliden of Israhel.

* Thou shalt also make a table of sethim wood of two cubytes longe, and one cubyte brode, and a cubyte and an halfe hye. And thou shalt couer it with pure golde, and make there to a crowne of golde rounde aboute. And make vnto that an wyng of foure rpynges brode, rounde aboute. And make a golden crowne also to the wyng rounde aboute. And make for it foure rpynges of gold, and put the rpynges in the corners that are on the foure sydes thereof: eue ouer agaynst the wynges shall the rpynges be, to put in barres, to bere the table with all. And thou shalt make the barres of sethim wood, and ouerlaye them with gold, that the table maye be borne with them. And thou shalt make hye busshes, and spores, & rarynges, and pottes to powere oute with all: Euen of fyne golde shalt thou make them. And thou shalt set vpon the table, y^e shewbread before me alwaye.

* And thou shalt make a candellstyeke of pure golde euen of a whole worke shall the candellstyeke be made with his shaft, bryanches, bolles, knoppes and floures proceedinge therout. Hye bryanches also shall proceede out of the sydes of it: the bryanches of

the candellstyeke out of the one syde and thre out of the other. The cuppes shalbe vnto almondes with knoppes & floures in one bryanche. And the cuppes shalbe almondes in the other bryanche, with knoppes and floures. And euen to thowome out the hye bryanches that proceede out of the candellstyeke: and in the candellstyeke selfe foure cuppes shalbe vnto almondes with theyr knoppes and floures: and there shall be a knoppe vnder euery two bryanches. ^{in the comma.} Of the syde that proceede out of the candellstyeke. And the knoppes and the bryanches shall be of it. And it shall be one worke euen of pure golde.

And thou shalt make the seven lampes of it: and the seuen lampes thereof, shalt thou put an hye there on, to geue lyght vnto y^e other syde that is ouer agaynst it. The raggys and snuffers thereof shall be of pure golde. Of an hundred pounde weyghte of fyne golde shalt thou make it with all the apparill. ^{Herb. bu. 2} ^{Act. bu. 2} Loke therefore that thou make them after the sayd that was shewed the in the mounte.

¶ The xxvi. Chapter.

This chapter also describeth the thynges preceyng to the holy place.

The tabernacle shalt thou make wth ten curtaynes of whyte twyned syke: yelow syke, purple and scarlet. And in them thou shalt make pictures of broderd worke.

The length of one curtayne shall be cyght and twety cubytes, & the bredth of one curtayne foure cubytes, and euery one of the curtaynes shall haue one measure: fyne curtaynes shall be coupled together one to another: and fyne curtaynes shall be coupled together one to another.

And thou shalt make lowpes of yelow sylke, a luge by the edge of y^e one curtayne which is in the seluge of the couplyng coustapine. And lykewyse shalt thou make in the edge of the yemost curtayne that is to be coupled therewith on the other syde. Fyfte lowpes shalt thou make in the one curtayne, and fyfte lowpes shalt thou make in the edge of the curtayne that is to be coupled therewith on the other syde: that the lowpes maye take holde one of a nother. And thou shalt make fyfte buttous of golde, and couple the curtaynes together with the buttous: and it shall be one habitacion.

* And thou shalt make. xi. curtaynes of goats heere, to be a couerage vpon the tabernacle. The length of a curtayne shall be xxx. cubytes and the bredth foure and they shall be. ii. of one measure. And thou shalt couple. v. curtaynes by them selues, and the six by them selues, and shalt double the fyft in the fore front of the tabernacle. And thou shalt make fyfte lowpes in the edge of the yemost curtayne on the one syde: euen in the edge of

edge of the couplinge curtayne: and fylke lowpes in the edge of the other curtayne that must be lorned vnto it. And thou shalt make fyfte butones of brasie and put them on y lowpes, and couple the couplinge to gether, that it maye be one.

And the remanant that resteth in the curtaynes of the conerynge: euen the halfe curtayne that resteth, shalbe leste on the backe sydes of the habitacyon: that a cubyte on the one syde and a cubyte on the other syde maye remayne in the length of the curtaynes of the conerynge, and that it maye remayne of ether syde of the habitacyon to couer it with all.

And vpon the Tabernacle thou shalt make a conerynge of ramshynnes dyed reddy: y yet a conerynge aboute all of tawnyshynnes.

And thou shalt make bozdes for the habitacyon of sethim wobb to stonde byrpyght: ten cubytes longe shall euery bozde be, and a cubite & an halfe wyde. Two fete shall there be in one bozde: and they shalbe separate one from another. And thus shalt thou make for all the bozdes of the Tabernacle.

* Cf. 37.11.12.

* And thou shalt make. xx. bozdes for the habitacyon on the south syde, and thou shalt make. xl. sockettes of syluer vnder the. xx. bozdes two sockettes vnder one bozde, for hye two fete, & two sockettes vnder another bozde for his two fete. In lyke manner in y north syde of the habitacyon there shalbe. xx. bozdes, and. xl. sockettes of syluer: two sockettes vnder one bozde, and two sockettes vnder another bozde.

And in the west ende of the habitacyon, shalt thou make fyve bozdes, and two bozdes shalt thou make in the corners of the habitacyon in the metyng together of the two sydes. And they shall be coupled together be-neath and lyke wyse aboue to a ryng. And thus shall it be for the two bozdes that are in the corners. And they shalbe eght bozdes, haupnge sockettes of syluer, euen fyftene sockettes: that there maye be two sockettes vnder one bozde, and two sockettes vnder another bozde.

And thou shalt make barres of sethim wodd, fyue for the bozdes of the Tabernacle in one syde, and fyue barres for the bozdes of the Tabernacle in the other syde, and fyue barres for the bozdes of the Tabernacle in the west ende. And the mydle barre shall goo alonge thowme the myddes of the bozdes from the one ende vnto the other. And thou shalt couer the bozdes with golde, and make the rynges of golde, to put the barres thowme, and thou shalt couer the barres with golde also. And thou shalt ree vp the habitacyon accordyng to the facion therof, as it was shewed the in the mount.

And thou shalt make a bayle of pelowe sylke, of purpull, scarlet, and whyte twyned

syke. & by orderd worke with pictures shalt thou make it. And hange it vpo foure pylers of sethim wodd couerd with golde. Whose heades shalbe of golde, stondyng vpo foure sockettes of syluer. And thou shalt hange vpo the bayle with rynges, that thou mayest bringe in (with in the bayle) parcke of wyne. And the bayle shall vnto pou deuyde the holys from the most holy. And thou shalt put the metey scale vpon the arche of wyne in the holys place. And thou shalt put the table without the bayle: and the candlestick ouer agaynst the table on the south syde of the habitacyon. And put the table on the north syde.

And thou shalt make an hangyng for the doze of the Tabernacle: of pelowe sylke purple, scarlet, and white twyned sylk wou-ge with noble worke. And thou shalt make for the hangyng, fyue pylers of sethim wodd and couer them with golde, and they knop-yes shalbe of golde, and thou shalt cast fyue sockettes of brasie for them.

C The. xxvii. Chapter.

¶ The forme of the altar of the burnt offeringe with hye brenner, rynges, floure, greeces and other vylamentes.



And thou shalt make an * al-
tаре of sethim wodd: fyue cuby-
tes longe and fyue cubytes bo-
de. For it shall be fouresquare,
and the cubytes hye. And thou
shalt make it hoined in the four corners of
the hoines shalbe of it selfe, and thou shalt
couer it with brasie. And make hye althe pa-
nes, shouels, basens, flesholders, fyrepannes
& all the apparell therof for the same, of brasie.
And thou shalt make vnto it a gredyeen
also (lyke a net) of brasie. And vpon that
net shalt thou make foure braken rynges in
the four corners therof: and thou shalt put
it vnder the compasse of the altare beneath,
that the net maye be in the myddes of the al-
tare. And thou shalt make (two) barres for
the alnere of sethim wodd, and couer them
with brasie, and let them be put in rynges a
longe by the sydes of the altare to beare it w
all. And make the auter holowe with boz-
des: euen as it was shewed the in the mount,
so shalt they make it.

And thou shalt make the court of the ha-
bitacyon, that there maye be in the south sy-
de hangynges of white twyned sylke, of an
hundred cubytes longe, for one syde, and. xx.
pylles therof, with they. xx. sockettes of
brasie: but the knoppes of the pylles & they
whopes shalbe syluer. In lyke wyse on the
north syde there shalbe hangynges of an hu-
dred cubytes longe and. xx. pylers with their
twenty sockettes of brasie, and the knoppes
and the whopes of syluer. And the breadth
of the

* Cf. 37.11.12.

of the court which is eastwarde, shall haue fyfte cubytes, hangynges off fyfte cubytes in y^e one syde: and their pillers with thre chre sockettes: and thre wyle on the other syde shalbe hangynges off fyfte cubytes with thre chre pillers and thre sockettes.

And in the gate of the court shalbe a bayle of twente cubytes of pelowe silk, purple, and skarlet & whyte twined silk, wrought with noble worke: a foure pillers with thre foure sockettes. All the pillers round about the court shalbe wyposed with syluer, & thre knoppes shalbe of syluer, and thre sockettes of brasle. The length of the court shalbe an hundred cubytes, and the breadth fyfte & the heighe fyue. And the hangynges shalbe of whyte twined silk, and thre sockettes of brasle. All the vessels of the habitation in all maner seruise and the pyennes thereof: yea, and all the pyennes also of the court shalbe of brasle.

IIII. xx. a

* And thou shalt commaunde the chyldre of Israel, that they geue the pure ople olpue beaten for the lyght, to powre allwaie into the lampes. In the tabernacle of witness without the bayle which is before the witness, shall Aaron and his sonnes beset it both evening and morning before the Lorde: and it shalbe a statute for euer vnto the generations of the chyldren of Israel.

¶ The xxiii. Chapter,
¶ Aaron apparell and how to anoint.



And take thou vnto the Aaron thy brother and his sonnes with him, from amonge the chyldren of Israel, that they maye minister vnto me. Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aarons sonnes. And thou shalt make holy rayment for Aaron thy brother, that they maye be vnto glory and bewtye. And thou shalt speake vnto all that are wise hearted, and whomsoever I haue filled with the spyre of wysdome: that they make Aarons rayment to consecrate him with, y^e he maye minister vnto me.

¶ These are the garnettes which they shall make, a bzecslap, Ephod, a tuncple, a strapte cote, a miket and a gyrdell. These holy garnettes shall they make for Aaron thy brother and his sonnes, that they maie minister vnto me. And let them take golde, pelowe silk, purple, skarlet and whyte twyned silk. They shall make the Ephod of gold, pelow sylke, purple, skarlet and whyte twyned silk with byoder worke. The two byders shal come together, and be closed by in the two edges thereof. And the gyrdell of the Ephod shalbe of the same workmanship, and of the same stuffe, even of golde, pelow sylke, purple, skarlet and whyte twyned sylke.

And thou shalt take two onix stones, and

grave in them the names of the chyldren of Israel: fyve names of them in the one stone, and the other fyve in the other stone: according to the order of their byth. After the work of a Stonecutter, and of him that graueh signetter shalt thou graue the two stones with the names of the chyldre of Israel, and shalt make them to be set in golde. And thou shalt put the two stones vpon the two shoulders of the Ephod, that they maye be stones of remembrance vnto the chyldre of Israel. And Aaron shall beare their names before the Lorde vpon his two shoulders for a remembrance. And thou shalt make bores of golde & two cheynes of fyne golde: link worke and wretched, and fasten the wretched cheynes to the bores.

And thou shalt make the bzecslap of subgemit with byoder worke, euen after the worke of the Ephod: shalt thou make it: namely of golde, pelow sylke, purple, skarlet, and whyte twyned silk, shalt thou make it. Four square it shalbe and double, on bande byder longe, and on hand byder broade. And thou shalt fill it with foure rowes of stones. In the first rowe shalbe a Sardians, a Topas, and Smaragbus: in the second rowe, a Ruby, Sapphir and Diamond: in the thyrde Lygurius, an Achat, & Amatis: in y^e fourth a Turcas, Onix and Jalspis. And they shall be set in golde in their inclosures. And the stones shalbe grauen as signetteres be grauen with the names of the chyldren of Israel, cut with twelue names, euerie one with his name according to the twelue tribes.

And thou shalt make vpon the bzecslap two fastenynge cheynes of pure golde & wretcheden worke. And thou shalt make the wyle vpon the bzecslap two rynges of golde: and put them on the edges of the bzecslap, and put the two wretched cheynes of golde in the two rynges which are in the edges of y^e bzecslap. And the other two ends of the two cheynes, thou shalt faste in two close bores, and put the vpon the shoulders of the Ephod on the foze syde of it. And thou shalt yet make two rynges of golde, which thou mayest put in the two edges of the bzecslap, euen in the borders thereof, toward the insyde of the Ephod oueragant it. And yet two other ringes of golde thou shalt make: and put the on the two bydes of the Ephod, beneath oueragant the bzecslap, alowe where the byders are ioyned together vpon the byodered gyrdell of the Ephod. And they shall bynde the bzecslap by his rynges vnto the ringes of the Ephod with a lace of pelow silk, that it maye lye close about the byodered gyrdell of the Ephod, and that the bzecslap be not losed from the Ephod.

And Aaron shall beare the names of the chyldren of Israel in the bzecslap of iudge-
ment

ment vpon his hert, when he goeth into the holy place for a remembrance before the Lord be all waye. And thou shalt put in the breastplate of iudgement. * **E**rim and **E**bumin: and they shall be euen vpon Aarons hert, when he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his herte before the Lord be all waye.

And thou shalt make the tuncycle vnto the Ephod altogether of pellow sylke. And there shall be an hole for the head in the myddes of it, hauing a bonde of wouen woile rounde about the coler of it (as it were the coler of a parlet) that it rent not. And beneath vpon the hem, thou shalt make pomgranates of pellow sylke and of purple and skarlet, round about the hem, and belles of golde betwene them rounde about: and lett there be euer a golden bell and a pomgranate, a golden bell and a pomgranate, rounde about vpon the hem of the tuncycle. * And Aaron shall haue it vpon him, when he ministrereth, and the sonnde shall be heard, when he goeth into the holy place before the Lord, & when he cometh out, and he shall not dye.

* Exod. xlv. 12.

And thou shalt make a plate of pure gold, and graue thereon, as fygnettes are grauen. The holpnesse of the Lord, and put it on a pellow sylke lace to be vpon the mytre, euen vpon the forehead of it. And it shall be vpon Aarons forehead: that Aaron maye beare the fraine of the holy thynges which the chyldren of Israel shalowe in all theyr holpe gyfts. And it shall be allwayes vpon his forehead, for the reconpleynge of them before the Lord.

And thou shalt make a linnen cote, and thou shalt make a mytre of lynn and a girdell of iudic worke.

And thou shalt make for Aarons sonnes also cotes, gyrdelles and bonettes, glorious and bewepfull: and thou shalt put them vpon Aaron thy brother, and on hys sonnes with him: and thou shalt anoynte them, and spyl their handes, and sanctifye them, that they maye minisster vnto me. And thou shalt make them linnen breeches to couer their priuities, from the shoulpnes vnto the futes shall they reach. And they shall be vpon Aaron and his sonnes, when they come into the tabernacle of witness, or when they come vnto the altare to minisster in holpnesse, that they beare no sinne, and so bye. And it shall be a lawe for euer vnto Aaron and his seed after him.

* Ex. xlviii. 17.

C The xliiij. Chapter.

C The consecration of Aaron and hys sonnes.

* Ex. lviij. 1.

And thou shalt make thou do vnto them, when thou shalt halowest the to be my priestes. Thou shalt take a knife, euen a ponge ore, and two rames that are without blemish,

and vntewened brende, and cakes of sweet bread tempered with oyle, & wafers of sweet bread anoynted with oyle of wheaten flour shalt thou make the) & put them in a masse, and bynne the in the maunde with the calfe and the two rammers.

And bynne Aaron and his sonnes vnto the doore of the tabernacle of witness, and washe them with water, and take the garments, and put vpon Aaron the fraple cote the tuncycle of the Ephod, & the Ephod, and the breastplate: and gyrd them to hym with the braided gyrdell which is in the Ephod. And put the mytre vpon his head: and put the holy crowne vpon the mytre. Then shalt thou take the anoynting oyle, and poure it vpon his head, and anoynte hym. And bynne hys sonnes, and put albes vpon them, and gyrd them with gyrdels, aswell Aaron, as his sonnes. And put the mytres on the, and the priestes office shall be theirs for a perpetuall lawe.

And thou shalt fyll the handes of Aaron and of his sonnes: and bynne the calfe before the tabernacle of witness. * And Aaron and his sonnes shall put their handes vpon the head of the calfe, and thou shalt kyl hym before the Lord, by the doore of the tabernacle of witness. And take of the bloud of the calfe and put it vpon the hornes of the altare with thy finger: and poure all the bloud besyde the botome of the altare, and take all the fat that couereth ymwardes, and the hall that is on the luyce, and the two kidneys and the fat that is vpon them: and burne them vpon the altare. But the flesch of the calfe and hys luyne, & his donge shalt thou burne wth fire without the hoole. It is a synofferynge.

Thou shalt also take one ram, and Aar and hys sonnes shall put their handes vpon the head of the ram, & when thou shalt slayne the ramme, thou shalt take hys bloud, and spynkale it rounde about vpon the altare, & cut the ram in peces, and wastle the inuwardes of him and his legges, and put the vnto the peces and vnto his head: and then burne the hole ram vpon the altare for a burnes offering vnto the Lord, & for a sweete sauour and a sacrifice vnto the Lord.

* And take the other ram, and Aaron & hys sonnes shall put their handes vpon hys head. Then shalt thou kyl hym, and take of hys bloud, and put it vpon the tpype of the right eare of Aaron and of hys sonnes, and vpon the thombe of their right handes, and vpon the great toe of their right fete, & spynkale the bloud vpon the altare rounde about.

And thou shalt take of the bloud that is vpon the altare, and of the anoynting oyle, and spynkall it vpon Aaron and hys brethren, and vpon his sonnes and vpon their garments wth hym. And he shall be halowed & his clothes

* Exod. lvi.

* Exod. lvi.

his clothes and his sonnes and thep clothes with hym.

*Leuit. viij. c.

* And thou shalt take the fatt of the ram and his tample, and the fat that covereth the shewbards, and the haill of the liver, and the two kyndes and the fat that is vpon them and the ryghte shoulder: for that ram is a bullock offering: and a symnell of bread, and a cake of oyle bread, and a wafer out of the baskette of twete breade that is before the Lorde, and putt all vpon the handes of Aaron, and on the handes of hys sonnes: and waue them for a waue offering before the Lorde. And agayne, thou shalt take it from of their handes, and burne it vpon the altier for a burnt offeringe, to be a sauoure of sweetnes before the Lorde. For it is a sacrifice vnto the Lorde.

*Leuit. viij. c.

* And thou shalt take the best of the ram of Aarons consecracyn, and waue it for a waue offering before the Lorde: and it shall be thy parte. And thou shalt sanctifye the best of the waue offering: and the shoulder of the beue offering which is waued and heued vp of the ram of the consecracyn for Aaron and for his sonnes. And it shall be Aarons and his sonnes by a statute for euer: of the chyldre of Israel: for it is an beue offering. Euen an heue offering of the chyldren of Israel, and of their peace offerings. Their beue offerings is the Lorde. And the holy garmentes of Aaron shall be his sonnes after him, to be anointed therein, and to fyll their handes therein. And that soune that is yreant in his stead after him, shall put the on seven dayes: when he cometh into the tabernacle of witness to minystrer in the holy place.

*Leuit. viij. g.

* And thou shalt take the ram of the consecracyn, and seeth his fleshy in an holy place. And Aaron and his sonnes shall eat y fleshy of the ram, and the bread that is in the baskette: euen by the doze of the tabernacle of witness: and they shall eate them, because the anointment was made therewith, to fyll thep handes, & to consecrate the: but y a stranger that not eate thereof, because they are holy. And yf oughte of the fleshy of the consecracyn oz of the bread remaine vnto the moynynge, thou shalt burne it with fyre, and it shall not be eaten, because it is holy. Therefore shalt thou do vnto Aaron and his sonnes, euen so, according to all thinges which I haue commaunded the: euen dayes shalt thou fyll their handes, and offer euery daye a cake for a spynce offeringe, for to reconcile withall: that thou mayest cleanse the altiare when thou reconcilest vpon it, and thou shalt anointe it, to sanctifye it. Euen dayes thou shalt reconcile vpon the altier, and sanctifye it, and it shall be as an altier moost holye. Euery one that toucheth the altier, lett hym be holy.

* This is that which thou shalt offer vnto the altier: euen two libes of one peare olde, daye by daye continually: the one thou shalt offer in the moynynge, and the other at euen: And with the one labre a tenth deale of flour myngled with the fourth parte of an hyne of beaten oyle, and the fourth part of an hyne of wyne, for a drynck offeringe. And the other lambe thou shalt offer at euen, and shalt do thereto accordinge to the meat offering and drynck offeringe in the moynynge, to be an oboure of a sweete sauoure and a sacrifice vnto the Lorde. And lett this be a continual burnt offeringe amonge youre chyldren after you, before the doze of the tabernacle of witness before the Lorde, where * I wyll mete you, to speake there vnto the. Where I wyll mete with the chyldren of Israel, and wyll be sanctified in myne honour. And I wyll sanctifye the tabernacle of witness and the altier. And I wyll sanctifye also both Aaron and hys sonnes to be my priests. And I wyll dwell amonge the chyldren of Israel: and will be their God. And they shall knowe that I am the Lorde their God, that brought them oute of the lande of Egypte: for to dwell amongest them: euen I the Lorde thyre God.

*Nu. xv. viij. a.

*Leuit. i. a. p. viij. c. a.

*Leuit. xvij. b. ii. c. c. vi. b.

¶ The. xxiij. Chapter.

¶ The altier of incense: the basen lauer, the anoynting oyle.



¶ And thou shalt make an alter to burne incense: of sethim wodde shalt thou make it, a cubite highe and a cubite broad: euen foure square shall it be and two cubites hye: the hornes therof shall procede out of it, and thou shalt overlape it with fyne golde, both the corne and the walles round about, and hys hornes also. * Shalt make vnto it a crowne of golde round about and two golden rynges on eppher syde: euen vnder the crowne, that they may be as places for the barres to beare it withall. And yf thou shalt make the barres of sethim wodde, and couer them with golde. And thou shalt put it before the vavle, yis by the arcke of witness, before the mercy seate that is vpon the witness, where I wyll mete the.

And Aaron shall burne thereon twete incense euery moynynge, when he beseth the lampes, euen then shall he burne it: and lyke wyse at euen, when he setteth vp the lampes he shall burne incense: and thus incensynge shall be perpetually before the Lorde thow out poure generacions. ¶ Shalt putt no strange incense thereon, burnt sacrifice oz meat offeringe, neyther powwe any drynck offeringe thereon.

*Leuit. i. a.

And Aaron shall reconcile vpon the hornes of it once in a peare: w the bloude of the spynce offeringe of reconciliation: euen once

Ceremonyes

Exodus.

in the peare shall be receple it thou w your generations. It is most holy unto the Lord.

And the Lord spake unto Moses, saying: * *¶* Thou shalt take the summe of the children of Israel after their nombre, they shall geue every man a reconcylyng of hys soule unto the Lord when thou tellest them: that there be no plague amonge them, when thou tellest them. And thus moche shall euery man geue, and that goeth into the nombre: halfe a shekel, after the shekel * of the sanctuary: a shekel is twentye halfpence. An halfe shekel shall be the hew offeringe of the Lord. All that are nombred from twentye yere olde and aboue. They shall geue an hew offeringe unto the Lord. The shekel shall not passe, and the poore shall not goe vnder halfe a shekel. But ye shall geue an hew offeringe unto the Lord, that he maye haue mercy vpon your soules. And thou shalt take the reconcylyng moneye of the children of Israel, and shalt put it vnto the use of the tabernacle of witness, that it maye be a memoriall vnto the children of Israel before the Lord, that he maye haue mercy vpon your soules.

And the Lord spake vnto Moses, saying: * *¶* Thou shalt make a lauer of brasse, and his foot also of brasse to washe withall, and shalt put it betwene the tabernacle of witness, and the altar: and put water therein. If of Aaron and his sonnes shall wash theyr handes and theyr feet therein: euen when they go into the tabernacle of witness, or when they go vnto the altar to minystr and to burne the Lords offeringe, they shall wash theyr handes with water, lest they dye. And it shall be an ordinance vnto them for euer, both vnto him and his seed thow out their generations.

And the Lord spake vnto Moses, saying: Take vnto the principall spices: of the most pure myrrour thre hundred sicles, of sweete cinnamon halfe so moche, euen two hundred and fyftee sicles: of sweete calamus, two hundred and fyftee. Of cassia, two hundred and fyftee, after the holy shekel, and of oyle olive an hin. * *¶* And thou shalt make of the oyle an holy oynment, euen an oynment compoised after the crafte of the apocarye. And thou shalt noynte the tabernacle of witness therewith, and the arch of witness, and the table, and all his apperell: and the candellick, and all his apperell: and the altar of incense, and the altar of burnt sacrifice with all his vessel, & the lauer and his foot. And thou shalt sanctifye them, that they maye be most holy: so that no man touche them, but they that be halowed. And thou shalt anoynte Aaron and his sonnes, and consecrate them, & they maye minystr vnto me.

And thou shalt speake vnto the children of Israel, sayinge: These shall be an holy oyn-

ting oyle vnto me, thowout your generations. Vpon mannes flesh shall it not be powred: neyther shall ye make any other after the makinge of it. For ye is holie: and shall be holy vnto you: whosoever inacheth like that, or whosoever putteth anye of it vpon a straunger, shall perishe from amonge hys people.

And the Lord sayde vnto Moses: take vnto y sweete spices: balme, Onycha, sweete galbanum, these spices with pure frankincense, of eache spke moche: and make of them sweete incensell incense, after the crafte of the apocarye, myngled together, pure and holy. And brate it to powdre and put of it before the witness in the tabernacle of witness, where I will mete the. It shall be vnto you most holy. And that ye make none after the makinge of that. It shall be vnto you holy for the Lord. Whosoever shall make like vnto that, to smell thereto, shall perishe from amonge hys people.

Chapter.

The callinge of Moyses and what he saith: men. The Sabbath is commaunded. The tabernacle of witness geuen againe.



And the Lord spake vnto Moses, sayinge: beholde, * *¶* I haue called by name * *¶* Bezaleel the sonne of Ahiur, the sonne of Hur of the tribe of Iuda. And I haue fylled hym w spirit of God, in wylidome, & vnderstandyng, in knowledges in all maner worke, to fynd out fofte feates, & to worke in golde, syluer & brasse: and in the crafte to set stones, and to carue in tymber, and to worke in all maner workmanship. And behold, I haue geuen hym to be his companion Aholiab the sonne of Ahi samach of the tribe of Dan, and in the degrees of all that are wyle harted, I haue putte wylidome, to make all that I haue commaunded the, the tabernacle of witness, the arch of witness, and the mercy seate that is therupon: and all the ornaments of the tabernacle, and the table and his ornaments: and the pure candellick with all his apperell, and the altar of incense: and the altar of burnt offerings: and all hys vesselles, and the lauer with his foot. The bestimenes to minystr in, and the holpe garments for Aaron the pcesle, and the garments of his sonnes to minystr in, and the anoynting oyle, and sweete cense for the sanctuary, according to all that I haue commaunded the shall they do.

And the Lord spake vnto Moses, sayinge: Speake vnto the children of Israel and say: In any wise se that ye, kepe my Sabbath: for it is a signe betwene me and you in your generations, for to knowe that I the Lord am he y both sanctify you. * *¶* The my Sabbath therfore: for it is holy vnto you. *¶* And that

* Num. i. 3. and. 34. 1.

* Ex. xxv. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Ex. 31. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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* Ex. 31. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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* Ex. 31. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

he that despiseth it, shall be slayne. For whosoever workech therein, the same soule shall be cut out from amonge his people. Syxe dayes shall men worke. And in the seventh daye is the Sabbath of the holier rest of the Lorde. Whosoever doth any worke in the Sabbath daye, shall dye: wherefore lett the children of Israel kepe the Sabbath, & they obserue it throughtout theyr generations, that it be an appointment for euer. For it is a signe betwene me and the chyliden of Israel for euer. * For in syxe dayes the Lorde made heauen and earth: and in the seventh daye he rested, and was refreshed.

* Gen. i. 2

* Ex. xxxv. 2

And when the Lorde had made an ende of comenying with Moyses vpon the mounte Sinai, * he gaue him two tables of witness: cūen tables of stone, wyrtten with the finger of God.

The xxxij. Chapter.

The golden calfe. Howe goddeth for the Lorde: hee the calfe for anger. He cheyeth Aaron. The pholater is slayne.

And when the people sawe, that it was longe, & Moyses came downe out of the mountayne, they gathered them selues together vnto Aaron, and sayd vnto hym: * Giue vs goddes to go before vs: for of this Moyses (the fellowe that brought vs out of the lande of Egypt) we wote not what is become.

* Gen. i. 2

* Ex. xlii. 1

* Ex. xlii. 1

* Ex. xlii. 1

And Aaron sayde vnto them: * plucke of the golden earynges which are in the eares of your wyues, your sonnes, and of your daughters: and bring them vnto me. And all the people plucked of the golden earynges, which they had in theyr eares, & brought them vnto Aaron. And he receaued them of their handes, and fallyoned it with a graine, and made of it a calfe of molten metall.

And they sayde: * This be thy goddes, O Israel, which brought the oute of the lande of Egypt.

* Ex. xlii. 1

* Ex. xlii. 1

* Ex. xlii. 1

And when Aaron sawe that, he made an aukrate before it. And Aaron cryed, sayinge: to morowe is the holie daye of the Lorde. And they rose vp in the mornynge, & offered burnt-offerings, and brought peace-offerings also. * And the people sat them downe to cate and drynke, and rose vp agayne to playe.

* Ex. xlii. 1

And the Lorde sayd vnto Moyses: * go, get the downe: the people which I brought out of the lande of Egypt, haue marred all, they are turned at once out of the waye, which I commaunded them: * for they haue made them a calfe of molten metall, and haue worshypped it, and haue offered thereto, sayinge: * This be thy goddes, O Israel, which hath brought the oute of the lande of Egypt. And the Lorde sayde vnto Moyses: * I haue sene this people: and beholde, it

is a stiffnecked people, and nowe suffer me, that my wrath maye waxe hotte agaynst the, and consume them: and I will make of the a myghtie people.

And Moyses besought the Lorde his God, and sayde: * O Lorde, why doest thou waxe wroth agaynst thy people, which thou hast brought oute of the lande of Egypt, w greute power and with a myghtie hande? * wherefore shouldest thou the Egyptians to slayne and saue: for a myghtie godd he bring them out euen for to sleie them in the mountaynes, and to consume them from the face of the earth? Turne from thy ferece wrath, and * turne from thy euell (deuyle) agaynst thy people. Remember Abraham, Isaac and Israel thy seruantes, to whom thou swarest by thine awne selfe, and saydest vnto them: * I will multiplye your seede as the starrs of heuen, and all this lande that I haue spoken of, will I geue vnto your seed: and they shall inherite it for euer. And y Lorde respanded him selfe for that euell. * which he sayd he wolde do vnto hye people.

* Gen. i. 2

* Gen. xlii. 1

* Ex. xlii. 1

And Moyses turned hys backe, and went downe from the hyl, and the two tables of witness were in hys hande: and the same tables were written on both the leaues, and were the woike of God, and the wyrttynge was the wyrttynge of God grauen in the tables. And when Iosua brarde the noyse of the people, as they howled, he sayde vnto Moyses: there is a noyse of warre in the host. And he answered: it is not the crye of them that haue the mastry, no: of them that haue the woike: but I do heare the noyses of them that synge.

And if fastned, alsoone as he came nye vnto the hooste, he sawe the calfe and the daunsynge, and Moyses wroth waxed hotte, and he cast the tables out of his handes, and brake them brenech the hyl. * And he toke the calfe which they had made, and burned it in the fyre, and stampet it vnto powder, and strewed it in the water, and made the chyliden of Israel drynke of it. And Moyses sayde vnto Aaron: what doest thou people vnto the, that thou hast brought so greute a speme vpon them?

* Ex. xlii. 1

* Ex. xlii. 1

And Aaron answered: let not the wrath of my Lorde waxe ferece, thou knowest the people that they are euil set on myghte: for they sayde vnto me: make vs goddes to go before vs, for we wote not what is become of Moyses, the fellowe that brought vs out of the lande of Egypt. And I sayd vnto the: let them that haue golde pluck it of, and bring it me: and I callt it into the fier: and therof came out this calfe.

Moyses therfore sawe that the people were naked: (and that Aaron had made them naked vnto the) (hame) amonge the enemyes)

* Ex. xlii. 1

* Ex. xlii. 1

enemies) and he went and stood in the gate of the host, and sayde: If any man perswade vnto the Lorde, let him come to me. And all the sonnes of Levi gathered them selues together, & came vnto him. And he sayde vnto them: Thus saith the Lorde God of Israel: put euery man his sword by his syde, & go in and out, from gate to gate througheout the doore: and there euery man, his brother and euery man his companion, and euery man his neyghbour. And the chyliden of Levi dyd as the Lorde had sayde. And there fell of the people the same daye about .iiij. myl. And Moses sayde: Spill your handes vnto the Lorde this daye, euery man vpon his sonne and vpon his brother, and that ther maye be geuen vnto you a blessing this daye.

G And on the morowe it fortuned that Moses sayde vnto the people: Ye haue sinned a great synne. And now I will go vnto the Lorde: for parabeniture I maye purchase an atonement for your synne. Moses therefore went agayne vnto the Lorde, & sayde: Oh, thy people haue sinned a greatesynne and haue made them goddes of golde. And now I maye the, eynes for geue them their synne: or (if thou wilt not) wipe me out of thy booke, which thou hast written. And the Lorde sayd vnto Moses: I will put hym out of my booke that hath sinned agaynst me. And now go thou, bynging the people vnto the place which I sayde vnto thee: behold, I myne anngell shall go before thee. & certeinly later in the daye when I vyllet, I will vyllet their synne vpon them. And the Lorde plagued the people, because they made the calfe which Aaron made.

¶ The .xxxiij. Chapter.

¶ The Lorde sendeth an angell before hye people. The Lorde becometh to goe by with the people. The people launche their synne. Moses saith vnto the Lorde.

And the Lorde sayde vnto Moses: be parte, and go hence: thou and thy people, which thou hast brought out of the lande of Egypte, vnto the land which I sware vnto Abraham, Isaac, and Jacob, sayinge: vnto thy seed will I geue it: (and I will sende an angell before thee: and will cast out the Cananites, the Amorites, and the Hittites, the Pherezites, the Hivites, and the Jebusites) a lande that floweth with mylk and honye. For I will not go amonge you my selfe: for ye are a stiffnecked people: lest I consume the in the waye. And when the people heard this euell tidynge, they sorrowed: and no man dyd put on his best rayement.

And the Lorde spake vnto Moses: saye vnto the chyliden of Israel: ye are a stiffnecked people: I must come once suddenly vpon you, & make an ende of you. Therefore now put thy goodly rayement from thee, & I maye

were what to do vnto thee. And the chyliden of Israel sayde their goodly rayement from them, euen by the mount Horeb.

And Moses toke the tabernacle, and pitched it without the hoste a farrre of from the hoste: and called it the tabernacle of witness. And so it came to passe, that euery one which wolde praye vnto the Lorde, wente out vnto the tabernacle of witness, which was without the hoste. And it fortuned, that when Moses went out vnto the tabernacle, all the people rose vp: and stood euery man at his tente doore: and looked after Moses, vntill he was gone into the tabernacle. And alsoone as Moses was entred into the tabernacle, the cloudy pillar descended, and stood at the doore of the tabernacle, and he talked with Moses. And all the people saw the cloudy pillar stande at the tabernacles doore, and they rose vp, and worshipped euery man in his tente doore.

And the Lorde spake vnto Moses: & saith: as a man speaketh vnto his frende: & he turned agayne into the hoste. And the chylde Joshua his seruante the sonne of Nun, departed not out of the tabernacle. And Moses sayde vnto the Lorde: se, thou sayest vnto me: leade this people forth, and thou hast not shewed me whom thou wilt sende with me. And thou hast sayde in ignorance: I knowe the by name, and thou hast also founde grace in my syght. Nowe therefore if I haue founde fauour in thy syght, then shewe me thy waye, that I maye knowe thee, and that I maye fynde grace in thy syght: And consider also, that thy synne is thy people. And he sayde: my presence shall go with thee: and I will geue thee rest. He sayde vnto hym: If thy presence go not with me, my waye is not here: for howe shall I be knowe here, that I and thy people haue founde fauour in thy syght, but in that thou goest wth vs? If thou go wth vs, shall not I and thy people haue pietyment before all the people that are vpon the face of the earth? And the Lorde sayde vnto Moses: I will do this also: that thou hast sayde, for thou shalt fynde grace in my syght, and I knowe thee by name.

And he sayde: I beseech thee, shewe me thy glorie. And he sayde: I will make all my good go before thee; and I will be called in this name of the Lorde before thee: and will shewe mercy to whom I will shewe mercy, and I will haue compassion vpon whom I will haue compassion. And he sayd further: my presence shall not be my face: for there shall no man see me, and lue.

And the Lorde sayde: behold, there is a place by me, & thou shalt stande vpon a rock: and while my glorie goeth forth, I will put the in a clype of the rock: and wilt put myne hande

¶ Rom. 12.

¶

¶ Gal. 3.17.

¶ Eze. 12.18.

¶ Gen. 15.18.

¶ Eze. 12.18.

¶ Eze. 12.18.

¶ Rom. 12.

¶ Rom. 12.

¶ Rom. 12.

¶ Rom. 12.

¶ Rom. 12.

¶ Rom. 12.

habe vpo the whyle I passe by. And I will take a woune nypne haire, & thou shalt se my back partes: but my face shall not be sene.

¶ The xxxvij. Chapter.

¶ The tables are enuied. The mercy of God. To haue sithen the people in the wilderness: and their punishment also. Of their leaders.



3
Dut. 1. 4.



And the Lord sayde vnto Moyses: * heere the two tables of stone I kee vnto the fyft, and I will wyse vpon them the wordes that were in the first tables which thou bakest. And be care-
ful in the moynynge, that thou mayest come vpearly vnto the mount of Synai: and stand there with me in the top of the mount. There shall no man come vpo the, neyther let any man be sene thowout all the mount, neyther let there noz open fede before the hyll.

And Moyses hewed two tables of stone I kee vnto the fyft, and rose vpearly in the moynynge, and went vpo vnto the mount of Synai, as the Lord had commaunded hym: and toke in his hande the two tables of stone. And the Lord descended in the clowde, and stode with hym there: and he called vpo the name of the Lord. And when the Lord walked before him, he cryed, Lord: * Lord God: mercifull and gracious, long suffering, & abundant in goodness & trouth, & keepynge mercie in store for thousandes, forgynynge wickednes, vngodlynes & synne, & not leauynge one innocent. vyltynge the wickednes of the fathers vpon the chyldren and vpon chyldrens chyldren, euen vnto the third and fourth generacyon. And Moyses bowed him selfe to the earth quckly, and worship-
ped, and sayde: * If I haue founde grace in thy syghte (O Lord) then lett my Lord go w: vs: for it is a stubborne people, and thou shalt haue mercie vpon our wickednes and oure synne, and shalt take vs for thyne inheritance.

¶ He sayde: beholde, I make an appoyntment before all thy people: and I will doe many thynges: soch as haue not bene done in all the world, neyther in all nacyns. And all the people amonge which thou art, shall se the worke of the Lord: & for it is a terrible thinge that I will do with the: kepe thow

things that I commaunde the thys daye: Behold, I call out before the the Amosites, Canaanites, Hethites, Pherezites, Hemytes and Jebusites. * Take heed to thy selfe, that thou make no compacte with the inhabitants of the lande whether thou goest, lest it be cause of synne amonge pou. But ouerthrowe their altars, and breake their images, and cut doune their groues. Thou shalt worship no strange God. For the Lord is called gelous, because he is a gelous God: lest yf thou make any agement with the inhabitants of the lande, and they goe a whoring after they: goddesses, and do sacrifice vnto they: goddesses, they call the, and thou eate of they: sacrifice: a thou take of their daughters vnto thy sonnes, and they: daughters goe a whoring after they: goddesses, and make thy sonnes goe a whoring after their gods also.

¶ Thou shalt make the no goddess of metal. The * feast of twete bread shalt thou kepe. Seuen dayes thou shalt eate vnto leuened bread, as I commaunded the in the fyfme of the moneth, when come begynneth to ryse. For in the moneth when come begynneth to ryse, thou camest out of Egypt. * All that breaketh the matcepe amonge thy cattle, yf it be male: whether it be oxe or shepe. But the fyft of the alle thou shalt bye out w: a lambe. And yf thou redeme hym not, thou shalt breake his neck. All the fyft boznie of thy sonnes shalt thou redeme. * And is that no man appere before me empty.

* Syre dayes thou shalt worke, and in y: fourth daye thou shalt rest, bothe from earpyng and reaping. * Thou shalt obseue the feast of workes with thy fyft frutes of whet heuelt, and the frast of yngatyrpyng at the yeres ende. The fyf in a yere shall all pou mens chyldren appere before the Lord Jehovah God of Israel. Withan I call out the nacions before the, and enlarge thy coastes: so that no man shall desyre thy lande, thou shalt go vpo to appere before the Lord thy God, thyrle in the yere.

* Thou shalt not offere the blonde of my sacrifice vpon leuen, neyther shall ought of the sacrifice of the feaste of Passouer be left vnto the moynynge. * The fyft rypte frutes of thy lande thou shalt byng vnto the boule of the Lord thy God. And y: shalt not se the a kydd in hys mothers mylke.

¶ And the Lord sayde vnto Moyses: wyte these wordes: for after the renouce of these wordes I haue made a couenant with the and with Israel. * And he was there w: the Lord fourty dayes and fourty nyghtes, and yd neyther eate bread nor drynke water. * And he wyote vpon the tables the wordes of the couenant, euen ten beles.

e tly And it

¶ Deu. 32. 4.

¶ Exo. 34. 1.

¶ Exo. 34. 1. and. 34. 1.

¶ Exo. 34. 1. and. 34. 1.

¶ Exo. 34. 1. and. 34. 1.

¶ Exo. 34. 1.

¶ Exo. 34. 1. and. 34. 1.

¶ Exo. 34. 1.

¶ Exo. 34. 1.

¶ Exo. 34. 1.

¶ Deu. 1. 4.

Ceremonies Exodus.

And he forsaide, whē Moses came downe from mount Sinai, the two tables of witnes were in Moses hand, whē he came downe from the mount. And Moses wylt not that the shynne of his face shone in maner of an hoine, whyle he talked with him. And Aaron and all the chyldren of Israel looked vpon Moses, and beholde, the shynne of his face shone, & they were afrayed to come nye him. And whē he had called the, Aaron & all the chiefe that were in the compaign came vnto him, and Moses talked with them.

And after ward, all the chyldren of Israel came nye, & he commaunded them all that the Lord had sayde vnto hym in mount Sinai. And when Moses had made an ende of commending with the, he put a couerpyng vpon his face. And agayne, when Moses went in before the Lord to speake wth him, he toke the couerpyng of vntill he came out. And he came out, and spake vnto the chyldren of Israel, which he was commaunded. And the chyldren of Israel sawe the face of Moses, that the fauour of Moses face shone. And Moses put the couerpyng vpon his face agayne, vntill he went in, to come in with him.

* II. Cor. iii. 13

* II. Cor. iii. 12

Chapter.

¶ The Sabbath. The first fruits are requyred. The requyes of the people to offer. Bealsetai and Abiath are prapied of Moses, and set to worke.

And Moses gathered all the company of the chyldre of Israel together, and sayd vnto the: these are the wordes which the Lord hath commaunded that ye shulde do them: * Sixe dayes ye shall worke: but the seuenth daye shall be vnto you the holpe Sabbath of the Lordes rest: whosoever doth any worke therein, shall die. Ye shall kyll no fire thowout all poure habitacions vpon the Sabbath daye.

* Ezo. 35. 12

* Ezo. 35. 12

And Moses spake vnto all the multitude of the chyldren of Israel saying: * this is the thing which the Lord commaunded, saying: Take from among you an heueroffering vnto the Lord. Whosoever is of a willing hert, let him bring it for the heueroffering of the Lord. Namely gold, silver and brasse, and yelow spylke, purple, scarlet, whyte spylke, goates heerre, and rams saynes red and rams saynes red with scythim wode: oyle for light and spices for the anoynting oyle, & for the sweete cens. And onise stones and stones to be set in the Ephod and in the brestplate.

23 And let all them that are wylle harted among you, come and make all that the Lord hath commaunded: the habitacion with the tene therof and his couerpyng, & his pynges, and his boyses, his barres, his pylers, and his sockets: the arch and the flauers therof, with the mercy seate and the vayle that couereth it: the table and his barres and all his

vessels: and the thewebyrd: the candlestick of lyght and his apparell and his lampes with the oyle for the lyght: the cens ourlar and his barres: the anoynting oyle & the sweete cens: and the hanging of the doze at the enteryng in of the tabernacle: the ourlar of burnt sacrifice with his broken gerdren, his floures, and all his vessels: silver and brasse: and the hangynges of the court with his pylers and their sockets, and the hangyng in the doze of the court: the pynges of the habitacion and the pynges of the court: of their coardes: the minystring garmentes to minystr in the holy place: and the holy vestimentes for Aaron the prelat, and the vestimentes of his sonnes, that they maye minystr him.

And all the compaign of the chyldren of Israel departed fro the presence of Moses. And euer one came as many as they had betes coraged them, & as many as their spyttes made them wyllyng: & brought a present for the Lord, to the making of the tabernacle of witness, and for all his vyses, and for the holy vestimentes. And they came both men & women (eue as many as were willing harted) and brought bracelets, and eargynges, ringes and chapuyes, which iewels were all of golde: & all y men brought a waues offering of golde vnto the Lord. And euer y mā, with whom was founde yelow spylk, purple, scarlet, whyte spylk, and goates heerre and redd saynes of rams & rams saynes, brought them. All that dyd here by an oblation of golde and brasse, and brought an heueroffering vnto the Lord. And all men with whom was found scythim wode for any manner worke of the minystracion, brought it.

And all the women that were wylle harted dyd spynne with theyr handes, and brought the spynne worke both of yelow spylke, purple, scarlet, and whyte spylk. And all the women whom their aune hert moued, & goates heerre wylle. And y Lord brought onise stones, & stones to be set in the Ephod, and in the brestplate, and spylke and oyle for lyght and for the anoynting oyle and for the sweete cens. And y chyldren of Israel brought a wyllyng offering vnto the Lord, both men and women: as many as had wyllyng hertes to bringe, for all maner workes which the Lord had commaunded to be made, by the handes of Moses.

And Moses sayde vnto the chyldren of Israel: beholde, * the Lord hath called by name Bealsetai the sonne of Ahiath the sonne of Hur of the tribu of Iuda, & hath fylled hym with the spytte of God, in wysdome and vnderstanding, in knowledg, and in all maner worke, to fynde out curious workes which are made in golde, silver and brasse. In the crafte of stones to set them: and in caruynge of wode to make any maner of softe worke.

* Ezo. 35. 12

And he

And he hath put in his harte that he may teach: both he and Aholiab the sonne of Ahisamach of the tribe of Zaban. Them hath he filled with wisdom of herte, to worke all manner of grauen, and sottle, and nedle worke in yelowc sylke, and purple, in scarlet, and whyle sylke, and in weyunge. And to do all maner of worke and sottle feates.

Ch. xxxvi. Chapter.

¶ Whereof that Bezalel and Aholiab made.

AD * Bezalel wrought, & Aholiab and all wyse harted me, to whom the Lorde gaue wisdom and vnderstandinge, to knowe howe to worke all maner worke for the seruyce of the Sanctuary, and all that the Lorde had commaunded. And Moses called Bezalel, Aholiab and all the wyse harted men and soche as the Lorde had geuen wisdom vnto, and as many as they: hartes conged to come vnto that worke to worke it. And they receaued of Moses all the present, whiche the chyldren of Israell had brought for the worke of the seruyce of the Sanctuary, to make it. And besyde that they brought giftes vnto it euery daye in the morninge.

And all the wyse men that wrought all the holyc worke, came euery man from hyr worke whiche they made, and spake vnto Moses, sayinge: the people bypuge to moche and more then ynough for the scruyce and worke whiche the Lord hath commaunded to be made. And then Moses gaue a commaundement, and they caused it to be proclaimed thowse: out the holke sayinge: fe further man nor woman prepare any more worke for the present of the Sanctuary: and so the people were forbydden to bringe: for the stuffe they had, was sufficient for all the worke, to make it, and to moche.

* All the wyse harted men therfore, and they that wroughte for the habitacyon, made ten curtaynes of whyle twyned sylke, pe-
lowe sylke, purple and scarlet: with pictures of broderd worke made he them. The length of one curtayne was .xxviii. cubytes, and the breadth foure and the curtaynes were all of one syde. And he coupled fyue curtaynes by them selues, and other fyue by the selues. And he made lowpes of yelowc sylke alonge by the edge of one curtayne, euen in the seluage of the couplinge courtayne. And the wyse he made on the syde of y couplinge curtayne on the other syde. If fyue lowpes made he in the one curtayne, & fyue in the edge of the couplinge curtayne on the other syde: and the lowpes helde one curtayne to another.

And he made fyfte rnynges of golde, and coupled the curtaynes one to another with the rnynges: and so was it made one dwellinge place.

* And he made .xi. curtaynes of goates here, to be a tent ouer the tabernacle. The length of a curtayne, had .xii. cubytes and was foure cubites broad, and they all eleuen of one syde. And he coupled fyue curtaynes by them selues, & fyue by them selues, and he made fyfte lowpes alonge by the border of the bismolt couplinge curtayne, and fyfte in the edge of the other couplinge curtayne. ¶ (What they might be joined together.) And he made fyfte rnynges of brasse to couple the tent together, that it myght be one. And he made a conerpyng vpon the tent, of rammed synnes redb, and set anothe of taxus synnes aboute that.

* And he made stundpyng boordes for the tabernacle of Sethim wood. The length of a boorde was ten cubytes, the breadth one cubyte and a halfe. One boorde had two fete, wherby they were ioyned one to another. And thus made he for all the boordes of the Tabernacle. And he made .xx. boordes for the southsyde of the habitacyon, and .xi. sockettes of syluer vnder the .xx. boordes two sockettes vnder one boorde, for his two fete.

¶ (Where the sockettes of the fyue end in the corner.)

* And for the other syde of the dwelling which is towarde the north, he made twetye boordes, & theyr fourtye sockettes of syluer, two sockettes vnder one boorde. And towarde the west ende of the Tabernacle. ¶ (That is to saye, that ende of the tabernacle which indreth towarde the see.) He made fyue boordes, and two other boordes made he in the corners of the habitacyon for eyther syde, and they were ioyned close beueth and aboue with a claippe, and thus they byd to both the corners. And there were ryght boordes & fyfte sockettes, of syluer, vnder euery boorde two sockettes.

And he made barres of Sethim wood fyue for the boordes of the Tabernacle in the one syde: and fyue for the boordes of the Tabernacle in the other syde, and fyue barres for the boordes of the habitacyon in the west ende. ¶ (To wether the see.) And he made the myddest barre to thowse thowse the boordes: euen from the one ende to the other, and ouerlayde the boordes with golde, and made rnynges of golde to thurst the barres thowse, and couered the barres with golde. And he made an hangyng of yelowc sylke, purple, scarlet and whyle twyned sylke, euen with pyccures made he it of broderd worke. And he made vnto foure pillars of Sethim wood, and ouerlayde the with golde. Theyr knoppes were all of golde, and he cast for them foure sockettes of syluer. And he made an hangyng for the tabernacle boye of yelowc sylke, purple, scarlet and whyle twyned sylke of nedle worke. And the fyue pylers of it with theyr knoppes, & ouerlayde the knoppes of them & the wynges with golde. And he

e u fyue

fyne fochettes also were of brafle.

C The. xxxvii. Chapter.

Of the ark of witnesse. The mercyslate. The table. The candlesticke. The pylers. The altar and the incense.

* Erod. xv. b.



Ad Bezalel made the * arke of Serchim wodd, two cubites and an halfe long, and a cubite and a halfe bryde, and a cubite and a halfe hie: and overlape it with fyne golde within and without, and made a crowne of golde to it rounde aboute, and cast for it foure rynges of golde for the foure corners of it: two rynges for the one syde, and two for the other, and made barres of Serchim wodd, and covered them with golde, and put the barres in the rynges a longe by the syde of the arke, so bere it with all.

* And he made the mercyslate. *What is to saye. (Sober and meane place.)* Of pure gold: two cubytes and a halfe was the length thereof, and one cubyte and a halfe the bryde: & he made two Cherubyns of the fyne golde vpon the two endes of the mercyslate. One Cherub on the one ende, and another Cherub on y other ende. Euen of the mercyslate made he the Cherubyns: namely, in the endes thereof. And the Cherubyns spied ouer the wynges aboute an hie, and covered the mercyslate therewith. And thez faces were one to another: euen to the mercyslate warde, were the faces of the Cherubyns.

* And he made the table of Serchim wodd two cubytes was the length thereof and a cubyte the bryde, and a cubyte and a halfe the heygth of it. And he overlape it with fyne golde, and made there a crowne of golde rounde aboute, and made there an whorpe of an hande bryde, rounde aboute and made vpon the whorpe a crowne of golde rounde aboute, and put the rynges in the foure corners that were in the foure setes thereof. Euen hardy by the whorpe were the rynges, into the whiche the barres were put, so bere y table with all.

C And he made the barres of Serchim wodd, & covered the with golde to bere the table with all, and made the vessels (for the table) of pure golde: the dishes, spones, flat peeces and pottes to powre withall.

* Erod. xv. b.

* And he made the candlesticke of pure golde: euen of one peece made he the candlesticke. For hyz fore, hyz thaste, hyz cuppes, hyz knoppes and hyz floures were of one peece. Syxe bryanches proceeding out of the sydes thereof, the out of the one side, and thye out of the other. And in one bryanche the cuppes made lyke vnto almondes with knoppes & floures: and in another bryanche the cuppes made lyke almondes with knoppes & floures. And so thow we out the fyxe bryanches that pceeded out of the candlesticke. And

vpon the candlesticke self were. iiii. cuppes after the facyon of almondes with knoppes & floures: vnder euery two bryanches a knoppe. And the knoppes and the bryanches proceeded out of it, and it was all one peece of pure thyeke golde. And he made hyz seven lampes with the tonges and floures thereof, of pure golde. Euen of an hundred wynges of pure golde, made he it with all the vessels thereof.

And he made the cens alter of Serchim wodd. The length of it was a cubyte, & the bryde a cubite, for it was, foure quart & two cubytes hie, with hornes proceeding out of it. And he covered it with pure golde, both the toppe and the sydes thereof rounde about, and the hornes of it, & made vnto it a crowne of golde rounde about. And he made two rynges of golde for it, euen vnder the crowne thereof in the two corners of it and in the two sydes thereof to put barres in, for to bere it withall: & made the barres of Serchim wodd and overlape them with gold. And he made the holy anoyntinge oyle, and the sweete pure incense after the apocryphes crafte.

C The. xxxviii. Chapter.

Of the altare of burnt offerings. The brafen lauer. The sonne of that the people offer.

Ad he made the burnt offering * alter of Serchim, wodd fyne cubytes was the length thereof, and fyne cubytes y bryde: euen. iiii. square, &. iiii. cubytes hie. And he made vnto it hornes in the foure corners of it proceeding out of it, & he overlape it with brafle. And he made all the vessels of the alter: the candlesticks, thowels, basyns, skethokes and colepannes. All the vessels thereof made he of brafle.

And he made a brafen greypzen of newe wyche vnto the alter, rounde aboute nowe beneth vnto the myddes of the altare, & cast. iiii. rynges of brafle for the. iiii. endes of the greypzen & put barres in. And he made the barres of Serchim wodd and covered them with brafle, and put the barres into the rynges in the foure corners of the altare, to bere it withall, and made the alter hollowe with in the bozdes. And he made planer of brafle, and the fote of it also of brafle: in the syghte of them that byd watch at the doze of the tabernacle of witnesse.

And he made the court on the south syde, & the hangynges of the court were of wythe twyned sylke, hangyng an hundred cubytes. Thez pylers were twenty, & thez brafen sockets twenty. But the knoppes of the pylers, & thez whopes were of sylke. And on the north syde the hangynges were an hundred cubytes. Thez pylers were. xx. & thez sockets of brafle. xx. But the knoppes & the whopes of the pylers were of sylke. On the west syde, were hangynges of. i. cubytes. x. pylers

pillers & they 2. sockettes. ^(Of brass.) But the knoppes & the whopps of the pillers were of syluer. And towarde the east syde, were hangynge of 1. cubytes: the hangynge of p one syde of the gate were fyfene cubytes longe, with the pillers, and thre sockettes. And of the other syde of the court gate were hangynge also of 2. cubytes longe, with the pillers and the sockettes. All the hangynge of the court rounde aboute, were of whyte twyned sylke: but the sockettes of the pillers were of brasle and the knoppes and the whopps of the pillers were of syluer, and the corner ynge of the heedes was of syluer, and all the pillers of the court were whopied about with syluer. And the hangynge of the gate of the court was icble worke, of yelow sylke purple, scarlet and whyte twyned sylke. 22. cubytes longe, and fyue in the brcdth, ouer agaynst the hangynge of the court. And they 2. pillers were foure and they 2. foure sockettes of brasle, and the knoppes of syluer, and the heedes overlaped with syluer, and whopied about with syluer, and all the pyynes of the tabernacle of the court rounde aboute were of brasle.

Thys is the summe of the habitacyon of witnesse, as it was colled accordynge to the comendement of Moses for the office of the Agyptes by the hande of Ahamar sonne to Aaron the prest. And Bezaleel the sonne of Atri: p sonne of Hur of the trybe of Iuda, made all that the Lorde commaunded Moses, and with him was Aholiab sonne of Ahsamach of the trybe of Dan, a conynge grauer and a worker of noble worke in yelow sylk, purple scarlet and whyte twyned sylke.

All the golde that was occupped for all the worke of the holy place, was the golde of the waiofferynge, euen. xxx. hundred weyght, and seven hundred and. xxx. lyces, accordynge to the scale of the Sanctuary. And the summe of syluer that came of the multitude, was. 6. scoze hundred weyght, & a thousand seven hundred & 120. lyces after the scale of the Sanctuary. For euery man an halfe weyght, euen halfe a scale after the scale of the Sanctuary, for all them that went to be nombred from. 20. yere olde and aboue, euen for. 60. hundred thousand and thre thousand and. 5. hundred and 1. man.

And of the. 6. scoze hundred weyght of syluer, were call the sockettes of the Sanctuary, and the sockettes of the barke: an hundred sockettes of the fyue scoze hundred weyght, an hundred weyght to euery sockette. And of the thousand seven hundred & 120. lyces, he made knoppes to the pillers, and overlaped the heedes and whopied them. ^(With sylke.)

And the brasle of the waiofferynge was 120. hundred weyght, and two thousand, & 400. hundred lyces. And therewith he made

the sockettes to the doore of the Tabernacle of witnesse, and the brasle skare and the brasle seuerdyn for it, with all the vessels of the altar, and the sockettes of the court rounde aboute, & the sockettes for the court gate, & all the pyynes of the habitacyon, and all the pyynes of the court rounde aboute.

¶ The xxxix. Chapter.

¶ The apparell of Aaron and his sonnes. All that the Lorde commaunded was of this.

And of the yelow sylke, purple & scarlet, they made the vestimentes of ministracyon to be serued in the holy place, and made the holy garmentes for Aaron, as the Lorde commaunded Moses.

And he made the Ephod of golde, yelow sylke, purple, scarlet & whyte twyned sylke. And they byd beate the egges aboute thynne plates, & cutte it into wyers: to worke it in the yelow sylke, purple, scarlet, and in the fyue whyte, with bzyerd worke. And they made two sydes for it, to cloose them up by the two edges. And the bzyrdynge of the gyrdell that was upon it, was of the same stuffe, and after the same worke: of golde, yelow sylk, purple, scarlet, and twyned whyte sylke, as the Lorde commaunded Moses.

And they wrought ouer stones closed 15 in ounces of golde, and graued as sygnettes are graue, with the names of the chyldren of Israel, and put them on the shoulders of the Ephod, that they shuld be stones for a remembrance of the chyldren of Israel, as the Lorde commaunded Moses.

And he made the breastlappe of conynge worke, and lyke the worke of the Ephod: euen of golde, yelow sylke, purple, scarlet, & twyned whyte sylke. It was. iii. square, and they made the breastlappe double, an hande bzyrdth longe and an hande bzyrdth wyde. And they fylled it with. iii. rowes of stones. The fyyst rowe: a Sardius, a Topas and a Smaragdus: the seconde rowe, a Ruby, a Saphir and a Diamonde: in the. iii. rowe, Ligurios, an Echat, and an Amant: in the fourth rowe a Teras, and Dour, and a Lapis. And they were closed in ounces of golde in theyr incloiers. And the. xii. stones were grauen as sygnettes with the names of the chyldren of Israel: euery stone with his name, accordynge to the. xii. trybes.

And they made vpo the breastlappe, two fastenynge cheynes of wozchen worke and pure golde. And they made two hokes of golde, & two golde rynges, and put the two rynges in the two corners of the breastlappe. And they put the two chaines of golde in the two rynges, in the corners of the breastlappe. And the two cubes of the two chaynes they fastened in the two hokes, and put them on the shoulders of the Ephod upon the fore front of it.

And

* Ruby an E. rube.
Lyc a carbon.
lyc.

And they made two rynges of golde, and put them on the two corners of the breast-lappe vpon the edge of it whiche was on the inside by the Ephod. And they made two golden rynges, and put them on the two sides of the Ephod, beueth on the foretyde of it and ouer agaynst hys fellowe, about vpon the brydyngge of the Ephod, and they straped the breast-lappe by hys rynges vnto the rynges of the Ephod, with a lace of yelow sylke: that it might be vpon the brydyngge of the Ephod, and that the breast-lappe shide not be lowed frō of the Ephod: as the Lorde commaunded Moses.

E And he made the tuncple vnto the Ephod of women worke, all together of yelow sylke, and there was an hole in the myddell of the tuncple, as the coler of a partlet, with a bonde rounde aboute the coler, that it shide not rent. And in the tuncple they made hemmes with pōgranates, of yelow sylke, purple, scarlet, and whiche twyned sylke. And they made lytle belles of pure golde, and put them amonge the pōgranates rounde aboute vpon the edge of the tuncple: a bell and a pōgranate, a bell and a pōgranate rounde aboute the hemmes of the tuncple to mynistrin, as the Lorde commaunded Moses.

And they made caters of fyne whyte of women worke for Aaron and hys sonnes, a mytre of fyne whyte, and goodly bonnettes of fyne whyte, and lynen breeches of twyned whyte, and a gyrdell of twyned whyte, yelow sylke, purple and scarlet: ene of redde worke, as the Lorde commaunded Moses. And they made the plate for the holy crowne of fyne golde, and wrote vpon it with grauen worke, the holynes of the Lorde: and tped vnto it a lace of yelow sylke to fasten it an hys vpon the mytre, as the Lorde commaunded Moses.

Thus was all the worke of the habitacion and of the Tabernacle of witness spynshen. And the chyldren of Israel dōd accordyng to all that the Lorde had commaunded Moses: euen to dōd they. And they brought the habitacion vnto Moses: the tent and all his apparell, buttōnes, hoodes, barres, pylles & sockettes, the couerage of rams skynned redd, and the couerage of taxus skynned, and the hangynge baple, the arche of witness and the vntres therof and the mercysente: the table and all the vessels therof, & the shewbryde: the pure candell styche, with the lampes therof: euen with the lampes to be prepared and all the vessels therof, and the oyle for lpyghte: the golden altare, and the anoyntynge oyle, and the swete cens, and the hangynge of the Tabernacle doore, and the brasen altare with hys gredyzen of brasile, his barres and all hys vessels, the lauer and hys fote: the hangynge of the court with hys

pylles and sockettes: the hangynge to the court gate, and hys pyntes and cordes, and all the vessel of the skurpe of the habitacion for the Tabernacle of witness: the mynistringe vestimentes to serue in the holy place, and the holy vestimentes for Aaron the priest, & his sonnes raymentes to mynistrin, according to all that the Lorde commaunded Moses: euen to the chyldren of Israel made all the worke. And Moses behelde all the worke, and se, they had done it euen as the Lorde commaunded: euen so had they done, and Moses blessed them.

¶ The xl. Chapter.

¶ The Tabernacle is reared by. The gloire of the Lord appeareth in a clothe couerage of the Tabernacle.

AND the Lorde spake vnto Moses say-
inge. In the first moeth of the first mo-
neth, shalt thou set vp the habita-
cion, and the Tabernacle of witness, and put
therin the arche of witness, and couer the ar-
che with the baple, and byzinge in the table
and apparell it accordyng to the order the-
rof. And thou shalt byzinge in the candell sty-
che, and lpyght hys lampes, and sett the cens
alter of golde before the arche of witness,
and put the hangynge at the doze of the ha-
bitacion. And set the burnt offering alter be-
fore the doze of the habitacion and Taber-
nacle of witness, and sett the lauer betwene
the Tabernacle of witness and the alter and
put water therein, and make the court round
aboute, and hange vp the hangynge at the
court gate.

* And thou shalt take the anoyntynge
oyle, and anoynt the habitacion, and all that
is therein, and halowe it with all the vessel
therof, that it maye be holye. And thou shalt
anoynt the altare of burnt offeringe and all
hys vessels, and sanctifye the altare, that it
maye be an altare most holy. And thou shalt
anoynt also the lauer and hys fote, and sanc-
tifye it.

And thou shalt byzinge Aaron and hys
sonnes vnto the doze of the Tabernacle of
witness, and wahe them with water. And
thou shalt put vpon Aaron the holy vesty-
mentes, and anoynt him, and sanctifye hym
that he maye mynistrin vnto me. And thou
shalt byzinge his sonnes, and clothe them with
garmentes, and anoynt them as thou dy-
dest anoynt the father, that they maye mi-
nistrin vnto me. For the anoyntynge shall
be an euerlastynge priesthode vnto them thro-
we out the generacions. * And Moses
dōd accordyng to all that the Lorde com-
maunded hym: euen to dōd he.

Thus was the Tabernacle reared by
the first daye in the first moeth in the seco-
de pere. And Moses reared vp the Taber-
nacle and fastened hys sockettes, and set vp
the boardes

the bozdes thereof, and put in the barres of it and reared vp byss pillars, and spredde aboue the tent ouer the habitacion, & put the couer ynge of the tent an hye aboue it: as the Lorde commaunded Moses.

And he toke the testimonie, and put it in the arcke, & set the barres to the arcke, & put the merciesent an hye vpon the arcke, & brought the arcke into the habitacion, & hanged vpon the vayle, & couered the arcke of wisnesse, as the Lorde commaunded Moses.

And he put the table in the Tabernacle of wisnesse in the north syde of the habitacion, (but without the vayle) and set the bread in order before the Lorde, euen as the Lorde had commaunded Moses.

And he put the candellsticke in the tabernacle of wisnesse oueragaynst the table towards the south syde of the habitacion, and set vpon the lampes before the Lorde: as the Lorde commaunded Moses. And he put the golden altar in the tabernacle of wisnesse before the vayle, and byent sweete cens theron, as the Lorde commaunded Moses. And he hanged vpon the hanging of the doore of the habitacion, and set the burnt offeringe alter by the entrynge in of the habitacion of the tabernacle of wisnesse, and offered burnt offeringes and meate offeringes theron, as the Lorde commaunded Moses.

* And he set the laver betweene the tabernacle of wisnesse and the alter, and pouered water therin, to wash withall. And Moses Aaron & his sonnes washed their handes, & their feet tharat: when they went into the tabernacle of wisnesse, & when they went to the alter they washed their felues as the Lorde commaunded Moses. And he reared vpon the court rounde aboute the habitacion and the alter, & set vpon an hanginge at the court gate: and so Moses fynished the worcke.

* And the clowde couered the tabernacle of wisnesse, and the glorie of the Lorde fylled the habitacion. And Moses coude not entre into the tabernacle of wisnesse, because the clowde abode theron, and the glorie of the Lorde fylled the habitacion. (For the clowde had couered all.)

And when the clowde was taken vp from of the habitacion, the chyldren of Israel toke theyr iourneys thowow out theyr armyes. And when the clowde was not taken vp, they iourneyed not: till it was taken vp: for the clowde of the Lorde was vpon the habitacion by daye, and by night: in the syghe of all the house of Israel thowow out all theyr armyes.

¶ The ende of the secde boke of Moses, called in the hebreue *Elle lechemorpe*, and in the Latyn *Exodus*.

The thyzde boke of

Moses called in the hebreue *Elle lechemorpe*, and in the Latyn *Leuiticus*.

The fyrst Chapter.

The order of the burnt offeringes.



¶ And the Lorde called Moses, & spake vnto hym out of the tabernacle of wisnesse sayinge. Speake vnto the chyldren of Israel, and thou shalt saye vnto them. If a man of you byngge a sacrifice vnto the Lorde, ye shall byngge your sacrifice ech anidge these cattell, euen from amonge the oxe and the shepe. If his sacrifice be a burnt offeringe, let hym offre a male of the oxe with out blemme, and byngge hym of his own volutary will vnto the doore of the Tabernacle of wisnesse before the Lorde. And he shall put his hande vpon the heade of his burnt sacrifice, and it shall be accepted for him, to be his attouement. And he shall kylt the calfe of the dzene before the Lorde. And the priestes Aarons sonnes, shall byngge the bloude, and spynckle it rounde aboute vpon the altare, yis by the doore of the Tabernacle of wisnesse. And then shall he flape the burnt offeringe, and hewe hym in peeces. And the sonnes of Aaron the preastes shall put fyre vpon the altare, and put wodd vpon the fyre. And the preastes Aarons sonnes shall laye the partes (euen the heade and the farr) vpon the wodd that is on the fyre in the altare. But the inwardes and the legges therof shall be washed in water, and the greasse shall burne all in the altare, that they maye be a burnt sacrifice for a sweete odoure vnto the Lorde.

And if his sacrifice be of the flockes (namely of the shepe or goates) let hym byngge a male without blemme for a burnt offeringe. And let hym kylt it on the northsyde of the alter, before the Lorde. And the preastes Aarons sonnes shall spynckle the bloude of it rounde aboute vpon the altare. And it shall be cut in peeces: euen with his heed and his farr, and the preastes shall put them vpon the wodd that lyeth vpon the fyre in the altare. But he shall washe the inwardes and the legges

legges with water, and the prieste shall bringe all together, and burne it vpon the alter for a burnt offering of a sweete sauour vnto the Lord. If the burnt offering be of the sacrifice of the Lord be of the foules, he shall bring his sacrifice of the turrit doues or of the ydgycons. And the prieste shall bringe it vnto the alter, and wyngge the necke a handie of it, and burne it on the alter. But the blood thereof shall runne oute vpon, by the syde of the alter. And he shall plucke a waye his croppe with his fingers, and cast them besyde the alter on the asse parte in the place of ashes. And he shall blyche the wynges of it, but plucke them not asunder. And the prieste shall burne it vpon the alter, euen vpon the woodd that is vpon the fyre, that it maye be a burnt sacrifice for a sweete sauour vnto the Lord.

¶ The ii. Chapter.

¶ The order of meate offerings.

The soule that will offer a meate offering vnto the Lord, the same offering shall be of fyne flour, and he shall poure oyle vpon it, and put frankincense thereon, and shall bringe it vnto Aarons sonnes the priestes. And he shall take thout his handfull of the flour, and of the oyle wyth all the frankincense, and the prieste shall burne it for a memoriall of hym vpon the alter: to be an offering for a sweete sauour vnto the Lord. And the remnant of the meate offering shall be Aarons and his sonnes, a thynge most holy of the sacrifices of the Lord: If thou bringe also a meate offering: it is baken in the oven, let it be a sweete cake of fyne flour mingled with oyle, or an vniuened waffer anointed w oyle. If thy meate offering be baken in the ferynge pan, it shall be of sweete flour mingled with oyle. And thou shalt mince it small, & powre oyle thereon, that it maye be a meate offering.

And if thy meate offering be a thynge broyled vpon the greddzen, let it be of flour mingled with oyle. And thou shalt bringe the meate offering: it is made of these thynges vnto the Lord, and shalt bespice it vnto the prieste, that he maye offer it vpon the alter, and the prieste shall take of the meate offering a memoriall, and shall burne it vpon the alter: that it maye be a burnt offering for a sweete sauour vnto the Lord. And that wyche is left of the meate offering shall be Aarons and his sonnes, It is a thynge most holy of the offerings of the Lord.

All the meate offerings which ye shall bringe vnto the Lord, shall be made without leuen. For ye shall neither burne leuen nor honie in any offering of the Lord: For with standinge ye shall bringe the fyntypings of them vnto the Lord: but they shall not come vpon the alter for a sweete sauour.

* All the meate offerings also shall thou season with salt: neyther shalt thou suffer the salt of the covenannt of thy God to be lackinge from thy meate offering, but vpon all thyne offerings thou shalt bringe salt.

And if thou offer a meate offering of thy fynt type frutes vnto the Lord, thou shalt offer for the meate offering of thy fynt frutes, eares of corne dyed by the fyre, and corne braten as meale. And thou shalt put oyle vpon it, and laye frankincense thereon, that it maye be a meate offering. And the prieste shall burne parte of the braten corne & parte of that oyle wyth all the frankincense, for a remembrance. And it shall be a sacrifice vnto the Lord.

¶ The iii. Chapter.

¶ The order of peace offerings.



Ad yf this sacrifice be a peace offering, and he take it from amonge the boues, (whether it be male or female) he shall bringe such as is without blemyshe, before the Lord: & put his hande vpon the hebd of his offering, and lyll it at the doore of the tabernacle of witness. And Aarons sonnes the priestes shall spynkle the bloude vpon the alter rounde aboute. And he shall offer somwhat of the peace offering to be a sacrifice vnto the Lord: euen the * fat that conserueth the inwardes, and all the fat that is aboute the inwardes: and the two kydneyes, & the fat that is on them and vpon the lynes: and the abundance that is on the lyncer shall he take awaye wyth the kydneyes. And Aarons sonnes shall burne the on the alter vpon the burnt sacrifice: whyche is vpon the woodd & is on the fyre to be a burnt sacrifice for a sweete sauour vnto the Lord.

If he bringe a peace offering vnto the Lord from of the flocke, let hym offer male or female: but without blemyshe. As yf he offer a shepe for his sacrifice, he shall bringe it before the Lord, and put his hande vpon his offerings hebd, and lyll it before the doore of the tabernacle of witness, and Aarons sonnes shall spynkle the bloude thereof rounde aboute the alter.

And of the peace offering, let hym bringe a sacrifice vnto the Lord: the fat thereof, & the rompe all together, whiche they shall take off, bare by the backe bone: and the fat that conserueth the inwardes, and all the fat that is vpon the inwardes, and the two kydneyes, and the fat that is vpon them & vpon the lynes, and the abundance that is vpon the lyncer shall he take awaye wyth the kydneyes. And the prieste shall burne them vpon the alter, to be the foode of a sacrifice vnto the Lord.

If his offering be a goat, he shall bringe it

* Math. 23. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

get it before the Lord, & put his hande vpon the head of it, and kyll it before the Tabernacle of the couenant, and the sonnes of Aaron shall sprinkle the bloude thereof vpon the alter rounde about. And he shall byng thereof, his offering, and a sacrifice vnto the Lord: the fat that couereth the inwardes, and all the fat that is vpon the inwardes, and the two kyndyes, & the fat that is vpon them and vpon the lynes, & the abundance vpon the lynes shall he take awaye with the kyndyes. And the picafe shall burne them vpon the alter for the food of the sacrifice: that all y^e fat maye be a sweete sauour vnto y^e Lord. Let it be a perpetuall statute for your generations: that youe once your dwellinges, & y^e rate neither fat nor y^e bloude.

Exe. ix. 1.
Leu. xlii. 9.
and xlii. 11.

¶ The xlii. Chapter.

¶ The offering made for synne done of ignorance.

AND the Lord shalle vnto Moses say-
ing: speake vnto the chyldren of Is-
rael, and saye: If a soule synne thow-
owe ignorance, and hath done any of those
thynges whiche the Lord hath forbidden
in his commandementes to be done. As if
the picafe that is anoynted do synne, & ac-
cordinge to the synne of the people) let hym
byng for his synne whiche he hath synned
a yonge oxe without blemyshe vnto y^e Lord
for a synneofferinge. And he shall byng the
yonge oxe vnto the doore of the tabernacle of
witness before the Lord, and shall put his
hande vpon the yonge oxe head, and kill the
yonge oxe before the Lord. And the picafe
that is anoynted * shall take of the yonge
oxe bloude, and bynge it into the tabernacle
of witness, and the picafe shall byppe his
finger in the bloude and sprinkle thereof se-
uen tymes before the Lord: euen before the
hangynge of the holy place. And he shall put
some of the bloude before the Lord, vpon
the hornes of the alter of sweete cens, which is
in the tabernacle of witness, and shall powre
all the bloude of the yonge oxe vnto the bo-
tome of the alter of burnt offeringe, whiche
is at the doore of the tabernacle of witness.
And he shall take awaye all the fat of the oxe
that is for synne, the fat that couereth the
inwardes, and all the fat that is aboute the
inwardes, and the two kyndyes, and the
fat that is vpon them, and vpon the lynes,
and the abundance of the lynes shall he take
awaye with the kyndyes: as it was taken
awaye in the oxe of the peccofferinges, and
let the picafe burne them vpon the altare of
burnt offeringe. * And the synne of the yong
oxe, and all his fleshe, with his head, and
his legges, with his inwardes, and his
donge, shall he beate oute and carie the yong
oxe altogether oute of the holte vnto a cleue
place: euen where the ashes are powred out,
and burne hym there on wood in the fyre: and

Leu. xlii. 9.

by the place where the ashes are cast oute,
shall he be vent. If the hole congregacion
of Israel synne thowowe ignorance, and the
thyng be hyd from the people, so that they
haue committed any of those thynges whiche
the Lord hath forbidden to be done in his
commandementes, and haue offended. When
the synne whiche they haue synned in, is know-
ne, the congregacion shall byng a yonge
oxe for the synne, and byng hym before the
tabernacle of witness, and the elders of the
multitude shall put the hands vpon the
head of the yonge oxe before the Lord. And
the yonge oxe shall be slayne before the Lord.
And the picafe that is anoynted, shall bringe
of his bloude into the tabernacle of wit-
ness, and the picafe shall byppe his finger
in the bloude, and sprinkle it seuen tymes be-
fore the Lord: euen before the vagle. And
shall put of the bloude vpon the hornes of the
alter, whiche is before the Lord in the taber-
nacle of witness, and shall poure all y^e blou-
de vnto the botome of the alter of burnt offer-
inge whiche is before the doore of the taber-
nacle of witness, and shall take all his fat
from hym, and burne it vpon the alter, and
shall do with the yonge oxe, as he doth with
the yonge oxe for synne: euen so shall he do
with the yonge oxe. And the picafe shall make an atton-
ement for them, and it shall be forgiven them.
And he shall bringe the yonge oxe without
the holte, and burne hym as he burned the
fyre. For it is an oblation for the synne of
the congregacion.

When a Lord synneth, and committeth
thowowe ignorance any of these thynges, whiche
the Lord hath God hath forbidden to be do-
ne in his commandementes) and hath of-
fended. And yf this synne be hid vnto hym
whiche he hath done, he shall byng a yong
goate for a synneofferinge: euen an he goate without blemyshe,
and laye his hande vpon the head of the he
goat, and kill it in the place where the burnt-
offeringe is to be kyllid before the Lord
for it is a synneofferinge. And let the picafe
take of the bloude of the offeringe with his
finger, and put it vpon the hornes of the burnt-
offeringe alter, and powre his bloude vnto
the botome of the burnt offeringe alter, & bur-
ne all his fat vpon the alter, as the fat of the
peccofferinges. And the picafe shall make
an attonement for hym, as concerninge his
synne, and it shall be forgiven hym.

If one of the comen people of the lande
synne thowowe ignorance, and committeth
any of the thynges whiche the Lord hath
forbidden in his commandementes to be
done, and so hath trespassed: If his synne
whiche he hath synned, come to his knowle-
ge, he shall byng for his offeringe, a he goate
from amonge the flockes, without blemyshe
for his synne whiche he hath synned, and laye
his

Exe. ix. 1.
Leu. xlii. 9.
and xlii. 11.

Ceremonies.

Leuiticus.

* Leuit. 1. 16.

hye hands vpon the heed of the offeringe, and see it in the place of burnt offeringes. * And the prieste shall take of the blonde thereof xij hye finger, and put it vpon the hornes of p burnt offeringe alter. and poure all the bloud vnto the bosome of the alter, and shall take awaye all hye fatt, as the fatt of the peace offeringes is taken awaye. And the prieste shall burne it vpon the alter, that it maye be a sweete sauour vnto the Lord, and the prieste shall make an attonement for hym, and it shall be forgiven hym.

* Leuit. 16. 10.

C And yf he bypunge a shepe for a synne offeringe, he shall bringe a female without blemyshe, and lape hye hands vpon the heed of the offeringe, and see it for a synn offeringe in the place where they kyll the burnt offeringe. And the prieste shall take of the blonde of the offeringe with hye finger, and put it vpon the hornes of the burnt offeringe alter, and shall pour the blonde thereof vnto the bosome of the alter. * And he shall take awaye all the fatt thereof, as the fatt of the Quepe of the peace offeringe is wont to be taken awaye. And the prieste shall burne it vpon the alter, that it maye be the Lordes burnt sacrifice, and the prieste shall make an attonement for hye synne, that he hath comitted, and it shall be forgiven him.

C The v. Chapter.

C Of othes. The cleauntyng of hym that toucheth burnt offeringe. The purgacion of an othe, and of synne done by ignoraunce.

A soule synne ad beare the voyce of swerynge, and is a witness: whether he hath sene or knowne of it, yf he haue not vttered it, he shall bere hye synne. * Ethe yf a soule touche any vncleane thyng: whether it be the carcion of an vncleane best, or of vncleane catell, or vncleane woym, and is not ware of it: beholde, he is vncleane and hath offended. * Ethe yf he touche any vncleane of man (whatlouer vncleane it be that a ma is wont to be defiled withall) and is not ware of it, and cometh to the knowledge of it, he hath trespassed. * Ethe yf a soule sweare and pponounce with hye lippes to do euill or to do good (whatlouer it be that a man vseth to pronounce with an othe) and the thyng be byd from hym, and cometh to the knowledge of it, and hath offended in one of these. And it shall come to passe that when he hath synned in one of these thynges, he shall confesse that he hath synned in that thyng. * Therfore shall he bypunge hye trespass offeringe vnto the Lord, for hye synne whiche he hath synned. A female from the flocke, a lambe or a goate, for a synne offeringe. And the prieste shall make an attonement for hym concernynge hye synne. * And yf he be not able to bypunge soche a

* Leuit. 17. 11.

shepe, he shall bypunge for hye trespass whiche he hath synned, two turtill doves or two yonge pygeons vnto the Lord, one for a synne offeringe, and the other for a burnt offeringe. And he shall bypunge them vnto the prieste, whiche shall offer the synne offeringe byst, and winge the necke a fowle of it, but plucke it not cleue of. And he shall spraye of the blonde of the synne offeringe vpon the spere of the alter, and the rest of the blonde shall he powre by the bosome of the alter: for it is a synn offeringe. And he shall offer the seconde for a burnt offeringe as the maner is: and so shall the prieste make an attonement for hym (for the synne whiche he hath synned) and it shall be forgiven hym. And yf he be not able to bypunge two turtill doves or two yonge pygeons, then he that hath synned shall bypunge for hye offeringe: the tenth parte of an Ephah of fyne flour for a synn offeringe, but put none oyle there to, net her put any frankincense thereon, for it is a synne offeringe. And let the prieste offer it, and the prieste shall take hye handfull of it, for a remembraunce thereof, and burne it vpon the alter, to be a sacrifice for the Lord, it is a synne offeringe. And the prieste shall make an attonement for hym as touchynge his synne that he hath synned in one of these, and it shall be forgiven. And the remnaunt shall be the priestes, as a meate offeringe.

And the Lord spake vnto Moses, saying: yf a soule trespass and synne thowsew (ignorance in thynges that are consecrated vnto the Lord, let hym bypunge for hye trespass vnto the Lord a ram without blemyshe out of the flockes, valued in money at two sheles after the * sytle of the sanctuary, that it maye be for a trespass offeringe. And he shall make amends for the harme that he hath done in the holy thyng, and let him put the fyfte parte more thereto, and geue it vnto the prieste. And the prieste shall make an attonement for him with the ram that is for the trespass, and it shall be forgiven hym.

* Exod. 13.

yf a soule synne, and comytt any of these thynges whiche are forbydden to be done by the commaundement of the Lord: and wyll it not, and hath offended, he shall beare hye synne, and shall bypunge a ram without blemyshe out of the flocke that is esteemed to be worthe a trespass offeringe, vnto the prieste. And the prieste shall make an attonement for hym concernynge hye ignorance: wherein he erred and was not ware, and it shall be forgiven hym. * This is a trespass offeringe, * whiche he offered vnto the Lord for the trespass:

C The vi. Chapter.

C Of the offeringes for synne whiche are done by ignorance. The lawe of the burnt offeringe. The lawe must a shepe surreyze vpon the altar. The offeringe of Aaron and his sonnes.

And the

And the Lorde spake vnto Moses saying: p̄sa soule synne and trespase agaynst the Lorde, and denye vnto hys neyghboure that which was taken hym to kepe, or that was put into hys hande, or

both violent robbery, or wronge vnto hys neyghboure, or p̄ he haue founde that which was loste, and denyer it, and sweareth falsely, vpon whatsoeuer thyng it be p̄ a man both, & synneth therein: p̄ he haue so synned, he shall restore agayne that he toke violently awaye, or the wydge whych he dyd, or that which was deliuered him to kepe, or the lost thyng which he founde, and all thynge aboute which he hath sworne falsely, he shall restore it agayne in p̄ whole summe, and shall adde the fiftie partie moare thereto, and geue it vnto hym to whome it pertaineth p̄ same dape that he offereth for his trespase, and let hym bypge for hys trespase vnto the Lorde, & a Ram without blemishe out of the flocke (p̄ is esteemed worth a trespase offering) vnto the yecaste. And the yecaste shall make an attonement for hym, before the Lorde, & it shall be forgiven hym, whatsoeuer thyng it be that he hath done & trespaced therein.

And the Lorde spake vnto Moses, sayinge: Commūde Aaron and hys sonnes sayinge: this is the lawe of the burnt offering. * The burnt offering shall be vpo the harth of the alter all nyght vnto the moynyng, & the fyre shall be kyndled on the alter. And p̄ yecaste shall put on hys * synen albe, and hys synen breeches vpon hys fleshe, and take awaye the ashes vpon the whych the fyre consumed the burnt sacrifice in the alter, and he shall put them besyde the alter, and put of his garment, and put on oyer, and carie the ashes out wythout the host vnto a cleue place.

The fyre vpon the alter shall burne still, and neuer be put out. But the yecaste shall lape wood on it euery dape in the moynyng, & put the burnt sacrifice vpon it, and he shall burne ther on the farrt of the peaceofferings. The fyre shall cūc burne vpo the alter, and neuer go out.

* This is the lawe of the meat offering: whych Aarons sonnes shall bypge before the Lorde, euen before the alter: & one of them shall take hys handfull of the flour of the meat offering, and of the oyle and all the frankincense which is vpon the meat offering, and shall burne it vnto a remembrance vpon the alter for a swete sauoure, euen a memoziall offe vnto the Lorde. And of the rest therof, shall Aaron and hys sonnes eate: vnto the alter shall it be eaten in the holy place: euen in the court of the tabernacle of

witnesse they shall eate it. It shall not be bakē wyth leuen. I haue geuen it vnto them for the bypge of my sacrifice. It is most holpe, as is the synne offering and trespase offering. All the males amonge the chyldre of Aaron shall eate of it: It shall be a statute for euer in poure generations concerninge the sacrifices of the Lorde: let euery one that toucheth it, be holpe.

And the Lorde spake vnto Moses sayinge: this is the offering of Aaron and of hys sonnes which they shall offer vnto the Lorde in the dape when he is anoynted: the tenth parte of an Ephā of flour, for a meat offering perpetual: halfe in the moynyng and halfe at nyght: In the fryng pan it shall be made wyth oyle. And when it is fryed, thou shalt bypge it in, and the bakē offering of this oblation mynked small, shalt thou offer for a swete sauoure vnto the Lorde. And that breast of his sonnes that is anoynted in hys steade, shall offer it: It is the Lordes butyre for euer: it shall be burnt all together. For euery meate offering that is made for the yecaste, shall be burnt all together, and shall not be eaten. And the Lorde spake vnto Moses, sayinge: speake vnto Aaron, and vnto hys sonnes and saye: This is the lawe of synne offering. In the place where the burnt offering is kyllēd, shall the synne offering be kyllēd before the Lorde, for it is most holpe. * The breast that offereth it, shall eate it: In the holy place shall it be eaten: euen in the court of the tabernacle of wytnesse. No man touche the fleshe therof, laue he that is halowed. And who so speyketh of the blood therof vpon any garment, thou shalt waſhe it in the holy place, there as it is kyllēd vpon. * But therethen yet that it is foden in, shall be broken. And yf it be foden in a brassen pot, it shall be scowred, and rynsed in the water. All the males amonge the parastres shall eate therof, for it is most holpe. And no synne offering, whose blood is brought into the tabernacle of wytnesse to reconcile wythall in the holy place, shall be eaten: but shall be burnt in the fyre.

¶ The viij. Chapter.

Of the peaceofferings, of the synne offerings, and of the burnt offerings. The fat and the blood



his is the lawe of the trespase offering: it is most holpe. In the place where they kyll the burnt offering, shall they kyll the trespase offering also: and hys blood shall be sprayled rounde aboute vpo the alter. All the fat therof shall they offer: the rumpe and the fat therof that couereth the inwardes, and the it. kyndnes, and the fat that is on them and vpo the lynes: and the abundance that is on the lyuer thou

thou take awaye with the hyndes: & the yreast shall burne them vpon the altare, to be a sacrifice vnto the Lorde: for it is a trespass offeringe.

All the males amonge the yreasted shall eate thereof in the holy place, for it is most holy. As the ynnie offeringe is, so is the trespass offeringe, one lawe kermeth for both, and it shall be the yreastes that receyue thereto. And the yreast shall offereth any manys burnt-offeringe, & shall haue the sympne of burnt-offeringe which he hath offered. And all y meat-offeringe that is bakene in the oven, and that is dressed vpon the greddye, & in the frye pan, shall be the yreastes that offereth it. And euery meat-offeringe that is mingled with oyle and that is byr, shall pertayne vnto all the sonnes of Aaron, and one shall haue as moche as another.

This is the lawe of the peace-offeringe, whā it is offered vnto the Lorde. If he offer it to geue thanks, he shall byge vnto hys thank-offeringe, sweete bakkes mingled with oyle, & sweete wafers anointed with oyle, and bakkes mingled with oyle of fyne flour fryed. he shall bynge hys offeringe vpon bakkes of leuened bread for hys peace-offeringe to geue thanks: and of all the sacrifice he shall offer one for an heue-offeringe vnto the Lorde, and it shall be the yreastes that sprinkled the bloude of the peace-offeringe. And the fleshe of the thank-offeringe in hys peace-offeringes shall be eaten the same daye that it is offered. And let hym lape by not hyng of it vntyll the morowe. But yf he offer hys sacrifice by reason of a vow, or of hys awne freewill, it shall be eaten the same daye that he offereth hys sacrifice. And yf ought remayne vntyll the morowe, it maye be eaten: but as moche of the offered fleshe as remayneth vnto the thyrde daye, shall be burnt wth fyre. And yf any of the fleshe of hys peace-offeringes be eaten in the thyrde daye, then shall he that offereth it, obeyne no fauoure: neither shall it be rehensd vnto hym: but shall be an abhominacion. Therefor the soule that eateth of it, & shall beate hys spynne. And the fleshe that toucheth any vncleane thyng shall not be eate, but burnt wth fyre: and all that be cleane, shall eate the fleshe. But yf any soule eate of the fleshe of the peace-offeringe that pertayneth vnto the Lorde haupinge hys vncleannesse vpon hym: the same soule shall perpe the fro amonge hys people. Howouer, the soule that both toucheth any vncleane thyng, that is of the vncleannesse of man or of any vncleane beast or any abhominacion that is vncleane: and then eate of y fleshe of the peace-offeringe wherby pertayneth vnto the Lorde, that soule shall perpe from hys people.

And the Lorde spake vnto Moses, sayinge, speake vnto the chyldren of Israel and saye,

* Ye shall eate no maner fass of ozen of spece and of goates: neuertheles the fass of the besste that dyeth alone, and the fass of that wherby is corne wth wyde beastes, shall be occupied in any manner of vse, but ye shall in no wise eate of it. For whosoeuer eateth the fass of the besste of wycheyn vse to bynging an offeringe vnto the Lorde, that soule that eateth it, shall perpe from his people. Howouer, ye shall eate no manner of bloude, whether it be of soule or of beast. Whatsoeuer soule it be that eateth any manner of bloude, the same soule shall perpe the fro hys people.

* Gen. ix. 4.
Leuit. xvii. 14.
and xix. 26.
Deut. xxi. 14.
1. Reg. xxi. 14.

And the Lorde talked wth Moses, sayinge: speake vnto the chyldren of Israel and saye: he that byngeth hys peace-offeringe vnto the Lorde, let hym bynge hys gyfte vnto the Lorde of hys peace-offeringe: let his awne hys ders bynge the offerings of the Lorde: euen the fass wth the byst shall he bynge: that the byst maye be wound for a waie-offeringe before the Lorde. And the yreast shall burne the fass vpon the alter, and the byst shall be Arons & hys sonnes. And the ryght shoulder shall ye geue vnto the yreast, for an heue-offeringe, of poure peace-offerings. The same that offereth the bloude of the peace-offeringes and the fass, amonge the sonnes of Aaron, shall haue the ryght shoulder for his parte, for the wauchbest and the beuchoulder haue I taken of the chyldren of Israel, euen of their peace-offerings, and haue geuen it vnto Aaron & vnto hys sonnes: by a statute for euer of the chyldren of Israel.

* Nu. xxi.

This is the anointyng of Aaron and the anointyng of his sonnes in the sacrifices of the Lorde, in the daye when he offered the to be yreastes vnto the Lorde. And these be the sacrifices which the Lorde commanded to be geuen them in the daye of the anointyng of the chyldren of Israel, by a statute for euer in there generationes. This is the lawe of the burnt-offeringe and of the meat-offeringe, and of the sacrifice for spynne and trespass, for conseracion & for the peace-offeringe: which the Lorde commanded Moses in the mount of Synai, when he commaunded the chyldren of Israel to offer their sacrifices vnto the Lorde in the wyldernesse of Synai.

C The viij Chapter.

C The anointyng of Aaron and hys sonnes.

And the Lorde spake vnto Moses sayinge: take * Aaron & hys sonnes with him, and the beuchesters & the anointyng oyle, and a ponge ore for spynne, & two aromes, and a balshet wth sweete bared: and gather thou all the congregacion together vnto the doore of the tabernacle of wyrenesse. And Moses by as the Lorde commanded hym, &

* Ex. xxi.

hym, and the people were gathered together vnto the doore of the tabernacle of wytnesse. And Moyses sayde vnto the congregacion: this is the chynge which the Lorde commaunded to be done.

And Moyses brought Aaron & hys sonnes, and washed them with water, and put vpon hym the albe, & girded him wth a girdle, & put vpon hym the tunicle, ^{*(of paleme tunicle)} and put the Ephod thereon, which he girded wth the breasted girdell that was in the Ephod, and bounde it vnto hym therewy. And he put the brethlaspe thereon, and put in the brethlaspe Arim & thumim. And he put the myter vpon hys heed, and put vpon the myter euen vpon the forefront of hys face the golde plate of the holy crowne, as the Lorde commaunded Moyses.

* And Moyses toke the anoyntpuge oyle, and anoynted the Tabernacle, and all that was therein, and sanctified them, and spynkled therof vpon the alter seuen tymes, and anoynted the alter, and all hys vessels, the inner & his foor, to sanctifye the ^{*(of the oyle)} And he powred of the anoyntpuge oyle vpon Aarons heed, and anoynted hym, to sanctifye hym. And Moyses brought Aarons sonnes, & put albes vpon them, and girded them with girdles, & put bouclers vpon their heedes, as the Lorde commaunded Moyses.

* And he brought the yonge ore for spume, and Aaron and hys sonnes put theyr handes vpon the heed of the yonge ore that was for spume. And Moyses slewe hym, & toke of the bloude, which he put vpon the hoornes of the alter rounde about wth hys fynger, & purified it, and powred the bloude vnto the bottom of the alter, & sanctified it, and receyued it. And he toke all the fatte that was vpon the inwardes, and the abundance of the lyuer and the two kyndnes, and the fatt, & Moyses burned it vpon the alter. But the yonge ore and hys hynde, his flesh and his legge, he burned wth fyre without the holte, as the Lorde commaunded Moyses.

And he brought the ram for the burnt offering, and Aaron and hys sonnes put theyr handes vpon the heed of the ram, which Moyses kylled, and spynkled the bloude vpon the alter rounde about, and Moyses cut the ram in peces and burned the heed, the peces and y fatte, and washed the inwardes & the legges in water, and Moyses burned the ram euey whet vpon the alter, for a burnt sacrifice, that it myght be a swete sauoure, and an offering vnto the Lorde, as the Lorde commaunded Moyses.

* And he brought the other ram, namely the ram of consecracion ^{*(of the pynne)} & Aaron and his sonnes put theyr handes vpon the heed of the ram, which Moyses slewe, and toke of the bloude of it, and put it vpon the tpype

of Aarons ryghte eare, & vpon the thombe of hys ryghte hande, & vpon the greet toe of his ryghte fote. And Moyses brought Aarons sonnes, & put of the bloude ^{*(of the eare)} on the tpype of the ryghte eare of the, & vpon the thombes of theyr ryghte handes, and vpon the greates tores of theyr righte fete, and Moyses spynkled the bloude vpon the alter rounde about.

* And he toke the fatte and the coumpe, and all the fat that was vpon the inwardes, and the aboundaunce of the lyuer, and the kyndnes wth theyr fatte, & the ryghte shoulder. And out of the basket of swete bread y was before the Lorde, he toke one swete cake of oyled heed, & one wafer, & put them on the fatt & vpon the ryghte shoulder: & put altogether vpon Aarons handes, & vpon hys sonnes handes, & waued it as a waueoffering before the Lorde. And Moyses toke them from of their handes, & burned them vpon the alter, euen vpon the burnt offeringe alter: for it was the sacrifice of consecracion, for a swete sauoure & a sacrifice vnto the Lorde. * And Moyses toke the breaste and waued it for a waueoffering before the Lorde, for it was of the ram of the consecracion, and it was Moyses part, as the Lorde commaunded Moyses.

And Moyses toke of the anoyntpuge oyle, and of the bloude which was vpon the alter, and spynkled it vpon Aaron and vpon hys vestimentes, vpon hys sonnes & on hys sonnes vestimentes wth hym, and sanctified Aarons vestures & hys sonnes, & hys sonnes vestures wth hym. And Moyses sayde vnto Aaron and hys sonnes: beple the fleshe in the doore of the tabernacle of wytnesse, and there * eate it wth the bread that is in the basket of consecracion, as I commaunded, sayinge: Aaron and hys sonnes shall eate it: & that which remaineth of the bread, shall ye burne wth fyre.

And ye shall not departe from the doore of the tabernacle of wytnesse. viij. dayes, vntill the dayes of your consecracion be at an ende. For viij. dayes shall be full your hande as ye be vpon this day: euen so the Lorde hath commaunded to do, to reconcile you wth all. Therefore shall ye abide in the doore of the tabernacle of wytnesse daye and nyght seue dayes longe: & kepe the watche of the Lord, and ye shall not be: for so I am commaunded. And so Aarons hys sonnes dyd all thynges which the Lorde commaunded vpon the bande of Moyses.

¶ The ix. Chapter.

¶ The first offeringes of Aaron, Aaron himselfe the people the glorye of the Lorde is shewed.

And it was tyme that in the eight daye, Moyses called Aaron and hys sonnes: and the elders of Israel: and sayde vnto Aaron: take the calfe, a yonge one out of the byoure, & for spume, & a ram for a burnt offeringe:

springe both without blemish, and bynge them before the Lorde. And vnto the chyldre of Israel thou shalt speake, sayinge: take ye on ye goate foz synne, & a calfe and a lambe bothe two of a yere olde, without blemish foz a burnt sacrifice, and an oxe and a Ram foz peaceoffringes, to offer before the Lorde, and a meateoffryng mingled with oyle, foz so daye the Lorde will appere vnto you. And they brought that which Moyses commaunded before the tabernacle of wyntesse, and all the congregacyon came and stode before the Lorde. And Moyses sayd: this is the thing, whyche the Lorde commaunded that ye shulde do: and the glorie of the Lorde shall appere vnto you. And Moyses sayde vnto Aaron: go vnto the alter and offer thy sacrifice foz synne, and make an atonement foz the and foz the people: & thou shalt offer the offeringe of the people, to reconcele them, as the Lorde commaunded.

* Heb. b. a.
and. vs. b.

Aaron therfore went vnto the alter, and slew the calfe which he had foz synne. And the sonnes of Aaron brought the bloude vnto hym, and he dypte hys synger in the bloude, and put it vpon the hornes of the alter, and powred the bloude vnto the botome of the alter. But the fatt and the two hydnepes and the abundance of the lyuer of the synneoffryng, he burnt vpo the alter, as the Lorde commaunded Moyses: & he slewed and the hyde, he burnt with fyre without the hoile. And he slewed the burnt offeringe, and Aaron's sonnes brought vnto hym the bloude, which he sprinkled rounde about vpo the alter. And they brought the burnt offryng vnto hym with the peeces therof, and the head: and he burnt it vpon the alter, and dyd waike the inwardes and the legges, and burnt them vpon the burnt offeringe in the alter.

* Leuit. iij. b.

And then he brought the proper offeringe, takinge the goate that the people had foz the sacrifice of synne, and slewed it and offered it foz synne, as he dyd the first. And brought the burnt offeringe, and offered it as the manner was: and brought the meateoffryng, and fylled hys hande therof, and burnt it vpon the alter, besyde the burnt sacrifice of the morninge.

* Leuit. ij. a.

He slew also the oxe & the Ram foz the peaceoffryng, that the people had foz them selues: and Aaron's sonnes brought vnto hym the bloude, which he sprinkled vpon the alter rounde about, and toke the fatt of the oxe and of the Ram, the roupe, and the fatt that couereth the inwardes and the kydnepes & the abundance of the lyuer: and they put the fatt vpon the beestes, and he burnt the fatt vpon the alter: but the beestes and the right shoulders Aard wanted foz a meateoffryng before the Lorde, as the Lorde commaunded

Moyses. And Aaron lyste up hys hande ouer the people, and blessed them, and came doune from offeringe of the synneoffryng, burnt offrynges & peaceoffrynges. And Moyses & Aard went in to the tabernacle of wyntesse, & came out, and blessed the people, and the glorie of the Lorde appered vnto all the people. And there came a fyre out from before the Lorde, & consumed vpon the alter the burnt offeringe & the fatt. Whych when all the people sawe, they gaue thankes, and felle on thes faces.

* 4. Mo. b. ij.
4. Mo. b. ij.

¶ The x. Chapter.

¶ Nadab & Abihu are slayne. Afters mooueth foz them. The breades are fozbydden toge.



And Nadab and Abihu the sonnes of Aaron toke ether of them this calfe, & put fyre therein, & put scens ther vpon, & offered strange fyre before the Lorde: which he commaunded them not, & there went a fyre out from the Lorde, & consumed the. & they dyed before the Lorde. Then Moyses sayde vnto Aaron: this is it that the Lorde spake sayinge: I will be sanctified in them that come nye me and before all the people: I will be glorified. And Aaron helde hys peace. And Moyses called Eliael and Elisapha the sonnes of Oziel the vncle of Aaron, and sayde vnto the: come on, carye poure & brethren fro the holy place out of the holle. And they went to them, and caryed the in the vber out of the holle, as Moyses had sayde.

* 4. Mo. viij. a.
Leuit. x. b.

* 4. Mo. viij. a.

And Moyses sayde vnto Aaron and vnto Eleazar and Ithamar his sonnes: vntouer not poure heedes, neither rent poure clothes, lest ye dye, and lest your come vpon all the people: But let your be the hole house of Israel bewepethe the buryng whych the Lorde hath lpyndled. And go not ye out from the doore of the tabernacle of wyntesse, lest ye dye: foz the anoynting oyle of God is vpo you. And they dyd as Moyses sayde.

* 4. Mo. x. b.
Leuit. x. b.

And the Lorde spake vnto Aaron, saying: Thou shalt not brynche wyne & stronge drynke, thou and thy sonnes that are with the: when ye go into the tabernacle of wyntesse, lest ye dye. Let it be a lawe foz euer: thou rowe out poure generacions, and ye maye be holy, betwene vncleane & cleane, & ye maye teach the chyldre of Israel all y statutes whych

* 4. Mo. x. b. ij. a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

Ceremonyes.

Leuiticus.

shalbe vncleane vntyll the euen. And what soeuer any of the dead carcases of the beest fall vpon, shalbe vncleane: whether it be vntyll of wood, or rayment, or shynne, or baggage, or what soeuer vessel it be: pany worke is wroughte in. And it must be plaged in the water, & it shall be vncleane vntyll the eue, and so shall it be cleane.

* Exod. xl. b.
and. xv. b.

If All manner of erthen vessel wherinto any of them falleth, shalbe vncleane, with all pther in is: and * if shall be broken. All manner meate also that is vsed to be eaten: * p any soche water come vpon it, it shalbe vncleane. And all manner drynke that is vsed to be dronke in all manner soche vessels, shalbe vncleane. And euery thyng that the carcasse falleth vpon, shalbe vncleane: Whether it be outen of kettell, let it be broken. * of the p are vncleane, and shalbe vncleane vnto you: seuerthelater, ptt the fountaynes and welles & collection of waters shalbe cleane still. And whoso toucheth the carcasse, shall be vncleane.

If the dead carcases of any soche fall vpon any scab vnto a soue, it shall yet be cleane still: but and p any water be powred vpon the scab, & a dead carcasse fall thereon, it shalbe vncleane vnto you.

If any beast of whych ye maye eat, bpe and any man touche the dead carcasse thereof, he shalbe vncleane vntyll the eue. he that eateth of the dead carcasse of it, shall wash his clothes and be vncleane vntyll the eue. And he also that beareth the carcasse of it, shall wash his clothes, and be vncleane vntyll euen.

Let euery creeping thyng that creepeth vpon the erth be an abhominacion, and not be eaten. What soeuer goeth vpon the best, and what soeuer goeth vpon foure, or that hath moose amonge all creeping thyngs that creep vnto the erth, of that se ye eat: not for they are abhominable. Ye shall not make poure soules abhominable wth nothing that creepeth, neither wike poure selues vncleane wth the: that ye shalbe be despised therby. For I am the Lorde poure God. We sanctified therfore, and ye shall be holy: * for I am holy: and ye shall not despile poure soules wth any manner of creeping thyng, that creepeth vpon the erth. * for I am the Lorde, that brought you out of the lande of Egypt, to be poure God: ye shall be holy therfore, for I am holy.

* Exod. xlv. a.
Exod. xlv. a.

Thys is the lawe of beastes and foules & of euery lyving creature that moueth in p waters, and of euery creature that creepeth vpon the erth, that there maye be a difference betwene the vncleane & cleane, and betwene the beaste that maye be eaten, & the beaste that oughte not to be eaten.

¶ The xij. Chapter.

¶ The lawe wherby shalbe purged after theyr diseases.



At the Lorde spake vnto Moyses, sayinge: I speake vnto the chyldren of Israel and saye: yf a woman hath conceaued, & bore a manchild, the shalbe vncleane seuen dayes: euen in the maner as when she is put a parte in tyme of byrth: natural dyscaie. And in the eighth daye the fleshe of the chyldes: * foreshynne shalbe cut awaye. And the shall then continue in the bloude of byrth purifyinge three and thysyge dayes. She shall touche no hallowe thyng, nor come into the sanctuary, vntyll the tyme of byrth purifyinge be out. If she bere a maydechild, she shalbe vncleane two weekes, as when the hath byrth natural dyscaie. And the shall continue in the bloude of byrth purifyinge the seue and fyfte dayes.

* Exod. xlv. a.
Exod. xlv. a.
Exod. xlv. a.

* And when the dayes of byrth purifyinge are out: whether it be for a sonne or for a daughter, she shall bynne a labe of one yere olde for a burnt offeringe, and a younge pigeon of a turtill doue for synne vnto the doore of the tabernacle of witness and vnto the pscalt: whych shall offer them before the Lorde, and make an attornment for her, and the shalbe poured of the pscalt of byrth bloude. * And thys is the lawe for her that hath borne a male or female. But and yf she be not able to bynne a lambe, the shall bynne * two turtills or two younge pygeons: the one for the burnt offeringe, and the other for synne. And the pscalt shall make an attornment for her, and the shalbe cleane.

* Exod. xlv. a.

* Exod. xlv. a.

* Exod. xlv. a.

¶ The xij. Chapter.

¶ The lawe wherby shalbe purged after theyr diseases.



At the Lorde spake vnto Moyses and Aaron sayinge: when there appereth a ryngne in any mans fleshe, ether a scabbe, or a glyste rhyngne whych: and the plague of leprosie be in the shynne of his fleshe, he shall be brought vnto Aarons pscalt, or vnto one of his sonnes the pscalts: and the pscalt shall loke on the soze in the shynne of his fleshe. And whan the heere in the soze is turned vnto whyte, and the soze also seme to be lower then the shynne of his fleshe, it wyl be a plague of leprosie, and the pscalt shall loke on hym, and iudge hym vncleane.

If there be but a whyte plecte in the shynne of his fleshe, and seme not to be lower the shynne, nor the heere thereof is turned vnto whyte, the pscalt shall shut him vp fyfte dayes. And the pscalt shall loke vpon hym agayne the seuenth daye: And yf p place seme to him to abyde still, & p place growe not in the

the skynne the Priest shall shutt him vp yet vij. dayes moe. And the Priest shall loke on hym agayne the vij. dayes. Then if the plague be darker, & not growen in the skynne, the Priest shall iudge hym cleane, for it is but a scabbe. And he shall wash his clothes, & be cleane. But if the scabbe growe in the skynne after that he is sene of the Priest, & iudged cleane, he shall be sene of the Priest agayne. If the Priest se the scabbe be growen abrode in the skynne, the Priest shall make hym vncleane: for it is a leprolye.

23 When the plague of leprolye is in a man he shall be brought vnto the Priest, and the Priest shall se hym. And if the erysipe be white in the skynne, and haue made the heare whyte, and there be rawe fleshe in the soze it wylbe an olde leprolye in the skynne of his flesh. And the Priest shall make hym vncleane, and shall not shutt hym vp leynge he is vncleane.

If a leprolye bryake out abrode in the skynne, & couer all the skynne, from hys head to hys foote, wherouer the Priest loketh, and the Priest loke vpon hym. And if the leprolye haue couered all hys flesh, he shall iudge the plague to be cleane because it is all turned into whynesse, & he shall be cleane. But ad if ther be rawe fleshe on hi wher he is sene, he shall be vncleane. And if the Priest shall se rawe fleshe, and declare him to be vncleane. For the rawe fleshe is vncleane leynge it is a leprolye.

24 If the rawe fleshe departe agayne & chaunge vnto whyte, he shall come to the priest, and the Priest shall se him & beholde. If the soze be chaunged vnto whyte, and couer the whole man, the Priest shall iudge the plague cleane & he shall be cleane: & the flesh also in whose skynne there is a byle & is healed, & in the place of the byle there appere a whyte erysipe, ether a thynnyng whyte, or som what reddish, it shall be sene of the Priest. And if wher the Priest seyth hym, it appere lower than the skynne, & the heare therof be chaunged vnto whyte, the Priest shall iudge hym vncleane: for it is a plague of leprolye, broken out of the byle.

25 But if the Priest loke on it and there be no whyte heare therein, & if it be not lower then the skynne, but be darker, the Priest shall shutt hym vp. vij. dayes. And if it se be abrode in the flesh, the Priest shall make hym vncleane, leynge it is the plague. But and if the spot stode still, & growe not, it is the pynte of an olde byle, and therfore the Priest shall declare hym to be cleane. If there be any fleshe, in whose skynne there is a bote burnynge, and the fleshe that burneth haue a whyte spot, somewhat reddish, or whyte, the Priest shall loke vpon it. And if the heare in that byght spot be chaunged to whyte, and it appere lower then the skynne, it is a leprolye broken out of the burnynge. And ther-

fore the Priest shall iudge hym vncleane, leynge it is the plague of leprolye. But if the Priest loke on it & there be no whyte heare in the byght spot, and be no lower then the other skynne, but be darker, the Priest shall shutt hym vp seue dayes. And the Priest shall loke on hym the seuenth daye: And if it be growen abrode in the skynne, the Priest shall iudge hym vncleane, leynge it is the plague of leprolye. And if the spot stode still in it, & growe not in the skynne, but is darker, it is a erysipe of the burnynge, & the Priest shall therfore declare hym cleane, leynge it is the pynte of the burnynge.

If man or woman hath a soze vpon the heed or the beard, the Priest shall se it. And if it appere lower than the skynne, & there be in it a palowe heare: & thynne, it was wont to be, the Priest shall iudge hym vncleane, leynge that the same fleshe shall be a token of leprolye vpon the heed or berde. And if the Priest loke on the soze of the pynt, ad it seme not lower then the skynne, and that the heare is not blacke, the Priest shall shutt vp the fretyng soze seuen dayes. And in the seuenth daye the Priest shall loke on the soze: and if the soze be not growen, and there be in it no palowe heare, and the soze seme not lower then the skynne, he shall haue: but the place of the soze shall be not haue, & the Priest shall shutt vp the soze seuen dayes moe. And in the seuenth daye the Priest shall loke on the soze: And if the soze be not growen in the skynne, ner seme lower then the other skynne, the Priest shall cleane hym, & he shall wash hys clothes, and be cleane. But if the soze growe in the fleshe after hys cleansing, the Priest shall loke on hym. And if the soze be growen in the skynne, the Priest shall not se he for pelowe heare, for he is vncleane. But if he se the pynte stonde still, and that there is blacke heare growne vpon therin, the soze is healed, and he shall be cleane, and the Priest shall declare hym to be cleane. If there be whyte spots in the skynne of the fleshe of man or woman, the Priest shall loke vpon it. And if the spots in the skynne of the fleshe be somewhat darker, & whyte wythall, wher may be sure, that it is no leprolye: it is a freckell growynge in the fleshe: Therfore he is cleane.

And the man whose heade is destitute of heare, wherby he is made balde, is cleane. And he that hath hys heare out in his foreheade, is forehead balde and cleane. If the heare in the baulde head or baulde foreheade a whyte reddish soze scabbe, there is leprolye sponge vpon hys baulde head or baulde foreheade. And the Priest shall loke vpon him, and of the erysipe of the soze be whyte reddish in hys baulde head or balde foreheade after the manner of a leprolye which is in the skynne

shynne of the fleshe, then he is a leperous ma
and vncleane. And the p̄sente shall make
hym vncleane, for the plage therof is in hys
beed. & he leper in whome the plage is, shall
haue hys clothes rent, and hys beed bare and
shall put a couerynge vpon hys lyppe, and
shalbe called vncleane and despyd. And as
longe as the dyscase lasteth vpon hym, he
shalbe despyd and vncleane: he shall dwell
alone, euen wthout the host shall hys ha-
bitacion be.

w. sam. b. 5.
110. larg. 15. a

The cloth that the plage of leprosy is
in, whether it be lynen or wollen, whether it
be in the warpe or woofe of linnen or of wol-
len: ether in a saynne or any thyng made
of saynne, yf the dyscase be pale or somewhat
reddish in the cloth or saynne: whether it be
in the warpe or woofe or any thyng that
is made of saynne, then it is a plage of lepro-
sy, and shall be shewed vnto the p̄sente.
The p̄sente therfore shall se the plage, and
tyme it vpon seuen dayes, and loke on the plage
the seuenth daye. Whych p̄t it be increased in
the cloth whether it be in the warpe or woofe,
or in a saynne) or in any thyng that is
made of saynne it is the leprosy of a festynge
foxe: it is vncleane: & that cloth shalbe burnt,
ether warpe or woofe whether it be wollen
or lynnne, or any thyng that is made of sayn-
ne, where in the plage is, for it is a festynge
leprosy: it shalbe burnt in the fyre.

If the p̄sente se that the plage is not
growen in the cloth: ether in the warpe or
woofe or in whatsoeuer thyng of saynne it
be, the p̄sente shall commaunde them to washe
the thyng wherein the plage is, and he
shall shut it vp seuen dayes moe. And yf the
p̄sente shall loke on the plage agayne, after that
it is washed. And yf the plage haue not cha-
nged hys colour, and is spredde no further
abrode, it is vncleane. & thou shalt burne it in
the fyre, for it is feate inwarde: in parte or in
all together. And yf the p̄sente se that the
plage is barcher after that it is washed, he
shall rite it out of the cloth, or out of the sayn-
ne, or out of the warpe or out of the woofe.
And yf it appeare any moare in the cloth (e-
ther in the warpe or in the woofe or in any
thyng made of saynne) it is a watynge pla-
ge. & thou shalt burne the plage that is in it.
Whosoener the cloth, ether warpe or woofe
or whatsoeuer thyng of saynne it be whych
thou hast washed, yf the plage be departed
ther from, it shalbe washed once agayne:
and then shall it be cleane. & hys is the lawe
of the plage of leprosy in a cloth whether it
be wollen or lynnne: ether in the warpe or
woofe, or in any thyng of saynne, to make
it cleane or vncleane.

¶ The .xiiij. Chapter.

¶ The cleynesse of the lepre, and of the house
that he is in.



And the Lorde spake vnto Mo-
ses, saying: * this is the lawe
of the leper in the daye of p̄sente.
The quene brought vnto
the p̄sente, and the p̄sente shall
go out without the hoste, and
loke vpon hym. And yf the plage of leprosy
be healed in the leper, then shall the p̄sente
commaunde that he whych is to be censed,
brynge two lpyunge byrdes and cleane, and
cedar woodd, and purple cloth, and plope.
And the p̄sente shall commaunde that one
of the byrdes be kylled in an earthen vessel
vpon reynynge water. And he shall take the
lpyunge byrde with the cedar woodd, the pur-
ple and the plope, and shall byppe them and
the lpyunge byrde in the bloude of the sayn-
ne byrde, vpon the reynynge water, and spyn-
nle vpon hym (that must be censed of hys le-
prosy) seuen tymes, and cense hym, and
shall let the lpyunge byrde goo fre into the
felde.

And he that is censed, shall washe hys
clothes, and shoue of all hys beere, and wash
hym selfe in water, that he maye be cleane.
And after that shall be come into the hoste,
& shall tarye without hys tent seuen dayes: but
in the seuenth daye he shall shoue of all hys
beere, namely, hys head, hys verbe and hys
browes: euen all hys beere shalbe shauen of.
And he shall washe hys clothes & hys fleshe
in water and he shalbe cleane.

In the eyght daye he shall take two
lambs without blemyshe, and an ewell-
be of a yere olde without blemyshe, and thre
tentheales of fyne flour for a mentof.
fyngre myngled with oyle and a logge
of oyle. And the p̄sente that maketh hym
cleane, shall brynge the man that is to be
made cleane and those thynges, before the
Lorde, euen before the doore of the taberna-
cle of witness. And the p̄sente shall take
one lamb, and offer hym for trespass, &
the logge of oyle, and waue them before the
Lorde. And he shall see the lamb in the pla-
ce where the synnecoffynge and the burnt-
offynge are sayne: euen in the holy place.
For as the synnecoffynge is, cut is the tres-
pace offynge the p̄sentes: seynge it is moost
holp.

And the p̄sente shall take of the bloude of
the trespassoffynge, & put it vpon the typpes
of the eyght eare of hym that is to be censed,
& vpon the thombe of hys eyght hande,
and vpon the grent too of hys eyght foot.
The p̄sente shall take of the logge of oyle, &
pouere it into the palme of hys lefte hande,
and byppe hys eyght fyngers in the oyle that
is in hys lefte hande, and spynnle of the oyle
with hys fynger seuen tymes before the
Lorde,

Lxxv. And of the rest of þe oyle that is in hys hande, shall the þreaste put vpon the tpype of the epghte eare of hym that is for to be clesed, and vpon the thombe of hys epghte hande, and vpon the great too of hys epghte foote: euen vpon the bloude of the trespase of- feringe. And the remnaunte of the oyle that is in the þreastes hande, he shall powre vpon the heed of hym that is for to be clesed: and the þreaste shall make an attouement for hym before the Lorde.

And the þreaste shall offer the synne of- feringe, and make an attouement for hym that is to be clesed, for hys vncleynesse. And then shall he kyll þe burnt offeringe, and the þreaste shall offer the burnt offeringe and the meattofferinge vpon the alter: & the þreaste shall make an attouement for hym, and he shall be cleane. * If he be poore, and can not gett so moche, he shall take one lambe for a trespase offeringe to waite it for hys clesynge, and tenth deale of fyne flour inyngled wth oyle for a meattofferinge, and a logge of oyle, and two turtill boues or two yonge pigeons, such as he is able to gett, wherof the one shall be for synne, and the other for a burnt offeringe. And he shall bringe them the viij. daye for hys clesynge vnto the þreaste before the doore of the tabernacle of witness before the Lorde.

And the þreaste shall take the lambe that is for the trespase, and the logge of oyle, and waite them before the Lorde. And he shall kyll the lambe for the trespase, and the þreaste shall take of the bloude of the trespase of- feringe, and put it vpon the tpype of hys epghte eare that is to be clesed, and vpon the thombe of hys epghte hande, and vpon the grente too of hys epghte foote. And þe þreaste shall powre of the oyle into hys epghte hande, and the þreaste shall wth hys fynger synneth of the oyle that is in hys left hande, seven tymes before the Lorde.

And the þreaste shall put of the oyle that is in hys hande vpon the tpype of the epghte eare of hym that is to be clesed, and vpon the thombe of hys epghte hande, and vpon the great too of hys epghte foote: euen in the place where the bloude of the trespase of- feringe was put. And the reste of the oyle that is in the þreastes hande, he shall put vpon the heed of hym that is to be clesed: that he maye make an attouement for him before the Lorde. And he shall offer one of the turtill boues or of the yonge pigeons, soche as he can gett: the one for a synneofferinge and the other for a burnt offeringe wth þe meattofferinge. And the þreaste shall make an attouement for hym that is to be clesed before the Lorde. & this is the lawe of hym in whom is the plage of leprosie, and whose hande is not able to gett that whiche pertaineth to hys

clesynge.

And the Lorde spake vnto Moses and Aaron sayinge: when ye be come vnto the lande of Canaan whiche I geue you in posses- sion. And yf I put the plage of leprosie in a house of the laube of youre possession, he that oweth the house shall come, and tell the þreaste, sayinge: me thynke that ther is as it were a leprosie in the house. And the þreaste shall comaunde them to emptye the house, before the þreaste goo into it to se the plage: that all that is in the house be not made vncleane, and then must the þreaste go in to se the house.

If the þreaste also se that the plage is in the walles of the house, and that there be howe strakes pale or redde, whiche seeme to be lower then the wall it selfe, the þreaste shall go out at the house doore, and shut vp the house seven dayes. And the þreaste shall come agayne the seventh daye, and yf he se that the plage be increased in the walles of the house, the þreaste shall comaunde them to take a waye the stones in which the plage is, & let them call them into a foule place without the cytie, and he shall comaunde the house to be scraped wythyn rounde aboute, and powre out the dust (that ther scape of) without the cytie into a foule place. And they shall take other stones, and put them in the places of those stones, and other mortar, to plaster þe house wythall. And yf the plage come agayne and beake out in the house, after that he hath taken awaye the stones & scraped þe walles of the house, and after that he hath playstered the house anewe: þe þreaste shall come and se it. And yf he perceaue that the plage hath growne further in the house, it is a fretyng leprosie in the house. It is therfore vncleane. And he shall beake downe the house. And the stones of it, & the ymbriz therof, & all the mortar of the house, shall he carpe out of the epyre vnto a foule place. Whoeuer he that goth into the house all the while that it is thus shut vp, shall be vncleane vntill the euen: he that slepeth in the house, shall walsh his clothes: he yf he wyle that eateth in the house, shall walsh his clothes.

And yf the þreaste come amde, that the plage hath spede no further in the house (after that it is newe playstered) þe þreaste shall iudge that house cleane, because the plage is healed. And let hym take to clesse the house wythall: two byrdes, cedar wood, purple clothe and flope. And he shall kyll one of the byrdes in an erthe vessel and vpon runninge water: & take the cedar wood, & the flope, & the purple & the lpyng byrde, & dyppe the in the bloude of the sayne byrde, and in the runninge water, and synneth the house seven tymes, & clesse the house wth the blood

of the

of the hynde and with the runninge water, with the lyminge hynde, with p cedar wood, and the plope, and the purple clothe. But he shall lett the lyminge hynde flee oute of the rounne into the hynde felde, and so make an attornment for the house, and it shall be cleane. These is the lawe for all maner plague of leprouse and licheninge out, and of the leprouse of clothe and house: for a swellinge for a scabber, and for a whete blister. To reach the what it must be made vncleane and cleane. These is the lawe of leprouse.

¶ The xv. Chapter.

¶ The maner of purgynge the vncleannes bothe of men and women.

And the Lord spake vnto Moses and Aaron sayinge: Speake vnto the chyldren of Israel, and saye vnto them: Whosoever hath a runninge yssue out of hye fleshe, is vncleane by reason of that yssue. And this shall be the token of hye vncleannes in hye yssue: when he is vncleane. If hye fleshe runne, or yf hye fleshe congele by the reason of hye yssue, then is it vncleane. Every couche wheron he lyeth that hath the yssue, is vncleane: and euery thyng wheron he lyeth, is vncleane: Whosoever toucheth is couche, shall walke his clothes, & bath him selfe in water, & be vncleane vntill the euen.

And he that lyeth on any thyng wheron he hath that hath the yssue, shall walke hye clothes, and bathe hym selfe in water, & be vncleane vntill p euenynge. He that toucheth the fleshe of him that hath yssue, shall walke hye clothes, and bathe hym selfe in water, and be vncleane vnto the euen. If he also that hath the yssue, lyeth vpon hym that is cleane, he shall walke hye clothes, & bathe hym selfe in water, and be vncleane vntill euen. And what hoise harnesse fouer he p-
25
deth vpon that hath the yssue, shall be vncleane. And whosoever toucheth any thyng that was vnder hym, shall be vncleane vnto the euen. And he that beareth any suche thynges, shall walke hye clothes, and bathe hym selfe in water, and be vncleane vnto p euen. And whosoever he toucheth that hath the yssue, & haue not spelt washed hye hādes in water) shall walke hye clothes, & bathe hym selfe in water, and be vncleane vnto the eue. * The vessel of erth that he toucheth, wherby hath the yssue, shall be broken: and all vessels of wood shall be rymed in water.

When he also that hath any yssue, is cleane of hye yssue, he shall nombe. viij. dayes for hye cleansing, and walke hye clothes, & bathe hye fleshe in runninge water, and so shall he be cleane. And the. viij. daye he shall take to hym two turtill bowes or two pounge pigeons, and come befoze the Lord vnto the doze of the tabernacle of witness, & geue

them vnto the pzeast. And p pzeast shall offer them: the one for a spme offprnge, and the other for a burnt offprnge: and the pzeast shall make an attornment for hym befoze the Lord, as concerninge hye yssue.

If any mans seide departe from hym in hye fleshe, he shall walke his fleshe in water, and be vncleane vntill euen. And all the clothes and all the fures wherin is suche seide of fleshe, shall be washed with water, and be vncleane vnto the euen. And pfor that hath suche any pflue of seide, do pte wyth a woman, they shall both walke their felnes with water, and be vncleane vntill euen.

If a womans naturall course of bloude do ruine, she shall be put aparte. viij. dayes: whosoever toucheth her, shall be vncleane vnto the euen. And all that the lyeth vpon, in the tyme of hye naturall disense, shall be vncleane, lyke as euery thyng also p the lyeth vpon, is vncleane. Whosoever toucheth her bedde, shall walke hye clothes, and bathe him selfe with water, and be vncleane vnto the euen. And whosoever toucheth any thyng that she sat vpon, shall walke hye clothes, and bathe him selfe in water, and be vncleane vnto the euen: so that whether he touche her couche or any vessel where on she hath spelt, he shall be vncleane vnto the euen. * And pfor a man lyeth with her, and hye vncleannes come vpon hym, he shall be vncleane. viij. dayes, and all the couche wheron he lyeth shall be vncleane.

* Whena womans bloude runneth longe tyme: out of the tyme of her naturall course: or pfor runne beyonde hye naturall course, let all the dayes of yssue be waded vncleane, euen as p dayes of hye naturall disense, and she shall be vncleane. All her couches wheron she lyeth (as longe as her yssue lasteth) shall be as her couche when she hath hye naturall pzeast. And whatsoeuer she lyeth vpon, shall be vncleane, as is her vncleannes when she is put a parte. And whosoever toucheth any of these, shall be vncleane, and shall walke hye clothes, and bathe hym selfe in water and be vncleane vnto euen.

And after that she is cleanked of hye yssue, she shall counte her seven dayes, and after p, she shall be cleane. In the. viij. daye she shall take vnto her two turtill or two pounge pigeons, and bryng them vnto the pzeast befoze the doze of the Tabernacle of witness. And the pzeast shall offer the one for a spme offprnge, and the other for a burnt offprnge: and make an attornment for her befoze the Lord, as concerninge the yssue of her vncleannes. Therefore shall he separate the chyldren of Israel from their vncleannes, that they be not in their vncleannes: pfor they despye my habitacyon that is amonge them.

These is the lawe of hym that hath a runninge yssue, and of hym whosel seide runneth from hym

* Lev. vi. 17. 18.

* Lev. xvi.

* Lev. xiv.

from hym in hys flepe, and is despoiled therein, and of her, that (for hys naturall disease) is put a pafte, and of whofoener hath a runninge pflue, whether it be man or woman, and of hym that fpeeth woth her whych is vncleane.

Che. xvi. Chapter.

¶ What Aaron must do. The cleaſing of the Sanctuary. Of the ſacrifice of cleaſing. Aaron conſecrated the ſumme of the chyldren of Iſrael.

And the Lord ſpoke vnto Moſes * after the death of the two ſonnes of Aaron, whē they offered before the Lord, and dyed: And he ſayde vnto Moſes: ſpeake vnto Aaron thy brother, that he come not at all tymes into the holy place wthyn the vayle before ſ mercieſeate, whych is vpo the arke, that he dye not. For I will appare in the * cloud vpon the mercieſeate.

But wth thyſe thynges ſhall Aaron come into the holy place: euen w a bullock for ſynne, and wth a ram for a burnt offering. He ſhall put the holy linnen albe vpon him, and ſhall haue a linnen breeche vpo hys ſhede, and ſhall be girded wth a linnen gyrdell, & put the linnen mytre vpon hys heade: Theſe are holy garments: therefore ſhall he waſhe his fleſhe in water, when he doth put the on. And he ſhall take of the multitude of ſ chyldren of Iſrael, two be goates for ſynne, and a ram for a burnt offering.

And Aaron ſhall offer hys bullock for ſynne, * & make an attonement for hym, and for hys houſe. And he ſhall take the two goates, and preſent them before the Lord at the doore of the tabernacle of wyſneſſe. And Aaron ſhall caſt lottes ouer the ij goates: one lotte ſhall be for the Lord, and the other for the ſcapegoate. And Aaron ſhall byng the goate vpon whych the Lordes lotte fell, and offer hym for ſynne. But the goate on whych the lotte fell to ſcape, ſhall be ſett alyue before the Lord, to reconcile wth, and to let hym goo (as a ſcape goate) ſee, into the wylderneſſe. And Aaron ſhall byng hys bullock for ſynne, and reconcile for him ſelfe, and for hys houſe, and ſhall ſpyll hys bullock for ſynne.

And he ſhall take a cenſer full of burninge coles out of the altar before the Lord, and ſhall ſpyll hys handfull of ſweete cens, beaten ſmall, and byng the wthyn the vayle, and put the cens vpon the fyre before the Lord: that the cloude of the cens maye couer the mercie ſeate that is vpon the wyſneſſe, and that he dye not. * And he ſhall take of the bloude of the bullock, and ſpyll it wth hys ſpynger vpon the mercieſeate eaſtwarde: and before the mercieſeate ſhall he ſpyll of the bloude wth hys ſpynger ſeuenty tymes.

Then ſhall he kyll the goate that is the peoples ſynne offering, & byng hys bloude wthyn the vayle, & doo wth that bloude, as he dyd w the bloude of ſ bullocks, ſpylling it vpon the mercieſeate, and before the mercieſeate. And he ſhall reconcile the holy place from the vncleaneſſes of the chyldren of Iſrael, and from their treſpaſſes in all theſe ſynnes. And ſo ſhall he doo for the tabernacle of witneſſe that is ſet amonge them, euen amonge their vncleaneſſes.

* And let there be no body in the tabernacle of wyſneſſe, when he goeth in to make an attonement in the holy place, vntill he come out. And let hym make an attonement for hym ſelfe and for hys houſeholde, and for all the multitude of Iſrael. And he ſhall goo out vnto the altar that is before the Lord, & reconcile vpon it, and ſhall take of the bloude of the bullock, and of the bloude of ſ goate, and put it vpon the hoznes of the altare rounde aboute, and ſpyll it of the bloude vpon it with his ſpynger ſeuenty tymes, and cleaſe it, and halowe it from the vncleaneſſes of the chyldren of Iſrael.

And when he hath made an ende of reconcylinge the holy place, and the tabernacle of wyſneſſe, and the altar, he ſhall byng the true goate: and Aaron ſhall put both hys handes vpon the heed of the true goate, and confeſſe ouer hym all the iniquities of the chyldren of Iſrael, and all their treſpaſſes, in all their ſynnes: puttynge them vpon the heed of the goate, and ſende hym awaye (by the hande of a conſentment man) into the wylderneſſe. And the goate ſhall beere vpon hym all theſe iniquities vnto the wylderneſſe, and he ſhall let the goate goo ſre into the wylderneſſe.

And Aaron ſhall come into the Tabernacle of wyſneſſe, and put of the linnen clothes whych he put on (when he went in into the holy place) and leaue theſe there. And let hym waſhe hys fleſhe wth water in the holy place, and put on hys owne raiment, and then come out, and offer hys burnt offeringe and the burnt offeringe of the people, and make an attonement for hym ſelfe and for the people, and the fat of the ſynofferinge ſhall he burne vpon the altar. And he ſhall carpe forth the goate to ſaſell, ſhall waſhe hys clothes, and bathe hys fleſhe in water, and then come into the hoſte.

And the bullock whych is for ſynne, and the goate that is for ſynne, (whoſe bloude was brought in, to cleaſe the holy place) ſhall one carie out wthout the hoſte to be burnt in the fyre, wth theſe ſynners, their fleſhe & their donge. And he that burneth them, ſhall waſhe hys clothes, and bathe hys fleſhe in water, and then come into the hoſte. And theſe ſhall be an ozburden for euer vnto you: that

* Deut. x. 16.

* Ex. xvi. 1

* Deut. x. 16.

that in the tenth daye of the seventh moneth, ye shall humble your selves, and do no worke at all: whether it be one of your selves or a stranger that sojourne amonge you, for that daye shall the priest make an attonement for you to cleanse you, and that ye maye be cleane from all your synnes before the Lord. Let it be a Sabbath of rest vnto you, and ye shall humble your selves, by an ordinance for euer.

And the priest that is anointed, and whose hands was consecrated (to mynistr in his fathers house) shall make the attonement, and shall put on the linnen clothes & holy vestimentes, and recouyle the holy sanctuary and the Tabernacle of witness, and shall cleanse the altar, and make an attonement then for the priests and for all the people of the congregation. And this shall be an euerlasting ordinance vnto you, that he make an attonement for the chyldren of Israel for all their synnes once a yere: & he dyd as the Lord commanded Moyses.

The xviij. Chapter.

All sacrifice must be brought to the doore of the tabernacle. To deuylls maye they not offer.

Ad the Lord spake vnto Moyses, sayinge: Speake vnto Aaron & vnto his sonnes and vnto all the chyldren of Israel and sape vnto them: This is the thyng which the Lord hath charged, sayinge: what man soeuer of the house of Israel killeth an ore, or lambe or goate in yholle, or that killeth it out of the holle, and byngeth it not vnto the doore of the tabernacle of witness, to offer an offeringe vnto the Lord before the dwellinge place of the Lord, bloude shall be imputed vnto that man, as though he had shed bloude, and that man shall be voted out from amonge his people.

Wherefore when the chyldren of Israel byng their offeringes, that they offer in the wyde felde, they shall bynge them vnto the Lord: euen vnto the doore of the tabernacle of witness to the priest, to offer them for peace offerings vnto the Lord. And the priest must sprinkle the bloude vnto the altar of the Lord which is before the doore of the tabernacle of witness, and burne the fat for a sweete sauour vnto the Lord. And lett the no more offer their offeringes vnto deuylls, after whom they haue gone a whoringe. & thus shall be an ordinance for euer vnto them in their generations.

And thou shalt sape vnto them: what soeuer man it be of the house of Israel or of the strangers which sojourne amonge you that offereth a burnt offeringe or sacrifice, & byngeth it not vnto the doore of the tabernacle of witness to offer it vnto the Lord, that man shall perishe from amonge his people: And

what soeuer man it be of the house of Israel or of the strangers that sojourne amonge you, that eateth any manner of bloude, I will sett my face agaynst that soule that eateth bloude, and will destroye hym from amonge his people: for the life of the flesh is in the bloude, and I haue geuen it vnto you vpon the altar, to make an attonement for your selves, for bloude shall make an attonement for the soule. And therefore I sape vnto the chyldren of Israel: let no soule of you eate bloude. Anyther let any stranger that sojourne amonge you, eate bloude.

And what soeuer man it be of the chyldren of Israel or of the strangers which sojourne amonge you, which hunteth and catcheth any beest or soule that maye be eaten, let him poure out the bloude thereof, & coure it with erthe, for the life of all flesh is in the bloude of it, therefore I sape vnto the chyldren of Israel: ye shall eate the bloude of no manner of flesh, for the life of all flesh is in the bloude thereof: who soeuer catcheth it, shall perishe. And euery soule that catcheth it which dyed alone, or that which was toge with wyde beastes: whether it be one of your selves or a stranger, he shall washe his clothes, and bathe hym selfe in water, and be cleane vnto the euen, and then shall he be cleane. If he washe them not, nor bathe his flesh, he shall beare his synne.

The xviij. Chapter.

What degrees of syuer maye marie together.

Ad the Lord spake vnto Moyses, sayinge: Speake vnto the chyldren of Israel, and sape vnto them: I am the Lord your God. After the doynges of the lande of Egypte wherein ye dwelt, shall ye not doo: and after the doynges of the lande of Canaan, whether I will bynge you, shall ye not doo, neither walke in their ordinances, but do after my iudgements, and kepe my ceremonies, to walke therein: I am the Lord your God: Ye shall kepe therefore myne ordinances, & my iudgements: & which I haue said, he shall lyue in them. I am the Lord.

So that none go to his nyghet kynned, for to vncouer their secrettes. I am the Lord.

* The secrettes of thy father, and the secrettes of thy mother, shalt thou not vncouer: for the is thy mother, therefore shalt thou not discover her secrettes.

* The secrettes of thy fathers wyfe shalt thou not discover, for it is thy fathers secrettes: * Thou shalt not discover the priuie of thy sister, the daughter of thy father or of thy mother: whether she be bozne at home or without. Thou shalt not vncouer the secrettes of thy sisters daughter, or thy daughters daughter, for that is thine owne pryue. Thou shalt not vncouer the secrettes of thy fathers wyfes daughter

* Exo. xxx. b.

* Gen. ix. 4.
Exo. ix. 12. a.
Leu. i. 17.

* Isoma. i.
Gala. i. 6.
Eze. x. 13.

* Gen. ix.
Exo. x. 12.

* Gen. ix.
Exo. x. 12.
Leu. i. 17.

daughter, which was begotten of thy father, and is thy sister: thou shalt not discover her secrettes. * Thou shalt not discover the secrettes of thy fathers sister, for it is thy fathers nexte kynswoman. * Thou shalt not discover the secrettes of thy mothers sister, for she is thy mothers nexte kynswoman.

Thou shalt not discover the secrettes of thy fathers brother: for, thou shalt not go into his wyfe, which is thine a wyte. Thou shalt not discover the secrettes of thy daughter in lawe: for she is thy sonnes wyfe: therefore shalt thou not discover her secrettes. * Thou shalt not unweale the secrettes of thy brothers wyfe, for that is thy brothers ynnuence. * Thou shalt not discover the pceptures of the wyfe and her daughter, neither shalt thou take her sonnes daughter or her daughters daughter, to discover their secrettes: for they are her nexte kyn, and it were ynnidnesse. * Thou shalt not take a wyfe and her sister also, to weare her, that thou woldest discover her secrettes, as long as she liveth. * Thou shalt also not go unto a woman to discover her pceptures, as long as she is put a parte for her ynnidnesse. * Whosoever thou shalt not lye with thy neyghbours wyfe, to defyle her selfe. * Thou shalt also not geue of thy seed to offer it unto * Moloch: neither shalt thou defyle the name of thy God. I am the Lorde.

* Thou shalt not lye with mankynde as wth womankynde, for it is abominacion. * Thou shalt lye with no manner of beast to defyle thy selfe therewith, neither shall any woman sonde before a beast, to lye downe therto, for it is abominacion.

Ye shall not defyle your selves in any of these thynges, wherein all synacions are defyled whiche I cast out before you. Wherthowse the lande is defyled, and I will byffete the wyphednesse thereof upon it, yea & the lande it selfe hath cast out her inhabitants. * Ye shall kepe therefore myne ordinaunces, & my iudgements, and committe none of these abominacions: neither any of you nor any stranger that sojourneth amonge you (for all these abominacions haue the men of the lande done whiche were there before you, & the lande is defyled.) * Shall not the lade speake you out also? yf ye defyle it, as it is spured out the people that were before you: for whosoever shall committe any of these abominacions, the same foules that committe them, shall perpeche from amonge their people. Therefore shall ye kepe my watche, that ye committe not one of these abominaciones whiche were committed before you: and that ye defyle not your selves therein. I am the Lorde your God.

¶ The xix. Chapter.

¶ A description of lawe prepaynted to the x. commandement. & a cause of prayer for the poore. whiche is in the poore.



¶ And the Lorde spake unto Moyses saying: speake unto all the multitude of the chyldren of Israel, and saie unto them: * Ye

shall be holpe, for I the Lorde your God am holpe. Ye shall feare every man his father & his mother, and kepe my commandes, I am the Lorde your God. Ye shall not turne into ydolles nor make you gods of metall: I am the Lorde your God.

¶ Ye offer a peace offering unto the Lorde, ye offer it that ye maye be accepted. * It shall be eaten the same daye ye offer it on the morowe. And yf ought remaine vntill the thirde daye, it shall be burnt in the fyre. And yf it be eaten the thirde daye, it is vncleane, and not accepted. He that eateth it, shall be as synne, because he hath defyled the halowe thyng of the Lorde, & that soule shall perpeche from amonge his people.

* When ye scape downe the ripe corne of your lande, ye shall not reape downe the most boynde of your felde, neither shall thou gather y^e which is lefte he bynde in the hauest. * Thou shalt not plucke in all thy vyneyarde cleane, neither gather in the grapes that are overcasted. But thou shalt leave them for the poore and stranger. I am the Lorde your God.

* Ye shall not scale, neither lye, neither deale falslye one with another. * Ye shall not sweare by my name in vayne: neither shall ye defyle the name of thy God. I am the Lorde. * Thou shalt not do thy neyghbour wronge, neither robbe hym violently. * Neither shall the workmans labour abyde with the vntill the morowynge. * Thou shalt not curie the brasse: * neither put a stompyng blocke before the bynde: but shalt feare thy God. I am the Lorde. Ye shall doo no vnyghtentences in iudgement. * Thou shalt not fauour the poore nor honour the myghty, but in ryghteuousnesse shalt thou iudge thy neyghbour.

¶ Thou shalt not goe up a downe as a prey acciser amonge thy people, neither shalt thou sonde agaynst y^e bloude of thy neyghbour: I am the Lorde. * Thou shalt not bite thy brother in thine hart, but shalt in any wyse * rebuke thy neyghbour: that thou be not synne for his sake. * Thou shalt

not

Precepts

LEUICINUS

not iudge thy selfe nor be myndfull of wro-
ge agaynst the chyldren of my people * but
lole loue thy neyghboure euen as thy selfe.
I am the Lorde. ¶

¶ He shall kepe myne ordinaunces. Thou shalt not let catell gender wth a contrary kynde, neither sow the felde wth mingled seed, neither shalt thou put on any garment of linnen and wollen.

E Whosoever lyeth and medleth with a woman that is a bondmayde, nevertheless assigned to a husband, but not redeemed, is free from guilt here. For shall he be charged with a lecherous whorpe, and they shall not dye, because he was not free. And he shall buyne for his trespass unto the Lorde: before the doore of the tabernacle of witnesseth, a ram for a trespass offering. And if he shall make him an attonement for him with the ram wherof is for the trespass before the Lorde, concerning his spoule which he hath done: a fine which he hath done shall be for his fine.

¶ When ye come to the lande, & haue plant-
ed all manner of trees comment to be eaten
of. & ye shall put awaye the forsaydne of
currey one with the frute thereof: & the ye
shall they be vncircumcised vnto you. & shall
not be eaten of. But in the fourth yere all the
frute of them shall be holy and commendable
to the Lorde. In the fifth yere shall ye eate
of the frute of them, and ye maye gather in the
increase of them: I am the Lorde your God.

* Eccl. vii. 10. * Ye shall not eate vpon bloude, neyther
 * Eccl. vii. 11. shall ye vse wythechafter, nor obserue ty-
 * Eccl. vii. 12. mes. Ye shall not rounde y lockes of youre
 * Eccl. vii. 13. heddes, whether shall thou make the tresses of

thee, that thou shalt not visit sinners, but
thy becede. ¶ He shall not touch people, neither
for any foules sake, nor print any marke
upon you: I am the Lord. ¶ Thou shalt
not make thy daughter common, that thou
wouldest cause her to be an whoore: lest the
lands also fall to whoredome, and be full of
wickednesse. ¶ He shall keepe my sabbathes, and
fear my sanctuary: I am the Lord. ¶ He shall
not regard them that worke with sypers,
neither take after forswearers to be defiled
with them. I am the Lord your God.

*U.S. v. B.

*உரு.பி.அ.
*உரு.பி.அ.

* 210,110,0.

* Thou shalt eyle vp before the hoised, and reuerence the face of the olde man, and dread thy God. I am the Lord. If a stranger sojourneth with thee in your lande, ye shall not vex him. * But if a stranger that dwelleth with you, shall be as one of your selues, and thou shalt loue him as thy selfe, for ye were strangers in the lande of Egypt. I am the Lord your God.

¶ Ye shall do no vnrighteousnes in iudgement, in meteuerde, in weyght or in measure. True balaunces, true weyghtes, & a true Epha & a true Hin shall ye haue. I am the Lorde your God whiche broughte you out of the lande of Egypt. Therefore shall ye

obserue all my ordinaunces and all my iudgements, and do them. I am the Lord.

The xx. Chapter.

Other that give of their seeds to enrich the soil
for the use of other goodly laborers.

And the Lorde spake vnto Moses say-
ing. Thyss shall be saye to the chy-
ldren of Israel, whosoever be of the
chyldren of Israel, or of the strangers that
dwell in Israel, that geeth of his seed vnto.
*Wholoch, let him be layne: the people of the
lande shall stone hym. And I will sett my
face agaynst that man, and will despoile
hym from amonge his people: because he hath
geuen of hys seed vnto Wholoch, soz to despoile
my sanctuary, and to pollute my holy name.
And though that the people of the lande hye
de thre eyes from the man that geeth of
hys seed vnto Wholoch, and kyll hym not:
*I will put my face agaynst that man,
and agaynst hys kynde, and will despoile
hym, and all that geue a whorlinge after him
to conuynye whorhome with Wholoch, from
amonge thre people.

* 其他, 其他, 其他

If a soule turne hym selfe after such a
worke wth spyes, and after forspares,
to goo a whoynge after them, I wyl put
my face agaynst that soule, & wyl destroye
hym from amonge hys people. Sanctifie
your selues therfore & be holie, for I
am the Lorde your God, kepe myne o^rdi
nances, and doo them. I am & Lorde which
both sanctifie you.

* 2004.11.15

¶ Whosoever be, that curseth his fa-
 ther or his mother, let hyyn bye: for he hath
 cursed his father and mother, whyloude be-
 dyon him. * And the man þy heareth twe-
 locke with another mans wyfe: enen he be-
 dyeth twedlocke wð hyss neggebours wyfe: and
 let him be flayne, both the aduouture and the
 aduoutress. And the man that leyth * with
 his fathers wyfe, * vncouereth þy fathers
 secretes, let theyn bothe, þeyr bloude be
 dyon them. * If a man lye with his bawde
 in lawe, let them dye both of them: theyr
 harte wrought abhominacion, þeyr bloude be-
 dyon them. * If a man also lye with man
 kynde after the maner as wyth woman
 kynnd, they haue both commytted an abho-
 minacion: let them dye. * Their bloude be-
 dyon them. And If a man take a wyf and
 her mother also, se is wherfelme. * Theyr
 shall be burnt wyth fyre both be and she.

* New York
Inst. 1978

1 = *Zu. 1010

*Дев. и др.
Литва.и.и.

* New York

And * If a man lye with a beast, let hym
die, and ye shall see the beast also. If a wo-
man go vnto any beast, & lye downe thereto:
thou shalt kyll the womā and the beast also,
let them dye their bloude be vpon them. If
a man take hys fether, hys fathers daughter
or his mothers daughter, and se her secrette
and his mothers secrette, it is a shamefull thinge.

They

They shall perpe in the sighte of their people, he hath vncouered hys sisters secrettes, he shall beare his spynne. * If a man lye with a womā bawping her naturall dyscase, and vncouer her secrettes, & open her fountayne, and the also open the fountayne of her blonde they shall both perpe from amonge the people. * Thou shalt not vncouer the secrettes of thy mothers sister * nor of thy fathers sister, for he that doth so, hath vncouered hys nexte kyn: they shall beare the punishment.

If a man lye with hys vncles wyfe, and vncouer his vncles secrettes: they shall beare their synne, and shall dye childlesse.

D If a man take his brothers wyfe, it is an vncleane thyng, he hath vncouered his brothers secrettes, they shall be childlesse.

* Ye shall kepe therefore all in yne ordinaunces and all my iudgements, and doo the that I pānde whether I bypnyng you to dwell therein, speake you not out. Ye shall not walke in the maners of thys nacyon: whyche I cast oute before you: for they synned all these thynges, & therefore I abhorred them.

But I haue spake vnto you: ye shall ensope their lande, and I will geue it vnto you to possesse it, euen a lande that floweth with mylke & honey. I am the Lord your God, whyche haue separated you from other nacyns, & I haue spake shall ye put difference betwene cleane beastes & vncleane, betwene vncleane foules and cleane. Ye shall not besyle poure foules in brastres and foules, and in all maner crypyng thynges y the grounde bypnyeth euer, wher I haue separated from you as vncleane. Therefore shall ye be holy vnto me, for I the Lord am holy, and haue seuered you from other nacyns: that ye shoulde be myne.

* If there be a man or woman that wozkeeth with a spyer, or that is a sorgher, let them dye. When shall stone the wrythounes, their bloude be vpon them.

C The. xxiij. Chapter.

C A lawe for the priestes.



As the Lord sayde vnto Moyses: speake vnto the priestes y sonnes of Aaron, and saye vnto them. * Let none be despyed vpon a soule amonge hys people, but vpon hys kynsman, that is nye vnto hym: vpon his father, & his mother, vpon sonne and daughter, and his brother, and on his sister a mayde y is nye vnto him, whom no man hath knowen: vpon her shall he be despyed. But he shall not be despyed vpon him that hath auoyntage amonge hys people, to polute him selfe for him.

Let them not make * baldnesse vpon their bred, nor shoue of the lockes of their bearde,

nor make any markes in their fleshe. They shall be holy vnto their God, and nor polute the name of their God, for the sacrificies of the Lord which are as y bread of their God they do offer: therefore they shall be holy.

* Let them not take * wyfe that is an adunotress, or polluted, nor put fers her hande: for such a one is holy vnto his God. **B**

Thou shalt sanctifye hym therefore, for he offereth by the bread of thy God: he shall therefore be holy vnto the, for I the Lord whyche sanctifye you am holy.

If a priestes daughter fall to playe the whoze, she polureth her father: therefore must she be burnt with fyre.

He that is the hye priest amonge hys brethren, vpon whose head the auoyntage oyle was powred, and * that consecrated hys hande to put on the vestmentes, shall not vncouer his head, nor rent his clothes: * ne: he shall goo to any bred body, nor make hym selfe vncleane on hys father or hys mother, neither shall go out of the sanctuarie, nor polute the holy place of hys God, for the crowne of the auoyntage oyle of hys God, is vpon him. I am the Lord. * He shall take a mayde vnto hys wyfe: but a widow, a denoised woman, or an harlot, shall he not marry: But shall take a mayde of hys owne people to wyfe. As yet they shall be despyed hys seed amonge hys people: for I am the Lord which sanctifye him.

And the Lord spake vnto Moyses, sayinge: speke vnto Aaron, and saye: Whosoever of thy seed in their generacions hath any deformyte, let hym not preace for to offer bread vnto his God: * for whosoever hath any blemish, shall not come here: as yf he be blynde or lame, or that hath a bled nose, or that hath any mpyshapen member, or is broken footed, or broken handed, or * haue no heere on his eye browes, or haue a webbe or other blemish in his eye, or he matunge, or shalld be, or hath hys stones broken.

A man that hath a blemish, and is of the seed of Aaron the priest, shall come nye to offer the sacrificies of the Lord. When he hath a deformyte, let him not preace to offer the bread of hys God. Let him cate the bread of hys God: euen of the most holy and of the holy: vntill let him not goo in vnto y bayle, nor come nye the alter, when he is defouled, that he polute not my sanctuarie, for I am the Lord that sanctifye them. And Moyses tolde it vnto Aaron and to hys sonnes, and vnto all the chyliden of Israel.

C The. xxij. Chapter.

C Who ought to abstaine from eatinge the thynge that were offered. Howe, what, and when they shoulde be offered.

And the

And the Lord spake vnto Moyses, saying: Speake vnto Aarō and hys sonnes, that they be separated from the holy thynges of the chyldren of Israel, and that they poutre not my holy name in those thynges wherby they halowe vnto me: I am the Lord. Saye vnto them: whosoever he be of all your seed amonge your generacions after you, that goeth vnto holy thynges wherby the chyldre of Israel halowe vnto the Lord, haupinge hys uncleannes vpon hym: that soule shall perishe from out of my syght. I am the Lord.

* **Leu. xv. a.** What man foucer of the seed of Aaron (is a leper or hath a runnyng pisse, he shall not eate of holy thynges vntyll he be cleane. And whoso toucheth any mā that is vncleane ouer the soule of the deede, or a man whose seed runneth from hym in hys slepe, or whosoever toucheth any woome, wherby he maye be made vncleane, or a man, of whom he maye take vncleannes (whatsoever vncleannes he hath) hys soule shall be vncleane vntyll euen, and shall not eate of the holy thynges, vntyll he haue washed his fleshe with water. And

* **Exo. xix. a.** when the soule is bound, he shall be cleane, & shall afterwarde eate of the holy thynges: for almore as it is hys soule. * If a beaste that dieth alone, or is rent with wyld beasts (wherby he maye be defyled) he shall not eate: I am the Lord. Let them kepe therefore myne ordynance, lest they for the same lade synne vpon them, and dye for it, yf they defyle it. The Lord sanctifye them.

There shall no straunger eate of the holy thynges, neither a gell of the priestes, neyther shall any hyered seruante eate of holy thynges. But yf the prieste dye any soule with money, he shall eate of it, as he that is bozne in hys house, shall they eate of hys bread. If the priestes daughter also be maried vnto a strainger, she maye not eate of the halowed heuofferings. For withstandyng yf the priestes daughter be a wedowe or denyed, she haue no chyld, but is returned vnto her fathers house agayne, she shall eate of her fathers bread, as well as the dyd in her youth. But there shall no straunger eate thereof. If a man eate of the holy thynges unwittingly, he shall put the fyfthe parte ther vnto, and geue it vnto the prieste with the halowed thynges. And the priestes shall not defyle the holy thynges of the chyldren of Israel: whiche they offer vnto the Lord to lade them felices wth wyddowynge & trespass whyle they eate their holy thynges, for I the Lord do halowe them.

* **Leu. xvi.** And the Lord spake vnto Moyses saying: speake vnto Aaron and hys sonnes and vnto all the chyldre of Israel, and saye vnto

the: whatsover he be of hys house of Israel or straunger in Israel, hys will offer hys sacrifice for all his vowes, and for all hys frewill-offerings whiche they will offer vnto the Lord for a burnt offering, ye shall offer: to reconcile poure felices a male without blempe of the orge, of hys spece, or of the goates. But whatsover hath a blempe, hys shall ye not offer, for ye shall gett no fauoure therwith.

And whosoever bringeth a peace offering vnto the Lord (accordyng as he is appointed) for a vow, or a frewill offering, in ore or spece, that is without defympte, he shall be accepted. There shall also no blempe therein: blinde, or broke, or wounded, or haue a wen, or be mangy, or scabbed. Ye shall not offer soue vnto the Lord, nor put an offering of any soue vnto the alter vnto the Lord.

In ore or a spece that hath any membe out of proportion, mayst thou offer for a frewill offering: but for a vow it shall not be accepted. Ye shall not offer vnto the Lord hys which is broke, or broken, or plucked out, or cut a wape, neither shall ye make any soue in poure lande, whether of a strangers hande shall ye offer bread vnto poure God of any soue. Because their corrupcion is in them, and they haue defouled in them selues, and therefore shall they not be accepted for you. And the Lord spake vnto Moyses saying: when an ox, or a shepe, or a goate is brought forth, it shall be seuen dayes vnder yammer. And fro the viij. daye forth, it shall be accepted, for a sacrifice vnto the Lord. And whether it be ore or spece, ye shall not kill it and her yonge both in one daye.

When ye will offer a thank offering vnto the Lord, offere that ye maye be accepted. And the same daye it must be eaten vp, so that ye leaue none of it vntyll y morowe. I am the Lord. Therefore shall ye kepe my commaundementes and do them. I am the Lord. Neyther shall ye poutre my holy name, but I will be halowed amonge the chyldren of Israel. I am the Lord which halowe you, and that brought you out of the lade of Egypt, to be your God: I am the Lord.

Chap. xxiij. Chapter Of the holy dayes, that they shoulde kepe.

And the Lord spake vnto Moyses, saying: speake vnto the chyldren of Israel, & saye vnto them: These are my feastes, euen the feastes of the Lord, whiche ye shall call holy conuocacions. * Seuen dayes ye shall worke, but the seuen daye is the Sabbath of rest, an holy conuocacion: so that ye doo no worke therein, it is the Sabbath of the Lord, in all your dwelllynges. These are the feastes of the Lord, euen holy conuocacions, whiche ye shall proclaime in their seasons. In the .xiiij. daye of the fyfth moneth at euen is the

Exo. xlii. 4.
Nu. xxi. 16.

Exo. xlii. 4.

23

is the Lozbe & Passouer. And in the fyfteenth daye of the same moneth is the feast of sweete bread vnto the Lozbe: seuen dayes ye must eate vntended bread. * In the first daye ye shall haue an holy conuocacyon: ye shall do no laborious worke therein. As in ye shall offer sacrificys vnto the Lozbe thowout those seuen dayes, and in the seuth daye is an holy conuocacyon: ye shall do no laborious worke therein.

Exo. xlii. 4.

* And the Lozbe spake vnto Moses sayenge: speake vnto the chyldren of Israel a saye vnto them * when ye be come into the lande (whyche I geue vnto you) a reye downe the harvest thereof, ye shall bynge a shefe of the first frutes of youre harvest vnto the priest, whych shall waue the shefe before the Lozbe to be accepted for you: & euen the morowe after the Sabboth the Priest shall waue it. And ye shall offer that daye whe ye waue the shefe, an he labe without blemish of a yere olde, for a burntoffryng vnto the Lozbe: and the meatoffryng therof, shall be made of two tenth deales of fyne flour mingled with oyle, to be a sacrifice vnto the Lozbe for a sweete sauoure: and the drynkoffryng therof shall be of wyne, euen the fourth deale of an hy. And ye shall eate nether bread, nor parched corne, nor fumentye, nor newe come, vntill the selfe same daye that ye haue brought an offryng vnto your God. Let this be a lawe for euer in your generations and in all your dwellynge.

Exo. xlii. 4.

And ye shall come from the meadowe after the Sabboth: euen from the daye that ye brought the shefe of the waue offryng. by. * Sabbath: is complete: eue vnto the morowe after the seuenth Sabbath shall ye no bye fyfte dayes. And ye shall bynge a new meatoffryng vnto the Lozbe. And ye shall bynge out of your habitacions two waulones made of two tenth deales of fyne flour and that are made with leuen for fyft frutes vnto the Lozbe. And ye shall bynge with the bread & seuen lambs without defoumte of one yere of age, and one pouge or a two rammes, which shall serue for a burntoffryng vnto the Lozbe, with meatoffrynges and theyr drynkoffrynges, to be a sacrifice for a sweete sauoure vnto the Lozbe.

Then ye shall offer an he goate for a synne offryng: and two labe of one yere olde for a praeoffryng. And the priest shall waue the with the bread of the fyft frutes before the Lozbe, and with the two lambs. And these holy thynges of the Lozbe, shall be the prestres. And ye shall prayme the same daye, that it maye be an holy conuocacy vnto you: ye shall do no laborious worke therein: let it be a lawe for euer in all your dwellynge, and in all your generations.

Exo. xlii. 4.
Nu. xxi. 16.

* And when ye receyue your harvest,

thou shalt not make cleane ryddance of thy felde, neither shalt thou make any ascergathe ryng of thy harvest: but shalt leaue it vnto the poore and the stranger. I am the Lozbe your God.

And the Lozbe spake vnto Moses sayenge: speake vnto the chyldren of Israel, and saye: In the tenth moneth, in the fyft daye of the moneth shall ye haue rest, * eue the remembrance of blowyng, an holy conuocacyon: ye shall do no laborious worke therein, but offer sacrifice vnto the Lozbe.

* And the Lozbe spake vnto Moses, sayinge: the * tenth daye also of the selfe: tenth moneth, is a daye of recerdyng, therefore shall it be an holy conuocacy vnto you, and ye shall humble your soulles, and offer sacrifice vnto the Lozbe. Ye shall do no worke the same daye, for it is a daye of recerdyng, to make an atonement for you before the Lozbe your God. For what deserue soule it be that humbleth not hym selfe that daye, he shall be destroyed from amonge his people. And whatsoeuer soule do any manner worke that daye, the same soule will I destroye from amonge his people. Ye shall do no manner worke therfore: Let it be a lawe for euer in your generations and in all your dwellynge. Let it be vnto you a Sabboth of rest, and ye shall humble your soulles in the ninth daye of the moneth at euen: from euen to euen shall ye rest in your Sabboth.

And the Lozbe spake vnto Moses sayenge: speake vnto the chyldren of Israel, and saye: * the fyfteenth daye of the same seuenth moneth is the feast of tabernacles, seuen dayes vnto the Lozbe. The first daye is an holy conuocacyon: ye shall do no laborious worke. Seuen dayes ye shall offer sacrifice vnto the Lozbe, and in the eght daye shall be an holy conuocacyon vnto you, and ye shall offer sacrificys vnto the Lozbe. It is the * last daye, and ye shall do no laborious worke therein.

These are the feastes of the Lozbe, which ye shall call holy conuocacyon, for to offer sacrifice vnto the Lozbe, burntoffryng, meatoffryng, praeoffryng, and drynkoffrynges. Every daye bys due sacrifice beyde the Sabbothes of the Lozbe, & beyde your gyftes, beyde all your vowe, and all your frewilloffrynges, whiche ye geue vnto the Lozbe.

* Whoeuer in the fyfteenth daye of the seuenth moneth when ye haue gathered in the frute of the lande, ye shall kepe holy daye vnto the Lozbe seuen dayes. The first daye shall be as a Sabboth: lyke wise in the eght daye shall be the rest of the Sabboth. And ye shall take you in the fyft daye, the frutes of goodly trees, brynches of palme trees, and

g the

the bowes of thyke trees, and yallowes of the brooke, and shall crye before the Lord your God seuen dayes. And ye shall kepe this feaste unto the Lord seuen dayes in the year. It shall be a lawe for euer in your generacions, that ye kepe it in the seventh moneth. Ye shall dwell in booths seuen dayes: euen all that are Israelites bozne, shall dwell in booths, that your chyldre after you maye knowe, howe that I made the chyldren of Israel to dwell in booths, when I brought the out of the lande of Egypt: I am the Lord your God. And Moyses spake vnto the chyldren of Israel concerninge the feastes of the Lord:

The xliij. Chapter.

¶ The oyle for the lampes. Or that curseth must be stoned. Or that kyleth a beast. Or.



And the Lord spake vnto Moyses sayinge: I commaunde the chyldren of Israel that they kepe vnto the, pure oyle olyue beaten for lightes, to cause the lampes to burne allwaye: without the vayne of wynter in the tabernacle of wynter shall Taron darke them both euen and moynynge before the Lord allwayes. Let it be a lawe for euer in your generacions. Ye shall set the lampes vpon the pure candell yeke before the Lord perpetually.

And thou shalt take fyne flour, and bak twelue wafels therof, two tenthdeales shall be in one wastell. And thou shalt set the in two rowes, fyve on a rowe vpon the pure table before the Lord, and put pure fraunchens vpon the rowes, that they maye be bread of remembrance, and an offeringe to the Lord. Every Sabboth he shall put the in rowes before the Lord euermore: of the chyldren of Israel they be offered for an euerlastyng couenaunte. * And they shall be Aarones and hyss sonnes, whych shall eate them in the holy place. For they are most holy vnto hym of the offeringes of the Lord by a perpetuall statute.

And the sonne of an Israelitish wife whose father was an Egyptian, wet out amonge the chyldren of Israel. And this sonne of the Israelitish wyfe, a man of Israel, trove toger in the hoste. And the Israelitish woman sonne: blasphemed the name of the Lord, and * cuted, and they broughte hym vnto Moyses. Hyss mothers name was Shelomith, whych was the daughter of dyby, of the tribbe of man: and they * put hym in ward, that the mynde of the Lord myght be shewed them.

¶ And the Lord spake vnto Moyses sayinge: hyngge the cuted speaker without the hoste, and let all that hearde hym, put theyr handes vpon hyss heeb, and let all the multi-

tude ston hym. And thou shalt speake vnto the chyldren of Israel sayinge: Whoso curseth hyss God, shall dre his synne: And he that blasphemeth the name of the Lord, let hym be slayne, and all the multitude shall ston hym to deeth.

Whether he be bozne in the lande or a stranger, whā he blasphemeth the name of the Lord, let hym be slayne. And * he that kyleth any man, let hym dre the deeth. And he that kyleth a beast, let hym make hym good, & soule for soule. And yf a mā mapyn his neyghboure, as he hath done, so shall it be done to hym: broke for broke & eye for eye, and toth for toth: euen as he hath mapmed a man, so shall he be mapmed agayne. And he that kyleth a beast, let hym paye for it: and he that kyleth a man, let hym dre. Ye shall haue one maner of lawe: euen for the stranger as well as for one of your selues, for I am the Lord your God.

And Moyses tolde the chyldren of Israel, and they brought hym: that had curseth out of the hoste, and stoned hym with stones. And the chyldren of Israel dyd as the Lord commaunded Moyses.

The xlv. Chapter.

¶ The Saboth of the vii. yeares, and of the yeare of iudic, wherof: called the ieiunye yeare.



And the Lord spake vnto Moyses in mount Synai sayinge: I spake vnto the chyldren of Israel, and saye vnto them: when ye come into the lande whych I geue you, the lande shall rest, & kepe Sabboth vnto the Lord. * Seue yeares shall sowe the selfe, and seue yeare thou shalt sowe the selfe, and seue yeare thou shalt not sowe, and gether in the frute therof. But the * seuenthy yeare shall be a Sabboth of rest vnto the lande. The Lordes Sabboth it shall be: thou shalt nether sowe the selfe, nor cut the vyneyard. That which groweth of the owne accord: thou shalt not reape, neither gather thy grapes that thou hast left behynde, for it is a yeare of rest vnto the lande. And the rest of the lande shall be ment for you: euen for the, for thy seruante, and for thy mayde, for thy hyzed seruante, and for the stranger that sogourneth with the: and for thy catell, and for the bestes that are in the lande, shall all the increase therof be meat. And thou shalt nombe seuen Sabbothes of yeares vnto the, euen seuen tymes seuen yeare: and the space of the seuen Sabbothes of yeares will be vnto the xlii. yeare. And then thou shalt make a tropp blowe: in the tenth daye of the seventh moneth, euen in the daye of attonemet shall ye make the trompe blowe, that ye maye out all your lande. And thou shalt halowe that yeare: eue the xlv. yeare, & proclame it by the

eye thorowe out the lande vnto all the inhabi-
taters thereof, for it shall be a yeaer of **g** in-
helpe vnto you, and ye shall retourne: euery
man vnto hys possession, and euery man vnto
hys kynred agayne. A yeaer of iudeliye
shall that first yeaer be vnto you. Ye shall
not sowe neither reape that which groweth of
it selfe, nor gether the grapes that are left.
for that yeaer of iudeliye shall be holy vnto
you: but ye shall eate of the increase thereof
out of the felde. In the yeaer of this iudeliye
ye shall retourne euery man vnto hys posses-
sion agayne.

¶ If thou sellest oughte vnto thy neigh-
bour, or best of thy neighboures hande,
ye shall not disceane one another: but accord-
yng to the nombre of yeaers after the iudeliye
yeaer thou shalt bye of thy neighbour,
and accordyng vnto the nombre of yeaers of
of fiftene, he shall sell vnto the. Accordyng
vnto the multitude of yeaers, he shall encrea-
se the pryce thereof and accordyng to the few-
nesse of yeaers, he shall minyche the pryce of
it: for the nombre of fiftene both he sell vnto
the. * Disceane not ye therfore euery mā his
neighbour, but thou shalt feare thy God.
for I am the Lord your God: wherfore
ye shall do after myne ordinaunces and kepe
my lawes, and bothert, and ye shall dwell
in the lande in safetye. And the lande shall ge-
ue her frute, and ye shall eate your fill, and
dwell therein in safetye.

¶ And ye shall saye: what shall we eate
the seuenth yeaer, for we shall not sowe, nor
gether in our increase. I will sende my bles-
syng vnto you in the syxt yeaer, and it shall
brynge forth frute for thre yeaers: & ye shall
sowe the egypte yeaer, and eate yet of olde
come vntill the ix. yeaer: euen vntill her frutes
come, ye shall eate of olde store. ¶ The
lande shall not be solde to be wast: for * the
lande is myne, and ye but strangers and so-
journers with me. In all the lande of your
possession, & ye shall graunt a redemption
for the lande.

¶ If thy brother be waxed poore, and
hath solde a wyue of hys possession: and if
any of his kyn come to redeeme it, let him bye
out that whiche hys brother solde. And
if he haue no man to redeeme it, let hys hande
get as much as maye be sufficient to bye it
oute agayne, and let hym counte howe longe
it hath bene solde, & deliuer the rest vnto the
man to whome he solde it, that he maye re-
tourne to hys possession agayne. But and if
hys hande cannot get sufficient to restore
to the other agayne, then that whiche is
solde shall remayne in the hande of hym that
hath boughte it, vntill the yeaer of iudeliye:
and in the iudeliye it shall come out, and he
shall retourne vnto hys possession agayne.

¶ And if a man sell a house of a dwelling

within the walles of a cite, he maye bye it
out agayne within a whole yeaer after it
is solde: eue after a daye of the yeaer shall be de-
ceme it agayne. But and if he bye it not out
agayne within the space of a full yeaer, then
the house that is in a walled cite, shall be sta-
bilished, and be his owne that boughte it, ad
hys successours after him, and shall not go
out in the iudeliye. But the houses of villa-
ges which haue no walled towne aboute the,
are counted as the felde of the countre, & there-
fore they maye be boughte out agayne, and
shall returne in the iudeliye.

¶ Notwithstandinge the ctyes of the leu-
ytes, and the houses of the ctyes of their pos-
session, maye fiftene redeeme at all seasons.
¶ And if a mā purchase oughte of the Leuites,
the house that was solde, and the cite of their
possession shall go out in the yeaer of iudeliye:
for the houses of the ctyes of the leuites, are
their possession amonge the chyldren of Israel.
But the felde of the iudubie that is beyde
their ctyes, maye not be solde: but is the per-
petuall possession.

¶ If thy brother be waxen poore, and fallen
in decaye with the, thou shalt relieue hi, both
the stranger and sojourner, that he maye lyue
with the. ¶ And thou shalt take none vnti-
fye of him, or vantage. But thou shalt feare
thy God, that thy brother maye lyue with
the. ¶ Thou shalt not geue hym thy money
vpon vnti-ye, & nor leide him thy come
for increase. ¶ I am the Lord your God,
which brought you out of the lande of Egi-
pte to geue you the lande of Canaan, & to be
your God.

¶ ¶ If thy brother that dwelleth by the,
be waxen poore, and be solde vnto the, thou
shalt not compell him to the bondage of ser-
uauntes: but as an hyred seruaunte and as a
sojourner he shall be with the, and shall ser-
ue the vnto the yeaer of iudeliye, & then shall
he departe from the: both he and his chyldren
with him, and shall retourne vnto his wyfe
kynred agayne, and vnto the possession of his
fathers: for they are my seruantes, whiche
I brought out of the lande of Egypte, and
shall not therfore be solde as bondmen. ¶ Thou
shalt not raygne ouer hym cruelly, but shalt
feare thy God. ¶ Thy bondseruaunte, and thy
bondmayde whiche thou shalt haue, shall be
of the heythen that are rounde aboute you: of
them shall ye purchase seruauntes and may-
des, and of the chyldren of the strangers
that are sojourners amonge you, & of theyr
generacions that are with you, whiche they
begate in your lande. ¶ These shall be your
possession, and ye shall take them as inheri-
taunce for your chyldren after you, to pos-
selle them, they shall be your bondmen for
euer. But ouer your brethren the chyldren
of Israel, ye shall not raygne one ouer ano-
ther

ether cruelly.

G If a sojourner or stranger wake & speche by the, and thy brother that dwelleth by him wake poore, and sell him selfe vnto the stranger or sojourner by the, or to any of the strangers hym: after that he is sold, he may be redeemed agayne: one of his brethren may buye hym out: or any that is nye of hymne vnto hym of his kinred, maye redeme hym: either yf his hande can get so much, he maye be loosed. And he shall reckon with hym that boughte hym, from the peare that he was sold in, vnto the peare of subtye & the paye of hys byenge shall be valued accordyng vnto the nombre of yeares. If a hyed seruante shall be he weth hym. If there be yet many yeares beynde, accordyng vnto the let hym geue agayne for hys deliuerance, of y mouey that he was bought for. If there remaine but fewe yeares vnto the peare of subtye, let hym counte weth him agayne, and accordyng vnto his yeares geue hym agayne for hys redempcyon. And he shall be with hym vnto yeare as an hyed seruante & the other shall not ragge cruelly ouer him in thy sighte. If he be not redeemed thus, he shall goo out in the peare of subtye, both he and his chyldren with hym: for the chyldren of Israel are my seruantes, wher I broughte out of the lande of Egypte. I am the Lorde your God.

The .xxij. Chapter.

There are threes that kepe thos thynges that God hath bid.

*Deut. 10. 16.

I shall * make you no ydolles nor grauen ymage, neither reare you vp any stoue, neither shall ye sette vp any ymage of stone in your land to worshippe it: for I am the Lord your God: ye shall kepe my Sabbothes, & feare my lanchiare: for I am the Lorde.

* If ye walke in myne ordinaunces and kepe my commaundementes, and do them, I will sende you rayne in theryght season and the lande shall geue her encrease, and the trees of the felde shall geue the fruite. And the cheskynges shall reach vnto wyne barrell, and the wyneharrell shall reach vnto sowynge tyme, and ye shall eate your bread in plenteousnes, and dwell in your lande safely. And I will sende peace in the lande, & ye shall slepe without any man to make you a feare.

* 101. 11. 1. 1. 1.

And I will eschew euell bestes out of the lande, and there shall no swerde goothow out your lande. And ye shall chase your enemies, and they shall fall before you vpon the swerde. * And fure of you shall chace an hundred, & an hundred of you shall put ten thou-

sande to flighte, and your enemies shall fall before you vpon the swerde. For I will haue respect vnto you, and make you encrease, and multiplye you, and sett vp my conuenance with you. And ye shall eate olde boger, and carpe out olde for the newe. * And I will make my dwelling place amonge you, & my soule shall not lothe you. I will walke amonge you, and visite your God, and ye shall be my people. * I am the Lorde your God, whiche broughte you out of the lande of Egypte, that ye shalbe not be theye vndermen, and I haue broken the cheynes of your yoke, and made you go bye ryghte.

* But and yf ye will not harken vnto me, nor will do all thele my commaundementes: And yf ye shall despyse myne ordinaunces, either yf your soule abhorre my lawes, so that ye will not do all my commaundementes, but breake myne appoyment, I also will do thes vnto you. For I will bring vpon you fearfullnesse, swellinge of body, and the burning agewe, to consume your eyes, & geaue sowowe of hert. And ye shall sowe your seed in vayne, for your enemies shall eate it. And I will set my face agens you, and ye shall fall before your enemies, & they that hate you, shall ragge ouer you: and ye shall see, when no man lofeth you.

And yf ye will not yet for all this hearken vnto me, then will I punish you seven tymes more for your synnes, and will breake the pye of your stubburnesse. And I will make your heauen as yron, and your erth as brasse. And your labour shall be spent in vayne. For your lande shall not geue bye encrease, neither shall the trees of the lande geue the fruite.

And yf ye walke contrary vnto me, and will not hearken vnto me, I will bringe seven tymes moe plagis vpon you, accordyng to your synnes. I will also sende in wilde beastes vpon you, which shall robbe you of your chyldren, and destroye your cattell, and make you serue in nombre, and raule your hye wayes to growe vnto a wyldecnesse.

And yf ye maye not be reformed by these thynges but shall walke contrarye vnto me, then will I also walke contrarye vnto you, and will punish you yet seven tymes for your synnes. And I will sende a swerde vpon you, that shall auenge my testamēt. And when ye are gathered together wethyn your ctries, I will sende the pestilence amonge you, and ye shall be deliuered into the hande of the enemye. And when I haue broken the staffe of your bread: ten wyces shall bake your bread in one oven, and they shall deliuey you vnto bread agayne by wepyght: ye shall eate, and not be satysfied. And

* 101. 11. 1. 1. 1.

And yf ye wyll not pet for all this herke vnto me, but shall walke agaynst me. I will walke contrarye vnto you also in indignacion, and wyll chastise you seven tymes for your synnes. * And ye shall cate the flesh of your sonnes and the fleshe of your daughters shall ye deuoure. I wyll destroye youe hye places, and rote out your images, and cast your carnales vpon the bodyes of your ydolles, and my soule shall abhorre you. And I wyll make your cyties desolate, and bypunge your sanctuaries vnto nought, and wyll not smell the sweetnesse of your oboures.

I wyll bypunge the lande vnto a wyldecnesse, and your cinctures which dwel therein, shall wondre at it. And I will strawe you amonge the heathen, and will drawe out a swerde after you, and your lande shall waxe, and your cyties desolate. Then shall the lande enioye her Sabbothes, as long as it lyeth wyde, and ye shall be in your enemies lande: euen then shall the lande rest, and reioyce in her Sabbothes. As long as it lyeth wyde it shall rest, because it vpo not rest in your Sabbothes, when ye dwel vpon it.

And vpo them that are left alpye of you, I wyll sende a fapynitie into theyr heretes in the lande of theyr enemies: the soude of a thakying leaf, shall chase the, and wha they see the swerde, they shall fall: no man folowinge vpon them. They shall fall one vpon another, as it were before a swerde, euen no man folowinge vpo them, and ye shall haue no power to stande before your enemies: And ye shall perishe amonge the heathen, & the lande of your enemies shall cate you vp.

And they that are left of you, shall pynne awaye in their vnyghteousnes, eue in their enemies lade, and in the mydenes of their fathers shall they consume. And they shall confesse their misdoings and the mysdoings of their fathers for their trespass, which they haue trespassed agaynst me, and for that also that they haue walke contrarye vnto me.

Therefore I also wyll walke contrary vnto them, and wyll bypunge them into the lande of their enemies. And then at the last wyse their vntreuneyed bettes shall be famed, and they shall make an attonement for their mysdoings.

And * I will remember my conuauite, with Iacob, and my bade with Isahar, and myne appointment with Zabab, and will thynke out the lande. The lande shall be lesse of them, and shall enioye her Sabbothes, whyle the lyeth wast without the. And they shall make an attonement for their misdoings, because they refused myne ordinaunces: And pet for all that wha they be in the lade

of their enemies, * I will not cast them awaye, neyther will I abhorre the, to destroye them vterly, and to breake myne appointment with the: for I am the Lord their God. I wyll for their sakes remember the couenaunt made vnto their fathers, whom I broughte out of the lande of Egypte in the sight of the heathen, that I myght be their God: I am the Lord.

These are the ordinaunces, and iudgements, and lawes, which the Lord made betwene him and the children of Israel in mount Synai, by the hande of Moyses.

The xxvij. Chapter.

Of bloues bores, and of rebres &c.

And the Lord spake vnto Moyses sayinge: I speake vnto the children of Israel, and saye vnto them: If any man will geue a spanguler borne vnto the Lord accordinge to the value of the soules, the value of the male from twentye yere olde vnto sixtye shall be fyfte * species of siluer, after the worth of the sanctuary. And yf it be a female, the value shall be thretye sicles. And from sixtye yeres to twentye, the male shall be set at twentye sicles, and the female at ten sicles. And from a moueth vnto fyue yere, the male shall be set at fyue sicles of siluer, and the female at thre. And he that is fyfte yere olde, and aboue, shall be valued at fyftene sicles, and the woman at ten. But if he be to yooe to be set, he shall present himselfe before the priest: & the priest shall value him, accordinge as the hande of him is bowed is able to gett, euen so shall the priest value him.

If it be a beaste of which men bringe an offryng vnto the Lord: all that any man geuerth of soche vnto the Lord, shall be counted holy. He shall not alter it nor change it: a good for a bad, or a bad for a good. And yf he change beaſt for beaſt, then both the same beaſt and it also wherwith was chaunged shall be holy. If it be any manner of vncleane beaſt, of which men do not offer a sacrifice vnto the Lord, he shall set the beaſt before the priest, and the priest shall value it, whether it be good or bad. And as yf the priest see it, so shall it be. But yf he will be it a gayne, he shall geue the fyfte parte moare a boue that it was set at.

If any man dedicate his house, to be holy vnto the Lord, the priest shall set it, whether it be good or bad: and as the priest hath set it, so shall the value be. And whan he that sanctified it will redeeme his house, lett hym geue the fyfte parte of the money that it was iudged at therto, and it shall be holy.

If a mans halowe a pecce of bys chere recte lande vnto the Lord, it shall be set accordinge to the sicle thereof. If it beare an house

home of bulpe, it shall be set at fyfte yeles of syluer. If he halowe his felde immediatlye within the yeare of iudelp, it shall be worth accoꝝdinge as it is estemed. But and yf he halowe his felde after the iudelp, the priest shall reken the monye accoꝝdinge to the nobilitie of the yeares that remaine vnto the yeare of iudelp folowynge, & there after it shall be lower sett.

If he that consecrated the felde, wyl redeeme it agayne, let hym put the fyft parte of the pryce that it was set at there vnto, and it shall be his. And yf he wyl not redeeme the felde, but selleth the felde to another man, he maye (that buyer) redeeme it nomore. But when the felde goeth out in the yeare of iudelp, it shall be made holy vnto the Lord: euen as a felde that is vtterly put awaye, and it shall be the priestes possession.

If a man sanctifye vnto the Lord a felde, wherby he hath boughte, and is not of his inheritance, the priest shall reken vnto hym what it is worth vnto the yeare of iudelp, & he shall geue the pryce that it is set at, the same daye, as a thyng consecrated vnto the Lord. And in the yeare of iudelp, the felde shall returne vnto hi of whome he boughte it, eue to him, whose inheritance it is.

And all settyngs shall be accoꝝdinge to the fyfte * of the sanctuary. One shekel cōteyneth twenye halfpens.

* But the fyft home of the bestes that is appoynted vnto the Lord, maye no man sanctifye: whether it be oxe or shepe, for it is the Lordes aliter. If it be an vncleane beast, he shall redeeme it, as it is sett at, and geue the fyft parte more thereto: Or, yf it be not redeemed, it shall be sold, accoꝝdinge to the value.

Forwithstandynge, no man shal dāned thyng that a man putteth from hym and dedycateth vnto the Lord, of all his good: whether it be mā or beast or lande of hye inheritance: maye be sold or redeemed: for euery thyng to put awaye, is most holy vnto the Lord. Let no damned thyng that a mā separateth, be redeemed, but by the death.

Euery tith of the lande wherby is of the seide of the lande, or of the frute of the trees, is the Lordes, and is sanctified vnto the Lord. And yf a man wyl redeeme ought of his tithes, let him adde the fifth parte thereto. And euery tith of oxe and of shepe and of euery best that goeth vnder the rodde: euen euery tenth shall be holy vnto the Lord. He shall not loke yf it be good or bad, ne change it. Els, yf he change it, both it, and that it was changed withall, shall be halowed vnto the Lord, and maye not be redeemed.

These are the commandmentes, wherby the Lord commaunded by Moyses vnto the chyldren of Israel in mount Synai.

The ende of the thyrde boke of Mo-

ses called in the hebrue *Qataca*, and in the Latyn.

Leuiticus.

The fourth booke of

Whiche called in the hebrue, Wahebaber, and in the Latyn Numeri.

The fyrst Chapter.

All that are apte for battell, are nombred. The trespasse thou shalt multiplye in the tabernacle.



And the Lorde spake vnto Moyses in the wilderness of Synay, in the tabernacle of testimonye, the fyrst daye of the seconde moneth in the seconde yere after they were come out of the lande of Egypte, sayinge: Take ye the summe of all the multitude of the chyldren of Israel, after theye kyndredes & householde of theye fathers wth the nombre of theye names, all that are males, heed by heed, from .xx. yeres & aboue: eue all that go forth to the warre in Israel, thou and Aaron shall nombre them thozowe out theye armyes, and wth you shalbe men of eurye tpe, wherof eurye one is heed ma of the house of hys fathers.

Jer. xxx. b.
sum. xxiij. a.
que. xxiij. a.

And these are the names of the men that shall stande wth you: of the tpe of Ruben, Elizur the sonne of Shetur: of Simen, Schumiel the sonne of Sur: of Iuda, Rahelson the sonne of Amiadab: of Machar, Barhannael the sonne of Zuar: of Zabulon, Eliah the sonne of Helon. Amonge the chyldren of Ioseph, of Ephraim, Elisama the sonne of Amihud: of Manasse, Gamaliel the sonne of Jedasur: of Ben Iamin, Abidan the sonne of Gedeoni: of Dan, Abiezer the sonne of Ammi Sadai: of Aser, Bagiel the sonne of Ocran: of Gad, Elisaph the sonne of Reuel: of Reuphaui, Ahsa the sonne of Enan.

B These were of greute fame in the congregacion, Lordes of the tpybes of their fathers, and heades ouer thousandes in Israel. And Moyses and Aar toke these men (which are expellyed by theye names) and gethered all the congregacion together, the fyrst daye of the seconde moneth, and they were rekened thozowe out their kyndredes & houses of their fathers by name from .xx. yere and aboue, heed by heed. As the Lorde commaunded Mo-

ses, euen to he nombred them in the wyldernesse of Synay.

And the chyldren of Ruben Israels eldest sonne thozowe out theye generacion, & their kyndredes, & houses of their fathers in the nombre of names, heed by heed (all males frō .xx. yeres & aboue) as many as yd go forth to the warre: the nombre of the y were of the tribe of Ruben, was. xlvj. thousande & .v. hundred.

Of the chyldren of Simen thozowe out theye generacions and theye kyndredes and houses of theye fathers, the summe of the in the nombre of names, heed by heed, all the males from .xx. yeres and aboue, whosoeuer myght go forth to the warre: the summe of them that were of the tpe of Simen, lx. thousande and .iij. hundred.

Of the chyldren of Gad thozowe out their generacions and theye kyndredes and householde of theye fathers, the nombre of the names from .xx. yere & aboue, all that were forth to the warre: the nombre of them that were of the tribe of Gad, was. xlv. thousande, fyre hundred and xxiij.

Of the chyldren of Iuda thozowe out their generacions and their kyndredes and houses of their fathers, the nombre of names from .xx. yere and aboue, all that were able to go forth to the warre: the nombre of the that were of the tribe of Iuda, was. lxxiij. thousande and fyre hundred.

Of the chyldren of Machar thozowe out theye generacions & theye kyndredes and houses of theye fathers: the nombre of names frō .xx. yere and aboue which went all forth to warre, the nombre of the y were of the tribe of Machar, was. liij. thousande & .iij. hundred.

Of the chyldren of Zabulon: thozowe out theye generacions and theye kyndredes, and houses of their fathers, the nombre of names from .xx. yere & aboue, which were all able to go forth in the host: the nombre of them that were of the tpe of zabulon, was. liij. thousande and foure hundred.

Of the chyldren of Ioseph: namely, of the chyldren of Ephraim thozowe out theye generacions and theye kyndredes and houses of theye fathers, the nombre of names frō .xx. yeres & aboue, all y went out to the warre: the nombre of them that were of the tribe of Ephraim was. xl. thousande, & fyre hundred.

Of the chyldren of Manasse thozowe out their generacions, & theye kyndredes, and houses of their fathers, the nombre of names frō twente yere olde & aboue, all y went out to warre: the nombre of the y were of the tribe of Manasse, was. xxxij. thousande & two hundred.

Of the chyldren of Ben Iamin thozowe out their generacions, and theye kyndredes & houses of theye fathers, the nombre of names frō twente yere & aboue, all y went forth to the warre: the nombre of the that were

g liij. of the

of the tribe of Benjamin was. xxxv. thousande. and. iiii. hundred.

F Of the chyldre of Man thezowe out their generacions and their kyndredes and houses of theyr fathers: the nombre of names from twentye yere olde and aboue, all that went furth to the warre: The nombre of the that were of the tribe of Dan was. lxi. thousande and. vii. hundred.

Of the chyldre of Isser thezowe out their generacions and their kyndredes and houses of theyr fathers, the nobze of the names frō xx. yeres and aboue, all that wente out to warre: The nombre of the that were of the tribe of Isser was. xli. thousande and. v. hundred.

Of the chyldren of Reuphali: thezowe out theyr generacions and theyr kyndredes & houses of theyr fathers, the nobze of names frō. xx. yeres and aboue, all that myght go furth to the warre: The nombre of the that were of the tribe of Reuphali, was thez ad fpyte thousande and. lxi. hundred.

G These are the summes wherch Moses & Aaron nombred and the prynces of Israel: thez twelve me, which were euery one once the houte of theyr fathers. And all the nombres of the chyldren of Israel, thezowe out the houses of theyr fathers, frō twentye yeres & aboue, all that went furth to the warre in Israel, be we all vnto the summe of xpyre hundred thousande and the thousande, fpyce hundred and fpyte. But the leuites after the tribe of theyr fathers were not nombred amonge them.

x. Grob. xii. f.
summe. xi. f.

And the Lord spake vnto Moses, saying: Thou shalt not nombre the tribe of Leui, nether take the summe of them from amonge the chyldren of Israel. But thou shalt appoynte the leuites once the habytacyon of wytnesse, and ouer all the vessels therof, and ouer all theynges that are in it. Pen they shall beare the tabernacle and all the vessels therof, & they shall minister in it, & shall dwell rounde aboute the tabernacle. And when the tabernacle goeth forth, the leuites shall take it downe: and when the tabernacle is to be pitched, they shall set it vp: and yf any straunger come nye, he shall dye. And the chyldre of Israel shall ppych theyr tentes, euery man in his owne company, and euery man vnder his owne standard thezowe out theyr hostes. But the leuites shall ppyche rounde aboute the tabernacle of wytnesse, that there be no wrath vpon the congregacion of the chyldre of Israel, and the leuites shall kepe the watch of the tabernacle of wytnesse. And the chyldre of Israel shal accordyng to all that the Lord commaunded Moses, euen so dyd they.

The. iiij. Chapter.

The wyse of the tentes. The heades of the brent robes of Israel.



And the Lord spake vnto Moses and Aaron saying: euery man of the chyldre of Israel shall ppych vnder his owne standard & vnder the acenes of theyr fathers houses: on the other syde & rounde aboute the tabernacle of wytnesse shall they ppych.

On the east syde toward the rpyng of the sonne, shall they of the standard of the hoste of Iuda ppych thezowe out theyr armyes: And Gabeon the sonne of Amiadab was capayne of the sonnes of Iuda. And his hoste and the nombre of the. lxxiii. thousande & vi. hundred. Next vnto him & shall they be of the tribe of Issachar ppyche: & Nathaniel the sonne of Nae was capayne of the chyldren of Issachar: hys hoste & the summe of the nombre therof. liii. thousande & foure hundred.

And then the tribe of Zabulon: and Eliah the sonne of Hele, capayne ouer the chyldre of zabulon, & his hoste & the nombre of them liii. thousande and. iiii. hundred: so that the whole nobze of the whole hoste of Iuda are an hundred thousande. lxxvi. thousande. & iii. hundred thezowe out theyr armyes: and these shall go before.

On the fourth syde shall the standard of the hoste of Ruben kepe thezowe theyr companyes: the capayne ouer the sonnes of Ruben, was Elisur the sonne of Sedeur. And hys hoste and the nombre of the. xvi. thousande. and. v. hundred. And last by hyin shall the tribe of Symeon ppyche, and the capayne ouer the sonnes of Symeon, was Salu-muel the sonne of Zuri Sabai, and his hoste and the nombre of them. lix. thousande &. iij. hundred. And the tribe of Gad also: and the capayne ouer the sonnes of Gad, was Elasaph the sonne of meguel: And his hoste and the nombre of them. xlv. thousande. vi. hundred and. i. All that were nombred wpyth the tribe of Ruben: an hundred thousande. ii. thousande. iiii. hundred &. i. thezowe out their armyes, and they shall go in the lctide place.

And the tabernacle of wytnesse shall go wpyth the hoste of the leuites, in the myddes of the hostes: And as theyrpe in their tees, euen so shall they pcedre in the iourney, euery man in his degree, and vnder theyr owne standardes.

The west syde shall the standard of the hoste of Ephraim kepe wpyth theyr armyes, & the capayne ouer the sonnes of Ephraim, was Elisama the sonne of Amudab: hys hoste and the nobze of them. xli. thousande and fpyce hundred.

And last by hyin, shall be the tribe of Manasse, and the capayne ouer the sonnes of Manasse was Gamael the sonne of Pedazur. hys hoste and the nombre of the. xxxii. thousande and. ii. hundred. And the tribe of Benjamin

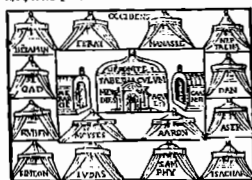
Ben Jamin also: and the captayne ouer the sonnes of Benjamin was, Abidan the sonne of Gedeon. Hys hoste and the nombre of the xxv. thousande and. iij. hundred. All that were appointed with the hoste of Ephraim, were an hundred thousande. viij. thousande and an hundred, thowse out their armies & they shall goo in the thyrde place.

The leader of the hoste of Man shall kepe the north syde with their armies: & the captayne ouer y children of Man, was Abiezzer the sonne of Ammi Sadai. Hys hoste and the nombre of them. lxxij. thousande and. vij. hundred. And fast by hym shall the tribe of Aser pche: and the captayne ouer the sonnes of Aser was Hagiel the sonne of Ocran. Hys hoste and the nombre of them. xij. thousande & v. hundred. And the tribe of Repephthali also, and the captayne ouer the chyldre of Repephthali: was Ahira y sonne of Enan. Hys hoste and the nombre of them. liij. thousande and. iij. hundred. All they that were appointed with the hoste of Man, was an hundred thousande. lviij. thousande and. vij. hundred. And they shall go hymynost with their handerbes.

These are the summes of the chyldren of Israel thowse out y houses of their fathers: euen all the nombres y pyched thowse out their hostes. vt. hundred thousande. iij. thousande. v. hundred and xlvij. But the Leuites were not nombred amonge the chyldren of Israel, as the Lorde commaunded Moyses. And the chyldren of Israel dyd accordyng to all that the Lorde commaunded Moyses, so they pyched with their handerbes, & so they iourneyed thowse out their kynredes, & thowse out y householdes of their fathers.

¶ The. liij. Chapter.

¶ Of the Leuites go not to doell, but wynter in the sanctuary. They pche their ioues next to the habitacon.



These are the generacions of Aaron and Moyses, in y daye that the Lorde spake vnto Moyses in mount Synai, & these are the names of the sonnes of Aaron: Nadab the eldest sonne, Abihu, Eleazar and Ithamar. ¶ These are the names of the sonnes of Aaron which were y priestes anointed, & whose hande

was consecrated to minystr. ¶ And Nadab and Abihu dyed before the Lorde when they offered straunge fyre before the Lorde in the wilderness of Synai, and had no chyldren. And Eleazar and Ithamar minystr in the syght of Aaron their father.

And the Lorde spake vnto Moyses sayyn: ¶ Ge bypape the tpele of Leui, and let them be loie vnto the Priest: & thou they maye serue him and wayte vpon hym and vpon all the multitude, before the tabernacle of witness, to do the seruyce of y habitacon. ¶ They shall kepe all y apparell of the tabernacle of witness, and wayte vpon the chyldren of Israel, to do the seruyce of the habitacon. And thou shalt geue the Leuites vnto Aaron and hys sonnes, for they are geue and deliuered vnto him of the chyldren of Israel. And thou shalt appoynte Aaron & hys sonnes to wayte on their Priestly offyce: and the strangerer that commeth nye, shall be slayne.

And the Lorde spake vnto Moyses sayyn: ¶ Ge: beholde I haue taken the Leuites from amonge y chyldre of Israel: for all the first borne y openeth the matrice amonge y chyldren of Israel, and the Leuites shall be mine: because all the first borne are mine: for the same daye y I smote all the first borne in the lande of Egypte, I halowed vnto me all the first borne in Israel, both man & beaust, and mine they shall be: I am the Lorde.

And the Lorde spake vnto Moyses in the wilderness of Synai sayynge: Nombre the chyldren of Leui after the houses of their fathers in their kynredes. All that are males, from a moneth olde and aboue thalt y nombre. And Moyses nombred them, accordyng to the commaundement of the Lorde, and as he had commaunded. ¶ And these were the chyldren of Leui in their names: Gerson, & Cahath and Merari. And these are the names of the chyldren of Gerson in their kynredes: Libni and Semri. The sonnes of Cahath in their kynredes: Amram, Jesebar, Hebron & Dziel. And the sonnes of Merari in their kynredes: Gahri and Anis. ¶ These are the kynredes of the Leuites, accordyng to the houses of their fathers.

Of Gerson came the kynred of the Libnites and the kynred of the Semrites. These are the kynredes of the Gersonites. And the summe of the (after the nobre of all the males from a moneth olde and aboue) was, viij. thousande and fyue hundred. And the kynredes of the Gersonites shall pche beynde the habitacon westwarde. The captayne & most auncie of the house of the Gersonites, was Eliafah the sonne of Lael. And vnder the kepynge of the chyldren of Gerson in the tabernacle of witness was the habitacon and the tent, the couerynge thereof, and the hangynge of the doore of the tabernacle of

g v wynter

wynelle, and the hangynges of the courte, and the curtayne of the boie of the courte: which is rounde about the Tabernacle, and the alter, and the cozdes of it for all the seruyce thereof. And of Cabath came the kynred of the Amranites, and of kynred of the Jechonites: the kynred of the hebronites, and the kynred of the Gualites: These are the kynredes of the Cabathites. And the nombre of all the males from a moneth olde and aboue, was. viij. thousande and fyve hundred: and these shall kepe the thynges that are to be kept in the holy place. And the kynred of the chyldren of Cabath shall wyche on the south syde of the Tabernacle. The captayne and most auncient of the house of the kynred of the Cabathites, was Gissaphan the sonne of Oziel, and vnder their keepynge was the arcke, the table, the candelltycke, and the alters, and all the vessels of the sanctuary: & they imputre in, and the voyle, and what- soeuer belonged to the inpristracyn thereof. And Eleazar the sonne of Aarō the hieaste, was captayne ouer all the captaynes of the Leuites, and had the ouersyghte of the that wayped vpon the sanctuary.

¶ And of Merari came the kynred of the Gabelites, and the kynred of the Gualites: These are the kynredes of Merari. And the summe of them accordyng to the nombre of all the males, from a moneth olde and aboue was. vij. thousande and. ij. hundred. The captayne and the most auncient of their house that were of the kynred of Merari, was muel the sonne of Abihail: and these shall wyche on the north syde of the tabernacle. And vnder the custody of the sonnes of Merari shall be the bordes of the dwelling, and the barres, pylers, and forkettes thereof, all the vessel thereof, and all that serueth therto: & the pylers of the courte rounde aboute with their forkettes, their pyennes & their cozdes. But on the forefront of the habitacyn before the Tabernacle of wyntelle eastwarde, shall Moses & Aaron and his sonnes wyche, and wayte to kepe the sanctuary, and to kepe the chyldren of Israel. And of stranger that cometh nye, shall be slayne. And the hole summe of Leuites whych Moses and Aaron nombred, at the commaundement of the Loide thow we out their kynredes (euen all the males from a moneth olde and aboue) was. & cccc. xxxij. thousande.

* 34. 35. 36.

¶ And the Loide sayde vnto Moses: Nombe all the fyrst boie that are males amonge the chyldren of Israel (from a moneth olde and aboue) and take the nombre of their names. And thou shalt appointe the Leuites to me (for I am the Loide, for all the fyrst boie of the chyldren of Israel, and the cattell of the Leuites, for all the fyrst gendered of the cattell of the chyldren of Israel. And Moses nomi-

bied as the Loide commaunded hym, all the fyrst boie of the chyldren of Israel. And all the fyrst boie males thesedyd by their names, (from a moneth olde and aboue, accordyng to their nombre) were. cccc. thousande. ij. hundred and. lxxij.

¶ And the Loide spake vnto Moses sayynge: take the Leuites for all the fyrst boie of the chyldren of Israel, and the cattell of Leuites for their cattell: and the Leuites shall be myne. I am the Loide. And for redempcyon of the two hundred and. lxxij. (whych are moo then the Leuites in the fyrst boie of the chyldren of Israel,) take. v. sheles of euer y shebe, after the weyght of the Sanctuary: & the shele conteynyng twenty half peny. And geue the money wherwith the odde nombre of them is redeemed, vnto Aaron and his sonnes. And Moses toke the redempcyon money, of the ouerplus that were moo then the Leuites: of the fyrst boie of the chyldren of Israel toke he thys money: euen a thousande. iij. hundred and. lxxv. sheles, after the shele of the Sanctuary. And Moses gaue the money of them that were redeemed, vnto Aarō and his sonnes accordyng to the wyorde of the Loide, euen as the Loide commaunded Moses.

¶ The. iij. chapter.

¶ The offyces of the Leuites.



¶ And the Loide spake vnto Moses and Aaron sayynge: Take the summe of the chyldren of Cabath from amonge the sonnes of Leuit, after theyr kynredes and houses of their fathers, (from. xxx. yere and aboue vntyll fyfte) all that are able to go furth to the warre, for to do the woike in the tabernacle of wyntelle. The offyce of the chyldren of habath in the tabernacle of wyntelle, & is moost holy. And when the holte remoueth, Aaron & his sonnes shall come & take doune the voyle, that hāgeth betwene, & wyappe the Arke of wyntelle in it: and shall put thereon a couerpyng of tartus lynnes, & shall fpyde vpon it a cloth that is altogether of pelow silke, and put in the barres thereof. And vpon the thewe table, they shall fpyde a bryde a cloth of pelow silke, & put thereon the vythes, spones, flaypers, and pottes to powze wyth, and there shall be bred thereon continually: & they shall fpyde vpon them a couerpyng of purple, and coner the same with a couerpyng of tartus lynnes, and put in the barres thereof.

¶ And they shall take a cloth of pelow silke, and coner the cādeltycke of lyght, with his lampes, rōges, and shoffers, and all the oyle vessels whych they occupye aboute it, & they shall put both it, and all the vessel thereof within a couerpyng of tartus lynnes, & put it vpon a barre. And vpon the golden alter they shall fpyde a cloth of pelow silke, and

court

couer it with a couerynge of taurus saynnes, & put in y^e barres thereof. And they shall take all the thynges (whych they occupye to mynistre within y^e holy place) and put a cloth of yelow sylke vpon them, and couer them wth a couerynge of taurus saynnes, and put them on a barre. And they shall take awaye the nylles from y^e alter, and spred a purple cloth thereon: and put vpon it all the vessels thereof, that they mynistre wythall: such y^e cote panes, the fleshe boies, the spouels, the balens and y^e other vessels of y^e alter, and they shall spred vpon it a couerynge of taurus saynnes, and put in the barres of it. And when Aaron and hys sonnes haue made an ende of couerynge the holy thynges, and all the vessels of the sanctuarie (agaynst that the holte remoue) then the sonnes of Caphath shall come in for to beare, but they shall not touche any holp thyng, lest they dye. And thys is the charge of the sonnes of Caphath in the Tabernacle of wytnesse. And to the office of Eleazar the sonne of Aaron the yheraite pertayneth the ople for the pyghte, the sweet cens, the dayly meatofferinge, & the anoyntynge ople, and the ouersyghte of all the tabernacle, and of all that therein is, both in the sanctuarie and in all the vessels thereof.

¶ And the Lorde spake vnto Moyses and Aaron, sayinge: Ye shall not destroe the tribe of the kynred of the Caphathites, from amonge y^e Lewites. But thus do vnto them, that they maye liue and not dye, when they go vnto the most holp thynges: Let Aaron and his sonnes go in, and take them downe, to euery one after hys seruyce, and after hys charge. But let them not go in, to se when y^e the holy thynges are folden vp, lest they dye.

¶ And the Lorde spake vnto Moyses sayinge. Take also the summe of the chyldren of Serlon, thozowe out their kynredes: from xxx. yere and aboue, vntyll. l. shalt thou nōbz them, all that are able to go forth to the warre for to do seruyce in the tabernacle of wytnesse. And this is the seruyce of the kynred of the Serlonites, to serue and to beare. They shall beare the curtaynes of the dwellinge, and the route of the Tabernacle of wytnesse, hys couerynge, & the couerynge of taurus saynnes, that is an hye aboue vpon it, and the hangynge of the doore which is in the tabernacle of wytnesse: & the hangynge of the court, & the hangynge that is in the entreynge in of the gate of y^e court round about the dwellinge & the altare, with the cordes, & all the instrumentes that serue vnto them, and all that is made for to serue them. At the mouth of Aaron and hys sonnes, shall all the seruyce of the chyldren of the Serlonites be done, in all their charges and in all their seruyce, and ye shall nōbz vnto them all

their burthens to kepe. And thys is the seruyce of the kynred of the chyldren of Serlon in the Tabernacle of wytnesse, & their watche shall be vnder the hande of Ithamar the sonne of Aaron the yheraite.

¶ And thou shalt nōbz the sonnes of Merari after their kynredes, & after the houses of their fathers: from xxx. yeres & aboue vnto. l. shalt thou nōbz them, euery one that is able to go forth to the warre, to do the seruyce of y^e Tabernacle of wytnesse. And thys is the charge that they must waite vpon, accordynge to all their seruyce in the tabernacle of wytnesse. The boies of y^e dwellinge, with the barres, pylers, & sockettes thereof, and the pylers that are round about the court, wth their sockettes, pynges & cordes, & withall the instrumentes of it, for all their seruyce. And by name ye shall reken y^e thynges y^e they must waite vpon to beare. ¶ This is the seruyce of the kynredes of the sonnes of Merari accordynge to all their office in the Tabernacle of wytnesse vnder the hande of Ithamar the sonne of Aaron the yheraite.

¶ And Moyses & Aaron & the pynges of the multitude nōbz y^e sonnes of y^e Caphathites, after their kynredes and houses of their fathers from xxx. yeres & aboue vnto fyftie, all that were able to go forth to the warre, to do seruyce in the tabernacle of wytnesse. And y^e nōbz of them thozowe out their kynredes were two thousande, (such y^e nōbz as. l. ¶ This is the nōbz of the kynredes of Caphath: namely, all that myght do seruyce in the tabernacle of wytnesse, whych Moyses and Aaron dyd nōbz, accordynge to the commandement of the Lorde by the hande of Moyses.

¶ These are y^e nōbz of the sonnes of Serlon thozowe out their kynredes & houses of their fathers, from xxx. yere vnto fyftie all y^e were able to go forth to the warre, for to do seruyce in the Tabernacle of wytnesse. And y^e nōbz of the thozowe out their kynredes, and houses of their fathers, were two thousande, y^e nōbz as. xxx. ¶ This is the nōbz of the kynredes of the sonnes of Serlon, of all y^e dyd seruyce in the tabernacle of wytnesse, whych Moyses & Aaron dyd nōbz accordynge to the commandement of the Lorde.

¶ And these are y^e nōbz of the kynredes of y^e sonnes of Merari thozowe out their kynredes & houses of their fathers, fro. xxx. yere vnto fyftie: all y^e wente forth to y^e warre, & seruyce in the tabernacle of wytnesse. And y^e nōbz of them after their kynredes were, thre thousande & two hundred. ¶ This is y^e summe of the kynredes of the sonnes of merari, whiche Moyses & Aaron nōbz accordynge to the worde of y^e Lorde, by y^e hande of Moyses.

¶ And so all the nōbz of the Lewites whych Moyses, Aaron, and the Lodes of Israell nōbz, after their kynredes and houses,

holders of their fathers, from xxx. yere vnto lxx. every one that came to do his offer and scrvice and to beare his burthen in the Tabernacle of wytnesse: were (whan they were nombred) viij. thousand, fyue hundred and lxx. Accordyng to the worde of the Lorde byd (Aaron) nombze them by the hande of Moyses, euery one accordyng to their scrvice and charge, and accordyng to their offer: as the Lorde commaunded Moyses.

¶ The v. Chapter.

¶ The knowlege of synne. The cleansyng of synne. The lawe of the spyt leude, and of gelousy.

AD the Lorde spake vnto Moyses, sayyng: commaunde the chyldren of Israel that they put out of the hoste, euery leper and euery one that hath an yllue, and whosoever is defyled vpon a soule. Both male & female shall ye put out: out of the hoste, out as the Lorde spake vnto Moyses, so shal the chyldren of Israel.

And the Lorde spake vnto Moyses, sayyng: speake vnto the chyldren of Israel: whether it be a man or woman. If they haue comyted any synne that a man doeth, and haue trespassed agaynst the Lorde, that soule hath done amysse: Therefore they shall knowlege their synne, whyche they haue done, and let hym restore agaynst the hurte that he hath done in the hole, and put the fyft parte of it moare thereto, & geue it vnto hym who hath trespassed agensse. But and yf there be not a man to restore the hurte vnto, ner a kynsman of hym, let yfrespace be made good vnto the Lorde, and it shal be the priestes, besyde the rams of the attonement wherby an attonement shalbe made for hym. And euery heue offeringe that is made of the holy thynges of the chyldre of Israel whych they byryng vnto the prieste, shal be hym: and euery mans halowed thynges shalbe his: and whateuere any man geueth the prieste, it shal be hym.

And the Lorde spake vnto Moyses, sayyng: speake vnto the chyldren of Israel, and sape vnto them: If any mans wyfe goo a lyde, and trespace agaynst hym, so that another man lye wth her secretly, and it be hyd from the eyes of her husband, and is not come to lpyghte that she is defyled: and there is no wyneuse agaynst her, neyther she taken with the maner, and the spere of gelousye cometh vpon hym, so that he is gelouise ouer his wyfe whych is defyled: or yf the spere of gelousye come vpon hym, so that he is gelouise ouer his wyfe whych is yet vndefyled: then let the man byryng his wyfe vnto the

prieste, and byryng wth her an offeringe for her: yf the parte of an Epha of barley meal, but let him potize none oyle vpon it, nor put frankincense thereon: for it is an offeringe of gelousye, an offeringe for a remembrance, enuyng yf synne to be thought vpo.

And the prieste shal byryng her and let her before the Lorde, and let him take holy water in an erten vessel, & of the dust that is in the Rooze of the habytacyon, and put it into the water. And let the prieste let the woman before the Lorde, and vncouer the womans head, and put the memoryall of the offeringe in her handes whyche is the gelousye offeringe, and yf the prieste shal haue bytter and curyd water in his hande, & the priest shal charge her, and sape vnto the woman. If no man haue lpen wth the, neyther haue gone asyde to vncleynesse without thy husband, then haue thou no arme of thy bytter, and curyd waters.

But and yf thou hast gone asyde behynde thy husband, and art defyled, and some other man hath lpen wth the besyde thyne husband. (y the prieste shal charge the woman with an horrible curse, & the prieste shal sape vnto the woman) the Lorde make the to be an abhomyacyon and a curse amonge thy people: when the Lorde doth make thy thyfthe rote, and thy hely swell: These curyd waters goo into the bowels of the that they maye make thy hely swell, & thyfthe rote, and let the woman sape, Amen Amen.

And let the prieste wyte these curys: And whan they be cleinsd, let him cald them in to bytter waters, & geue the woman those bytter & curysd waters to drynke, that those curysd & bytter waters maye entre into her. And then the prieste shal take the gelousye offeringe out of the womans hande, & waue it before the Lorde, & byryng it vnto the alter & the prieste shal take an handful of the offeringe for a memoryall, & burnet vpo the alter, & then make the woman drynke yf water: & when she hath made the woman drinke the waters (yf she be defyled & haue trespassed agaynst her husband) then shal the curysd & bytter waters goo into her, & her hely shal swell, & her thyfthe rote, & yf woman shalbe a curse amonge her people. And yf the woman be not defiled but is cleane, the shal haue no harme, but shal conserue and beare.

This is the lawe of gelousye, wher a wyfe goeth a lyde behynde her husband, and is defyled, or when the spere of gelousye cometh vpon a man, & he byryng gelouse ouer his wyfe, both byryng her before the Lorde, And the prieste shal do accordyng vnto all this lawe: and the man that be gelousye, & the woman shal beare her synne.

¶ The vi. Chapter.

¶ The lawe of abhomyke. The cleansyng of the people.

Ad the Lorde spake vnto Moyses, sayinge: speake vnto the children of Israel, and saye vnto them: when either ma or woman hath separateth them selues to voue a voue of an abstinence, and appointe them selues vnto the Lorde, he shall separate hym selfe from wyne and stronge drynke, and shall drynke no vynage of wyne nor of strage drynke, nor shall drynke whatsoeuer is pressed out of grapes: & shall eate no frethe grapes neither yet dyed. As longe as hys abstinence endureth, shall he eate nothyng that is made of the vyne tre, or of the cornes, or of the huske of the grape.

And as longe as he boweth, and is separated, there shall no rature come upon hys heed: But vntill hys dayes be out, in the which he separateth him selfe vnto the Lorde, he shall be holy, and shall let the lockes of hys heere growe. As longe as he consecrateth hym selfe vnto the Lorde, he shall come at no deed booke: he shall not make hym selfe vnclenne at the death of hys father, mother, brother or syster: because that the voue of the abstinence of hys God is vpon hys heade. Till the dayes of hys abstinence he is holy vnto the Lorde.

And if fortune that any man by chance dye suddenly before hym, the heed of hys abstinence shall be defiled, and he shall make hys heed the daye of hys cleansing: euen the seventh daye he shall haue it. And the eighth daye he shall drynge two turtels or two ponge pigeons to the Preade, before the doze of the Tabernacle of wythnesse. And the Preade shall offer the one for spynne and the other for a burnt offering, and make an attonement for hym, as concerninge that he spinned vpon a soule, and shall halowe hys heed the same daye, and he shall consecrate hym selfe vnto the Lorde by vyme of hys abstinence: and shall drynge a lambe of a yere olde for trespace: but the dayes that were before are lost, because hys abstinence was defiled. & this is the lawe of the abstinence, when the tyme of hys abstinence is out, he shall be broughte vnto the doze of the tabernacle of wythnesse, and he shall drynge hys offering vnto the Lorde: an he lambe of a yere olde without blemyshe for a burnt offering, and a she lambe of a yere olde without blemyshe for spynne, a ram wythout blemyshe also for a peace offering, and a basket of sweete beere, and calkes of fyne flour mingled with oyle, and wafers of sweete bread anoynted with oyle with their mentoofferings and drinkeofferings.

And the Preade shall drynge hym before the Lorde, and offer hys offering and his burnt offering, and shall offer the ram for a peace offering vnto the Lorde, with the

basket of sweete beere, and the Preade shall offer also his mento offering and his drinke offering. And he shall haue the heed of the abstinence in the doze of the Tabernacle of wythnesse: euen the heed of his abstinence, and shall take the deere of his sober heed, and put it in the fyre, which is vnder the peace offering. And the Preade shall take the foddre shoulde of the ram, and one sweete cake out of the basket, and one sweete waker also, and put them vpon the handes of the abstinence (after he hath haue his abstinence of) and the Preade shall waite the before the Lorde. And these holy thynges shall be the prestes, with the wauebrest and hewe shoulde: and then the abstinence maye drynke wyne. & this is the lawe of the abstinence which hath bowed his offering vnto the Lorde for his consecracyn: Whyspeth those thynges that hys hande can gett, accordyng to the voue which he vowed, euen to he must do after the lawe of hys abstinence.

And the Lorde spake vnto Moyses, sayinge: speake vnto Aaron and his sonnes sayinge: of hys wyse ye shall blesse the chyldren of Israel, and saye vnto them.

The Lorde blesse the. and kepe the.

The Lorde make hys face vnto hym, & the. and be mercifull vnto the.

The Lorde lyfte vp countenance vnto the, and geue the peace. And they shall put my name vpon the chyldren of Israel, and I will blesse them.

C The vij. Chapter.

Of the offering of the Lorde & heares of Israel.

Ad if fortune in f. dayes, when Moyses had full sett vnto the habitacion: & anoynted it & sanctified it, & all f. apparell therof, the altar also and all the vessels therof: and had anoynted them & sanctified them, then the princes of Israel herbes ouer the houses of their fathers whych were the Lodes of the tribes, standinge in their offices, offered & brought their sacrifices before the Lorde: f. covered charrettes &. xij. oxen: one charret for two Lodes, & for one, an oxen, & they broughte them before the habitacion.

And the Lorde spake vnto Moyses sayinge take it of them, that they maye be to do the seruice of the tabernacle of wythnesse, & thou shalt geue them vnto the Leuites, to currey man accordyng vnto his office. And Moyses toke the charrettes & the oxen, & gaue them vnto the Leuites. ij. charrettes &. iij. oxen he gaue vnto the sonnes of Gerson accordyng vnto their office. And iij. charrettes & eght oxen he gaue vnto the sonnes of Merari, accordyng vnto their offices) vnder the hode of Ithamar the sonne of Aaron the Preade. But vnto the sonnes of Cahath he gaue

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Offeringes

Numeri

none, because they had upon them the offering of holp thynges, whych they dyd beare upon shoulters.

25 And the pyppres offered for the debyr-
tyng of the alter (in the daye that it was
anoynted) and brought theyr sacrificys be-
fore the alter. And þe Loide sayde vnto Mo-
ses: The pyppres shall byzyne theyr offeryn-
ges, euery daye one pyppre, for the debyra-
tyng of the alter.

The offer-
ing of Ahabir:
son.

And so on the fyrst daye dyd Ahabirson
the sonne of Aminadab of the trybe of Iu-
da offre hys sacrifice: And hys offeringe
was a syluer charger, of an hundred and
xxx. cycles: a syluer boule of lxx. cycles after
the weyght of the Sanctuary: and they we-
re both full of fyne wheten flour, myngled
with oyle for a meatofferinge: a sponc of ten
cycles of golde, full of cens: a bullock, a ram,
a lambe of a yere olde for a burntofferinge:
an he goate for a spuoofferinge: and (for a
peaceofferinge) two oxen, fyue rāmes, fyue
he goates, and fyue lambes of a yere olde:
thys was the gyfte of Ahabirson the sonne of
Aminadab.

The offer-
ing of Asahar:
neel.

The seconde daye Asaharuel, the sonne
of suar, captayne ouer Isachar dyd offre:
And he offered for hys gyfte: a syluer char-
ger of an hundred and thyrtye cycles: a syl-
uer boule of seyntye cycles after the spile of
the sanctuary: both full of fyne flour myn-
gled with oyle for a meatofferinge: a gol-
den sponc of ten cycles, full of cens: a bullock,
a ram, a lambe of a yere olde for a burntoffe-
ringe: and an he goate for spinne: and (for a
peaceofferinge) two oxen, v. rāmmes, fyue
he goates, fyue lambes of one yere olde.
Thys was the offeringe of Asaharuel the
sonne of suar.

The offer-
ing of Eliab.

The thyrde daye, Eliab the sonne of He-
lon captayne of the chyldren of zabulon dyd
offre. And hys gyfte was: a syluer charger
of an hundred and thyrtye cycles: a syl-
uer boule of seyntye cycles after the spile of the
sanctuary, and both were full of fyne flour
myngled with oyle for a meatofferinge: a
golden sponc of ten cycles full of cens: a bul-
lock, a ram, a lāde of a yere olde for a burnt-
offeringe: an he goate for spinne: and (for a
peaceofferinge) two oxen, fyue rāmes, fyue
he goates, fyue lambes, of one yere olde.
Thys was the offeringe of Eliab the sonne
of Helon.

The offer-
ing of Elizur.

The fourth daye, Elizur the sonne of
Sedeir captayne of the chyldren of Ruben,
dyd offre. And hys gyfte was: a syluer char-
ger of an hundred and thyrtye cycles: a syl-
uer boule of seyntye cycles, after the spile of
the Sanctuary, and they were, both full of
fyne flour myngled with oyle for a meatof-
feringe: a golden sponc of ten cycles full of
cens: a bullock, a ram, a lambe of a yere olde

for a burntofferinge, an he goate for spinne:
and (for a peace offeringe) two oxen, fyue rā-
mes, fyue he goates, and fyue lambes, of one
yere olde. Thys was þe offeringe of Elizur
the sonne of Sedeir.

The fyfte daye, Selumiel the sonne of
zuri Sadai, captayne of the chyldren of Shi-
meon, offered. hys gyfte was: a syluer char-
ger of an hundred and thyrtye cycles, a syl-
uer boule of seyntye cycles: after the spile of the
Sanctuary, and they were both full of fyne
floure myngled with oyle for a meatoffe-
ringe: a golde sponc of ten cycles full of cens:
a bullock, a ram, a lambe of a yere olde for a
burntofferinge: an he goate for spinne: and for
a peaceofferinge two oxen, fyue rāmmes,
fyue he goates, fyue lambes of a yere olde.
Thys was the offeringe of Selumiel the
sonne of zuri Sadai.

The offering
of Selumiel.

The syxte daye, Eliafaph the sonne of
Degeul captayne of the chyldren of Gad, of-
fered: hys gyfte was: a syluer charger of an
hundred and thyrtye cycles, a syluer boule of
seyntye cycles: after the spile of þe Sanctuary,
both full of fyne flour myngled with oyle
for a meatofferinge: a golden sponc of ten
cycles full of cens: a bullock, a ram, a lambe
of a yere olde for a burntofferinge, an he go-
ate for spinne. And for a peaceofferinge two
oxen, fyue rāmmes, fyue he goates, fyue lā-
bes of one yere olde. Thys was the offeringe
of Eliafaph the sonne of Degeul.

The offering
of Eliafaph.

The seventh daye, Elisama the sonne
of Amud captayne of the chyld of Ephra-
im, offered. And hys sacrifice was: a syl-
uer charger of an hundred and thyrtye cy-
cles: a syluer boule of seyntye cycles: after
the spile of the Sanctuary, both full of fyne
floure myngled with oyle, for a meatoffe-
ringe: a golden sponc of ten cycles, full of cens: a
bullock, a ram, a lambe of a yere olde for a
burntofferinge: an he goate for spinne: and
for a peaceofferinge two oxen, fyue rāmes,
fyue he goates, fyue lambes of a yere olde.
Thys was the offeringe of Elisama the
sonne of Amud.

The offering
of Elisama.

The epyght daye, offered Samatuel the
sonne of Isdazur, the captayne of the chy-
ldren of Manasse. And hys offeringe was:
a syluer charger of an hundred and thyrtye
cycles: a syluer boule of seyntye cycles after
the spile of the Sanctuary, both full of fyne
floure myngled with oyle for a meatoffe-
ringe: a golde sponc of ten cycles, full of cens:
a bullock, a ram, a lambe of a yere olde for a
burntofferinge: an he goate for spinne: and
for a peaceofferinge two oxen, fyue rāmes,
fyue he goates, fyue lambes of a yere olde.
Thys was the offeringe of Samatuel the
sonne of Isdazur.

The offering
of Samatuel.

The nynt daye, Abida the sonne of Ge-
deoni captayne of the chyld of Ben Jamin
offered.

The offering
of Abida.

offered. And hys gyfte was a syluer charger of an hundred and .xxx. speles: a syluer boule of .lxx. speles, after the spele of the sanctuary, both full of fyne flour myngled with oyle for a meattofferynge: a golden spone of ten speles, full of cens: a bullock, a ram, a lambe of one yere olde for a burntofferynge: an he goote for synne: and for a peace offerynge two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of Ahiban the sonne of Gedoni.

¶ The tenth daye: Ahiber the sonne of Ammi Sabad, captayne of the chyldren of Enan offered. And his offerynge was: a syluer charger of an hundred and thytete speles: a syluer boule of seuentye speles after the spele of the sanctuary, both full of fyne flour myngled with oyle for a meattofferynge: a golden spone of ten speles full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for synne: and for a peace offerynge two oxen, fyue rammes, fyue he goates, fyue lambes of a yere olde. Thys was the offerynge of Ahiber the sonne of Ammi Sabad.

¶ The eleuenth daye, Bagiel the sonne of Meran captayne of the chyldren of Ser, offered. And hys offerynge was: a syluer charger of an hundred and thytete speles: a syluer boule of seuentye speles after the spele of the sanctuary, both full of fyne flour myngled with oyle for a meattofferynge: a golden spone of ten speles, full of cens: a bullock, a ram, a lambe of one yere olde for a burntofferynge: an he goate for synne: and for a peace offerynge two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of Bagiel the sonne of Meran.

¶ The twelcuth daye, AHIRA the sonne of Enan, captayne of the chyldren of Nephtali offered. And hys offerynge was: a syluer charger of an hundred and .xxx. speles: a syluer boule of .lxx. speles after the spele of the sanctuary, both full of fyne flour myngled with oyle for a meattofferynge: a golden spone of ten speles, full of cens: a bullock, a ram, a lambe of one yere olde for a burntofferynge: an he goate for synne: and for a peace offerynge two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of AHIRA, the sonne of Enan.

¶ Thys was the dedicacyon of the alter in the daye when it was anoynted: vnto the whiche was broughte of the prynces of Israel .xij. chargers of syluer, .xij. syluer boules .xij. spones of golde: euery charger contaynyng an hundred & .xxx. speles of syluer, euery boule .lxx. And all the syluer vessel contayned two thousande and .iij. hundred speles after the spele of the sanctuary. And the golden spones were twelue full of cens, contaynyng ten speles a pece after the spele of

the sanctuary: so that all the golde of the spones was an hundred and .xx. speles.

All the bullockes for the burntofferynge were twelue, the rammes twelue, the lambes of a yere olde twelue, with the meattofferynge: and the he goates for synne, twelue. And all the oxen for the peace offerynge were .xviij. the rammes septe, the he goates .ix. the lambes of a yere olde septe. Thys was the dedicacyon of the alter, after that it was anoynted.

And when Moyses was gone into the tabernacle of wytheffe, to speke with hym, he harde the voyce of one speakynge vnto hym from of the mercyseate, that was vpon the neke of wytheffe betwene þe two cherubyns, and he talked with hym.

¶ The .viij. Chapter.

¶ The gyfte of the lampes. The forme of the rant. The charge & the charge of the Leuites.



As the Lorde spake vnto Moyses, saynge: speake vnto Aaron, and saye vnto hym: when thou putttest on the lampes, the same shal lympe shall geue light towarde the forepart of the candlestiche. And Aaron shal curen so, and lyghten the lampes towarde the forefront of the candlestiche, as þe Lorde commanded Moyses, and the worke of the candlestiche was of wytheffe golde, both the shaft and the floures thereof: accordinge vnto þe vsho which the Lord had desired Moyses euen so he made the candlestiche.

And the Lorde spake vnto Moyses, saynge: take the Leuites from amonge the chyldren of Israel, and cleanse them. Let thus shalt thou do vnto them: when thou cleansest the, spraye the water of purifyng vpon them, and let them make a sauer to rume alonge vpon all the fleshe of them, and let them washe their clothes, and so make them selues cleane. Then let them take a bullock with his meattofferynge: and fyne flour myngled with oyle: and another bullocke shalt thou take for synne.

And when thou dost bynne the Leuites before the tabernacle of wytheffe, thou shalt gather the hole multitude of the chyldren of Israel together, and bynne the Leuites before the Lorde, and þe chyldren of Israel shall put their handes vpon the Leuites. And Aaron shall waue þe Leuites before the Lorde, for a wauc offerynge of the chyldren of Israel, that they maye execute the mynistracyon of the seruice of the Lorde.

And the Leuites shall put their handes vpon the heubens of the bullockes, and thou shalt offer the one for synne, and the other for a burntofferynge vnto the Lorde, that thou mayest make an attonement for þe Leuites. And

the offerynge of Bagiel.

the offerynge of AHIRA.

*Eto. 35b. d.

15

16

res. And thou shalt see the Levites before Aaron and his sonnes, & waite them for a waite offering before the Lorde. And thus thou shalt separate the Levites from amonge the chyldren of Israel, and the Levites shall be myne: after that, shall the Levites go in, to do the scrupce of the tabernacle of wytnesse. And thou shalt cleanse them and waite the, for they are geuen and deliuered vnto me from amonge the chyldren of Israel, for such as open every wombe: cut for the fyfth boyme of all the chyldren of Israel haue I taken the vnto me.

* Cro. m. a.
L. u. b.

* For all the fyfth boyme of the chyldren of Israel are myne boym man and berit: leug the dape that I smote euery fyfth boyme in the lande of Egypte, I sanctified them for my selfe: and I haue taken the Levites for all the fyfth boyme of the chyldren of Israel, and haue geuen the Levites as a gyfte vnto Aaron and his sonnes from amonge the chyldren of Israel, to do the scrupce of the chyldren of Israel in the Tabernacle of wytnesse, to make an attonement for the chyldren of Israel, that there be no plague amonge the chyldren of Israel, yf the chyldren of Israel come nye vnto the holy thynges.

And Moses and Aaron and all the congregation of the chyldren of Israel dyd with the Levites, accordyng vnto all that the Lorde commaunded Moses concerninge the Levites: euen so dyd the chyldren of Israel vnto them. And the Levites were purified, and washed their clothes. And Aaron wauched them before the Lorde, and made an attonement for them, and cleansed them. After that went the Leuites in to do theyr scrupce in the tabernacle of wytnesse, before Aaron and hyr sonnes: as the Lorde had commaunded Moses concerninge the Leuites, eue so they dyd vnto them.

And the Lorde spake vnto Moses sayng: thus saith that belongeth vnto the Leuites: * from the xx. yere ywarde they shall go in to waite vpon the scrupce of the tabernacle of wytnesse, and from the age of fyfthe yere, they shall cast waitepunge vpon the scrupce thereof, & shall serue no moore: but shall mynistr vnto theyr biethren in the tabernacle of wytnesse, to waite, but shall do no moare scrupce. Thus therefore shalt thou do vnto the Levites in their wathe.

* Num. iij. c.

Of the pitch.

Of the pitch of the cloud.

And the Lorde spake vnto Moses in the wyldernesse of Synay, in the fyfth moneth of the secde yere, after they were come out of the lande of Egypte, sayng: let the chyldren of Israel offer pascouer in hyr season: eue the xij. dape of this moneth

* Cro. m. a.
L. u. b. m. a.
Cro. m. a.
Cro. m. a.

at euen let them kepe it in hyr season, accordyng to all the ceremonies of it, and accordyng to all the maners thereof. And Moses spake vnto the chyldren of Israel, that they shulde offer pascouer, and they offered pascouer the xij. dape of the fyfth moneth at euen in the wyldernesse of Synay: accordyng to all that the Lorde commaunded Moses, euen so dyd the chyldren of Israel.

And certayne men were desyde vnto the soule of a man, that they myght not offer pascouer the same dape. And they came before Moses and Aaron the same dape. And the men sayde vnto hym: We are desyde vpon the soule of a man: wherfore are we kepte backe, that we maye not offer an offering vnto the Lorde in the due season, amonge the chyldren of Israel? And Moses sayde vnto the: Stand still, & I will heare what the Lorde will commaunde concerninge you. And the Lorde spake vnto Moses sayng: speake vnto the chyldren of Israel and saye: If any man amonge you or poure chyldren after you be uncleane by the reason of a carcase, or is in the waite here from you, and will offer pascouer vnto the Lorde the xij. dape of the secde moneth: at eue let them offer it, and eate it with fawte, hiebed and downe herbes: let them leane none of it vnto the morninge: nor beate any boare of it: but accordyng to all the ordinance of the pascouer let them offer it.

* Cro. m. a.
Cro. m. a.

But the man that is cleane and is not in a tourney, & yet was negligent to offer pascouer the same soule shall purge him from hyr people, because he brought not the offering of the Lorde in hyr due season: that man shall beere hyr synne. And yf a stranger dwell amonge you, and will offer pascouer vnto the Lorde, accordyng to the ordinance of pascouer and maner thereof, he shall offer it thus: he shall haue one lawe both for a stranger, and for hym that was boyme at home in the lande.

And the same dape that the Tabernacle was reared vp, a cloud covered the habitation, whiche was as a tabernacle of the wytnesse: and at euen there was vpo the habitation, as it were the similitude of fyre vntill the morninge. So it was allwaie, the cloud covered it by dape, and the similitude of fyre by nyghte. And when the cloud was taken vp fro the tabernacle, then the chyldren of Israel iourneyed: and where the cloud abode there the chyldren of Israel pitched theyr tents. At the mouth of the Lorde the chyldren of Israel iourneyed, and at the mouth of the Lorde they pitched. And as soe as the cloud abode vpon the habitation they laye still: and when the cloud tarped still vpon the habitation longe tyme, the chyldren of Israel kepte the wathe of the Lorde, and iourneyed not.

* Cro. m. a.
L. u. b. m. a.

And

And it chanced þ what the clowde abode a few dayes vpon the habitacō, they abode in their tentes, according to the commaundement of the Lozbe: and they iozneyed also at the commaundement of the Lozbe. And it happened that when the clowde abode vpon the habitacion ſeuen dayes vnto the morning, and was take vp in that morning, then they iozneyed. Whether it was by daye or by night that the clowde was take vp, they iozneyed. And yf the clowd tarped two dayes or a moneth, or a longe ſeaſon vpon the habitacion, and remayned thereon, the chyldren of Iſrael abode ſtill, and iozneyed not. And aſſone as the clowde was taken vp, they iozneyed. At the mouth of the Lozbe, they reſted in the ſtes, and at the commaundement of the Lozbe, they iozneyed, keeping y watche of the Lozbe, at the commaundement of the Lozbe by the bande of Moſes.

¶ The .x. Chapter.

¶ The trumpettes of Iſrael. The Iſraelites departe from ſinai. The captiuitie of the hoſt are numbred. Balaab refuseth to go with Moſes.

And the Lozbe ſpake vnto Moſes, ſaying: ¶ What the two trumpettes of Iſrael: of an whole peeple ſhalt thou make theſe, y thou mayſt vie them to call the congregacion together, and when the hoſt ſhall iozneye. ¶ Before ſhall they blowe with theſe, that all the multitude maye reſort to the before the doore of the tabernacle of witnes. And yf they blowe but one trompet, then the princes which are heedes ouer y thouſandes of Iſrael ſhall come vnto the. But yf ye trompe, the hoſtes y lye on the eaſt partes ſhall go forth to warre. And yf ye trompe the ſecond tyme, the hoſt y lye on the ſouth ſyde ſhall take their iozneye: for they ſhall trompe when they take their iozneyes. But when the congregacion is to be garbied together, they ſhall blowe only, and not trope. And the ſonnes of Aaron y preſt ſhal blowe w their ſilver trumpets, & ye ſhall haue the as a lawe for cuer in your generacions.

25 And yf ye go to warre in your lāde againſt your enemies that bete you, ye ſhall blowe with the trumpettes: and ye ſhall be remembered before the Lozbe your God, to be ſaued from your enemies. Alſo in the daye of your gladnes, and in your feaſte dayes, and in the beginning of your monethes, ye ſhall blowe the trumpettes ouer your burnt ſacrifices & peace offerings, that they maye be a remembrance for you before your God. I am the Lozbe your God.

And it came to paſſe the twelfth daye of the ſecond moneth in the ſecond yere, that y clowde was taken vp from the habitacion of wytheſſe. And the chyldren of Iſrael toke theſe iozney out of the deſerte of ſinai, & the clowde reſted in the wylderneſſe of Pharan.

And the fyrſt toke their iozney at the mouth of the Lozbe, by the bande of Moſes. In the firſt place went the ſtandard of the hoſte of Iuda, according to their armies, whoſe captayne was Naſaſon the ſonne of Aminadab. And ouer the hoſt of the tribe of y chyldren of Iaſachar, was Naſhaneel the ſonne of zua. And ouer the hoſte of the tribe of the chyldren of zabulon, was Eliab the ſonne of helon. And the habitacion was take downe: and the ſonnes of Geſſon & Merari went forth bearyng the habitacion.

And the hoſt of Ruben went forth with y their ſtandard and armies, whoſe captayne was Elizur the ſonne of Sedeur. And ouer the hoſte of the tribe of the chyldren of Simen was Salamiel the ſone of Sur. And ouer the hoſt of the tribe of y chyldren of Gad was Eliſaph the ſonne of Deſuel. The Gharadites alſo went forth to warre and bare the ſanctuarie, & the other dyd let by the habitacion againſt they came. And the ſtandard of the hoſt of the chyldren of Ephraim went forth according to theſe armies, whoſe captayne was Eliſama the ſonne of Amiad. And ouer the hoſte of the tribe of the ſonnes of Manaſſe, was Samael the ſone of Debraur. And ouer the hoſt of the tribe of the ſonnes of Zebulun was Abidan the ſonne of Gebeon.

And the ſtandard of the hoſt of the chyldren of Dan came forth, hauing all the hoſtes together) theſe without their armies: whoſe captayne was Ahiezer the ſonne of Ammiſadai. And ouer the hoſte of the tribe of the chyldren of Aſer, was Iaſagel the ſonne of Ochiam. And ouer the hoſt of the tribe of the chyldren of Nephtali, was Ahiezer the ſonne of Gadi. ¶ Theſe are the iozneyes of the chyldren of Iſrael theſe without theſe armies: and thus the hoſtes remoued.

And Moſes ſayde vnto y hoſt of the ſonne of Iaſagel the Gadadite: which was Moſes father in lawe: we go vnto the place of which the Lozbe ſayd: I will giue it you. Come thou therefore with vs, & we will do the good: for the Lozbe hath promiſed good vnto Iſrael. And he answered hym: I will not go: but will departe to myne awne land and to my kynred. He ſayde: Whyn, leaue vs not: for thou knoweſt oure manſions in the wylderneſſe: and thou haſt bene to vs in ſtede of eyer. And yf thou go with vs loke what goodneſſe the Lozbe ſhall do vnto vs, the ſame will we ſeue vnto the.

And they departed from the mount of the Lozbe, theſe dayes iozneye: and the arche of the teſtament of the Lozbe went before them in theſe dayes iozneye, to ſerche out a reſtyng place for them. And the Lozbe made a ſhadowe for theſe dayes the clowde by day, when they went out of the tentes.

The people

Numeri

murmur,

* 15. 17. 18. a

And it forsook, that whā the arch went forth, Moyses sayde: * Ryse vp Lozde, and let thine enemies be scattered: and let them that hate the, flye before the. And when the arch rested, he sayde: Returne O Lozde vnto the many thousands of Israel.

C The first Chapter.

E The people murmured. They desired Moyses. They sought him. The murmuring sort of quakers. The Lord beareth the burden of Moyses to surname of the auer-
sary. And they prophesie. It canst be quaker. The first murmurers are punished.

* 15. 17. 18. a

* 15. 17. 18. a



And it forsook, & whā * the people dyd wykechlyre, it was a displeasure in the eares of the Lozde. And wth the Lozde heard he his countenance was provoked to wrath, & the fier of the Lozde burnt among the, & consumed the & were the victims of & hoste. And & people cried vnto Moyses. And whā Moyses made intercession vnto & Lozde, & fier quelled. And & name of & place was called O Chabrah, because & fier of the Lozde burnt among them.

And the raskall people that was amonge them, fell a lustyng, and turned them selues and wepte: euen as dyd also the chylidren of Israel. And sayde: who shall geue vs flesh to eate: we remembre the fyre which we dyd eate in Egypt for naught, & the Cucumbers, and melons, & lekes, & onions, & garlike. But now oure soule is dryed awaye, for we can fynd nothing els, save Channa.

* 15. 17. 18. a

The manna was as: coriander seed, and & to it, & 15. 17. 18. a. And the people wept about and gathered it, and ground it in milles, or bet it in morters, and baked it in panes, and made: cakes of it. And the taste of it was like vnto the taste of an oyle cake. And whā the dew fell downe vpon the hooste in the myght, the manna fell vpon it.

And whā Moyses herd the people wepe thozout there: he said vnto the, cury mā in & dose of his tent, & face of the Lozde was provoked vnto wrath exceedingly: & it grieved Moyses also. And Moyses sayde vnto the Lozde: wherfore hast thou dealt cruelly with thy seruante: And wherfore haue I not found fauour in thy syght, saying that thou puttest the waight of all this people vpon me: haue I concealed all this people: & haue I begot them: that & shouldst saye vnto me: carie them in thy bosome (as a nurse beareth the nake & chylde) vnto the lande, which thou swairst vnto their fathers: where shoulde I haue them, to geue vnto all this people, which wepe before me, saying: geue vs flesh that we maye eate: I am not able to beare all this people alone, leaping it is to heuy for me. If thou deale thus with me, kill me, I praye the, & I haue founde fauour in thy syght, that I be not my wretchednes.

* 15. 17. 18. a

And the Lozde sayde vnto Moyses, & go-

ether vnto me. I. 15. 17. 18. a. the elders of Israel, which thou knowest, that they are & elders of the people and officers ouer the: and thou shalt bying the vnto the tabernacle of witness, that the & maye stande there with the: And & I will come downe, and talke with the there, and & take of the fyre which is vpon the, and put vnto them, and they shall beare the burthen of the people with the, lest thou be constrained to beare it alone.

And saye thou vnto the & people: be hallowed agaynst tomorrow, and ye shall eate flesh: for your wybnyng is in the eares of the Lozde, saying ye sayd: who shall geue vs flesh to eate: we were happy in Egypt: therfore the Lozde wyl geue you flesh, and ye shall eate. Ye shall not eate one daye nor two, nor fyue dayes, neyther ten, nor twente dayes: but euen a moneth longe, vntill it come out at the naktrels of you: and make you to purge, because that ye haue cast the Lozde & fyre which is amonge you: and haue wepte before hym, saying: why came we thus oute of Egypt?

* 15. 17. 18. a

And Moyses sayde: & fyre hundred thousande tomen are there of the people, among which I am. And thou hast sayd: I wyl geue them flesh, that they maye eate a moneth longe. Shall the shepe & the ox be slayne for them, to fynde them: ether, shall all the fysh of the see be gathered together for this to serue them: And the Lozde sayde vnto Moyses: shall & the Lozdes vnto the wate & thozet: Thou shalt see now whether my word shall come to passe vnto the, or not.

* 15. 17. 18. a

And Moyses went out, and tolde the people the saying of the Lozde, and gathered the & elders of the people, and set them rounde aboute the tabernacle. And the Lozde came downe in a cloud, and spake vnto hym, and tolde the & elders that was vpon hym, and gaue it vnto the & elders. And it forsook that when the fyre rested vpon them, they apperied, & did not cease. But there remayned two of the men in the hoost: the name of the one was Eldad, and the name of & other Abedad. And the fyre rested vpon them, and they were of them that were wyppen, and went not out vnto the tabernacle, but prophesied in the hoost. And there came a pig man, and tolde Moyses and sayd: Eldad and Abedad do prophesie in the hoost. And Joshua the sonne of Nun the seruant of Moyses: & one of his yonge men, answered & sayde: master Moyses, & forbyd them. And Moyses sayde vnto hym: enuyest thou for my sake: & woldst thou & all the Lozdes people coulde prophesie, and that the Lozde wold put his fyre vpon them. And Moyses gat him into the hoost, he and the elders of Israel.

* 15. 17. 18. a

* 15. 17. 18. a

And there went forth a wynde from the Lozde: and & brought quailles from the see: and let

* 15. 17. 18. a

and let the fall about the hoofe, euen a daies
to mye coide about on euery fide of þe hoofe,
and **¶** (thep dede fide in the apse) as it weret two cu-
bites bye ouer the erth. And the people ftoode
by, and all that day and all þe nyght. And on
the morowe thep gathered quayles. And he
that gathered a fyle, gathered ten homers ful.
And they fpyed them a byde rounde aboute
the hoofe. * And whyle the feth was yet be-
tweene their teth, and per it was chewed by:
beholde, the countenaunce of the Lozde was
moued agaynft þe people, & the Lozde * fteue
the people with an exceeding great plague.
And the name of the place was called, the
grauens of luft, becaufe they burped the peo-
ple that luffed, there. And the people toke
their * ioyneye from the grauens of luft vnto
hazeroth, and doode at hazeroth.

¶ The xij. Chapter.

¶ Aaron & Miriam greiue agaynst Moyses.
Miriam is driuen with leprosy, and braied at
the prayer of Moyses.

And * Miriam and Aaron fpa-
ke agaynft Moyses, becaufe of þe
woman of Jude which he had
taken: for he had taken to wyfe
one of Jude. And they fayde:
Hath the Lozde in dede fpooken
only to Moyses, hath he not fpooken alfo
by vs: And the Lozde hearde it. But Moyses
was a very meke ma, aboue all the men of
the earth. And the Lozde spake at once vnto
Moyses vnto Aaron and to Miriam: come
out ye thre vnto * the tabernacle of witness,
and they came out all thre.

And the Lozde came downe in the * pyl-
ler of the cloude, and ftoode in the * doze of the
tabernacle, and called Aaron and Miriam:
And they went out both of the. And he faid:
Hearre my wordes. If there be a prophete of
the Lozdes amonge you, I wylde knowe
of him in a vifion: and wyl fpeake vnto him
in fleep. My fcruaunt Moyses is not fo, which
is faithfull in all myne houle. Vnto him wil
I fpeake * mouth to mouth in a vifion: but
in reuelacions and fymptudes both not be fe the
Lozde. Wherfoze then were ye not afrayed to
fpeake agaynft my fcruaunt Moyses? And
the Lozde was moued vnto wrath agaynft
them, and he went his waye: and the cloude
departed from the tabernacle. And beholde,
Miriam was become * leproous, as it were
fnowe. And Aaron looked vpon Miriam,
and beholde, the was leproous, and Aaron
fayde vnto Moyses: I befech the my Lozde,
put not the fpyne vpon vs, which we haue
folowlye commytted and fpyued. W, let her
not be as one that commeth out of hye mo-
thers wombe, and whose halfe feth is eaten
awaye.

¶ And Moyses crept vnto the Lozde, faying:
Heale her, O God, I befeche the. And the
Lozde fapde vnto Moyses: If her father had

lye in her face, fould he not be a cha-
med feuen dayes: let her be foute out of the
hoofe feuen dayes, and after that, let her be
receaued in agayne. And Miriam was
fute out of the hoofe feue dayes: and the peo-
ple remoued not, till the was brought in a-
gayn. * And afterward the people remoued
from hazeroth, and pitched in the wylder-
nes of Itharan.

¶ The xij. Chapter.

¶ Ceftayne men are sent to fearch the lande of Canaan.
And the Lozde fpeake vnto Moyses
faying: * Send me out to fearch the
lande of Canaan, which I ge-
ue vnto the chyldren of Ifrael: of
euery tpye of their fathers wyl I fende a
man, and let them all be fuche as are rulers
amonge them. And Moyses at the commaun-
dement of the Lozde fent forth out of the
wyldernes of Itharan fuche men as were all
heades of the chyldren of Ifrael: Their na-
mes are thefe.

Of the tpye of Ruben, Sammun the
fonne of Iacur. Of the tpye of Symeon,
Saphat the fonne of hoi. Of the tpye of
Iuda, Caleb the fonne of Iephune. Of the
tpye of Iafachar, Igeal the fonne of Ioseph.
Of the tribe of Ephraim, Osea the fon-
ne of Nun. Of the tpye of Ben Iamin, Pa-
thi the fonne of Iapbu. Of the tpye of za-
bulon, Gadiel the fonne of Sodi. Of the tri-
be of Iofeph, namefpe of the tpye of Na-
nasse, Gaddi the fonne of Sufi. Of the tpye
of Dan, Amiel the fonne of Gemali. Of
the tpye of Afer, Serthur the fonne of Mi-
chael. Of the tpye of Reuphain, Pahebi
the fonne of Elaphi. Of the tpye of Gad, Su-
el the fonne of Ghachi. Thefe are the names of
the men, which Moyses fent to fpye oute the
lande. And Moyses called the name of Osea
the fonne of Nun, Iofua.

And Moyses fent them forth to fpye oute
the lande of Canaan, and fpye vnto them:
get you by this waye fouthwarde, that ye
maye go vnto the hie contrarye, and fe the
lande what maner thyng it is, & the people
that dwelleth therein: whether they be ftronge
or weak, ether fewe or many, and what the
lande is: whether it be fat or leane, and whether
it be good or bad: and what maner of cryes they be,
whether they dwell in tentes or walled towne:
and what maner of lade it is: whether it be fat
or leane, and whether there be trees therein or not.
Be of a good courage, and bynge of the frute of the lande.
And it was about the tyme that grapes are
fylle tpye.

And to they went by, & fearcht out the
lande from the wyldernes of zin vnto Re-
hob, as men come to hennath, & they afcen-
ded vnto the fouth, and came vnto Iebion,
where Abim was a fcholar & a balman,
þ ij the founes

The people

Numeri

inutitur,

the Sonnes of Enach. Hebzon was buyt se-
uen yere before Iohn in Egypt. And they
came vnto Prymer of Escol, and cut downe
there a bynnysh with one clouster of grapes
and twaipre bare it vpon a staffe: and they
brought also of the pomegranats and of the
figges. And the place was called therpore
Escol: because of y clouster of grapes which
the children of Israel cut downe thence.

And they turned back againe from exchanging of the lande after fouerty dayes. And they went and came to Moyses and Aaron, and vnto all the multitude of the chyldren of Israel, in the wilderness of Pharan: which is Cadres, and brought them worde: and also vnto all the congregation, and shewed them the fruite of the lande. And they tolde hym, and sayde: we came vnto the lande wherether thou sendest vs: and surely it floweth with mylle and honnye: and here is of the fruite of it. Auercherliche the people be stronge that dwell in the lande, and the cyties are walled, and exceedinge greafe: and mozcour, we sawe the chyldre of Enach there. The Amalekites dwell in the south country, and the Hethites, Jebusites, & the Amorites dwell in the mountaynes, & the Canaanites dwell by the see, and by the coast of Iordan.

[illegible]

The.xiiij.Chapter.

The people murmur against God, and will be hard-
ened. Calb & Josue. The searchers of the land
are. Amalech killeth the Israelites.



Ad all the multitude of y^e people cryed out, and wepte thowout that nyght, and all the chyldren of Irael murmured agaynst Moles and Aaron.

And the whole congregation
sayde vnto them: wolde God that we had
byed in the lande of Egypte, eyther that we
had dyed in thys wildernes. Wherefore hath
the Lorde brought vs vnto thys lande to
fall vpon the sword: and that our wyues,
and oure children shulde be a praye. Were it
not better, that we resourne vnto Egypte

agayne: And they sayde one to another: We
will make a captayne, and resourne vnto
Egypt agayne.

But Hophai and Iaron fell on thez fates before all the congregacyon and multitude of the chyldren of Israel. And Tolia the sonne of Nun, and Caleb the sonne of Iephune (which were of them that searched the lande) rent thez clothes, and spake vnto all the compagne of the chyldren of Israel, sayinge: The lande which we walked thorowe to searche it, is a very good lande. If the Lozde hath lust to vs, he will byynge vs into this lande and geue it vs, which is such a lande as floweth with mylke and honye. But in any wyse rebell not ye agaynst the Lozde. * Myther meede ye to feare the people of the lande: for they are but e bread for vs. * Thez: * shadowe is departed from them, and the Lozde is with vs, feare them not therefore. * Druten

But all they which were in that multitude, under stone them with stones. And the glorie of the Lorde appeared in the tabernacle of ymnurle, before all the chyliden of Israel. And the Lorde sayde vnto Moyses: how longe do thou praye people psonally me, and howe longe will it be yer they beleue me: for all þis signes which I haue the wot and ag they: I wyl smyte them with the pestilence and delictioe them: and wyl make of the a greater nacion and a myghtier then they.

And Moyses sayde vnto the Lorde: then the Egyptians shall heare it, for y broughtest thyse people in the myght from amonge them. And it wylde folde to the inhabitants of this land also: for they haue heard of thy wylde, that thou Lorde art amonge these people: and that thou Lorde art sene face to face, and that thy cloud standeth ouer them, and that thy goest before them by thyne tyme in a pylle of a cloude, and in a pylle of fyre by nyght. If thou shalt kyl all thyse people as they were but one man, then the nacyons which haue heard the fame of the, wyl saye: The Lorde is not able to bypnde in these people: into the lande which he swore vnto them: but hath slayne them in the wilderness.

And nowe I beseeche the, let the power of
my Lorde be greater, according as thou hast
spoken, saying: the Lorde is longer yet be
angry, and full of ire, and suffereth in-
quisite, and spume, and ~~and~~ leaveth no man
innocent, and visiteth the vnrpighteousnesse
of the fathers vpon the children. In the third
and fourth generation: be mercifull. I be-
seeche the vnto the yuine of this people,
according vnto the greater mercie, as thou
hast forgouen this people from Egipt, euen
vntill now.

And the Lozde sayde: I haue forgotten
for it

it, according to thy request. But as truly as I live, all the earth shall be troubled by the gloire of the Lord. But all those men which have seen my gloire and my miracles which I dyd in Egypt and in the wilderness and have tempted me now thus. x. times, and will not herke vnto my voyce, shall not see the land which I swore vnto their fathers: neither shall any of them that pronounced me se it. But my seruant Caleb with whom there was another manner of sperte, and because he hath followed me vnto y^e veriest, hym will I bringe into the land whiche he hath walked in, and his seed shall inheret it, and also y^e Amalekites & Cananites whiche dwell in the playne contraye. To morowe turne you, and get you into the wilderness: euen by the waye of the redd sea.

And the Lord spake vnto Moses & Aaron, saying: howe longe doth this euell multitude murmur agaynst me? I haue heard y^e murmurings of the chyldre of Israhel which they which they murmur agaynst me. Tell them therefore. As truly as I live (sayth the Lord) I will do vnto you, euen as ye haue spoken in myne eares. Your carkasses shall lye in this wilderness. And all you that were tolde thowout your nombers, from x. yeare and aboue: which haue murmured agaynst me, shall not come into the land, ouer which I sware by myne hande, to make you dwell therein, saue Caleb the sonne of Iephune, and Josua the sonne of Nun.

But your chyldren which ye saye shalbe be a pape, them I will bring in, & they shall knowe the land which ye haue refused, and your carkasses shall lye in this wilderness. And your chyldren shall wonder in this wilderness. x. yeres, & suffer for your whoredom, vntill your carkasses be wasted in the wilderness, after the nomber of the dayes in which ye searched out the land: euen forty dayes, & euery daye for a yere shall ye beare your vniuersitroules enen. x. yeres, and ye shall knowe my displeasure. For the Lord haue sayde that I wyl do it vnto all this euell congregation that are gathered together agaynst me. For in this wilderness they shalbe consumed, and here they shall dye.

And the men which Moses sent to search the land, & which (when they came agayne) made all the people to murmur before hym, and brought vp a slander vpon the land, euen those men that bid bying vp that slander vpon it, as though it had bene euell dyed in a great plague before y^e Lord. But Josua the sonne of Nun & Caleb the sonne of Iephune which were of the men y^e wente to search the land, luyed still. And Moses tolde these sayings vnto all the chyldren of Israhel, and the people toke great sorowe.

And they rose vp early in the mornynge,

and gat them vp into the toppes of the mountayne, sayinge: * lo, we be here, and wyl go vnto the place of which the Lord sayde vnto vs, for we haue sinned. And Moses sayde: wherefore wyl ye go on this manner, beyonde the worde of the Lord: it will not come well to passe: go not by therefore: (for the Lord is not amonge you) that ye be not slayne before yone enemies. For the Amalekites and the Cananites are there before you, and ye will fall vpon the sword, because ye are turned awaye from the Lord, and the Lord will not be with you.

But they presumed obstinately to go by into the hyll top. Neuerthelater, the arch of the testament of the Lord, and Moses departed not out of the host. Then the Amalekites and the Cananites which dwell in that hyll, came downe, and smote the, and betwix them euen vnto hozana.

¶ The xv. Chapter.

¶ The dyuynchofferynges of them that enter into the land: The punishment of hym that respyrde of synne.



And the Lord spake vnto Moses, sayinge: speake vnto the chyldren of Israhel and saye vnto them: * when ye be come into the land of your habitacion, which I geue vnto you, & wyl offer an offering vnto the Lord. Namely, a burnt offering of a speciall sacrifice, cyther of a bowe or of a willinge mynde, and in your princypall feastes, to make a sweete sauoure vnto the Lord, of the oten of the flocke.

Then I left hym that offereth his offering vnto the Lord, bying also a meattoffering of a tenth deale of flour, myngled with the fourth parte of an hin of oyle, & y^e fourth part of an hin of wyne for a dyuynchofferyng, and offer with y^e burnt offering of any other offering: when it is a lambe. Or yf it be a ram, thou shalt offer for a meattoffering, two tenth deales of flour, myngled with y^e fourth part of an hin of oyle: and for a dyuynchofferyng, thou shalt offer the thyrde parte of an hin of wyne for a sweete sauoure vnto the Lord.

And when thou offerest a bullocke for a burnt offering of for a speciall bowe of peace offering vnto the Lord, let him bying with a bullocke a meattoffering of iij. tenth deales of flour myngled with halfe an hin of oyle. And thou shalt bying for a dyuynchofferyng euen halfe an hin of wyne, for an offering of a sweete sauoure vnto the Lord. After this manner, shall it be done for an ore, or for a ram, or for a labe or a lypd. Like whate nomber thou makest in the, such a nobte shalt I make in the also. And according to the nomber of such offerings, thou shalt euer offer a meattoffering and the dyuynchofferynges.

All that are of your selues shall do these things after this manner, to offer an offering of sweete sauour vnto the Lorde. And yf a stranger come together with you, or whoso euer be amonge you in your generacions, and will offer an offering of a sweete sauour vnto the Lorde: euen as ye do, so he shall do. One ordinance shall be both for you of the congregation, and also for the stranger. It shall be an ordinance for euer in your generacions, both vnto you and to the stranger before the Lorde. One lawe and one manner shall serue, both for you and for the stranger that together with you.

E And the Lorde spake vnto Moyses, sayinge: speake vnto the chyliden of Israel, and saye vnto them: * When ye become into the lande to the which I bring you, then will ye will eate of the bread of the lande, ye shall take vp an heuioffering vnto the Lorde. Ye shall take vp a cake of the fyrst of your bow for an heuioffering, * as ye do the heuioffering of the barne, euen so ye shall heue it. Of the fyrst of your bowe ye shall geue vnto the Lorde an heuioffering in your generacions.

And yf ye offer pource selues, and obsequie not all these commaundementes, which the Lorde hath spoken vnto Moyses: euen all that the Lorde hath commaunded you by the hande of Moyses, from the fyrst daie that the Lorde commaunded Moyses, and hence forwarde amonge your generacions. For it happen that ought is committed ignorant-lye of the congregation, all the multitude shall offer a bullocke for a burnt offering, to be a sweete sauour vnto the Lorde, with the meat offering and byrchoffering thereto, accordinge to the manner, and an hegoate for synne. And the priest shall make an atonement for all the multitude of the chyliden of Israel, and it shall be forgiven them: for it is ignorance. And they shall bringe theyr offering for a sacrifice vnto the Lorde: & theyr synnofferynge before the Lorde for their ignorance. And it shall be forgiven vnto all the multitude of the chyliden of Israel, and vnto the stranger that dwelleth amonge you: seeinge all the people were in ignorance.

E If any one soule synne thowow ignorance, he shall bringe a the goate of a yere olde for synne. And the priest shall make an atonement for the soule that synned ignorantly, with the synnofferynge before the Lorde to recompyle hym: and that it maye be forgiven hym. And both thou that art borne of the chyliden of Israel and the stranger that dwelleth amonge you, shall haue both one lawe, whoso doeth synne thowow ignorance.

But the soule that doeth ought presumptuouslye, whether he be an Israelite or a stranger, the same blasphemeth the Lorde.

And that soule shall be rote out from amonge his people, because he hath despised the word of the Lorde, and hath broken his commaundement, that soule therefore shall perish, and his synne shall be vpon him.

And while the chyliden of Israel were in the wyldernesse, they founde a man that gathered thykes vpon the * Sabbath daye. And they that founde him gatheringe thykes, brought hym vnto Moyses and Aaron and vnto all the congregacion: * and they put him inwarde, sayinge it was not declared what shulde be done vnto him. And the Lorde sayde vnto Moyses: Let the man die: and let all the multitude stone him with stones withoute the hoost. And all the multitude brought him withoute the hoost, & stoned him with stones, and he dyed as the Lorde commaunded Moyses.

And the Lorde spake vnto Moyses, sayinge: speake vnto the chyliden of Israel and byd them: that they * make them garbes in the quarters of theyr garments thowow out their generacions, and put vpon the garbe of the quarters a yband of yelow sylke: And the garbe shall be vnto you to loke vpon it, that ye maye remember all the commaundementes of the Lorde, and do them: and that ye seeke not after your awne heart or your awne eyes: after the which ye be to go a whooring: but ye shall remember rather and do all my commaundementes, and be holy vnto your God: I am the Lorde your God, which broughte you out of the lande of Egypte, for to be your God. I am the Lorde your God.

The xlvj. Chapter.

The rebellion of Korah, Dathan and Abiram.



E And * Korah the sonne of Izehar the sonne of Eliazar the sonne of Levi, and Dathan & Abiram the sonne of Eliah, and On the sonne of Isachar, the sonne of Ruben: rose vp before Moyses, with other me of the chyliden of Israel, two hundred and fiftye, which were capaynes of the multitude great and famous men in the congregacion: & they gathered them selues together agaynst Moyses and Aaron, & sayde vnto

unto them: ye make moche to do, sepyng all the multitude are holy euery one of the, and the Lorde is amonge them: Why heaue ye your selues vp above the congregacion of the Lorde?

And when Moyses heard it, he fell vpon his face, and spake vnto Cozab and vnto all his company, saying: to morowe the Lorde will the we who are his, who is holy, & who ought to appoynthe vnto him, and whom he hath chosen to come to him. Why do therefore, take your speypannes, both Cozab and all his company and do sƿer therein, and put cens in them before the Lorde to morowe. And the man whom the Lorde both chose, the same shalbe holy. Ye make much to do, ye chyldren of Leui.

And Moyses sapde vnto Cozab: * heare ye chyldren of Leui: Is it but a small thyng vnto you, that the God of Israhel hath separated you from the multitude of Israhel: and brought you to him selfe, to do the scrupel of the dwelling place of the Lorde, and to stāde before the multitude, and to minystr vnto him: he hath take the to him and all thy brethren the sonnes of Leui with the, and seke ye the office of the prestr also. For which cause both thou and all thy cōpany are gathered together agaynst the Lorde: And what is Aaron, that ye murmur agaynst him?

And Moyses sent, and called Dathā and Abiram the sonnes of Eliab, which sapde: we will not come vp. Is it a small thyng, that thou hast brought vs out of a lande that floweth with mylke and hony, to kyll vs in the wilderness, and to cagneye ouer vs also? Hast thou brought vs vnto a lande that floweth with mylke and hony, and gauen vs inheritance of felde and vyneyardes? Wilt thou pull out the eyes of these men: we will not come vp.

And Moyses waxed very angry, & sayde vnto the Lorde. Turne not thou vnto theyr offering. I haue not taken so muche as an asse from them, neyther haue I buete any of them. And Moyses sapde vnto Cozab: We thou and all thy company before the Lorde both thou, they, and Aaron to morowe. And take euery man his censel, and put cens in them, that ye make offre before the Lorde: euery man of the two hundred and fiftye take his censoure, thou also Aarō, that euery one maye haue his censel. And they toke euery man his censel, and put sƿer in them, and sapd cens theron, and stode in the doye of the tabernacle of witness with Moyses and Aaron. And Cozab gathered all the congregacion agaynst them vnto the doye of the tabernacle of witness.

And the glory of the Lorde appeared vnto all the congregacion. And the Lorde spake vnto Moyses and Aaron, sayinge: separate

your selues from amonge this congregacio, that I maye consume them aforce. And they fell vpon their faces and sapde: * O moost myghty God of the spertes of all fleshe, if one man hath synned, wyle thou be wroth with all the multitude? And the Lorde spake vnto Moyses sayinge: speake vnto the congregacion and saie: Get you a waye from about the dwelling of Cozab, Dathā and Abiram. And Moyses rose vp, and went vnto Dathā and Abirā, and the elders of Israhel folowed him. And he spake vnto the congregacion, saying: departe from the tentes of these wicked men, and touche nothing of theirs: lest ye perishe in all their synnes. And so they gate them from the dwelling of Cozab, Dathā and Abirā on euery sƿe. And Dathā and Abiram came out and stode in the doye of their tentes with their wyues, their sonnes and their litle chyldren.

And Moyses sayd: herby ye shall knowe the Lorde hath sent me to do all these wordes, and that I haue not done them of mine awne minde. If these men bys comen death of all men: or if they be agaynst after the wisdacion of all men, then the Lorde hath not sent me. But and if the Lorde make a newe thyng, and the earth open her mouth and swalowe them vp with all that they haue: and they go downe quicke into hell: then ye shall vnderstande, that these men haue psonoked the Lorde.

And it fortuned passone as he had made an ende of speaking all these wordes, * the grounde cloued asunder that was vnder the: & the earth opened her mouth, and swalowe them vp, and their houses, and all the men that were with Cozab and all their goodes. And they and all that they had, fell downe alnye vnto hell, and the earth closed vpon them: and they perished from amonge the congregacion. And all Israhel were aboute them sted at the crye of the. And they sayd: lest the earthe swalowe vs by also. And then came oute a sƿer from the Lorde, and consumed the two hundred and fiftye men that offered cens.

And the Lorde spake vnto Moyses, sayinge: speake vnto Eleazar the sonne of Aaron the prestr, that he take vp the censurs oute of the burnyng, and shatter the sƿer here and there, for the censurs of these synners are halowed in theyr deatthes: and let them make of them thinne beaten platys for a couerpyng of the altare. For they offered them before the Lorde, and therefore they are halowed, and they shalbe a sƿene vnto the chyldren of Israhel.

And Eleazar the prestr toke the brasen censers which they that were burnt had offered, and beate them thynne for a couerpyng of the altare, to be a remembrance vnto the

* Dathā, a
son of Eliab
Israhel.

b iij the

the chyldren of Israel, that no stranger which is not of the seed of Aaron, come nere to offer cens before the Lord, that it happen not vnto hym lyke as vnto Cozaband hys compaigne, as the Lorde sayde of hym by the bande of Moses.

¶ And on the mozowe all the multitude of the chyldren of Israel murmured agaynst Moses and Aaron, sayinge: ye haue kylled the people of the Lord. And it fortuned that when the multitude was gathered agaynst Moses and Aaron, they looked towards the tabernacle of witness. And beholde, ^{as when they were entred into it} the cloude couered it, and the glory of the Lorde appeared. And Moses and Aaron came before the tabernacle of witness. And the Lorde spake vnto Moses, saying: Set you from amonge this congregation, that I maye consume them quickly. And they fell vpon their faces.

¶ And Moses sayde vnto Aaron: take a censser, and put fier therein out of the altare, and powre on cens, and go quierly vnto the congregation, y thou mayest obtayne forgiveness for them. For there is wrath gone oute from the Lorde, and there is a plague begonne. And Aaron tolde as Moses commaunded him, and ran into the myddes of the congregation: and beholde, the plague was begonne among the people, and he put on cens, and made an atonement for the people. And when he stood betwene the ded and them that were alyue, the plague ceased. They that dyed in y plague, were xliij. thousande and seuen hundred: besyde them that dyed aboute the busyness of Cozab. And Aaron went againe vnto Moses before the doore of the tabernacle of witness, and the plague ceased.

¶ The xliij. Chapter.

¶ Aarons rodd buddeth & beareth blossomes.

¶ **A**nd the Lorde spake vnto Moses, saying: speake vnto the chyldren of Israel, and take of euery pyntyce of their fathers, euen twelve roddes: and write euery mans name vpon his rodd. And write Aarons name vpon the rodd of Leui: for euery rodd is for a house of their fathers. And put them in the tabernacle of witness, eue in the place where I mete you. And the mans rodd whom I chole, shall blossom. And I will make cease from me the grudgepnyes of the chyldren of Israel, whereby they grudge agaynst you.

¶ And Moses spake vnto the chyldren of Israel, and all the pyntices gaue hym euery pyntyce ouer their fathers houses, a rodd, euen twelve roddes: and the rodd of Aaron was among the roddes. And Moses put the roddes before the Lorde in the tabernacle of

witnes. And on the mozowe, Moses went into the tabernacle of witness: and beholde, * the rodd of Aaron for the house of Leui was budded, and bare blossomes and almdes. And Moses brought out all the roddes from before the Lorde vnto all the chyldren of Israel: and they looked vpon them, and toke euery man his rodd.

¶ And the Lorde sayde vnto Moses: bring Aarons rodd agayne before the witness to be kepte for a token of the chyldrens rebellion, and that their murmuring maye cease from me, and that they dye not. And Moses dyd as the Lorde commaunded him, euen so dyd he. And the chyldren of Israel spake vnto Moses, saying: beholde, we are wasted awaye & consumed: we all come to naught: whosoener cometh nipe the dwelling of the Lorde, dyeth. Shall we vntrely consume awaye?

¶ The xliij. Chapter.

¶ The offer of the Leuites. Wher spekes and seyth leuites must be geuen them. Aarons vestiage.



¶ And the Lorde sayde vnto Aaron: Thou and thy sonnes and thy fathers house with thee: shall beare the faute of that which is done amysse in the holy place.

¶ And thou and thy sonnes with thee shall beare the faute of that which is done amysse in your presthode. * And the byethest of the trybe of Leui and of thy fathers household y shall take vnto the, that they maye be soyued vnto the and inmystrye vnto the: euen vnto the and thy sonnes with the before the tabernacle of witness. They shall wayte vpon the and vpon all the tabernacle: onely let them not come vnto the vesselles of the sanctuary and the alter, that they and ye also dye not. And they shall be by thir, and wayte on the tabernacle of witness for all y seruyce of the tabernacle, and let no stranger come nipe vnto you.

¶ Therefore shall ye kepe the holy place and the altare, that there fall nomore wrath vpon the chyldren of Israel: beholde, I haue take your brethren the Leuites from amonge the y childe of Israel, which as a gyft of yours are geuen vnto the Lorde, to do the seruyce of the tabernacle of witness. Therefore shalt thou and thy sonnes with the take bede vnto your prestalles office for all thynges y pertyne vnto the altare, and for all y are with in the vable. And be that ye serue: for I haue geue you prestles office vnto you as a gyft: and therefore the stranger that cometh nipe, must be slayne.

¶ And the Lorde spake vnto Aaron: behold, I haue geuen the the keepynge of myne heuerofferpnyes of all the halowed thynges of the chyldren of Israel. Euen vnto the, I haue geuen them for the anoyntinge, and to thy sonnes, for a byrthe for euer. They shall be thyne

be thyne of most holy from the spee of the altar. All they sacrificers for all they inate offerings, synar offerings or frespace offerings, which they bynge vnto me, are most holy. It is thyne and thy sonnes. In the most holy place shalt thou eat it: and all that are males shall eat of it: let it be holy vnto y.

#Leu. xlii.

And this also is thyne * the heucofferinges of they gyftes, theowse out all the waucofferinges of the chyldren of Israel: I haue geut them vnto the and thy sonnes, and thy daughters with y, to be a butye for cure and all that are cleane in thy house, shall eat of it, all the fatt of the ople, and all the fatt of the wyne and of the coine, whyche they shall offre vnto the Lord for fyrst frutes, the same haue I geuen vnto the. And whatsoeuer is fyrst type in theyr lande whych they bynge vnto the Lord, shall be thyne: and all that are cleane in thyne house, shall eat of it.

¶ All dedicate thynges in Israel, shall be thyne. All that breakeh the matrice in all thebe that men bynge vnto the Lord, whether it be of men or bestes, shall be thyne. Further the fyrst borne of man shall thou redeme, and the fyrst borne of vncleane bestes shall thou redeme spewys. Those that are to be redeemed, shall thou redeme fro the age of a moneth, for the value of the money, namely for fyue shekels after the shekel of the sanctuary. A shekel maketh twenty halpys. But the fyrst borne of oren, figs and goates shall thou not redeme. For they are holy, therefore shall they spynke theyr blonde vpon the altar, and shall burne theyr fatt vpon the sacrifice for a sweet sauour vnto the Lord.

#Leu. xlii.

And the flesch of the is thyne * as the wauchezst and the pyghe shoulde. These are thyne. All the holy heucofferinges whych the chyldren of Israel offre vnto the Lord, haue I geuen the and thy sonnes and thy daughters with the, to be a butye for cure: let it be a salted covenant for euer, before the Lord, both vnto the * to thy seed with the.

#Leu. xlii.

#Leu. xlii.

And the Lord shall vnto Aron * y shall haue none inheritaunce in their lande, neither shall thou haue any parte amonge them. I am thy parte and thy inheritaunce amonge the chyldren of Israel. Scholde, I haue geuen the chyldren of Leui all the tenth in Israel to enherite, for the seruyce which they serue in the tabernacle of witness. Neither must the chyldren of Israel henceforth come nye the tabernacle of witness, lest they beare synne and dye. But the Leuites shall do the seruyce in the tabernacle of witness. * beare theyr synne. It shall be a lawe for euer i poure generations, that amonge the chyldren of Israel they possesse none inheritaunce. But the tythes of the chyldren of Israel whych they paye as an heucofferinge vnto the Lord, I haue geut the Leuites to enherite. And

therefore I haue sayer vnto them. Amonge the chyldren of Israel ye shall possesse none inheritaunce.

And the Lord spake vnto Moses saying: speake vnto the Leuites and saye vnto them when ye take of the chyldren of Israel the tythes which I haue geuen you of the for your inheritaunce, ye shall take an heucofferinge of that same for the Lord: euen the tenth parte of that tythe. And this poure heucoffering shall be rekened vnto you, eue as though it were of the coine of the barn, or out of the fulnesse of the wyne presse.

Of this maner ye shall therefor separate an heucofferinge vnto the Lord, of all your tythes which ye receaue of the chyldren of Israel, and ye shall geue ther of vnto y Lord an heucofferinge, whyche shall belonge to Aaron the prelate. Of all your gyftes, ye shall take out all the Leuites heucofferinges: euen the fatt of theyr haloweb thynges.

¶ Therfor then shall saye vnto them: whiche haue taken awaye the fatt of it from it, it shall be colled vnto the Leuites, as yf were the increase of the coine flooke, or yf increase of the wyne presse. And ye shall cat it in all places, both ye and your householdes, for it is pourewarde for your seruyce in the tabernacle of witness. And ye shall beare no synne by the reason of it, when ye haue take from it the fatt of it: neither shall ye vnhallowe the holy thynges of the chyldren of Israel lest ye dye.

¶ The. xii. Chapter.

¶ Of the redd kowe. The lawe of hym that dyeth in the tabernacle, and of him also that toucheth any vncleane thyng.

¶ And the Lord spake vnto Moses and Aaron saying: thow y ordinance of the lawe whyche the Lord hath commaunded saying: speake vnto the chyldren of Israel, that they byngne the a redd kowe without spot, and wherein is no blemish, and vpon which neuer came pocke. And ye shall geue her vnto Eleazar the prelate, yf he maye geue her without the holte, & cause her to be slayne before hys face.

*Deu. xlii.

And let Eleazar y prelat take of her blonde with hys synger, and spynke it before the tabernacle of witness seven tymes. And can he the howe to be burne in his synger with hys synne, fleshe and blonde. And the dounge of hy: shall he burne also. And let the prelat take Cedar wodd, and Ispoe and purple cloth, and cast it vpon the kowe as the breneth.

*Leu. xlii.

¶ Then let the prelat wash hys clothes, and he shall bathe hys flesch in water, and then come into the holte, and the prelat shall be vncleane vnto the euen.

And he y burneth her, shall wash his clothes in water, and bathe his flesch in water, and he

The water of stryffe. Numeri.

and be vncleane untill euen. And a man that is cleane, shall take vp the ashes of the howe, and put the without the velle in a cleane place. And it shall be kept for the multitude of the chyldren of Israel: for a spraynyng water and for an anointment of synne. Therefore, he that gathered the ashes of the howe, shall wash his clothes, & remayne vncleane vntill euen. And they shall be vnto the chyldren of Israel and vnto the stranger that dwelleth amonge them, a statute for euer.

* Num. xix. b.
 * Num. xix. c.
 * Num. xix. d.
 * Num. xix. e.

* He that toucheth the deyd body of any man, shall be vncleane seuen dayes. And he shall purifye hym selfe with this water the thirde daye and the seuen daye, and he shall be cleane. But yf he purifye not hym selfe the thirde daye and the seuen daye, he shall not be cleane. Whosoever toucheth the carcase of any man that is deyd, and spraynyeth not hym selfe, defyleth the dwellinge of the Lorde: because that soule shall be roted out of Israel, because the spraynyng water was not spraynyd vpon hym. He shall be therefore vncleane, and his vncleane shall remayne vpon hym.

* This is the lawe of the man that dyeth in a tent: all that come into the tent, and all that is in the tent, shall be vncleane seuen dayes. And all the vessels that be open whiche haue no lyd nor couerynge vpon them, shall be vncleane. And whosoever toucheth one that is slayne with a sword in the feldes, or a deyd persone, or a bone of a deyd man, or a graue: shall be vncleane seuen dayes.

Therefore, for any vncleane persone they shall take of the burnt ashes of the synofferynge, & runnyng water shall be put thereto in a vessel. And let a cleane persone take a flosse and dyppe it in the water, & spraynyke it vpon the tent, and vpon all the vessels, and on the soules yf were there in, and vpon hym that toucheth a bone, or a slayne persone, or a deyd body, or a graue. And the cleane persone shall spraynyke vpon the vncleane the thirde daye and the seuen daye. And the seuen daye he shall purifye hym selfe, & wash his clothes, & bathe hym selfe in water, and shall be cleane at euen.

But the man that is vncleane, and spraynyeth not hym selfe, the same soule shall be destroyed from amonge the congregacyon: because he hath defyled the holy place of the Lorde, and the spraynyng water hath not bene spraynyd vpon hym, therefore shall he remayne vncleane. And this shall be a perpetuall lawe vnto them. And he that spraynyeth the spraynyng water, shall wash his clothes.

And he that toucheth the spraynyng water, shall be vncleane vntill euen. And what soeuer the vncleane persone toucheth, shall be vncleane. And yf soule that toucheth it, shall be vncleane vntill the euen.

The xx. Chapter.

¶ And it came to passe, that the people murmured against Moyses and Aaron, sayinge, We haue sent messengers from Ca- des to spye the lande, and they haue broughte vnto vs a bad report, sayinge, The lande is a lande that eateth the inhabitant, and the people dwell in cities that are walled, and the people are stronge.



And the chyldren of Israel came vnto the whole multitude into the desert: & of sin in the first moneth, and the people abode at Cades.

And there dyed Aale Jann, and was buried there. But there was no water for the multitude. And they gathered them selues together agaynst Moyses & Aaron. And the people chode with Moyses, and spake, sayinge: wolde God that we had perished, when oure brethren dyed before the Lorde. Why haue ye brought the congregacyon of the Lorde vnto this wilderness, that both we and oure cattell shoulde dye in it? Wherefore haue ye made vs to go oute of Egypt, to bringe vs into this vngodly place, which is no place offred nor of bygges nor of wyne, nor of pomegranates, neither is there any water to drynke?

And Moyses and Aaron went from the congregacyon vnto the doore of the tabernacle of witness, and fell vpon theyr faces. And the Lord spake vnto Moyses and Aaron, sayinge, heare the crye of the people, and open thou the treasure, euen a fonteyne of leuynge water, that they maye be satisfied, and that they murmure maye cease. And the glory of the Lorde appeared vnto them. And the Lorde spake vnto Moyses sayinge: take the rodd, and gather thou and thy brother Aaron the congregacyon together, and speake vnto the rocke before theyr eyes, and it shall geue forth wys water. And thou shalt bringe them water out of the rocke, to geue the company dryncke, and theyr beastes also.

And Moyses toke the rodd before the Lorde, as he commaunded hym. And Moyses & Aaron gathered the congregacyon together before the rocke. And Moyses sayde vnto them: heare ye rebellious, must we see your water oute of this rocke? And Moyses lyfte vpon his hand, and with his rodd he smote the rocke two tymes, and the water came oute abundantly, and the multitude drank, and they belesed also.

And the Lorde spake vnto Moyses & Aaron: because ye beleued me not, to sanctifie me in the eyes of the chyldren of Israel, therefore ye shall not bringe this congregacyon into the lande whiche I haue giuen them. This is the water of stryffe, because yf chyldren of Israel stroue with the Lorde, ye were sanctified in them.

And Moyses sent messengers from Cades vnto the kynge of Edom. Thus saith thy brother Israel: Thou knowest all the trouble that hath happened vs, oure fathers went downe into Egypt, and we haue dwelt in Egypt a longe tyme, and the Egyptians vexed vs & oure fathers. And wha we cryed vnto

* Num. xi. b.

* Num. xix. a.

* Num. xix. a.

* Num. xix. a.

* Num. xix. a.

* Num. xix. a.

unto the Lorde, he herde our voyce, and sent an angell, and hath sette vs up out of Egypt. And behold, we are in Canes, cut in the uttermost cye of the boyde. We will go now thowm thy coudre: but * we will not go thowm the feldest or bynepardes, neither will we bypynke of the water of the fountaynes, we will go by the kynges hye waye, and neither turne into the ryghte hande nor to the left, vntill we be past thy coudre. And Edo answered hym. Thou shalt not go by me, lest I come out agaynst the with the swerde. The chyldren of Israel sayde vnto hym: we will go by the beate waye. And ys I and my cattell byynke of thy water, I will paye for it. I will but onely (without any harme) go thowm we on my fete. He answered. Thou shalt not go thowm. And Edom came oute agaynst hym with moche people, and with a myghtie power. And thus Edom denied to geue Israel passage thowm his coudre: wherefore Israel turned awaye from hym.

And the chyldren of Israel departed from Canes, and came vnto mount hoy with all the congregacion. And the Lorde spake vnto Moyses and Aaron in mount hoy, harbe by the coaste of the londe of Edom sayinge: Aaron shall be gathered vnto bys people, for he shall not come into the lade whych I haue giuen vnto the chyldre of Israel: because ye disobeyed my mouth at the water of streffe. Take Aaron and Eleazar his sonne, and byynge them by into mount hoy, and thou shalt strepe Aaron out of bys vestimtes, and put them vpon Eleazar bys sonne, and Aaron shall be gathered vnto bys people and shall dye there.

And Moyses dyd as the Lorde commaunded: and they wete by into mount hoy in the syghte of all the multitude. And Moyses toke of Aarons clothes, and put them vpo Eleazar bys sonne: * and Aaron dyed there in the toppes of the mount. And Moyses and Eleazar came downe oute of the mount. When all the multitude sawe that Aaron was dede, they mourned for Aaron thirtie dayes, thowme oute all the boundaries of Israel.

¶ The xxi. Chapter.
 ¶ Aaron banqueth with bynges Arab. The wyse see: prynces singe them. The bynges, sydon and dy are ouercome in batell.

¶ **A**d when bynges * And the Cananites whiche dwelt toward the south, harde tell yf Israel came by the waye that the spyen had founde oute, he foughte agaynst Israel, and toke some of them psoners. And Israel vowed a vowe vnto the Lorde, and sayde: If thou wilt deliuer this people into my hand, I will vterly destroye theye cyties. And the Lorde herde the voyce of Israel, and deliuered them the Cananites. And they destroyed them and theye cyties, &

called the name of the place * hoima. And they departed from mount hoy by the waye of the reddy see: to compasse the land of Edom. And the soule of the people fapned by the waye. And yf people spake agaynst Gods agaynst Moyses * wherfore halt thou broughe vs oute of Egypte, for to dye in the wilderness: for here is neither bread nor water, & our soule lotheth this lyghte brade.



* Wherfore the Lorde sent for the serpentes amonge the people, whych stonge them: and moche people of Israel dyed. Wherfore the people came to Moyses and sayde: we haue synned, for we haue spoken agaynst the Lorde & agaynst the, * make intercession to the Lorde, that he take awaye the serpentes from vs. And Moyses made intercession for the people. And the Lorde sayde vnto Moyses: * make the a typtic serpent, & set it vp for a sygne, & as many as are bytted, maye loke vpon it, & lyeue. * And Moyses made a serpent of bialle, and set it vp for a sygne. And when the serpentes had bytten any man, he behelde the serpent of bialle, and was healed.

* And the chyldren of Israel departed thence, and pyched in Oboth. And they departed fro Oboth, and pitched at the heapes of Abarim: euen in the wilderness whiche is by the plapne of Moab on the east syde. And they remoued thence, and pyched vpon the ryuer of zared. And they departed thence, and pyched on the other syde of Arnon, which is in the wilderness, and cometh oute of the colles of the Amozites: for Arnon is the boier of Moab, betwene Moab and the Amozites. Wherfore it is spoken in the booke of the warre of the Lord, what thyng he dyd in the reddy see, & in the ryuers of Arnon. And the heade of the ryuers, that goeth downe to the wellyng of Ar, and stretcheth vnto the boier of Moab: from thence it turneth vnto Beer. The same is Beer, or well wherof the Lorde spake vnto Moyses: gather the people together, and I will geue them water. Then Israel sange this songe: A tyele vp well, singe ye vnto him. The prynces dyged this well, the captaines of the people bygged it, with the teacher, and with theye stanes.

And from the wilderness they went to Wyatana,

Watana, and from Watana to Bahaliel, & from Bahaliel to Baniath, and from Baniath to Balay that is in the felde of Moab vnto the top of the hill that appeareth before Telimon. And Israel sent messengers vnto Sehon, kynge of the Amozites, sayinge:

* Num. 22. 1. and 23. 1. b. * I will go thowoe thy lande: we will not coune into thy felde or thyne pardenes, neither dynike of the waters of y well: but we will goe longe by the kyniges hye waye, vntill we be past thy countre. * But Seho wolde geue Israel no licence to passe thowoe hys countre, but gathered all hys people together and went oute agaynst Israel into the wyl-dernesse. And he came to Iabesa and foughte agaynst Israel.

* Deut. 1. a. and 23. 1. b. * And Israel smote him in the edge of the swerde, and conquered hys lande, fro Arnon vnto Jakob: and vnto the chyldren of Ammon. For the border of the chyldren of Ammon was, * strange. And Israel toke all these cities and dwelt in all the cyties of the Amozites: in Iheson and in all the towncs that longe therto. For Iheson was the cytie of Sehon the kynge of the Amozites, whych he fought before agaynst the kynge of y Moabites, and toke all his lande out of hys hnde, euen vnto Arnon. Wherefore they saie in the prouerbe: come to Iheson, and let the cytie of Seho be bylt & repayzed: for there is a fyre gone out of Iheson, and a flamme fro the cytie of Sehon, and hath consumed Ar in Moab, and the inheritous of the hye places of Sehon. Mo be to the Moab: a people of

* Deut. 1. a. and 23. 1. b. * Chemosh, ye are vndone, he hath put his sonnes to flyghte, and hys daughters to captiuite vnto Sehon kynge of the Amozites. Theyr empire is lost from Iheson vnto Dibon, and we made a wyl-dernesse euen vnto Aropha, whych reacheth vnto Aiebia. And thus Israel dwelt in the lande of the Amozites. And Moses sent to serche oute Iazer, and they toke towncs belonginge therto, and rooted oute the Amozites that were there in.

* Deut. 1. a. and 23. 1. b. * And they tourned and went by towne Balan. And Ag the kynge of Balan came out agaynst them, he and all his people to fygght at Azei. And the Lorde sayde vnto Moses, feare him not, for I haue deliuered him in thy hande, and all his people, and hys lade. And thou shalt do to him as thou dydest vnto Seho the kynge of the Amozites which dwelt at Iheson. They smote hym therfore, and his sonnes, and all his people, vntill there was nothinge left him. And they conquered hys lande:

* Deut. 1. a. and 23. 1. b. * And the chyldren of Israel departed: and yched in the felde of Moab, ouer against Jericho. And Balac y some of y Moab saue

* Deut. 1. a. and 23. 1. b. * all that Israel had done to the Amozites: and the Moabites were soe afrayed of the people, because they were many, and soe toke in feare of the chyldren of Israel. And Moab sayde vnto the elders of Moab: now shall this chynge lyche vs vp all that are rounde aboute vs, as an oze lyeth by the grasse of the felde. And Balac the sonne of y Moab was kynge of the Moabites at that tyme.

* Deut. 1. a. and 23. 1. b. * He sent messengers therfore vnto Balac the sonne of Moab in Bethor (whych is by the ryuer in the lande of the chyldren of his folke) to call him, sayinge: behold, there is a people come out of Egypte, & beholde, they couer y face of the erth, & dwell ouer agaynst me. Come now therfore & curse thys people for my sake. For they are to myghtie for me, yf so preuenture I myght be able to smyte them & to dysue them oute of the lande. For I wote that he whome thou blesst, is blesed, and whome thou cursest is cursed.

* Deut. 1. a. and 23. 1. b. * And the elders of Moab and the elders of Moabian departed, hauyng the rewarde of the forslayinge in theyr hande. And they came vnto Balaam, and tolde him the wordes of Balac. He answered them: saye here they myght, and I will byngne you wode, euen as the Lord shall saie vnto me. And the Lordes of Moab a bode with Balaam.

* Deut. 1. a. and 23. 1. b. * And God came vnto Balaam and sayde, what men are these wyth the? And Balaam sayde vnto God: Balac the sonne of y Moab hath sent vnto me, sayinge: beholde, there is a people come out of Egypte and couereth the face of the erth: come now therfore, and curse them for my sake, yf so peraduenture I maye be able to overcome them in battell, and to dysue them oute. And God sayde vnto Balaam: So not thou wyth them, neither curse the people, for they are blesed.

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* Deut. 1. a. and 23. 1. b. * And Balaam answered and sayde vnto y Lordes of Moab: * If Balac wolde geue me

* Deut. 1. a. and 23. 1. b. * The. xxi. Chapter.

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* Deut. 1. a. and 23. 1. b. * The. xxi. Chapter.

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greue me hys housefull of silver and golde, I can not go by ponde the waight of the Lord my God, to do lesse of moare. Howe therfore sayde he here thus bynght: that I maye write, what the Lord wyl saye vnto me moare. And God came vnto Balaam by nyght, & sayde vnto him: If the men come to call the, cyle vp and go with them: but loke what I saye vnto the, that thalt thou do.

And Balaam rose vpe early, and labeld hys asse, & went with the Lordes of Moab. And the countenance of God was angrye because he went. And the angell of the Lord stode in the waye agaynst hym, as he rode vpon hys asse, and hys two seruantes were with hym. And when the asse sawe the angell of the Lord stode in the waye, and hauiuge a swerde byawen in his hande, the asse turned asyde oute of the waye, and went out into the feld. And Balaam smote the asse, to turne her into the waye.

But the angell of the Lord stode in a path betwene the bynepardes, and there was a wall on the one syde & another on the other.

And whē the asse sawe the angell of the Lord, she wrenched vnto the wall, and he smote her agayne. And the angell of the Lord went forther and stode in a narrowe place, where was no waye to tourne, ether to the ryght hande or to the left. And whē the asse sawe the angell of the Lord, she fell downe vnder Balaam: and Balaam was wroth, and smote the asse with a staffe. And the Lord opened the mouth of the asse, & she sayde vnto Balaam: what haue I done vnto the, that thou hast smitten me nowe the tymes? And Balaam sayde vnto the asse: because thou hast moched me: I wolde also there were a swerde in myne hande, for euē nowe wolde I kyll the. And the asse sayde vnto Balaam: am not I thyne asse whiche thou hast ryden vpon since thou wast bozne vnto this daye? Was I euer wout to do so vnto the? he sayde: nay.

And the Lord opened the eyes of Balaam and he sawe the angell of the Lord standinge in the waye, hauiuge a swerde byawen in hys hande. he bowed hym selfe therfore, and fell flat on hys face. And the angell of the Lord sayde vnto hym: Wherefor hast thou smyten thine alle the tymes? beholde, I came out as an aduersarye, because thou madest thy waye contrary vnto me, and the asse sawe me, and went backe to me this tymes: or els if he had not turned to me: (as myne place to me that stode in the waye.) I had surely slayne the, and saved her alyue. Balaam sayd vnto the angell of the Lord: I haue sinned: for I wyl not that thou stdest in the waye agaynst me. Howe therfore ys it displeak the I wyl turne home agayne. The angell sayde vnto

Balaam: go with the men: but what I saye vnto the, that shalt thou speake. And so Balaam went with the Lordes of Moab.

And when Balaam herde that Balaam was come, he went out to mete hym vnto a cite of Moab, whiche is in the border of Arnon, euē in the vtmost coast. And Balaam sayde vnto Balaam: byd I not sende for the, to call the? And wherfore camest thou not vnto me? because I am not able to promote the vnto honoure: And Balaam made answer vnto Balaam: Lo, I am come vnto the. And can I nowe saye any thinge at all. The worde that God putteth in my mouth, that shall I speake. And Balaam went with Balaam, and they came vnto a cite of Beers, and Balaam offered oxen and there, and sent oxen and sheeps for Balaam and for the Lordes: were with hym. And on the morowe Balaam toke Balaam, and brought hym vp into the hye place of Baal, that there he myghte se the vtmost parte of the people.

The xliij. Chapter.
C Balaam blesseth the people.



And Balaam sayd vnto Balaam: I lac: byde me here seue alters and prepare me here seven oxen and seven rammes. And Balaam byd as Balaam sayde. And Balaam and Balaam offered on euery alter an ore and a ram. And Balaam sayd vnto Balaam: as de by the sacrificie, and I wyl pray for happily the Lord wyl mereme: and what soeuer he sheweth me, I will tell the, and he wyl forth alow. But God met Balaam, and Balaam sayde vnto hym: I haue prepared seven alters, and haue offered vpon euery alter, an ore and a ram. And the Lord put a sapinge in Balaams mouth, and sayde: go agayne to Balaam and saye on thys wyle. And when he went agayne vnto him, lo, he stode by hys sacrificie, he and all the Lordes of Moab. And he toke vp hys parable and sayde: Balaam the kyng of Moab hath sette me from Beelpheztan out of y moztaynes of y cast (syr): come, curse Jacob for my sake: come, & bespe Israel. howe shall I curse the, whō God hath not cursed: or howe shall I bespe him, whom God hath not besped: from the toppe of the rockes I se hym, and from the hylls I beholde hym: lo, the people shall dwell by the selfe, and shall not be reuēd among the nations. Who can tell y dust of Jacob, and the nobles of the fourth parte of Israel? I praye God, that my soule maye by the death of the ryghtrous, & that my laste daye maye be lyke hys. And Balaam sayde vnto Balaam: what hast thou done vnto me? I fet the to curse myne enemyes, and beholde, thou hast blessed them. he answered and sayde: must I not kepe that I speake it, whiche the Lord hath put in

put in my mouth: And Balac sayde vnto hym: Come I praye the with me vnto another place, whence thou mayest see them, and thou shalt see but the utmost parte of them, and shalt not see them all: curle them out of y place for my sake. And he brought him into a felde (where men myght see farre of) cuen to the topp of an hill, and bylt seue alteres, and offered an oxe and a ram on euery alter. And he sayd vnto Balac: stande here by thy sacrifice, whyle I go yonder. And the Lord mette
 * 23. 17. g. Balaam, and * put a worde in hys mouth: sayd: go agayne vnto Balac, and thus saye. And when he came to hym: beholde, he stode by his sacrifice, & the Lordes of Moab with hym. And Balac sayde vnto him: what hath the Lord sayde?

And he toke vp his parable & answered: ryle vp Balac and heare, and herke vnto me thou sonne of Bithor. * God is not a mā that he shulde lye, neither the sonne of a man that he shulde repent: shulde he saye, and not doo: or shulde he speake, and not make it good: beholde, I haue taken vpon me to blesse, for he hath blesed, and it is not in my power to alter it. → He behelde no vanyte in Jacob, nor sawe treuapyn in Israel. The Lord hys
 * 23. 17. b. * God is w him, and * the presence of the hpyng is amonge them. * God brought them oute of Egypte, he hath strenght as an unicorn. There is no forcery in Jacob, nor soth saying in Israel. * It is now to tolde vnto Jacob & Israel, what God hath wrought. Beholde, the people that ryle by as a lyoness, and heue vp hym selfe as a lyon. He shall not lye downe, vntill he enee of the praye, and dysynke the bloude of them that are slayne.

And Balac sayde vnto Balaam: neither curle them nor blesse them. But Balaā answered and sayde vnto Balac: tolde not I the sayinge: all that the Lord speaketh, that I must doo: And Balac sayde vnto Balaam: come I praye the, and I will byynge the pet vnto another place: yf peradventure it shall please God, that thou mayst thence curle the for my sake. And Balac broughte Balaam vnto the topp of Idoo, that boweth toward the wyldernesse of Ierlymūd. And Balaam sayde vnto Balac: make me here seuen alteres, and prepare me here seuen oxen, and seuen rammes. And Balac byd as Balaam had sayde, and offered an oxe and a ram on euery alter.

¶ The xliii. Chapter.

¶ Balaam propheseth of the kyngdome of Israel and of the comynge of Chyth. Balac is angrie with Balaam. The destruction of the Amelithites, and of the Emphyres.

And when Balaam sawe that he pteased the Lord that he shulde blesse Israel, he went not as he byd ryle before to sette forth sayinge, but sett hys face towarde the wyldernesse. And Balaā lye vp

hys eyes, and loked vpo Israel as he laye according to his terybes, and the spirite of God came vpon him. * And he toke vp hys parable and sayde: Balaā the sonne of Beor hath sayde: the man whose eye is open hath sayde: he hath sayde, whiche heareth the wordes of God and seyth the visyons of the almyghtie, and falleth doune with open eyes.

Howe goodly are thy tentes o Jacob, and thyne habitacions o Israel: Eue as the vales are they layed abode, and as gardens by the ryuers syde: as the tentes whiche the Lord hath pyched, and as cypers trees besyde the waters. → The water droppeth out of his bouket, and hys seed shall be many waters. * and hys kyngdome shall be byre the Agag. And hys kyngdome shall be exalted. * God broughte hym out of Egypt: as the strenght of an unicorn is he vnto hym. He shall ente the nacynos hys enemies, and gnawe thez bones, & pcerce the thorowe with his arrowes. * He couched hym selfe, and laye doune as a lyon, and as a lyoness, who shall ferre hym vp: blesed is he that blesseth the, & curseth is he that curseth the.

And Balac was wroth wpyth Balaam, and smote hys handes together, and Balac sayde vnto Balaam: I sent for thee to curse myne enemies, and beholde, thou hast blesed the thys thys tymes. Therefore now gett the quickly vnto thy place. I thought that I wolde promote the vnto honoure, but lo, the Lord hath kept the backe fro wrothpyre Balaam answered vnto Balac: tolde I not thy messengers which thou sentest vnto me, sayinge: * If Balaac wolde geue me his house full of siluer and golde, I cannot passe the worde of the Lord, to do other good or bad of myne a womeynpuder: But what the Lord saith, that am I compelled to speake. And now beholde, I go vnto my people: come therefore, and I will aduertise the, what this people shall do to thy folke in the later dayes. And he toke vp hys parable and sayde: Balaam the sonne of Beor hath sayde, the man whose eye is open, hath sayde. He hath sayde that heareth the wordes of God, and hath y knowledge of the most hye, and beholdeth the visyon of the almyghtie, and that fallerh with open eyes: I shall se hym, but not nowe I shall beholde hi, but not nye. * There shall come a starre of Jacob, and ryle a sceptre of Israel, and shall smyte the cottes of Moab & undermyne all the chylde of Seth. * And Edom shall be possessed, and Seir shall fall to the possession of thez enemies, and Israel shall do manfully. Out of Jacob shall come he that shall haue dominio, and shall destrope the remnant of the etie.

And when he looked on Amalech, he toke vp his parable, & sayde: Amalech is the first of the nacynos * but hys latter ende shall

percyd vetterly. And he looked on the kemytes
and toke vp hys parable, and sayde: stronge
is thy dwelling place, and thou puttst thy
nest in a rocke. Auerthelste the kemyte shal-
be roted out, vnptil I haue take the ptesonre:
And he toke vp his parable and sayd: Aias,
who shall lye when God doeth thys: The
thpyes also shall come out of the colle of I-
taly, and subdue Ithar, & Ithubur Cher, and
he hym selfe shall perishe at the last. And Sa-
laam rose vp, and went and returned to hys
place: and Salac also went hys waye.

¶ The. xxv. Chapter.

¶ The people committed fornicacion with the
daughters of Moab. Whiche lyeth namd
and Goli. God commaundeth to kyll the Mo-
abites.

And Israel dwelt in Shittim,
and the people began to co-
mitte whoredome with the
daughters of Moab, which
called the people vnto yd-
oltrye of theyr goddesses.

¶ And the people dyd ente,
and worshypped theyr goddesses, & Israel cou-
pled him selfe vnto Baal Peor. And the
indignacion of the Lorde was prouoked a-
gainst Israel, and the Lorde sayde vnto Mo-
ses: take all the heades of the people, & hange
the vp before the Lorde & agaynst the sonne
of the warth of the Lordes countenai-
nce maye be tournd awaye from Israel. And
Moses sayd vnto yunges of Israel: * eue-
ry one slaye hys men that were ioyned vnto
Baal Peor.

¶ And beholde, one of the chyldren of Israel
came and brought vnto his brethren, a Ma-
dianitish wyfe euen in the syghte of Moyses,
and in the sight of all y multitude of the chil-
dren of Israel, that wepte before the doze of
the tabernacle of witness. * And when Phi-
nehes the sonne of Eleazar the sonne of A-
ron the priesste sawe it, he rose vp out of the
myddes of the companie, and toke a weapon
in hys hande, and went after the man of Is-
rael: * into the tent, and thrust them tho-
row: both the mid of Israel and also the wo-
man, euen thorow the belly of her. And the
plage ceased fro the chyldre of Israel. * And
they dyed in the plague. xliii. thousande.

¶ And the Lorde spake vnto Moyses saying:
* Whiche the sonne of Eleazar the sonne of
Aron the priesste, hath fornyed myne an-
ger awaye from the chyldren of Israel, whyle
he was gelyous for my sake amonge them,
that I had not consumed the chyldren of Is-
rael in my gelyousie. Wherefore saye: be holde,
* I geue vnto him my couenaunt of peace,
and he shall haue it, & his seed after him, euen
the couenaunt of the priesstes offyce for euer
because he was gelyous for his Goddes sake,
and made an attonement for the chyldren of

Israel. The name of y Israelite whych was
slayne with the Madianitish wyfe was
zami the sonne of Salu, a Lorde of an hou-
se and kyned of Symeon. And the name of
the Madianitish wyfe that was slayne, was
Cozbi y daughter of Zur, a hebd ouer the peo-
ple of an house and kyned of Madian.

¶ And the Lorde spake vnto Moyses, saying:
* wece the Madianites, and smyte them, for
they trouble you with theyr wyces, whiche
haue begyled you by dytate in the cause of
Peor, and in the cause of theyr systrer Cozbi
the daughter of a Lorde of the Madianites,
which was slayne in the daye of the plage for
Peor sake.

¶ The. xvi. Chapter.

¶ The chyldren of Israel are nomberd.

And it cometh, that after the plage, y
Lorde spake vnto Moyses & vnto E-
leazar the sonne of Aaron the priesste,
saying: * take the number of all the myn-
tude of the chyldren of Israel from. xx. yere
and aboue thowse out theyr fathers hou-
ses, all that are able to goo to warre in Is-
rael. And Moyses and Eleazar the priesst spake
vnto them in the fildes of Moab, by Iordane
ouer agaynst Jericho, from. xx. yere and
aboue, as the Lorde commaunded Moyses &
the chyldren of Israel, whan they were come
oute of Egypte.

* Ruben the eldest sonne of Israel. The
chyldren of Ruben: Hanoch, of whome cometh
the kyned of the Hanochites: and Dali
of whom cometh the kyned of the Dalu-
tes. Of Heseon, cometh the kyned of the
Heseonites: of Carmi, cometh the kyned
of the Carmites. These are the kynredes of y
Rubenites, and they were in nombre. xliii.
thousande seven hundred & thyrtye. And the
sonnes of Dalu: Eliab. And y sonnes of Eliab
Amuel, Eathan and Ithiram.

¶ Thys is that Machi and Ithiram, which y
were famous in the congregacyon, & stronge
agaynst Moyses and Aaron in the companye of
Cozbi, when they stroue agaynst the Lorde.
¶ And the erth opened her mouth, and swa-
lowed them vp. Cozbi also was in the drath
of that multitude, what tyme the fyre con-
sumed two hundred and fftyty men, and they
became a sygne: for withoute doubting, the chy-
ldren of Cozbi dyed not.

¶ And the chyldren of Symeon: whan they
kynredes were: Arnel, of whom cometh
y kyned of the Arnelites: Jamun, of whome
cometh the kyned of the Jamunites: Ja-
chin, of whome cometh the kyned of the Ja-
chinites: of Zarah, cometh the kyned of the
Zarahites: And of Saul, cometh the kyn-
ed of the Saulites. These are the kynredes
of Symeon: cuf. xxi. thousande. ii. hundred.

¶ The chyldre of Gad after theyr kynredes
were: Zephon, of whom cometh the kyned
of the

of the zephonites: Haggit, of whom cometh the kynred of the Haggites: Sumi, of whom cometh the kynred of the Sumites: Of Aseui, cometh the kynred of the Aseuites: and of Eri, cometh the kynred of the Erites: Of Irod, cometh the kynred of the Irodites: Of Ariel, cometh the kynred of the Arielites: These are the kynredes of the chyldren of Gad according to their nombres. xl. thousande and fyue hundred.

* Gen. xxxv.
din. a.

The chyldren of Iuda: Er and Onan * & Er and Onan dyed in the lande of Canaan. But the chyldren of Iuda after they kynreded, were: Sela, of whom cometh the kynred of the Selautes: Phares, of whom cometh the kynred of the Phareites: zared, of whom cometh the kynred of the zarehites. And the chyldren of Phares were: Hefron, of whom cometh the kynred of the Hefronites: Hamul, of whome cometh the kynred of the Hamulites. These are the kynredes of Iuda, after they nombred. lxxvi. thousand and fyue hundred.

The chyldren of Issachar after they kynreded, were: Zola, of whom cometh the kynred of the Zolautes: Phuaui, of whom cometh the kynred of the Phuautes: of Issachar cometh the kynred of the Issacharites, of Symron, cometh the kynred of the Symronites. These are the kynredes of Issachar after they nombred. lxiiii. thousande, and thre hundred.

D The chyldren of zabolon after they kynreded were: Sered, of whom cometh the kynred of the Seredites: Elon, of whom cometh the kynred of the Elonites: Jabelael, of whom cometh the kynred of the Jabelaelites. These are the kynredes of the zabolonites after they nombred: thyselore thousande, and fyue hundred.

The chyldren of Ioseph thow out their kynredes were: Manasse * & Ephraim. The chyldren of Manasse: * Machir, of whom cometh the kynred of the Machirites. And Machir begat Gilead, and of Gilead cometh the kynred of the Gileadites. And these are the chyldren of Gilead: Hieier, of whom cometh the kynred of the Hieierites: Hielech, of whom cometh the kynred of the Hielechites: and Aziel, of whom cometh the kynred of the Azielites: and Sichem, of whom cometh the kynred of the Sichemites: Simda, of whom cometh the kynred of the Simdites: and hepher, of whom cometh the kynred of the hepherites. And * zelaphead the sonne of hepher had no sonnes but daughters. And the names of the daughters of zelaphead were: Zelaela, Ron, Hagla, Ghilcha and Cherya. These are the kynredes of Manasse, and the nombre of them. lii. thousande and seven hundred.

* Jos. xv. 3

* Jos. xviii. a.

These are the chyldren of Ephraim after

they kynreded: Suthelah, of whom cometh the kynred of the Suthelahites: Zeecher, of whom cometh the kynred of the Zeecherites: Zabai, of whom cometh the kynred of the Zabaiites: And these are the chyldren of Suthelah: Erau, of whom cometh the kynred of the Erauites. These are the kynredes of the chyldren of Ephraim after they nombred. xxxii. thousande and fyue hundred. And these are the chyldren of Joseph after they kynreded.

These are the chyldren of Ben Jamin after their kynredes: Bela, of whom cometh the kynred of the Belaites: Aibel, of whom cometh the kynred of the Aibelites: Abiram, of whom cometh the kynred of the Abiramites: Supham, of whom cometh the kynred of the Suphamites: Bupham, of whom cometh the kynred of the Buphamites. And the chyldren of Bela were, Ard and Naaman, from whence cometh the kynred of the Ardites, and of Naaman the kynred of the Naamites. These are the chyldren of Ben Jamin after they kynreded, and after they nombred. xlv. thousande and fyve hundred.

These are the chyldren of man after their kynredes: Suhaim, of whom cometh the kynred of the Suhaimites. These are the householders of Da after their kynredes. And the kynredes of the Suhaimites were after they nombred. lxiiii. thousande, & four. hundred.

The chyldren of Aser after they kynreded were: Imma, of whom cometh the kynred of the Immautes: Isai, of whom cometh the kynred of the Isaites: Zila, of whom cometh the kynred of the Zilautes.

The chyldren of Zila were: Heber, of whom cometh the kynred of the Heberites: Elachiel, of whom came the kynred of the Elachielites. And the daughter of Aser was called Sarah. These are the kynredes of Aser after their nombred. liii. thousande and foure hundred. The chyldren of Reuphah, after they kynreded were: Zabziel, of whom came the kynred of the Zabzielites: Gunt, of whom came the kynred of the Guntites: Zeezer, of whom came the kynred of the Zeezerites: Selaem, of whome came the kynred of the Selaemites. These are the kynredes of Reuphah according to they householders, whose nombres. xlv. thousande and foure hundred. These are the nombres of the chyldren of Israel: fyve hundred thousande, and a thousand, seven hundred and thyrtye.

And the Lozde spake vnto Moyses, saying: vnto these the lande shalbe deuoted to inheret, according to the nombre of names. * To many thou shalt geue the moare inheritaunce, and to fewe the lesse: to euery thy shall the inheritaunce be geuen according to the nombre therof. For withstandinge, the lade shalbe

* Gen. xlviii. a.
Jos. i.

Shall be druyed by lot, and according to the names of the trybes of their fathers, they shall inheret, accordynge to the lott shall the possession therof be druyed betwene many and fewe.

C * These are the nombres of the Leuites,
after their kindreds: Gerson, of whom came
the hynred of the Gersonites: Cahath, of
whom came the hynred of the Cahathytes:
Merari, of whom came the hynred of the
Merarites. These are the hynredes of the
Leuites: the hynred of S. Leuites, the hynred
of the hebzonites: the hynred of the Abielites:
the hynred of the Shulites: the hynred of
S. Parachites: Cahath begat Amram, a Ma-
nasse wyfe was called * Torcheba daughter
of Leui, which was borne vnto Leui in
Egypte. And the bare vnto Amram Aaron,
Holier, and Miriam their syster. And vnto
Aaron were borne Nadab and Abihu,
Eleazar and Ithamar. * And Nadab and
Abihu dyed, when they offered strange fire
before the Lorde. And after they numbres,
they were * foure and twente thousande,
all males from a month olde and aboue.

For they were not nourished among the children of Israel, because there was no inheritance given them among the children of Israel. These are the nobles, when Moses and Eleazar the priest nourished the children of Israel in the plains of Shur, fast by Jordan, our against Jericho. And among these there was not a man of them, whom Moses and Aaron nourished, when they led the children of Israel in the wilderness of Sin. For the Lord sware of them: they shall die in the wilderness: and there was not left a man of them, save Caleb the son of Jephuneh, and Joshua the son of Nun.

The xxvij. Chapter.

¶ The labor of the heritage of the daughters of Israel. The lands of promise is set forth unto Moses; in whose stead is appointed Joshua.

And Daughters of Zelaphend
the sonne of Iehoe the sonne of
Sileab the four of whiche the
sonne of Manasse, of the hired
of Manasse the sonne of Joseph
(whose names were) Sheela,
Roda, Hagia, Achisa and Tiriza came,
and stood before Moses and Eleazar the
priest, and before the lordes, and all the mul-
titude by the doore of the tabernacle of wit-
nesse, saying: our father dyed in the wylder-
nes: and was not in the companye of them
that gathered them selves together against
the worde in the congregacion of Cana.

But he dyed in hys owne synne, and hadd
no sonnes. Wherefor then is the name of our
fathers taken awaye from amonge his kin-
red, because he hath no sonne? * True vnto

wherefore a possession among the brethren
of our father.

And Abios brought theyr cause before
the Lorde. And the Lorde spake vnto Mo-
ses, sayinge: The daughters of zelazbed
speake right: thou shalt geue them a posses-
sion to inherite among theyr fathers bre-
thren, & thou shalt geue the inheritance of their
father vnto them. And thou shalt speake vn-
to the chyldren of Israel, sayinge: If a man
dye and haue no sonne, ye shall geue his in-
heritance vnto his daughter. If he haue
no daughter, ye shall geue his inheritance
vnto his brethren. And if he haue also no bre-
thren, ye shall geue his inheritance vnto his
fathers brethren. And yf his father haue no
brethren, ye shall geue his inheritance vnto
him that is next to him of his kinrede, and
he shall possesse it. And thus shalbe vnto the
chyldren of Israel: a lawe of iudgement,
as the Lorde hath commaunded Abios.

And the Lorde sayde vnto Moyses: * get
the vp into this mount Barim, and behold
the land which I haue giuen vnto the chil- * Ps. cxlv.
dren of Israel. * And when thou hast seene it, * Ps. cxxxv.
say thou shalt be gathered vnto the people
also, as Aaron thy brother was gathered. D
For ye were disobedient vnto my mounta-
ine in the desert of Sin, in the strepe of the con-
gregation. * Neither did ye sanctifie me in
the waters before their eyes. * What is the
water of strepe in clades in the wilde- * Ps. cxlv.
nesse of Sin. * And Moyses vnto the Lorde
sayinge: let the Lorde God of the spirits of
all fleshe sett a man ouer the congregation,
which maye go out and in before them, D
and leade them out and in: that the congre-
gation of the Lorde be not as theye which
haue not a shepheard. * And the Lorde sayde
vnto Moyses: take Iosua the sonne of Nun,
in whom is the spere, and putt thine
handes vpon hym, * let hym be before Eleazar
the prest, and before all the congregation:
and geue hym a charge in theyr sight. * And
put of thy peeple vpon him, that all the com-
panie of the children of Israel maye be ob-
edient. * And he shall stand before Eleazar the
prest, which shall aske the counsell for hym: * * Ps. cxlv.
after the iudgement of Barim before the
Lorde. * And according vnto his wordes shall
they go out and in, both be and all the chil-
dren of Israel with hym, and all the con-
gregation. D

And Moses bowed as the Lord commaunded him: and he took Zolun, and let hym be-fore Eleazar the ppenite, and before all the congregacyon: * and put hys handes vpon * Act. vi. 6 him, & gaue him a charge, as the Lord commaunded thowre the hande of Moses.

The xxviii. Chapter.

What must be offered on every feast day.

And

And the Lord spake vnto Moses saying: Commende the children of Israel, and saye vnto them: Whyp offering and my byed for my sacrifices which are made for a sweete sauour, shall ye obserue in theyr due season.

* Exo. xxix. 18

And þe shalt saye vnto them: * This is the offering which ye shall offer vnto the Lord. ij. lambes of a yere olde without spot daye by daye, for a continuall burnt offering. One lambe shalt thou offer in the morning, and the other at euen. * And thereto the tenth part of an epha of flour for a meat offering ymgled with beaten oyle conteyninge the fourth part of an hin. It is a dayly burnt offering, such as was ordeyned in the mounte Sinai for a sweete sauour a sacrifice vnto the Lord. And let the dunck offering of the same be the fourth part of an hin for one labe, and in the holy place shalt thou commaunde the wyne to be powred vnto the Lord.

* Num. xxi. 18

B And the other labe thou shalt offer at eue after the manner of the meat offering and the dunck offering of þe morning: a sacrifice shalt thou offer for a sweete sauour vnto þe Lord. And on the Sabbooth daye two lambes of a yere olde a peece, and without spot, and two tenth deales of flour for a meat offering ymgled with oyle, and the dunck offeringe thereto. The burnt offering of the Sabbooth must be done in the selfe Sabbooth, besyde the dayly burnt offering and his dunck offering.

And in the beginninge of youre monthes, ye shall offer a burnt offering vnto the Lord: two yonge bullockes, and a ram, and viij. lambes of a yere olde without spot: and iij. tenth deales of flour for a meat offering ymgled with oyle for one bullocke, and ij. tenth deales of flour for a meat offering ymgled with oyle for one ram. And a tenth deale of flour ymgled with oyle for a meat offering vnto one lambe, for a burnt offering and a sweete sauour and a sacrifice vnto the Lord. And the dunck offeringes shall be halfe an hin of wyne vnto one bullocke, and the third part of an hin of wyne vnto a ram, and the fourth part of an hin vnto a lambe.

C This is the burnt offeringe of the month in þys month, thowout the monethes of the yere: and one hegoate for a syn offering vnto the Lord shall be offered, after the dayly burnt offering and his dunck offering.

* Exo. xxix. 18
Leuit. xxix. 18
Deut. xxi. 18

* And the fourteenth daye of the first month, is the passouer of the Lord. And in þe first daye of the same month is the feast: and seven dayes longe shall vntreueid byed be eate. In the x. first daye shall be a holy commocynon, ye shall do no maner of seruile worke therein. But ye shall offer a sacrifice for a burnt offering vnto the Lord. ij. yonge bullockes, one ram, and seven lambes of a yere olde, which are to you without spot,

* Exo. xxix. 18

and let theyr cat offering be of flour mingled with oyle: the tenth deale also shall ye offer for a bullocke, and two tenth deales for a ram: one tenth deale shalt thou offer for euey lambe of the seven lades: and a hegoate for synne to make atonement for you.

Ye shall offer these, besyde the burnt offering in the morning, which is a continuall burnt sacrifice. After this manner ye shall offer thowout the viij. dayes: the fode of the sacrifice for a sweete sauour vnto the Lord. And it shall be done besyde the dayly burnt offering and his dunck offering. And in the seventh daye ye shall haue an holy commocynon, and ye shall do no seruile worke. Therefore in the daye of your first frutes, when ye bying a newe meat offering vnto the Lord (acording to your wordes) ye shall haue an holy commocynon, ye shall do no seruile worke in it: but offer a burnt offering for a sweete sauour vnto the Lord: two yonge bullockes, a ram, and viij. lambes of a yere olde a peece, with their meat offeringes of flour ymgled with oyle, the tenth deales vnto a bullocke, two tenth deales to a ram, and one tenth deale vnto a lambe thowout the seven lambes, and an hegoate to make an atonement for you. This ye shall do besyde the continuall burnt offeringe, and his meat offering: and they shall be vnto you without spot, with their dunck offeringes.

* Exo. xxix. 18

* Deut. xxi. 18

¶ The xxix. Chapter.

¶ What must be offered the eighth first dayes of the seventh month.



And in þe first daye of þe viij. month ye shall haue an holy commocynon: ye shall do then no seruile worke. For it is a daye of blowing vnto you. But ye shall offer a burnt offering for a sweete sauour vnto the Lord: one yonge bullocke, one ram, and viij. lades of a yere olde a peece that are pure. And the meat offering shall be made of flour ymgled with oyle. iij. tenth deales vnto the bullocke, and ij. vnto the ram: and one tenth deale vnto one lambe thowout the viij. lambes. And an hegoate for synne to make an atonement for you, besyde þe dayly burnt offering of þe month: a his meat offering, and the dunck offeringes of the same, which must be done according vnto the manner of the for a sauour of swete s of the sacrifice of the Lord.

* Exo. xxix. 18

* Deut. xxi. 18

And ye shall haue the tenth daye of the same seventh month an holy commocynon: and ye shall humble poure soules, ye shall do no maner worke therein. But ye shall offer a burnt offering vnto the Lord for a sweete sauour: one bullocke, a ram, and viij. lades of a yere olde a peece, which shall be vnto you, without fault. The meat offering shall be

* Exo. xxix. 18

* Deut. xxi. 18

Quale of flour mingled with oyle. iij. tenth deales to a bullocke, and .ij. to a ram, & a tenth deale vnto a labe, thowout the .vij. lambes. And hegoate for spynne, besyde the spynoffering of a sheewe, and daply burnt offering, and the meate and drinck offerings y longe to the same. * And in the fyfth dape of the .vij. monethes, ye shall haue an holy conuocation, and do then no scruple worke, and ye shall kepe a fast vnto y Lorde. .vij. daies longe. And ye shall offer a burnt offering for a sacrifice of a sweete sauoure vnto the Lord thirtene bullockes, two rams, and fourtene lambes of a yere olde: which shall be without blemyshe. And their meate offeringe shall be of flour mingled w oyle. iij. tenth deales vnto euery one of .xiiij. bullockes. ij. tenth deales to ether of the rams, and one tenth deale vnto eche of .xiiij. laves. And one hegoate for spynne, besyde the daply burnt offeringe with his meate and drinck offeringe.

¶ And the second dape ye shall offer twelue ponge bullockes. ij. rams. xiiij. perlyng lambes without spot: and let their meate offeringe and drinck offerings vnto the bullockes, rams and lambes be according to the nombre of them and after the maner. And an hegoate for spynne, besyde the daply burnt offeringe and his meate and drinck offerings. And the thirde dape ye shall offer .xi. bullockes. ij. rams, and .xiiij. perlyng lambes without spot: and let their meate and drinck offerings vnto the bullockes, rams, and laves be after the nombre of them and according to the maner. And there shall be offered an hegoate for spynne, besyde the daply burnt offeringe and his meate and drinck offeringe.

In the fourth dape, ye shall offer ten bullockes, two rams, and fourtene lambes perlynges and pure: let their meate and drinck offerings vnto the bullockes, rams & lambes be, according to the nombre of them and after the maner. And an hegoate for spynne, besyde the daply burnt offeringe, and hys meate and drinck offeringe. In the fyfth dape ye shall offer nyne bullockes, two rams and thirtene lambes of one yere olde a pece with out spot. And let their meate and drinck offerings vnto the bullockes, rams and lambes be according to the nombre of them, and after the maner. And an hegoate for spynne, besyde the daply burnt offeringe and his meate and drinck offeringe. And in the sixth dape, ye shall offer eight bullockes, two rams and fourtene perlyng lambes without spot. And let their meate and drinck offerings vnto the bullockes, rams and lambes be according to the nombre of them and after the maner. And an hegoate for spynne, besyde the daply burnt offeringe, and his meate and drinck offerings. In the seventh dape, ye shall offer seven bullockes, two rams and thirtene lambes that are perlynges and pure.

And let their meate and drinck offerings vnto the bullockes, rams and lambes be according to their nombre, and after the maner. And an hegoate for spynne, besyde the daply burnt offeringe, and hys meate and drinck offeringe.

In the eighth dape, ye shall haue a collection of the feast vnto you, and ye shall do no scruple worke therein. But ye shall offer a burnt offeringe, a sacrifice for a sweete sauoure vnto the Lord: one bullock, one ram and seven perlyng lambes without spot. Let theyr meate and drinck offerings vnto the bullocke, ram and lambes be according to the nombre, and according to the maner. And an hegoate for spynne, besyde the daply burnt offeringe and hys meate and drinck offerings.

These thinges ye shall do vnto the Lorde in your festes: besyde your vowes and frew offerings, in poure burnt offerings, meate offerings, drinck offerings, and peaccofferings. And Moses tolde the chyldren of Israel all that the Lorde commaunded him.

¶ The xxx. Chapter.

Of howes when they shall be kept, and when not.



And Moses spake vnto the hea-
des of the tribes of the chyldren
of Israel, saying: this is y thing
which the Lorde hath comaun-
ded. * If a man vowe a vowe
vnto the Lord, or sweare an oth
to bynde his soule: he shall not go back with
his worde: but shall fulfill all that is proce-
ded out of his mouth.

If a woman also vowe a vowe vnto the
Lorde, and bynde her selfe beinge in her fa-
thers house in the ympe of her youth, and her
father heare her vowe and bonde which she
hath made vpon her soule, and holde his peac-
e there: then all her vowes & bondes which
she hath made vpon her soule shall stand in
effect. But and yf her father forbyd her the
same daye yf he heareth it, none of her vowes
nor bondes which she hath made vpon her
soule shall be of valur: and yf a Lorde shall for-
geue her, because her father forbad her.

If she had an husband when she vowed
or promysed ought out of her lippes, wher-
with she bonde her soule, and her husbande
hearde it and helde his peace there at the sa-
me dape he heard it, then her vowes and her
bondes wherewith she bounde her soule, shall
stand in effect. And yf her husbande for-
bade her the same dape that he heard it: and
made her vowe which she hath vpon her of
none effecte, and released the openinge of her
lippes, wherewith she bounde her soule, the
Lorde shall forgeue her.

But euery vowe of a wedowe and of her
that

That is deuozed: þe þey haue bofide: their soule with þall: þall stande in effect w þeim.

If she vowed in her husbandes house, or bounde her soule with an oth, and her husbande heard it, and bethe his peace, and forbod her not, then all her vowes and bondes wherewith she bounde her soule, shall stande. But yf her husbande disannulled them the same daye that he heard them, then nothing þe pzoceadeth out of her lippes in vowes and bondes: wherewith she bounde her soule: shall stande in effect: for her husbande hath lowed them. And the Lorde shall forgiue her.

All vowes and othes that binde to humilitie the soule, maye her husbande stablysh or breake. But yf her husbande holde his peace from one daye vnto another, then he stablysheth all her vowes and othes which she had vpon her, because he helde his peace the same daye that he hearded them: But yf he breake the, & after that he hath heard the, he shall beare her synne him selfe.

These are the ordynances whiche the Lorde commaunded Moyses, betwene a mā and his wyfe: and betwene the father and his daughter, byynge yet a damsell in her fathers house.

The .xxxi. Chapter.

The Madianites and Balalam are slypne. The place is equallye cryed. A pzeint geuen of Israel.



* Num. 25. 10



As the Lorde spake vnto Moyses, sayinge: * auenge the chyldren of Israel of the Madianites, and afterwarde shalt thou be gathered vnto thy people.

And Moyses spake vnto þe folke sayinge. Harene some of you vnto warre, and let them go vpon the Madianites, and auenge the Lorde of the Madianites. Let there be chosen a thousande out of euery tribe of Israel, that out of all þe tribes ye maye send some to the warre. And there were taken

out of the thousandes of Israel, twelue thousande prepared vnto warre, of euery tribe a thousande. And Moyses sent them to the warre, euen a thousande of euery tribe, and with them, Phineas the sonne of Eleazar the pzeaste, and the wyif velleles: and the trompettes to blowe were in bys

* Num. 31. 1

bande. And they warred agaynst the Madianites, as the Lorde commaunded Moyses, & slue all the males. And they slue the kinges of Madian amonge other that were slypne: Namely Eni, and Achim, Zur and Buz and Reba: syue kinges of Madian w Balam the sonne of Beor, who they slue w the sword: And the chyldren of Israel toke all the women of Madian prisoners, & their chyldren: and spoiled all their cattell, and all their flockes, and all their goodes. And they burnt all their cityes wherin they dwelt, and all their castles with fier. And they toke all þe spoyle and all that they conde catch both of me and beastes. And they brought the captiues and thynge which they had take and the spoyle vnto Moyses and Eleazar the pzeaste, and vnto the company of the chyldre of Israel, euen vnto the hoost þe were in the felde of Jordan by Jordan, oucragaynst Jericho.

And Moyses and Eleazar the pzeast, and all the lordes of the congregation went out of the hoost agaynst them. And Moyses was angrey with the officers of the hoost, with þe captiues ouer thousande and ouer hundredes, which came fro the warre and battayll: and Moyses sayde vnto them: haue ye slued all the women alyue: þe holde, * thesē caused the chyldren of Israel theow: the council of * Balalam, to comytte trepason agaynst the Lorde, in the busynes of Beor, & there folowed a plague among the congregation of the Lorde. Nowe therfore, * slepe all the men chyldren, and the women þe haue liuen with men kethly. But all the women chyldre that haue not liuen with men, kepe alyue for your selues. And ye shall remayne without the hoost seuen dayes, all þe haue kyllid any persone: * & all that haue touched any beeboddy, and purify both your selues and your prisoners, the .iiij. daies & the .viij. And spraye all your cymmentes and all that is made of skynnes, and al woike of goates heer, and all thynges made of wood.

* Num. 31. 24

* Num. 31. 25

* Num. 31. 26

* Num. 31. 27

* Num. 31. 28

* Num. 31. 29

* Num. 31. 30

* Num. 31. 31

* Num. 31. 32

* Num. 31. 33

* Num. 31. 34

And Eleazar the pzeast sayde vnto the me of warre, which came from the battayll: this is the ordinauer of the lawe which the Lorde commaunded Moyses: Golde, syluer, brasse, and yron, eyn and leade, and all that & maye abyde the fier, ye shall make it go theowme the fier, and it shalbe cleane. Reuerthelesse, it shalbe sprayned with sprayning water. And all that suffecth not the fier ye shall make go theowme the water. And washe your clothes the seuen dayes, and ye shalbe cleane. And afterwarde come into the hooste.

And þe Lorde spake vnto Moyses, sayinge: take the summe of the praye that was take both of the women and of cattell, thou & Eleazar the pzeast, and the auncient fathers of the congregaon. And deupde it into

two partes, betwene them þe toke the warre vpon them, and went out to battayll: and all the congregacion. And take a porcyon vnto the Lorde of the men of warre, which went out to battayll: **E**ne soule of fyue hundred, both of the women and of the oxen, and of the asses, and of the shepe: and þe shall take it of theþz halfe, and geue it vnto Eleazar the priest, as an heue offering of þe Lord. And of the halfe of the chyldren of Israel, þe shall take one porcyon of fyfte, of the wemen, of the oxen, of the asses and of the shepe, and of all maner of bestes: and geue them vnto the Leuites, which waite vpon the habita- cyon of the Lorde.

And Moses and Eleazar the preaste dyd as the Lorde commaunded Moses. And the boipe and the praye which the men of warre had caughte, was fyve hundred thousande, and lxxv. thousande shepe: and lxxij. thou- sande oxen. lxi. thousande asses: and. xxxij. thousande soules of women, that had yren byn on man.

And the halfe which was the parte of the that went out to warre, was thye hundred thousande and seven and thirtie thousande and v. hundred shepe. And the Lordes part of the shepe was fyve hundred and. lxxv. And the oxen were. xxxvi. thousande, of which þe Lordes parte was. lxxij. And the asses were xxx. thousande and fyue hundred, of which the Lordes parte was. lxi. And the soules of women were. xvi. thousande, of whiche þe Lordes parte was. xxxij. soules. And Mo- ses gaue that summe which was the Lor- des heue offering, vnto Eleazar the preaste: as the Lorde commaunded Moses. And the other halfe of the chyldren of Israel whiche Moses separated from the men of warre, (þe is to wete the halfe þe perteynedz) vnto the congregacion) was. iij. hundred thousande, and. xxxvi. thousande a fyue hundred shepe: and. xxxvi. thousande oxen: and. xxx. thou- sande asses, and fyue hundred: and. xvi. thou- sande soules of women. And Moses toke of his halfe that perteyned vnto the chyldren of Israel, one porcyon of fyfte, both of þe women and of the cattell, and gae them vnto þe Leuites, which waite vpon the habita- cyon of the Lorde, as the Lorde commaunded Mo- ses. And the offerers of thousandes of the hooste, the captyues ouer the thousandes, and the captyues ouer the hundredes came forth, and sayde vnto Moses: Thy seruā- tes haue take the summe of þe men of warre, which are vnder oure auenture, and there lacketh not one man of vs. We haue there- fore brought a yelent vnto the Lorde what euery man soude of iewels of golde, chepns, byacelletes, rpynges, carpynges and spāgels, to make an atonement for our soules before the Lorde.

And Moses and Eleazar toke the golde of them, iewels of all maner fashions: And all the golde of the heue offering that they de- ued vnto the Lorde, (of the captyues ouer thousandes and hundredes) was. xvi. thou- sande. vij. hundred and fyfte spels, for the men of warre had spoyled. euery man for him selfe. And Moses and Eleazar the priest toke the golde of the captyues ouer þe thou- sandes and of the captyues ouer the hund- redes, a brought it into the tabernacle of wit- nes, for a memoiall of the chyldren of Israel before the Lorde.

The. xxxij. Chapter.

To Ruben and Gad and to bestie the tribe of Manasse. is promysed the possession beyond Jordan eastward.

The chyldren Ruben and the chy- ldren of Gad had an exceedynge greute multitude of cattell. And when they sawe the lande of Ja- zer and the lande of Silon that it was apte place for cattell, the chyldren of Ruben and the chyldren of Gad came a ha- ke vnto Moses and Eleazar the preast and vnto the lordes of the congregacyon, saying: The lande of Jazer and Silon, Jazer and Achenib, Hesbon and Elealeh, Sabam and Arbo and Beon: which contreye the Lorde synote before the congregacyon of Israel: is a lande mete for a cattell, and we thy seruā- tes haue cattell: wherfore (sayde they) yf we haue founde grace in thy syght, let this land be geuen vnto thy seruantes to possesse, and bying vs not ouer Jordan.

And Moses sayde vnto the chyldre of Gad and of Ruben: Shall your brethren goo to warre, and þe shall spe here: Wherfore dis- courage þe hert of the chyldren of Israel, that they shulde not goo ouer into the lande, which the Lorde hath geuen them: * **T**hus dyd your fathers, when I sent them fro Ca- den Barne to se þe lāde. For when they wēt vnto the riner of Eskol, and sawe þe lande: they discouraged the hert of the chyldre of Israel, that they shulde not goo into the lande, which the Lorde hath geuen them.

And the Lorde was wroth the same tyme and sware, saying: * **A**one of the men þe came out of Egypt from twenty fyve olde and aboue, shall see the lande which I sware vnto Abraham, Isaac and Jacob, because they haue not wholly followed me: I saue Ele- aleh the sonne of Terphune the Kenechite, and Josua the sonne of Nun: for they haue fol- lowed the Lorde. And the Lorde was ang- er with Israel, and made them wandze in the wilderness fourtyr pere, vntill all the ge- neracyon that had done euell in the syght of the Lorde were consumed.

And beholde, þe are rylen vp in your fa- thers stede, as an encreas of yfysfull men, i iij

* Nu. xiii. b

* Nu. xiiij. i

to augmente the feare wth of the Lozde, to Israel warde. For yf ye turne awaye fro after hym, he will yet agayne leaue the people in the wyldernes, and ye shall destroye all theyr folke. And they went nere him, and sayde: we will buyde theyr foldes here for oure shepe and for oure cattell, and cities for our children. But we our selues will go ready armed before the chyldren of Israel, vntill we haue brought thein vnto their place. And our chyldren shall dwell in the fenced cities, because of the inhabitants of the lande. We will not returne vnto oure houses, vntill the chyldren of Israel haue enherited, euery man his enheritance. Neyther will we enheret with them on pondey syde Jordan forwarde, because oure enheritance is fallen to vs on this syde Jordan eastwarde.

And Moses sayde vnto them: yf ye will do this thinge, and goe harnessed before the Lozde to warre, and will go all of you in harnesse our Jordan before the Lozde, vntill he haue cast out his enemies before him: and vntill the lande be subdued before the Lozde, then ye shall returne and be without synne before the Lozde and before Israel, and this lande shall be your possession before the Lozde. But and yf ye will not do so, behold, ye haue synned agaynst the Lozde: and be sure, your synne will synde you out.

Nowe therefore, buyde cities for your chyldren, and foldes for your shepe, and do that ye haue spoken. The chyldren of Gad and the chyldren of Ruben spake vnto Moses, sayinge: thy seruantes will do as my Lozde commaundeth. Our chyldren, our wyues, oure shepe and our cattell shall remayne here in the cities of Gilead. But thy seruantes will goe all harnessed for the warre, and vnto battayll before the Lozde, as my Lozde sayth.

And for thepye sakes, Moses commaunded Eleazar the p^{re}st, and Josua the sonne of Nun, and the ancient fathers of the tribes of the chyldren of Israel: and Moses saide vnto them: If the chyldren of Gad and the chyldren of Ruben will go with you our Jordan, all prepared to fight before the Lozde, then when the lande is subdued before you, ye shall geue them the labe of Gilead to possesse: but and yf they will not go ouer with you in harnesse, they shall haue their possessions amonge you in the lande of Canaan. And the chyldren of Gad and the chyldren of Ruben answered, sayinge: As the Lozde hath sayde vnto thy seruantes, so will we do. We will goe harnessed before the Lozde into the lande of Canaan, that the possession of oure enheritance maye be on this syde Jordan.

And Moses gaue vnto the chyldren of

Gad and to the chyldren of Ruben, and vnto halfe the tribes of Manasse the soune of Joseph, the kingdome of Schon henge of the Amozites, and the kingdome of the luge of Basan, the labe wth the cities thereof in possessiones and cities of the contrarye shewe about. And the chyldren of Gad buyde Zidon, & Aroth, & Troce, and Aroth, Shophan, Isaser, & Jergaba, Berhimira, & Bertharan, fenced cities, & they buyde foldes for the shepe. And the chyldren of Ruben buyde Helbon, Eleale, Karinataim, Rebo, Zaal, Yreon, & turned their names, & Sibbana also: and gaue other names vnto the cities which they builded. And the chyldren of Machir the sonne of Manasse went to Gilead, and toke it, & put out the Amozites that dwelt therein. And Moses gaue Gilead vnto Machir the sonne of Manasse, and he dwelt therein. And Jahie the sonne of Manasse went and toke the small townes therof, and called them Harnoth Jair. And Abobah went and toke Harnath, and the towne longping thereto, & called it Abobah after his awne name.

The xxxij. Chapter.

The iourneies of Israel are rebidde. They are commaunded to kill the Canaanites.

These are the iourneies of the chyldren of Israel, which went out of the lande of Egypt with their armies vnder the hande of Moses and Aaron. And Moses wrote their goinge out by their iourneies, according to the commaundement of the Lozde: these are the iourneies of their goinge out. They departed from Rameses the xv. daye of the first moneth, on the moze we after Passouer: and the chyldren of Israel went out with an hye hande in the sight of all the Egyptians. For the Egyptians buryed all their first borne which the Lozde had smytten amonge them. And vpon thepye goddes also the Lozde dyd execution. And the chyldren of Israel remoued from Rameses, and pitched in Socoth.

And they departed fro Socoth, and pitched thepye tentes in Ethan, which is in the edge of the wyldernes. And they remoued fro Ethan, and turned againe vnto the brooke which is before Zaal zephob: and pitched before Higdol. And they departed fro thepye place of Higdol: and went thowoe the myddes of the see in the wyldernes, and went thowoe iourney in the wyldernes of Ethan, and pitched in Harah. And they remoued from Harah, and came vnto Elim, where were twelue fountaynes of water, and xij. paulme trees, and they pitched there.

And they remoued from Elim, and laped fast by the red see. And they remoued from the red see, and laped in the wyldernes of Sim. And they toke their iourney out of the wyldernes of Sim, and set by thepye tentes in Wapfla.

Wappha. And they departed from Wappha, and laye in Ailus. And they removed from Ailus, and laye at * Raphdim, where was no water for the people to drynke. And they departed from Raphdim, and pitched in the * wilderness of Sinini.

And they removed from the desert of Sinini, and pitched at the * graues of Iust. And they departed fro the sepulchrs of Iust, and laye at * Hazeroth. And they departed fro Hazeroth, and pitched in Ribma. And departed from Ribma, and pitched at Rimmon paret. And they departed from Rimmon paret, and pitched in Libna. And they removed from Libna, and pitched at Rila. And they iourneyed from Rila, and pitched in Rehelatha.

And they went from Rehelatha, and pitched in mount Sapper. And they removed from mount Sapper, and laye in Haraba. And they removed from Haraba, and pitched in Wakebeloth.

And they removed from Wakebeloth, and laye at Tcharath. And they departed fro Tcharath, and pitched at Tcharath. And they removed from Tcharath, & pitched in Chithca. And they went from Chithca, and pitched in Ynaimona. And they departed from Ynaimona, and laye at Woseroth. And they departed fro Woseroth, and pitched in Wanne Jakon. And they removed from Wanne Jakon, and laye at Wozogdag. And they went fro Wozogdag, and pitched in Jathbartha. And they removed from Jathbartha, and laye at Wiyona. And they departed fro Wiyona, and laye at Ezeon gaber. And they removed from Ezeon gaber, and pitched in the * wilderness of Sin, whych is Cadeg.

And they removed from Cadeg, and pitched in mounte Hoy, whiche is in the edge of the lande of Egipt. * And Aaron the yceust went vp into mount Hoy at the commaundement of the Loide, and dyed there, euen in the fourtyeth yere, after the chyliden of Israel were come out of the lande of Egipte, and in the fyfth daye of fyfth moneth. And Aaron was an hundred and. xxij. yere olde when he died in mount Hoy. And king Enab the Canaanite, whych dwelte in the south of the lande of Canaan, hearde of the coming of the chyliden of Israel.

And they departed from * mounte Hoy, and pitched in Ynaimona. And they departed from Ynaimona, and pitched in Ynunun. And they departed from Ynunun, and pitched in Wbooth. And they departed fro Wbooth, and pitched in Jehabarim, and towarde the booke of Wboab. And they departed fro Jehabarim, and pitched in Wison Gab. And they removed from Wison Gab, and laye in Almô Wblathaim. And they removed from Almô Wblathaim, and pitched in pmoistaynes of Abarim before Habo. And they

departed from the mountaynes of Abarim, and pitched in the felces of Wboab, fast by Jordan oueragaint Jericho. And they pitched by Jordan, from Beth halemoth * to the playne of Soltun in the felces of Wboab.

And the Loide spake vnto Moses in the felces of Wboab by Jordan oueragaint Jericho, saying: speake vnto the chyliden of Israel, and say vnto them: when ye are come ouer Jordan to entre into the lande of Canaan, ye shall buye out all the inhabitants of the lande before you, and ye shall buye out pictures, and bracke alunder all their pynges of metall, and plucke downe all thepp altures. And possesse the lande & dwell therein, for I haue geuen you the lande to enioye it. And ye shall decupe the enheritaunce of the land by lot amonge your kyndredes, & geue to the mo the more enheritaunce, and to the fewer the lesse enheritaunce. And your enheritaunce shalbe in the trybe of your fathers, euerj mans enheritaunce in the place where his lot faileth.

* But and yf ye wyl not buye out the inhabitants of the lande before you, thã those whiche ye let remaine of the, shalbe pictures in your eyes, and dart in your spyes, and shall bere you in the lande wherein ye dwell. And ye shall see, it will come to passe, that I shall do vnto you, as I thought to do vnto them.

¶ The lxxviii. Chapter.

¶ The coastes and borderes of the land of promysse. Certaine men are assigned to drupre the lande.



And the Loide spake vnto Moses, saying: remaunde the chyliden of Israel, and saye vnto them: when ye come into the lande of Canaan, this is the lande ye shall fall vnto your enheritaunce, the lande of Canaan with her coastes. And * your southquarter shalbe fro the wilderness Sin alonge by the coast of Egipt, so that your southquarter reache vpon the ryde of the salt see eastwarde: & let a compass from the south vp to Akrabim: and reache to sinna. And go out from the south to Cabes Barne, & go out also to Hazer Abar, and go alonge to Aymon: and set a compass agayn from Aymon vnto the ryuer of Egipte, and shall go out at the see.

And let your westquarter be the greatesee: let the same see be your westcoast. And this shalbe your northquarter: ye shall compass your border from the greatesee vnto mount Hoy. And from mount Hoy, ye shall describe your border, tyll it come vnto herimoth, and the ende of the coast shalbe at Zedaba, and the coaste shall reache out to Ziphon, and go out at Hazer Enan. And ye shall

Walke your northquarter.

And ye shall compass your eastquarter from Hazaraim to Serphā. And the coast shall go downe from Serphā to Ribla on the east syde of Ain. And the same border shall descende and go out at the syde of the fere of Emmereth eastwarde. And then go downe along by Jordan, a leaue at the last fere. And thus shall be your lāde with the coastes thereof rounde aboute.

And Moses commaunded the chyldren of Israel sayinge: this is the lande wherby ye shall inherite by lot, and which the Lorde commaunded to geue vnto yne trybes and an halfe: * for the tribe of the chyldre of Ruben accordyng to the howholders of theyr fathers, and the tribe of the chyldren of Gad accordyng to theyr fathers howholders, and halfe the tribe of Manasse, haue receaued theyr inheritaunce. Two trybes and an halfe haue receaued their inheritaunce on the other syde of Jordan, oueragaynst Jericho eastwarde.

And the Lorde spake to Moses, sayinge: These are the names of the men, which shall deuyde the lande vnto you: Eleazar the p̄sente, and Josua the sonne of Nun. And ye shall take also a Lorde of every trybe, when ye deuyde the lande. The names of the men are these: Of the tribe of Iuda, Caleb the sonne of Iephur. Of the tribe of the chyldren of Simeon, Semuel the sonne of Amiad. Of the tribe of Ben Iamin, Eldad the sonne of Adon. Of the tribe of the chyldren of Dan, the lorde Bucki, the sonne of Jagli. From amonge the chyldren of Joseph for the tribe of the chyldren of Manasse, the lorde hamei, the sonne of Ephod. Of the tribe of the chyldren of Ephraim, the lorde Camuel the sonne of Sythra. Of the tribe of the sonnes of Zabulon, the lorde Balzaphan the sonne of Barnach. Of the tribe of the chyldren of Issachar, the lorde Eliel the sonne of Amin. Of the tribe of the sonnes of Aser, the lorde Abihud the sonne of Salomi. Of the tribe of the chyldren of Reuben, the lorde Beda El, the sonne of Aminihud. These are they whom the Lorde commaunded to deuyde the inheritaunce vnto the chyldren of Israel in the lande of Canaan.

¶ The xxxij. Chapter.

¶ Into the Leuites are gyven cyties and suburbs. The cyties of refuge. The lawe of an unquelling. For any mans witness shall no man be conuenient.



And the Lorde spake vnto Moses in the felde of Moab by Jordan, oueragaynst Jericho, sayinge: commaunde the chyldren of Israel, that they geue

saunce of theyr possession, * cyties to dwell in. And ye shall geue also vnto the cyties of the Leuites, suburbs hard by theyr cyties rounde aboute them. The cyties shall they haue to dwell in, and the suburbs for theyr cattell, and for theyr possession and all maner of bestes of theyr. And the suburbs of the cyties which ye shall geue vnto the Leuites, shall reache from the wall of the cytie outwarde, a thousande cubytes rounde aboute. And ye shall measure without the cytie of the east syde, two thousande cubytes. And of the south syde, two thousande cubytes. And of the west syde, two thousande cubytes. And of the north syde, two thousande cubytes also: and the cytie shall be in the myddes. And these shall be the suburbs of theyr cyties.

And from amonge the cyties wherby ye shall geue vnto the Leuites, * there shall be syre cyties for refuge, which ye shall appointe to that intent, that he which killeth, maye fflye thither. And to them ye shall adde xiiij. cyties mo: so that all the cyties wherby ye shall geue the Leuites, maye be xlviii. with theyr suburbs. And these cyties which ye shall geue, shall be out of the possession of the chyldren of Israel. Theyr that haue many, shall geue many. What of them that haue fewe, ye shall take fewe. Euery one shall geue of hys cyties vnto the Leuites, accordyng to p̄ inheritaunce which be inherith.

And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel and saye vnto them: * whā ye be come ouer Jordan into the lande of Canaan, ye shall appointe you cyties to be cyties of refuge for you: that he which sleeth a soule vnwares, maye fflye thither. And the cytie shall be to fflye from the auenger of bloude, that he whiche killeth dye not, vntill he stande before the congregation in iudgement. And of these syre free cyties wherby ye shall geue ye shall geue thre on this syde Jordan, and thye in the lande of Canaan. And these syre free cyties shall be a refuge hely for the chyldren of Israel, and for the stranger, and for hym that dwelleth in amonge you: that all they which kill any person vnwares, maye fflye thither.

* And yf any mā smyte another with an instrument of yron that he dye, then is he a murderer, and shall dye for it. If he smyte hym with a throwynge stone that a man maye dye with, and yf he dye, he that smote hym is a murderer, let the same murderer be slayne therefore. If yf he smyte him with a handewapon of wodde that a man maye dye with, then yf he dye, he is a murderer: let the murderer be slayne therefore.

The iustice of bloude shall slaye the murderer:

there: when he meeteth hym, he maye slaye hym. But yf the shalut at hym * of hate, or double at hym with lapinge of wyfte, that he dye, or slaye hym with hys hande of enuye that he dye, he that smote him shall dye, for he is a murderer. The iustice of bloude shall slay the murderer, as soone as he fyndeth hi.

But and yf he pulled hym by chaunce and not of hate, or cast at him with any manner of thyng and not of lapinge of wyfte: or cast any manner of stone at him: that a man maye dye with: and save hym not. And he cast it upon hym and he dye, and was not hys enemye, neither sought him any harme. The congregacion shall iudge betwene the slayer and the executer of bloude in suche cases.

And the congregacyō shall deliuer the slayer out of the hande of the aueger of bloude, and the congregacion shall restore hym agayne unto the cite of hyr refuge, whether he was fled. And he shall byde there * unto, the death of the hye pyncle, which was anoynted with holy oyle.

But * yf the slayer come without the borders of his pyncled cite, whether he was fled, yf the aueger of bloud fynde him without the borders of hys fre towne, and slay the murderer, he shall be gylelesse, because he shulde haue bydden in hys fre towne vntill the death of the hye pyncle, and after the death of the hye pyncle to extourne agayne unto the lande of his possession. These commaundementes shalbe a lawe vnto you, for poure generacions in all your dwellinges.

Whosoener killeth a soule, yf same yf man slayer must he slaye him selfe: those we witness. Forther shall one witness answer to put a man to death. Whosoener, ye shall take none aynentes for the lyfe of the murderer which is worthy to dye: But he shall be put to death. Also ye shall take no money of hym that is fled to a fre cite, that he shalbe come agayne, and dwell in the lade, before the death of the hye pyncle. And se that ye pollute not the lande which ye shall dwell in: for bloude defyleth the lande. And the lade can none other wyse be cleined of the bloude that is shed therein, but by the bloude of hym that shedd bloude. We shal not therfore the lande which ye shall inhabyte, for I am in the myddes therof: enen I the Lord dwell among the chyldren of Israel.

¶ The xxxvi. Chapter.

¶ An order for the marriage of the daughters of Israel. One of the trybes maye not marrye with another.

¶



And the auncient fathers of the chyldren of Israel the sonne of Machir the sonne of Manasse of the kynred of the chyldren of Joseph, came forth to speake before Moses and the yppres,

and auncient fathers of the chyldren of Israel, and sayde: * The Lord commaunded my Lord, to geue the lade to enherit by lotte to the chyldren of Israel. And my Lord commaunded in gods behalfe, to geue the enheritaunce of * zelaphead our brother vnto hys daughters. Whom yf any of the sonnes of the other trybes of Israel take to wyues, then shall they enheritaunce be take from the enheritaunce of oure fathers, and shall be put vnto the enheritaunce of the trybe which they are receaued into: and shalbe taken from the lotte of oure enheritaunce.

And when the pere of iubelye of the chyldren of Israel cometh then shall they enheritaunce be put vnto the enheritaunce of the trybe wherein to they are receaued: and so shall they enheritaunce be taken awaye from the enheritaunce of the trybe of oure fathers.

And Moses commaunded the chyldren of Israel accordyng to the woordes of the Lord sayinge: the chyldren of the trybe of Joseph haue sayd well. This therfore doth the Lord commaunde the daughters of zelaphead sayinge * let them be wyues to whom they the selfe theynch best, onely to the kynred and trybe of theyr father shall they marie, so that not the enheritaunce of the chyldren of Israel erroure from trybe to trybe, when the chyldren of Israel abyde euery man in the enheritaunce of the trybe of his fathers. And euery daughter that possideth any enheritaunce in any trybe of the chyldren of Israel, shalbe wyfe vnto one which is of the kynred of the trybe of her father, that the chyldren of Israel maye enioyne euery man the enheritaunce of hys fathers: Forther ought the enheritaunce to go from one trybe to another: but euery one of the trybes of the chyldren of Israel, must abyden in hys awne enheritaunce.

And as the Lord commaunded Moses enen so dyd the daughters of zelaphead. And Zelabel, Thirza, Hagla, Chila and Noa were maryed vnto theyr fathers brothers sonnes, which were of the kynred of the chyldren of Manasse the sonne of Joseph: and so they enheritaunce remained in the trybe of the kynred of theyr father.

These are the commaundementes & lawes which the Lord commaunded by the hande of Moses, vnto the chyldren of Israel in the felde of Moab by Iordane our agaynst Jericho.

¶ The ende of the fourth booke of Moses, called in the hebrue *Uacabber*: and in the Latin: *Numeri*.

¶ The

The fyfth boke of

Moses called in the hebrue: elle
habdebaurin, & in the Latin.
Deuteronomium.

The fyfth Chapter.

Of hisse rehearsall of thynges done before.



I herse be þy wordes which Mo-
ses spake vnto all Israel, on
the other syde Jordan in the
wildernesse, in þy plaine ouer
agaynst þe redde see, betwene
Bharan and Eophel, Labā,
Bharoth and Misabab, ele-

uē dapes iourney fro hoche vnto Cadēs bar-
ne, by mount Seir. And it fortuned the fyfth
daye of þe eleuenth moneth in þe fortieth yere,
that Moyses spake vnto the chylde of Israel
accompanyng vnto all that the Lorde had geue
him in comābundment vnto this, after that he
had iūryed * Seholde the kynge of the Amo-
rites which dwelt in Heshbon, and Ag kynge
of Basā which dwelt at Bharoth in Ebnai.

On the other syde Jordan in the lande of
Amon, beganē Moyses to declare thys lawe
sayinge: the Lorde oure God spake vnto vs
in hoche sayinge: Ye haue dwelt lōge ynough
in this mount. departe therfore & take yowre
iourney, and go vnto the hyl of the Amoi-
tes and vnto all places wher there vnto: both
vnto the playne, and hilles and dales: to the
south, to the west syde, to the lande of Canaā,
and vnto Libanon: euen vnto the greate ry-

uer Euphrates. Seholde, I haue set the land
before you: goo in and * possesse the lande
whych the Lorde swaue vnto yowre fathers
Abrahā, Isaac and Jacob, to geue vnto the
and theyr seede after them.

And I spake vnto you the same reason
sayinge: I am not able to beare you my selfe
alone. For the Lorde poure God had multi-
plied you: and beholde, ye are thys daye and
the starres of heauen in nombe: the Lorde
God of yowre fathers make you a thousande
tymes so many moos as ye are, and blesse you

as ye haue promysed you: howe can * I my
selfe alone, beare the combyaunce, charge and
styre that is amonge you: bypnyng (from a-
monge you) men of wysdome and of vnder-
standynge, and experte, accordynge to poure

tespes, and I wyll make them rulers ouer
you. And ye answered me and sayde: that
whych thou hast spoken is good for vs to
do. And out of yowre tepres I toke the cap-
taynes, (men of wysdome and that were
experte) and made them rulers ouer you:
captaynes ouer thousandes & ouer hundredes
ouer fyfte and oure ten, and officers amonge
yowre tepres.

And I charged yowre Iudges that same
tyme saying: heare the cause of poure bestche
and * iudge ryghteously betwene every mā
and hys brother, and the straunger that is
with hym. That ye knowe no facyn in
Iudgement: * but heare the small as well as
the greate, and be afrayed of no man, for the
iudgement is Gods. And the cause that is to
* harde for you, bynyng vnto me, and I will
heare it. And I commaunded you the same
reason, all the thynges whych ye shulde do.
And when we departed fro hoche, we wote
that ouer all that grete and terrible wylder-
nesse, as ye haue lene alonge by the wape of
the hyl of the Amoiates, as the Lorde oure
God commaunded vs, and came to Cadēs
Barne. And I sayde vnto you: Ye are come
vnto the hyl of the Amoiates, whych þe Lord
oure God wyll geue vnto vs. Beholde, the
Lorde thy God hath set the lande before the:
goo vp and conquere it, as the Lorde God of
thy fathers hath sayde vnto the * feare not,
neither be discouraged. But ye came vnto me
erly one and sayde: * we wyll sende me be-
fore vs, to scache vs oute the lande, and to
bypnye vs wyde agayne, what waye we
must go vp by, & vnto what cyties we shall
come. And the sayinge pleased me well, and
I toke twelue mē of you, of every tye one.
Whych departed, and went vp into the hyl
cāterp, and came vnto the ryuer Escoll, and
serched it out, & toke of the frute of the lande
* (to declare the pleintifullnesse thereof) in theyr hādes
& brought it vnto vs, and brought vs wordes
de agayne, & sayde: It is a good lande, whych
the Lorde oure God doth geue vs.

Notwithstandynge ye wolde not consen-
te to goo vp, but were disobedient vnto the
mouth of the Lord poure God, and murmu-
red in yowre tentes, & sayde: because the Lo-
de hateth vs, therefore hath he brought vs
out of the lande of Egipte, to deliuer vs in
to the hāde of the Amoiates, and to despoyle
vs. Howe shal we goo vp? Oure bestche ha-
ue discouraged oure herte, sayinge: * the pro-
ple is greater & taller then we, and haue cy-
ties grente and walled euen vp to heauen,
moreouer we haue lene the sonnes of the E-
nakiims there.

And I sayde vnto you: drede not, nor be
afrayed of the. The Lorde poure God whych
goeth before you, he shall fyghte for you, ac-
cordynge to all þe byd vnto you in Egipte
before

* Deut. 16

* Exod. 18
Deut. 16

* Deut. 16

* Deut. 16

* Deut. 16

* Num. 32

* Gen. 15
and, Psal. 136

* Gen. 13

before your eyes. In the wilderness also thou hast seen how that the Lord thy God bare thee, even as a man doth beare his sonne, in all the waye whiche ye haue gone by, vntill ye came vnto this place. And yet in this thing ye dyd not beleue the Lord your God. He went in the waye before you, to seeke you out a place to pitch your tented in. * In fyre by nyght, & by daye.

And the Lord hearde the voyce of your wordes, and was wroth, & swore, sayinge: * there shall not one of these men and of this forward generation see good lande whiche I swore to geue vnto your fathers, saue Caleb the sonne of Iephune, he shall see it * and to hym will I geue the lande that he hath trodden vpon, and to his chyldre, because he hath followed the Lord.

¶ Upon againe the people, sayinge that: * the Lord was angrie wth me & wth you for your fautes, sayinge: Pallas shall not go in thither. But Joshua the sonne of Nun which standeth before the, he shall go in thither. Elden hym therefore, for he that cause Israel to inherit the lande. * & therefore your chyldre, which ye saye shall be a praye, and your sounes which in that daye had no knowledge betwene good and euill, they shall go in thither, and vnto them will I geue it, and they shall enioy it.

¶ But as for you, turne your face, and take your iourneie into the wilderness: euen by the waye of the readee. Then ye answered & sayde vnto me: * We haue sinned agaynst the Lord: we will go vp and fighte, accordinge to all that the Lord our God commaunded vs. And when ye had gyde on euery man his wepōs of warre, beholde, ye were ready to goo vp into the hill. And the Lord sayde vnto me: saye vnto the, that they go not vp, and that they fighte not, for I am not among you: lest ye fall before your enemyes. I tolde you therefore, and ye wolde not heare, but disobeyed the mouth of the Lord: & went presumptuously vp into the hill.

¶ And the Amosites which dwelt in that hill, came out agaynst you, and chafed you (as beere bit to do) & smote you in the side, vnto hozima. And ye came agayne, & wepte before the Lord: but the Lord wolde not heare your voyce, nor geue you audience. ¶ And so ye abode in Cades a longe season, accordinge vnto the tyme that ye remained in other places.

¶ The .ii. Chapter.

¶ That which was done from the tyme they departed from Cades barne, vnto the battell agaynst the Amosites & Hysims.

¶ Then we turned ouer face, & toke our iourneie into the wilderness euen by the waye of the readee as the Lord spake vnto me. And we

compassed mount Seir a longe tyme. And the Lord spake vnto me, sayinge: Ye haue compassed this mountayne longe tyme, toward the northward. And warne thou the people sayinge: Ye shall go thowoe the coast of your brethren the chyldren of Esau whiche dwell in Seir, & they shall be afraide of you: & alle ye good hede vnto your felices therefore. Ye shall not prouoke them, for I will not geue you of their lande, no not so muche as a fote bredth * because I haue geuen mount Seir vnto Esau to possesse: & I shall by myne of the for money to eate, and ye shall procure water of them for money to drinke. For the Lord thy God hath blessed the small the waters of thy hande. He knewe thy entreynyng in to this greate wilderness: this .x. yeres, and the Lord thy God hath bene wth y, so that thou hast lacked nothinge.

¶ And when we were departed from our brethren the chyldren of Esau whiche dwell in Seir, the playne waye from Elath & from Ezion Gaber, we turned & went by the waye of the wilderness of Moab. And the Lord sayde vnto me: * Thou shalt not fighte agaynst the Moabites, neither prouoke the to battell, for I will not geue the of their lande to possesse: because I haue geue it vnto the chyldren of Lot to possesse. The terrible people the * Emims dwell therein in tymes past, a people great, many tall, as the Enakims: whiche also were taken for giants as the Enakims: wth the Moabites call Emims. ¶ The Hozims dwell in Seir before tyme, whose possession the chyldren of Esau occupied, and destroyed the before them, & dwell in their stead: as Israel dyd vnto the lade of his possession, which the Lord gaue the. ¶ Nowe saye vnto the: get you oute the eyer daye: & we will ouer the eyer daye. The space in which we came from Cades barne vntill we were come ouer the eyer daye, was .xviii. yeres: vntill all the generation of men of warre were wasted out from amonge the host, as the Lord swore vnto the. ¶ For in dede the hande of the Lord was agaynst them, to destroye them from amonge the host, till they were consumed.

¶ And so it came to passe, that all the me of warre were consumed and dedd from amonge the people. And the Lord spake vnto me, sayinge: Thou shalt go thowoe the coast of Moab this daye: and when thou comest nye vnto the chyldren of Ammon, thou shalt not laye siege vnto them, nor moue warre agaynst the. For I will not geue the of the lade of the chyldren of Ammon a possession, but I haue geuen it vnto the chyldren of Lot to possesse. ¶ That also is take for a land of giants, and giants dwell therein in olde tyme, whom the Ammonites call zizzims. ¶ A people that was great, many, & tall, as the Enakims.

Exo. xiii. b.

Exo. xiii. b.

Exo. xiii. b.

Exo. xiii. b.

Exo. xiii. b.

Exo. xiii. b.

Exo. xiii. b.

Exo. xiii. b.

Exo. xiii. b.

Exo. xiii. b.

Exo. xiii. b.

Exo. xiii. b.

Exo. xiii. b.

Exo. xiii. b.

Exo. xiii. b.

Exo. xiii. b.

Exo. xiii. b.

Exo. xiii. b.

Exo. xiii. b.

Enauims. But the Lord destroyed them before them, & they succeeded the in the inheritance & dwell in thep: beade: as he dyd for the children of * Enau, which dwell in Seir: whan be destroyed the hoymys before them they conquered thep: posselion, and dwell in thep: beade vnto this dape. And * Aims which dwell in haram euen vnto * Aia, the Capthoymys which came out of Capthoz destroyed them, and dwell in thep: beade.

Ryle ye vpon therefore, and take poure souerney ouer the ryuer Arnon. Beholde, * I haue geuen into thy hande Schon the Amoitte kyng of Ieridon, and his lande. So to thefoure and conquere, and pzoouke hym to battell. * This dape wyl I begynne to sende thefear and drede of the, vpon all nacions that are vnder all the heauen: so that they wyph heare speake of the, shall tremble and quake before the.

And I sent messengers out of the wilderness of Ardomoth vnto Schon kyng of Ieridon, with wordes of peace, sayinge: * I wyl go alonge by the hye wape: I wyl neither turne vnto thy ryghte hande nor to the left. * Thou shalt sell me meate: for money: for to rate, and geue me drinke for money: for to drinke. Wchly graunt me, that I may go thorow on myfote: (as the chyldren of Enau which dwell in Seir, & the Moabites whych dwell in Ar, dyd vnto me) vntyll I be come ouer Jordan, into the lande which the Lord oure God geueth vs.

But Schon the kyng of Ieridon wolde not let vs passe by him, for the Lord thy God hardened his spere, & made his herte tough, because he wolde deliuer him into thy hande, as it is come to passe this dape.

And the Lord sayde vnto me: beholde, I haue begonne to set Schon and his lande before the: go to and conquere, and posselle his lande. * Then both Schon & all his people came out agaynst vs to fight at Iaza. And the Lord fet him before vs, & we smote him and his comers and all his people.

And we toke all his cyties & same reason, and slue the men, women and chyldren of all the cyties, and let norhyng remayne, save the cattell onely we caughte vnto oure selues, and the spoyle of the cyties which we toke, from Aroer which is by the synke of the ryuer of Arno, & sed the cyrie that is in the ryuer, vnto Gilead: there was not one cyrie to ströge for vs. The Lord oure God deliuered all vnto vs: onely vnto the lande of the chyldren of Ammon thou comest not, nor vnto every place of the ryuer Jabock, nor vnto the cyries in the moûtaynes, nor vnto whatsoever the Lord oure God sayde vs.

The. lii. Cha. pter.
* Wherof that chautes from the victorie of the two kynges Schon and Og vnto the Antisteyn of Josue in Moses beade.

When we turned & wot by the wape to Balan. * And Og the kyng of Balan came out agaynst vs: he and all his people to battell at Edrai. And the Lord sayde vnto me: feare him not, for I wyl deliuer hym, & all his people and his lande into thy hande, and thou shalt do vnto him, as thou dydest vnto Schon the kyng of the Amoitres, which dwell at Ieridon. And to the Lord oure God deliuered into oure handes, & Og also the kyng of Balan and all his folke. And we smote him, vntill none was left hym alyue.

And we toke all his cyties the same reason (neither was there a cyrie which we toke not from them) eue thefoure cyties thorow out all the regis of Argob, the kyngdome of Og in Balan. All these cyties also were made stronge with hye walled, gates and barres, besyde unwalled towines a greate manepe. And we detrely destroyed them, as we dyd vnto Schon kyng of Ieridon, bringyng to nought all the cyties, with men, women and chyldren. But all the cattell and the spoyle of the cyries, we caughte for oure selues.

And thus we toke the same reason, out of the hande of two kynges of the Amoitres, the lande that was on the other syde Jordan, from the ryuer of Arnon vnto mount Hermon (whych hermon the Sydonis call Syron, and the Amoitres call it Seny) all the cyties that laye in the playne, and all Gilead and all Balan vnto Shierba and Edrai, cyties of the kyngdome of Og in Balan. For ouer the kyngdome of Balan remayned of the remnant of the gpauntres, whose bed was a bed of pyon. And is it not pet at Rabab amonge the chyldren of Ammon: (r. cubytes doth the length thereof contere, and foure cubytes the breadth of it, as the cubite of a man. And so we conquered this lande the same tyme, from Aroer whych is by the ryuer of Arnon, vnto halfe mount Gilead, & the ciers thereof gaue I vnto the Rubenites and Gadites. And the rest of Gilead and all Balan of the kyngdome of Og, gaue I vnto the halfe tribes of Manasse: euen all the rygon of Argob with all Balan, which is called the lande of gpauntres. In the sonne of Manasse toke all the region of Argob vnto the costes of Gessuri and Manachati, and called the after his owne name: Balan Bashath. Inir vnto this dape. And I gaue Gilead vnto Machir. And vnto the Rubenites and Gadites, I gaue halfe Gilead vnto the ryuer of Arnon, halfe the valep & beyonde, euen vnto the ryuer Jabock, which is the boier of the chyldren of Ammon: the playne also: (of the tribenites) and Jozabā and the coast thereof, sed Ceneroth euen vnto the see whych is in the playne, euen the fait see vnder the springes of the hyl, eastward.

* And

And I commaunded you the same tyme sayinge: the Lord your God hath geuen you this lande to enioie it: ye shall go possessed before your brethren the children of Israel, all that are mete for the warre. Your wives onely, your children, and your cattle: for I wote that ye haue muche cattle. I shall abyde in your cities which I haue geuen you, vntill the Lord haue geue rest vnto your brethren as well as vnto you, and vntill they also haue conquered the lande, whiche the Lord your God hath geue them beyonde Jordan: and then shall ye returne againe, euery man vnto his possession which I haue geuen you.

And I warned Joshua the same tyme sayinge: thine eyes haue seene all that the Lord your God hath done vnto these two kinges: eue so shall he do vnto all kingdomes whither thou goest. Ye shall not feare them, for the Lord your God, he shall fight for you.

And I besought the Lord the same tyme sayinge: O Lord God, thou hast begunne to shewe thy seruante thy greatnesse and thy myghty hande, for els where is there a God in heauē or in erth, that can do after thy workes and after thy power: let me go ouer and sit the good lande that is beyonde Jordan, that goodly mountayne, and Libanon.

But the Lord was angrie with me for your sakes, and wolde not heare me. And the Lord saped vnto me: be content, I spirite no more vnto me of this matter. Get the vp into the tope of the hill, and lyfte vp thine eyes westwarde, northwarde, southwarde, and eastwarde, and beholde it with thine eyes, for thou shalt not go ouer this Jordan.

But charge Joshua: and courage him, & bolde him. For he shall go before this people, and he shall deuyde vnto them the lande whiche thou shalt see. And so we abode in the valley ouer against the house of Deor.

¶ The. liii. Chapter.

An exhortacion to geue diligent heede vnto the lawe. Images maye not be made to worshippe. The chere of rebelle.

Know herof O Israel vnto the ordinances and lawes which I teache you, for to do the, that so ye maye lyeue & go in and chere the lande, which the Lord your God of your fathers geueth you. Ye shall put nothinge vnto the worde which I commaunde you, neither do ought thereof, that ye maye keepe the commandementes of the Lord your God which I commaunde you. Your eyes haue seene what the Lord dyd vnto Baal Deor: for all the men that followed Baal Deor, the Lord your God hath destroyed from amonge you. But ye that cleue vnto the Lord your God, are aloue euery one of you this daye. Behold I haue taught you ordinances and lawes, such as the

Lord my God commaunded me, that ye shoulde do euen so in the lande, whether ye go to possesse it.

Kepe them therefore and do them, for that is your wisdom & vnderstandinge in the sighte of the nacpions: that they maye heare all these ordinances, and saye: Surely it is a wise and vnderstandinge people: it is a greute nacpon. For what other nacpon is so greute, that Goddes come to spe vnto: as the Lord our God is nye vnto vs, in all thynges: as oft as we call vnto him: Ye, & what nacpon is so greute, that hath ordinances & lawes so righteous, as all this lawe whiche I sette before you this daye.

Take heede to thy selfe therefore, and kepe thy soule diligently, that thou forget not the thynges which thine eyes haue seene, & that they departe not out of thine harte, & all the dayes of thy lyfe: but I teache them thy sonnes & thy sonnes sonnes: Specially the daye that thou stobest before the Lord thy God in Moab, when the Lord saped vnto me: gather me the people together, and I will make the heare my wordes, & they maye lerne to feare me: all the dayes that they shall lyue vpon the erth: & and that they maye teach their children: ye came & stode also vnder the hill, and the hill burnt with fyre: euen vnto the myddes of heauen, & there was darknesse, cloudes & mist. And the Lord spake vnto you out of the myddes of the fyre, & ye heard the voyce of the wordes: but sawe no forme, save herbe a voyce onely.

And he declared vnto you his conuenaunt which he commaunded you to do, euen & verbes, which he wrote vpon two tables of stone. And the Lord commaunded me that I should saye, that I shoulde teach you ordinances and lawes, which ye ought to do in the lande whether ye go to possesse it.

Take therefore good heede vnto your selues as pertaininge vnto your soules, for ye sawe no manner of ymage in the daye that the Lord spake vnto you in Moab out of the myddes of the fyre: lest ye make your selues and make you a grasse ymage and picture of any manner of figure: the lykenesse of man or woman, the lykenesse of any manner of beast that is on the erth, or the lykenesse of any manner feathered foule that flyeth in the ayre, or the lykenesse of any manner womne that creepeth on the erth, or the lykenesse of any manner fyre that is in the waters beneath the erth.

Ye and like thou lyfte vp thine eyes vnto heuen and when thou seest the foune, the moone and the starres with all the host of heauen, shouldest be desceaued, and shouldest worshippe and serue the thynges, which the Lord thy God hath made to serue all nacpions vnder the whole heauen.

But the Lord hath taken you, & brought you out

Deut. vi. a

Exod. vi. a
Exod. xix. c.

Exod. xx. c.
I. John. iii. b

Deut. xvi. a
Job. xxi. c.

Gen. i. b.

you out of the yron foynace: euen out of Egypt, to be vnto him a people and inheritance, as ye be this day. Furthermore, **¶** The Lord was angry with me for your sakes, and swore, that I shulde not go ouer Jordan, and that I shulde not go in vnto that good land, which the Lord thy God geueth thee to inheritance. * But I must dye in this land, and shall not go ouer Jordan. But ye shall go ouer, and conquer that good land.

* Deuter. 31.10. b.

D Take heede vnto your selues, that ye forget not the appointment of the Lord your God whyche he made with you, and that ye make you no grauen image, or any picture, that the Lord thy God hath forbydden thee. * For the Lord thy God is a consuming fire, and a grauele God.

* Deuter. 10.1. b.

If thou dost beget chyldre & chyldres chyldre, & when ye haue dwelt in the lade, ye do wickedly, & make any manner of graue * picture, and worke euill in the syghte of the Lord

* Jer. 17.1. c.

¶ For the Lord, to prouoke him to anger, I call heauen and earth to receyue agaynst you this day, that ye shall shortly perishe from of the lande, whether ye go ouer Jordan to possesse it: ye shall not prolonge your dayes therein.

Ye shall vtterly be destroyed. And the Lord shall scatter you amonge the nacions, and ye shall be leste few in nombre amonge the people, whither the Lord shall bypunge you: and there ye shall serue goddesses, whyche are the worke of mans hande, wood and stone, which neither see, nor heare, nor eate, nor smell.

* Deuter. 29.1. c.

¶ And there thou shalt seeke the Lord thy God: & shalt fynde hym, yf thou seeke hym with all thine herte, and with all thy soule. When thou art in tribulacion, and when all these thynges that be here spokē of, are come vnto the ende in the laste dayes, thou shalt be obedient vnto his voyce. For the Lord thy God is a mercifull God: he will not forsake thee, neither destroye thee: nor forgette the appointment of thy fathers, which he swore vnto them.

* Leu. 22.1. b.

For aske of the dayes that are past, which were before the sence the daye of God created man vpon the earth, and (aske) from the one syde of heauen vnto the other, yf euer there came to passe such a greates thyng, or whether any loche lyke thyng hath bene herde. Wd euer a nacyon heare the voyce of God speakinge out of the myddes of a fyre, as thou hast herde, and yet lyeuē: ether whether God a daye to go and take hym a people from amonge nacions of thorne & thornacions, signes & wonders, warre, a myghty hande, a stretched out arme, and thowme greates thynges, accordinge vnto all that the Lord your God byd vnto you in Egypt before your eyes:

* ps. 77.1. b.

Unto the it was the web, & thou myghtest knowe, howe that the Lord he is God, and that there is none other but he. * Out of

* Gen. 1.1. c.

heauen he made the heare his voyce, that he

myght nourte the, and vpon earth he shewed the his greates thyng, & thou herdest his wordes out of the myddes of the fyre. And because he loued thy fathers, he chose theye seed after them, and broughte the out of Egypt: & with his myghty power out of Egypt: to thraut out nacions great & myghty: then thou, before the, and to bypunge the in, & to geue thee their lande to inheritance: as it is come to passe this daye.

* Gen. 1.1. c.

And herde the of this daye, & turne it to thyne herte, that the Lord, he is God in heauen aboue, and vnto the earth beneath: neither is there any other. Thou shalt kepe therefore his ordinaunces, and hys commandementes which I commaunde thee this daye, that it maye go well with the and with thy chyldre after the, & that thou mayst prolonge thy dayes vnto the earth, which the Lord thy God geueth thee thy lyfe longe.

* Then Moses scured these cyties on the other syde Jordan towardes some spynges, that he shulde spee thether, which had kylled hys neyghboure vnwares, & dated hym not in tyme past, & therfore kynde spee vnto one of the same cyties, and lyue. Namely, Beger in the wyldernesse, euen in the playne contre of the trybe of Ruben: and Ramoth in Gilead of the trybe of Gad, and Golan in Basan of the trybe of Manasse.

* Sam. 1.1. c.

And so this is the lawe which Moses se before the chyldren of Israel. These are the witness, statutes, and ordinaunces, which Moses tolde the chyldre of Israel after they came out of Egypt, on the other syde Jordan, in the valley ouer agaynst the house of Deor, in the lande of Sehon kyng of the Amozites which dwelt at Hesbon: whom Moses and the chyldren of Israel slew, after they were come out of Egypt, & conquered hys lande, & the lande of Og kyng Basan two kynges of the Amozites, which were on the other syde Jordan towardes the sonne risinge: from Aror which is by the banche of the ruer Arnon, vnto Mount Seir. Upon which is Hermon, and all the playne on the other syde Jordan eastward: euen vnto the see, which is in the playne vnder the springes of the hyl.

* Gen. 1.1. c.

Chap. v. Chapter.

The ten commandementes.



And Moses called all Israel, & layed vnto the. Heare O Israel the ordinaunces & lawes which I speake in your eares this daye, that ye maye leue them, and fulfill them in dede. The Lord our God made an appointment with vs in hore. The Lord made not this bonde with oure fathers, but with vs: euen with vs, which are all here aloue this daye.

The

¶ The Lord said with you face to face in the mount, out of the myddes of the fyre. And I stode betwene the Lord and you the same tyme, and shewed you the wordes of the Lord. For ye were aspredd at the fyght of the fyre, and went not by into the mount, as he sayd. * I am the Lord thy God, which broughte the oute of the lande of Egypt fro the house of bondage. Thou shalt haue none other goddes in my presence.

¶ Thou shalt make the no greuen ymage of any maner of lykenesse y is in heau above and that is in erth beneath, and that is in the waters beneath the erth. Thou shalt nether bowe thy selfe vnto them, nor serue the, for I the Lord thy God, am a gelouise God, visityng the wickednesse of the fathers vpon the chyldren, euen in the thyrde & fourth generation, amonge the that hate me: & he we mercye vpon thousandes, amonge them that loue me, and kepe my commandmentes.

¶ Thou shalt not take the name of y Lord thy God in vayne: for the Lord wyll not holde him guiltlesse, y taketh his name in vayne. Kepe the Sabbath daye, that thou sanctifye it, as the Lord thy God hath commaunded the. * Syre sayes thou shalt labour and do all that thou hast to do, but the seventh daye is the Sabbath of the Lord thy God: thou shalt not do any worke, thou and thy sonne, thy daughter, thy seruante and thy mayde, thyne oxe and thyne asse, and all thy cattell, and the stranger that is within thy gates, that thy seruante & thy mayde maye rest as well as thou. Remember, that thou wast a seruante in the lande of Egypt, and howe that the Lord thy God brought the out thence thoroze * a myghtye hande and a stretched out arme. For whyche cause the Lord thy God commaunded the, to kepe the Sabbath daye.

¶ Honour thy father and thy mother, as the Lord thy God hath commaunded the: y thy dayes maye be prolonged, & that it maye go well with y in the lande, which the Lord thy God geueth the.

* Thou shalt not slave.
* Thou shalt not breake wedlocke.
* Thou shalt not sleue.
* Thou shalt not beare false witness a gainst thy neyghbour.

* Thou shalt not luse after thy neyghbours wyfe: y that not couet thy neyghbours house, his felde, his seruante, or his mayde, his oxe, his asse, or ought that thy neyghbour hath. These wordes the Lord spake vnto all your multitude in the mount out of the myddes of the fyre, cloude and darkness, with a grente voyce, added nomoze thereto, and wrote them in two tables of stone, and deliuered them vnto me.

¶ And it fortuned, that whan ye herde the

voyce out of the myddes of the darkness, ye sawe that the hill byd burne with fyre, y came vnto me with the captaynes of your tribbes and your elders: and ye sayde: beholde, the Lord oure God hath shewed vs his glorye and his grentnesse. * we haue herde his voyce out of the myddes of the fyre: we haue sene thys daye, that God doth talke with a man, and he yet lyueth. Howe therfore, why shulde we dye, that thys grente fyre shulde consume vs? I we heare the voyce of the Lord oure God any more, we shal dye. For what shal he saye bene, that euer beare the voyce of the lyuyng God speakinge out of the myddes of the fyre? as we haue done. * and yet byd lyue: So thou and here all that the Lord oure God sayeth, and tell thou vnto vs all that the Lord oure God sayeth vnto the: * and we wyll heare it and do it.

And the Lord heard the voyce of your wordes when ye spake vnto me, & the Lord sayde vnto me. I haue herde the voyce of the wordes of thys people, which they haue spoken vnto the, they haue well sayed all y they haue spoken. * Wh yther were such an heart in the y they wolde feare me, & kepe all my commandmentes alwaye, that it myghte go well with them, and with thes chyldren for euer. So and saye vnto them: gett you into your tentes agayne, but stande thou here by me, and I wyll tell the all the commandmentes, ordinaunces and lawes, which thou shalt teache them, that they maye do them in the lande which I geue them to possesse.

Take heede therfore, that ye do in dede as the Lord your God hath commaunded you, & * turne not asyde: ether to the righte hande or to y left: but walke in all y wayes which the Lord your God hath commaunded you, that ye maye lyue, and that it maye go well with you, and that ye maye prolonge your dayes, in the lande which ye shall possesse.

¶ The vi. Chapter.

The lawe of God maye not be forgotten.



These are the commandmentes, ordinaunces and lawes which the Lord your God commaunded me to teach you, that ye might do them in the lande wher ye go to possesse it: namely, y thou myghtest * feare the Lord thy God, and kepe all his ordinaunces and his commandmentes which I commaunde the: thou and thy sonne, and thy sonnes sonne all dayes of thy lyfe, that thy dayes maye be prolonged. Heare therfore. O Israel, and enche heede, that thou do thereafter, that it maye go well with the, and that ye maye encrease myghtely, eue as the Lord God of thy fathers hath promysed the a lande, that floweth with mylke and honny.

* Heare

whence thou broughtest the, saye: The Lorde is not able to bypasse them in to the lade, whyche he prompoted them: and because he hated them, therfore hath he carped them out, to slaye them in the wyldernesse. Beholde, the p are thy people, and thynne inheritaunce, whyche thou broughtest out in thy myghtie power and in thy stretched out arme.

¶ The x. Chapter.

¶ The turninge of the tables, an exhortacion to good behauior to the lawe.

¶ Deu. xxxiii. b.



In the same reason the Lorde sayde vnto me: * howe y two tables of stone lyke vnto the fyrst, and come vp vnto me in to the mount, & make the an Arche of wood, & I will wyte in the tables, the wordes y were in the fyrst tables which thou hast kept, & thou shalt put them in the arche. And I made an arche of sethim wood, and hewed two tables of stone: lyke vnto the fyrst, and went vp in to the mountayne, hauyng the two tables in myghtie hande.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

And he wrote in the tables: * accordyng to the fyrst wytyng: the ten verbes whiche the Lorde spake vnto you in the mount out of the myddes of the fyre, in the daye of the gatheringe together: and the Lorde gaue the vnto me. And I departed, and came downe from the hyll, and y put the tables in the arche which I had made: and there they be, as the Lorde commaunded me.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

* And the chyldren of Israel toke the yourney from Beroth of the chyldren of Israhel to Othera, where * Aaron dyed, and was buryed, and Eleazar hys sonne became preast in hys stead: fter thre they departed vnto Gadgad: & from Gadgad to Iathbath a lade which hath ryuers of water.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

The same reason the Lorde separated the tribe of Leui to beare the arche of the appoyntment of the Lorde, & to stande before the Lorde, & to minstre vnto hym & to blesse in hys name vnto this daye. * wherfore the Leuites haue no part nor inheritaunce with the chyldren: But the Lorde is theys inheritaunce, as the Lorde thy God hath prompoted them.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

* And I staryed in the mount, euen as at the fyrst tyme. xl. dayes and xl. nyghtes, and the Lorde herkened vnto me at that tyme also, & the Lorde wolde not destroie the. And the Lorde sayde vnto me: vp, and go forth in the iourneys before the people, y they maye go in, and conquire the lande which I sware vnto theys fathers, to geue vnto them.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

And nowe Israel, what doth the Lorde thy God requyre of the: * but to feare the Lorde thy God, and to walke in all hys wayes, to loue hym, and to serue the Lorde thy God with all thynne herte & with all thy soule: & as meyl, that thou kepe the commandmentes

of the Lorde, and hys ordinaunces whych I commaunde the thys daye, for thy welth. Beholde, heauen and the heauen of heauens is the Lordes thy God, and the erth with all y therein is: & worthy to be dynged, the Lorde had a lust vnto theys fathers to loue the, and chose theys seed after them, euen you, about all nacjyons, as thou seest thys daye.

* Recempele therfore the foreshewynge of y poure harte, and be no more stiffnecked: for the Lorde your God, is God of Goddes, and Lorde of Lordes, a grate God, a myghtyge, and a terrible: * whych regardeth no man: person nor taketh gyfte: he doeth ryght vnto the fatherlesse wedowe, and loueth the stranger, to geue hym fode and rayment.

* Loue ye therfore the stranger also: for ye were strangers poure selues in the lande of Egypte. * Thou shalt feare the Lorde thy God, & hym onely shalt thou serue, to hym shalt thou cleue, and y sweare by hys name: he is thy yafle and thy God, that hath done for the thes greates and terrible thynges, whych thynne eyes haue seene. * Thy fathers wet downe in to Egypte: * with lxx. soules, and now the Lorde thy God hath made the & multiplied the, as the * starres of heauen.

¶ The xj. Chapter.

¶ An exhortacion to reuerence the lawe.



Therfore thou shalt loue the Lorde thy God: & kepe hys abseruaunces, hys ordinaunces, hys lawes, & hys commaundmentes alwaye. Call to youre mynde this daye that which poure chyldren haue nethe

knownen nor seene: euen the nouerure of the Lorde your God, y greatesse, hys myghtyge harte, and hys stretched out arme: his myracles and hys actes whych he dyd in the myddes of Egypte, euen vnto Pharaon the kynge of Egypte and vnto all hys lande: & what he dyd vnto the host of Egypte, vnto thes hoyses & charretes & howe he brought the water of the red see vpon them, as they chased you behynde, & howe the Lorde hath brought them to nought vnto thys daye: & what he dyd vnto you in the wyldernesse, vntill ye came vnto thys place: what he dyd vnto * Datthan and Abiram the sonnes of Eliab the sonne of Ruben, howe the erth opened byz mouth, and swallowed them, with theys howldes and theys wyues, & all theys substance that was in theys possession, in the myddes of Israel.

Wouldest, poure eyes haue seene all thes greates actes of the Lorde whych he dyd. Therfore shalt ye kepe all the commaundmentes, whych I commaunde the thys daye, that ye maye be stronge & go in, and conquire the lande whither ye go to possesse it, & that ye maye prolonge poure dayes in the lade which

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ Deu. xxxiii. b.

¶ The Lord sware vnto your fathers, to geue vnto them and to thep seed, a lande that floweth with mylke and honye. * For the land whether thou goest to possesse it, is not as the lande of Egypte y^e came out of, where thou sowdest thy seed and wateredst it with thy fete as a garden of herbes: but the land whither ye go ouer to possesse it, is a lande that hath hylls and vales, and dith keep water of the raine of heauē. Thys lande both the Lord thy God care for, & the eyes of the Lord thy God are alwayes vpon it, from the begynnyng of the yere, vnto the ende of the yere.

If you shall berken therfore vnto my commaundementes, whych I commaunde you thys daye, that ye loue the Lord your God & serue him with all your herte, & with all your soule * I also will geue raine vnto your lande in due season: the fruite raine and the later, that thou mayest gather in thy corne, thy wyne & thyne oyle. And I will sende graile in thy felces for thy cattell: that thou mayest care, and fill thy selfe. But beware that your herte decaue you not & ye turne asyde, and serue straunge Goddes, and worshipp them, and then the Lord beyng wroth agaynst you, * Thurt vnto the heauen, y^e there be no raine, and that your lande yelde not her frute, and lest ye perishe quickly from of the good lande, whych the Lord geueth you.

¶ Therfore shall ye put vnto these my wordes in * your herte and in your soule, & bynde the for a signe vpon your hande, that they maye be as a warning betwene your eyes, and ye shall * teach them your children that they maye talke of them, when thou lytest in thyne house, and when thou walkest by the waye: when thou lyest downe, & when thou rystest vp: ye and thou shalt wypte the vnde the doze postes of thyne house, and vpon thy gates, that your dayes maye be multiplied, & the dayes of your childre, in y^e land whych the Lord sware vnto your fathers to geue them, as long as the dayes of heauen last vpon the erth. * For * ye kepe all these commaundmentes, whych I commaunde you so that ye do them: Namely, that ye loue the Lord your God, & walke in all his wayes, and cleaue vnto him. Then will the Lord cast out all the nacions before you, and ye shall be the heyres of great nacions and of the that are myghtier then your selues. * All the places where on the soles of your fete shall treade, shall be your, euen fro the wilderness and from Libanus, & fro the ryuer Euphrates, vnto the uttermost fe, shall your coaste be. * There shall no man be able to stand before you: for the Lord your God shall cast the feare & drede of you vpon all the lande that ye shall treade vpon, as he hath sayde vnto you. **¶**

¶ Beholde, I set before you this daye, a blessing & a curse: a blessing: ye obeye the commaundmentes of the Lord your God whych I commaunde you thys daye. And a curse: ye will not obeye the commaundmentes of the Lord your God: but turne out of the waye, whych I commaunde you thys daye, to go after strange goddes, whych ye haue not knowen.

When the Lord thy God therfore hath brought the in to the lande, whether ye goest to possesse it, thou shalt put the * blessing vpon mount Garizim, & the curse vnto mount Ebal, whych (maintaynes) are on the other syde Iordoun on the backe syde of the waye towards the gorynge doune of the sonne, in y^e lande of the Cananites whych dwell in the playne ouer agaynst Gilgal besyde the gorynge of Iordoun. For ye shall passe ouer Iordane, to go in, and possesse the lande, whych the Lord your God geueth you, and ye shall requere it, & dwell therein. & he brede therfore that ye do all the commaundmentes and lawes, whych I set before you thys daye.

¶ The .xii. Chapter.

¶ Adolatre must the Israelites drewe and ste from. They must onely do that the Lord whych God commaundet.

¶ These are the ordinnances and lawes whych ye shall obserue and do in the lande, whych the Lord God of thy fathers geueth the to possesse it, as long as ye lue vpon the erth. * Ye shall destroye all places where in the nacions whych ye shall conquere serued their Goddes, vpon hie mountaynes, on hylls, and vnder every thye tree. & thereto we thep alters, and becaue theypilers, and burne their groues with fyre and heue downe the graue pynges of the Goddes that they haue, and bringe the names of them to noughte out of y^e place. * Ye shall not do so vnto the Lord your God, but ye shall like the place, whych the Lord your God shall haue chosen out of all your trybes, to put hys name there, & there to dwell. And * wherther thou shalt come, and wherther ye shall bringe your burnt sacrificys, your offerynges, your tythes, and heue offerynges of your harte, your vowes, your freewill offerynges and the fruite genized of your oyle and of your shepe. And there ye shall cryspose before the Lord your God, & ye shall cryspose in all that ye put your hande vnto both ye and yourne householdes, wherin the Lord thy God hath blessed the.

Ye shall not do after all the thynges y^e we do here thys daye, eury man what semeth hym good in hys awne eyes. For ye are not yet come to rest, & to the inheritance, whych the Lord your God geueth you. But wha ye go ouer Iordoun, and dwell in the lande whych

* Deu. xii. b. a. 31. b. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

* Deu. xii. b. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

* Deu. xii. b. d. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

* Deu. xii. b. e. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

* Josue. i. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

* Deu. xii. b. f. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

whych the Lorde your God hath geuen you to inheret, and whan he hath geuen you rest fro all your enemyes toide aboute, so that ye dwell in safetye, then vnto y place whych the Lorde your God hath chosen, to put his name there, ye shall bringe all that I commaunde you: Rampe, your burnt-offerings, your offerings, your tythes, the best-offerings of your hande, & all your speciall bowes, which ye voue vnto the Lord. And ye shall reioyce before the Lorde your God, ye and your sonnes, & your daughters, your seruantes and your mapdes, and the Leuite that is wythin your gates: for as much as he hath no parte nor inheritance wyth you.

Take heede that thou offer not thy burnt-offerings in euery place y thou seest: but in the place whych the Lorde shall haue chosen in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I commaunde the. For wythstandinge thou mayest kyl and eate fleish in all thy cities, what soeuer thy soule lusteth after, accordyng to the blessinge of the Lorde thy God, which he hath geuen the: both the vncleane and the cleane may eat thereof, eue as the roo, or the herd: only ye shall not eate the bloud, but poure it vpon the erth as water. Thou mayest not eate wythin thy gates the tye of thy coone, of thy wyne and of thy oyle, and the fyrr gendered of thine oten, and

of thy shepe, neither any of thy bowes whych thou wilt, nor thy best-offerings or best-offeryngs of thine hande: but thou must eate them before the Lorde thy God, in the place whych the Lorde thy God hath chosen: thou, and thy sonne, and thy daughter, thy seruante and thy mapde, & the Leuite that is wythin thy gates: and thou shalt reioyce in all that thou puttest thynne habito. * Beware, that thou forsake not the Leuite, as longe as thou luyest vpon the erth.

If when the Lorde thy God hath enlarged thy border as he hath promised y, thou saye: I will eate fleshe, because thy soule longeth to eate fleshe, y mayest eate fleshe what soeuer thy soule lusteth. If the place whych the Lorde thy God hath chosen to put his name there, be so farr from the, the thou shalt kyl of thy oxen & of thy shepe which y Lord hath geuen the, as I haue commaunded the, & thou shalt eate in thine owne cite, what soeuer thy soule lusteth. * And as the roo & the herd is eaten, eue to thou shalt eate the: both the cleane and the vncleane shall eate of them. But be stryde: that thou eate not the bloude: for the bloude, that is the lyfe, and thou mayest not eate the lyfe wyth the fleshe: thou shalt not eate it, but poure it vpon the erth as water. And thou eate it not, that is

maye go well wyth the, and wyth thy chylde after the: But thou shalt do that, which I saye in the syghte of the Lorde.

But thy holpe thynges which thou hast, and thy bowes & thou shalt take, & come vnto the place whych the Lorde hath chosen, and thou shalt offer thy best-offerings, both fleshe and bloude vpon the alter of the Lorde thy God, and the bloude of thynne offerings shall be poured out vpon the alter of the Lord thy God, & thou shalt eate the fleshe. Take heede, & heare all these wordes whych I commaunde the, that it maye go well wyth the, and wyth thy chylde after the for euer, y thou doest that which is good and ryght in the syghte of the Lorde thy God.

When the Lorde thy God hath destroyed the nacpous before the, whether thou goest to conquire them, & thou succeedest in theyr inheritance, and dwellest in theyr lande: Beware, that thou be not taken in a snare after them, after that they be destroyed before the, and that thou alke not after theyr Goddes, sayng: howe dyd these nacpous serue their Goddes? I will do so lyke wyse. * Nay, thou shalt not do so vnto the Lorde thy God: for all abhominacions, & y whych the Lord hateth, the same haue they done vnto theyr Goddes. For they burne both theyr sonnes and theyr daughters wyth fyre before theyr Goddes. Therefore what soeuer I commaunde you, that take heede ye do: neither do as the Lorde and y put thou nought there to, nor take ought thereof.

¶ The xliij. Chapter.

¶ The false prophete may be put to death. God proueth our faith by false prophecies.

If there arys amonge you a prophete or a deamer of dreames, and geue the a sygne, or a wonder, and that sygne or wonder whych he hath sayde come to passe, and then saye: let vs go after strange Goddes which thou hast not knowen, and let vs serue the: heken not thou vnto the wordes of that prophete or deamer of dreames. * For the Lorde thy God proueth you to wete, whether ye loue the Lorde your God wyth all your herte and wyth all your soule. Ye shall walke after the Lorde your God, and feare him, kepe his commaundments, and berke vnto his voyce, serue him, and cleue vnto hym. * And y prophete or deamer of dreames shall dye, because he hath spoken to turne you a waye from the Lorde your God, (which brought you out of the lande of Egypte, and deliuered you out of the house of bondage) to turne the out of the waye, whych the Lorde thy God commaunded the to walke in: and therefore thou shalt put y cull a waye from the.

If thy brother, the sonne of thy mother, or thyne aunc sonne, or thy daughter, or the wyfe that lyeth in thy bosome, or thy seede which is as thyne aunc sonne vnto the, entice y^e secret, saying: let vs go & serue strange Goddes, wherof thou hast not knowen nor yet thy fathers. And they be of the Goddes of the people which are rounde aboute you, whether they be nye vnto the or farre of fro the, from the one ende of the erth vnto the other. Thou shalt not consente vnto him, nor herke vnto him: thine eye shall not piete him neither shalt thou p^{ro}uise on him, nor kepe him secret: * but cause him to be shapne. Thyne hande shall be fytt vpon him to kyl him:

* Deu. xxi. 16

¶ Then the handes of all the people. And thou shalt stone him with stones that he dye, because he hath gone aboute to thrust y^e waye from the Lorde thy God, which broughte the out of the lande of Egypte, and from the house of bondage. And all Israel shall heare and feare, and shall do no more any such wickednesse as this is, amonge you.

If thou shalt heare saie in one of thy cyties which the Lorde thy God hath geue the to dwell in, that certen men beyng the chyldren of Belial, are gone out from amonge you, and haue moued the inhabitants of theire cytie, saying: let vs go and serue strange Goddes, which ye haue not knowen. Then thou must seeke, and make serche and enquire diligently. And behold, yf it be true, and the thyng of a surety, that suche abhominacion is wroughte among you: then thou shalt smyte the dwellers of that cytie in the edge of the swerde, and destroye it utterly, and all that is therein, and cut the vep cattell therof with the edge of the swerde. And gether all the spoyle of it into the wyddes of the Ierreate therof, and burne with fyre both the cytie & all the spoyle therof euerie white for the Lorde thy God. And it shall be an heape for euer:

* Deu. xx. 16.
y. q. ac. xii. 1.

¶ And thou shalt not be hyllagapne. * And there shall cleane naught of the damned thyng in thine hande, that the Lorde maye turne from the fiercenesse of hye wrath, and chewe the mercie, and haue compassion on the, and multiplye the, as he hath sworne vnto thy fathers. * Therefore shalt thou herke vnto the voyce of the Lorde thy God, to kepe all hye commaundmentes, which I commaunde the this daye. y^e thou do it, which is ryght in the eyes of the Lorde thy God.

¶ The xxiij. Chapter.

¶ The maner of the gentiles maye not be followe, what brether art cleane to be wate, and what not.

* Leu. x. 1.

* Deu. xvi. 1.

¶ Are the childre of the Lord pour God. * Ye shall not cut your felues, nor make you any baldnes betwene your eyes for any deed man. * y^e thou art an holy people vnto the Lorde thy God, and the Lorde

hath chosen the, to be a freerall people vnto hym selfe, aboue all the nacys that are vnto the erth.

¶ Thou shalt eate no maner of abhominacion. ¶ These are the bestes which ye shall eate of oxen, shepe and goates, heere, roo and bugle: wilde goate, vnicorne, wilde oxen & camelis. And all beastes that cleane the hofte, and styte it into two clawes, and chewe y^e cud, them ye shall eate.

* Leu. xi. 4.

¶ Neuer thelesse, these ye shall not eate of them that chewe cud and of them that deupe and cleane the hofte: the camel, the hare and the conye: wherof chewe cud, but deupe not the hofte: therefore are they vncleane vnto you: and also the swine, though he deuide the hofte, yet he cheweth not cud, therefore is he vncleane vnto you: ye shall not eate of the flesch of forbe, nor touche the dead carcase of them.

¶ These ye shall eate of all that are in the waters: All that haue fynnys & scales shall ye eate: * And whatsoeuer hath not fynnys & scales, of that ye maye not eate, but it is vncleane vnto you.

* Leu. xi. 9.

¶ All cleane byrdes ye shall eate: but these are they of wherch ye shall not eate: the Eagle, the gohawk, and the cormorant, the Egle, the vulture, the hye after her kynde, and all kynde of rautens, the Estrich, the yghtcrowe, the luckowe, and the sparowe hawk after her kynde, the lytle oul, y^e great oul, the back, the bitture, the pye, the fozke, the heron, the Jay in his kynde, the laptynge, the swalone. And let all crespyn foules be vncleane vnto you, and not be eaten of: but of all cleane foules ye maye eate. Ye shall eat of nothyng that dyeth alone: But thou shalt geue it vnto y^e stranger that is in thy cytie, that he eate it, or thou mayst sel it vnto an Aliant. y^e thou art an holy people vnto the Lorde thy God. ¶ Thou shalt not sette a hye in hye mothers implexe.

* Exo. xiii. 1.
and. y. xxi.

¶ Thou shalt tythe all the increase of thy seed, that the ryde bynght furth yere by yere: And thou shalt eate before the Lorde thy God, (in the place * wherch he hath chosen, and wherch he hath put his name) the tythe of thy corne, of thy wyne & of thyne oyle, and the tythe gemyd of thyne oxen & of thy shepe, y^e thou mayst learne to feare the Lorde thy God all waye.

* Deu. xii. 17.

¶ If the waye be to lode for the, so that y^e art not able to carye it, y^e of the place be farre fro the, which the Lorde thy God hath chosen to set his name there: and the Lorde thy God hath blessed the, then shalt thou make it in money, & take y^e money in thyne hande, & go vnto the place wherch the Lorde thy God hath chosen, and bestowe y^e money for whatsoeuer thy soule listeth after: for oxen, & shepe, & wyne & wyde drynke, & for whatsoeuer thy soule

despyeth, and eate there before the Lorde thy God and be myrry: bothe thou and thyne house, and the Levite that is wythin thy gates, shalt thou not forsake. * for he hath neither parte nor inheritance wyth the.

* At the ende of thye yeare, thou shalt bypyng forth all the tythes of thyne increase the same yeare, and laye it by wythin thyne awne gates. And the Levite which hath no parte nor inheritance wyth the, shall come, & the stranger, the fatherlesse and the widow, which are wythin thy gates, shall eate & be fylled: that the Lorde thy God maye bless the, in all the workes of thyne hande which thou doest.

¶ Chapter. Of the forgiveness of detce in the seventh yeare.

In the seventh yeare thou shalt make a freedome. * And this is y manner of the freedome: whosoever le- doth ought wyth hys hande unto his neyghboure, maye not like agayne (that wyth he hath lent) of hys neyghboure. or of his brother: because it is called the Lorde's fre yeare: yet of a stranger (and of an aleuim) thou mayst call it home agayne. But * he that is thy brother, him shalt thyne hande remyter, & wherby he shall be no bigger among you. For the Lorde shall bless the in the lande, whych the Lorde thy God greeeth the, an inheritance to possesse it: so that thou breken unto the voyce of the Lorde thy God, to ob- serve and don't thys commaundmentes, which I commaunde the this daye. for the Lorde thy God hath blessed the as he hath promy- sed the, and * thou shalt lende unto many na- tions, but thou thy selfe shalt not borrowe: And thou shalt rapgne once many nations, and they shall not rapgne once the.

* Of one of thys * brethren amonge you be poore wythin any of thy gates in thy lande which the Lorde thy God greeeth the, y shalt not harden thine heart, nor thou to thine hande fro thy poore brother: But open thyne hande unto him, & lende him sufficte for his neede, which he hath. Beware, that there be not a wyched popyte in thine heart, that thou woldest saye: The seventh yeare, the yeare of freedome is at hande, and therefore it greeeth the to loke on thy poore brother, and geue him naught & he then crye unto the Lorde against the, and it be synne unto the: But geue him, and let it not geuee thine heart to geue unto him. Because that for thys thyng, the Lorde thy God shall bless the in all thy workes, & in all that y putteth thine hande to. * & the lande shall neuer be about poore: And there- fore I commaunde the sayinge: Thou shalt open thyne hande unto thy brother that is neade and poore in thy lande.

* If thy brother an hebrue sell hym selfe to the, or an hebrue, & serue the fixe yeare,

in the seventh yeare thou shalt let hym go fre from the. And when thou sendest him out fre from the, thou shalt not let hym go a waye emptye: but shalt geue hym of thy shepe, of thy coine, and of thy wyne, and geue hym of that, wher in the Lorde thy God hath blessed the. And remember, that thou wast a ser- nante in the lande of Egypte, and therefore the Lorde thy God hath com- manded the thys thyng to daye.

And yf he saye unto the * I will not go a waye from the, because he loveth the & thyne house, and is well at ease wyth the: Then shalt thou take an aule, and naye his eare to the dooze therewith, & let hym be thy serua- nte: for ever. And unto thy maybe serua- nte thou shalt do lyke wylle. And let it not geuee thine eye, wha thou tereest him go out fre fro the, for he hath bene worth a double hy- red seruaute to the in hys seruite tye yeres. And the Lorde thy God shall bless the in all that thou doest.

* All the first gebird that come of thine oren, and of thy shepe that are males, thou shalt halowe unto the Lorde thy God. Thou shalt do no worke with the first gebird of thine oren, nee there the first gebird of thy shepe: Thou shalt eate it before the Lorde thy God yeare by yeare, in the place whych the Lorde hath chosen, both thou and thyne house. If there be any defowmte therein, as yf it be lame, or blinde, or haue any other euell fauor duell, thou shalt not offer it un- to the Lorde thy God: But shalt eate it with- in thine a wne. * gates, the vncleane and the cleane indifferently, as the roo & the hee. Only eate not the bloude therof, but poure it vpon the grounde as water.

¶ Chapter.

Of Easter, indifferently, and the feast of reber- naces. What offerings ought to be offered.

Inserue the * moneth of newe come, that thou mayest offer * passeouer unto the Lorde thy God. For in the moneth whan coine begetteth to ryse, the Lorde thy God brought the out of Egypte by nyght. Thou shalt therfore offer passeouer unto the Lorde thy God (and shepe and oxe) in the place whych the Lorde shall chole to put his name there. Thou shalt eate no leue- ned bread with it: but seven dayes shalt thou eate vncleuned bred therewith: eue the bred of trybulacion (for thou canst not one of the lande of Egypte in balle) that thou mayst remembre the daye, wha thou canst out of the lande of Egypte, all dayes of thy lyfe. And there shall be no leuened bread in all thy coastes seven dayes longe, neyther shall there remayne any thyng of the fesse which thou offerst the first daye at euen, un- till the morngynge.

h. iij. Thou

15 Thou shalt not offer possession wythin any of thy gates, whych the Lorde thy God geueth thee: but * in the place which the Lord thy God shall choyse, to set his name in, there thou shalt offer possession at euē, aboute the goinge downe of the sonne, euē in the reason þ thou comest out of Egypte. And thou shalt seeke and care it, in the place which the Lorde thy God hath chosen, and departe on the morowe, & gett the vnto thy rite. Seue dayes thou shalt eat iweete bread, and the seuen th dayes is a gatheringe together befoze the Lorde thy God: thou shalt do no worke therein. * Seuen weekes shalt thou uoize vnto the, and begynne to nombe the seuen weekes, when thou begynnest to put the sheell to the corne. * & kepe the feast of weekes vnto the Lorde thy God, wyth a frewplowyring of thyne hande: which thou shalt geue vnto the Lorde thy God, accordyng as the Lorde thy God hath blessed thee. And reioyse befoze the Lorde thy God, thou & thy sonne, thy daughter, thy seruante & thy mayde and the Lewite that is wythin thy gates, and the stranger, the fatherlesse & the widowe that are amonge you, in the place whych the Lorde thy God hath chosen to put his name there. And remembre, that thou wast a seruante in Egypte: and thou shalt obserue & do these ordynances.

Thou shalt also obserue the feast of tabernacles seuen dayes, after that thou hast gathered in thy corne and thy wyne. And thou shalt reioyce in that thy feast, thou and thy sonne, thy daughter, thy seruante, and thy mayde, the Lewite, the stranger, and the fatherlesse & the widowe, that are wythin thy gates. * Seuen dayes shalt thou kepe holy daye vnto the Lorde thy God, in the place whych the Lorde shall choyse: for the Lorde thy God shall blesse the in all thy frutes, and in all the workes of thyne hādes, therfore shalt thou be glad. * The tymes in the yere shall all thy males appare befoze the Lorde thy God, in the place which he shall choyse: In the feast of weekes bread, in the feast of weekes, & in the feast of tabernacles. And they shall not appare befoze the Lorde emptye but euery man accordyng to the gyfte of his hāde, & accordyng to the blessinge of the Lorde thy God whych he hath geuen the.

Judges and officers shalt thou make the in all thy cyties, whych the Lorde thy God geueth thee: to see that thou kepe the lawes and they shall iudge the people righteously. * Wycht not thou the lawe, nor knowe any persone, nether take any rewarde: for gyffes blynde the wyse, & peruerse the wordes of the righteous. That whych is iust and right, shalt thou folowe, that thou mapst lye, and enioye the lande, which the Lorde thy God geueth the.

Thou shalt plante no groue of whatsoeuer trees it be, nye vnto palace of the Lorde thy God, whych thou shalt make þ. Thou shalt set the vp no pylar, which the Lorde thy God hateth.

Chapter.

Of the punishment for idolatrye. The punishment of a rebell. The Anticipation of a wyge.

1 Thou shalt offer vnto the Lorde thy God no oxe nor shepe * where in is a blemish or any defomity: for that is an abhominacion vnto the Lorde thy God.

If there be founde amonge you wyth in any of thy gates, whych the Lorde thy God geueth thee, man, or woman þ hath wrought wykednesse in the syghte of the Lorde thy God, so that they haue gone beynde hyr appointment, and gone and serued strange goddes, and worshypped them: the sonne of moone or any of the host of heauē, which I haue not commaunded, & it is tolde the, and thou hast heard of it: then shalt thou enquire diligently. And yf it be true, & the thyng of a iuretye, so be abhominacion is wrought in Israel, then shalt thou byngne soch þ mā or that womā (whych haue committed that wyked thing) vnto the gates, and shalt take the in wyth stones, tyll they dye. * At the mouth of two or thre witnesses shall be that is worthy of death, dyer: and at the mouth of 15 our witnesses let no man dye. The handes of the witnesses shall be first vpon hym, to kyll hym, and afterwarde the handes of the people, & thou shalt put the wyked awaye from the.

If there cyle a matter to harde for the iudgement betwene blond and blond, betwene pce and pce, betwene plage and plage, and the matters come to strepe wythin thy gates. Then shalt thou ayle, & gett the vp vnto the place which the Lorde thy God hath chosen, and come vnto the prestes the Lewites, and vnto the iudge that shalbe in those dayes, and aske * and they shall thewe the sentence of iudgement. And thou must do accordyng to that, whych they of that place (whych the Lorde had chosen) thewe the: and thou shalt obserue to do, accordyng to all that they entourne the. Accordyng to the sentence of the lawe which they teache the, & accordyng to the iudgement which they tell the, shalt thou do, and * bowe not from that which they thewe the, nether to þ right hāde nor to the left.

And that mā that will do presumption: ly, and wyl not heken vnto the prent (that standeth there befoze the Lorde thy God to mynstre) or vnto the iudge, that man shall dye: and thou shalt put awaye euell from Israel. And all the people shall heare and feare, and shall do no more presumption. When

When thou art come into flande whych the Lorde thy God geureth the, and enioyet it, and dwellest therein: & yf thou shalt saye. **I** will let a kynge ouer me lyke as all the nacions that are aboute me: The Lorde thy God shall chole: & none from amonge thy brethren shall thou make kynge ouer the, and thou shalt not let a stranger ouer the, whych is not of thy brethren. But he shall not multiplye hoyses to him selfe, ner byynge the people againe to Egypte thowge the multitude of hoyses, as for moche as yf Lorde hath sayde vnto you: ye shall hence forth go no more againe y waye. Also he shal oughte not to multiplye wyues to hym selfe, lest his brete turne awaye, neither shall he gerber him selfe and golde to moch.

And when he is set vpon the seate of hys kyngehome, he shall wyte hym out a coppe of this lawe in a boke, before yf Dyrastes the Levites. And it shall be wyth him, & he oughte to reade therein * all dayes of hys lyfe, that he maye lerne to feare the Lorde hys God, & to kepe all y wordes of this lawe and the cōdōnnūces, for to do them: and that hys hert acple not aboute hys brethren, & that he turne not from the commaundement: to the ryght hande or to the left, but that he maye prolonge hys dayes in hys kyngehome: he, and hys chyldeyn in Israel.

¶ The xviij. Chapter.

The Levites had no possession. The whole people must be holy. The prophet must be a signe, & how he may be known.

The Dyrastes the Levites, and all the tribe of Levy * must haue no parte nor inheritaunce wyth Israel: but shall eate the offerings of the Lorde, and hys inheritaunce: & therfore shall they haue no inheritaunce amonge their brethren: But the Lorde, he is their inheritaunce, as he hath sayde vnto the. And this is the Dyrastes dutie of the people, and of them that offer, whether it be ore or shepe: They must geue vnto the Dyraste, the shoulder, and the two chekes, and the mawe the first frutes also of thy come, wyne and oyle, and the first of y wool of thy shepe shalt thou geue hym: * For the Lorde thy God hath chole hym out of all thy tribes, to stande and to minstre in the name of the Lorde: he and hys sonnes for euer. If a Levite come out of any of thy cyties of all Israel, where he is a sojourner, and come wythall the lust of hys herte vnto the place wher the Lorde hath chole: he shall mynstre in the name of the Lorde hys God, as hys other brethren the Levites do, whych remaine there before the Lorde. And they shall haue the poeponys to eate, bryde that which cometh to hym of the patrimonye of hys elders.

* When thou art come into flande whych the Lorde thy God geureth the, it shal thou lerne not to do after y abhominacions of those nacions. Let ther not be founde amonge you any one, that maketh hys sonne or daughter to go thowge the fyre, or that wyth wythcraft, or a choise out of dayes * or that regardeth the svenge of foules, or a soicerre, or a cham-mar, or that counceleth wyth spyes, or a sothyayer, or that asketh the truth at the that be dead, for all that do such thynges, are abhominacyon vnto the Lorde: and because of these abhominacions the Lorde thy God doeth cast the out before the. Thou shalt be perfecte therfore * without blame in the sygne of true Lorde thy God, for these nacions whych thou shalt conquer, herken vnto choisers out of dayes, and vnto soicerres: But the Lorde thy God hath not suffered the to do.

The Lorde thy God wyll * styll wyte vnto the a prophete amonge you: cyen of thy brethren, lyke vnto me * vnto hym ye shall tarye, accordinge to all that thou dyest of the Lorde thy God in word, in the daye of the gatheringe together, when thou shalt be: * Let me heare the voyce of my Lorde God no more, nor se this greute fyre any more, that y be not. And the Lorde sayde vnto me: they haue well spoken: y will raise them vp a prophete from amonge their brethren lyke vnto the, and will put my wordes in hys mouth, and he shall speake vnto them all that y shall commaunde hym. And whosoener will not hearken vnto the, which he shall speake in my name, y will requyre of hym.

* But the prophete which shall presume to speake a worde in my name, which y haue not commaunded hym to speake, or that speaketh in the name of strange goddes, the same prophete shall dye. And yf thou saye in thine hert: howe shall we knowe the worde whych the Lorde hath spoken * & thou shalt knowe that thou art. And whē a prophete speaketh in the name of the Lorde, & yf thynges folowe not nor come to passe, that is the chynge which y Lorde hath not spoken. But the prophete hath spoken it presumptuously: Thou shalt not therfore be afrayed of him.

¶ The xix. Chapter.

The feauntyng of houses. The punishment of hym that beareth false witness.

When the Lorde thy God * hath rosted out the nacys, whose lande the Lorde thy God geureth the, and thou shalt dwell in their inheritaunce, and thou shalt * appoynte iij. cyties for y in the myddes of the lande whych the Lorde thy God geureth the to possesse it: & yf thou shalt prepare the waye, and drupde the stones of

thy lande, whych the Lorde thy God geueth
 * *Exo. xxi. 12.* the to inherite, into iij. partes, that * who-
 focuser commytterh murthre, maye see thy-
 ther. For this cause must the fapce fye thy-
 ther, that he maye lye. Who so killeth hys
 neyghbour ignorantly, and hated hym not
 in tyme pasted: And when a man goeth vnto
 the wood w his neyghbour to hewe wood,
 * *Exo. xxi. 13.* & theyrge no harme. And as he had fetcht
 a stroke wth the ace do cut downe the tre,
 the heade fflyppeth from the helue, and flyn-
 teth hys neyghbour: that he dyeth: the same
 shall fye vnto one of the same cyties a lye.
 Erst the executioner of bloude folowe after the
 flauer whyle hys herte is whote, and ouer-
 take hym, because the wayes is longe, and
 C flauy hym, and yet there is no cause worthy
 of death in hym, in as moche as he hated him
 not in tyme pasted. Wherefoze I commaunde
 the, sayinge: thou shalt appoynte out iij. cy-
 ties for the.

And of the Lorde thy God enlarge thy
 coastes (as he hath sworne vnto thy fathers)
 and geue the all the lande whych he sayd he
 wold geue vnto thy fathers, thou shalt kepe
 all thele commandementes to do them, whych
 I commaunde the this daye, that thou loue
 the Lorde thy God, and walke in his wayes
 cire, and addre iij. cyties mo for þ vnto those
 iij. that innocent bloude be not it red in thy la-
 de, whych the Lorde thy God geueth the to
 inheret, and so to bloude come vpon the.
 * *Exo. xxi. 14.* But and ys any mā hate hys neyghbour,
 and laye a wyte for hym, and ryle agaynst
 hym, and smyte him þ he dye, and then fyerth
 vnto any of these cyties: the elders of his cy-
 tie shall seue, and fettle him there, and de-
 liuer hym into the handes of the iudges of
 bloude, that he maye dye. * Thyn epe shall
 not spare hym, but thou shalt put a wyte in-
 nocent bloude from Israell, that it maye go
 well wth the. * Thou shalt not remoue thy
 neyghbours marke, whych they of old tyme
 haue sett in tyme inheretence, that thou
 shalt inheret in the lande, whych the Lorde
 thy God geueth the to enioye it.

* *Exo. xxii. 1.* Die wytnesse shall not ryle agaynst a
 man for any maner trespass, oz for any man-
 ner synne, oz for any maner faulte, that he
 offendeth in. * But at the mouthes of two
 wytnesses oz of iij. wytnesses shall the mat-
 ter be stablished.

* *Exo. xxii. 2.* If an vnrightheous wytnesse ryle by a-
 gainst a man to accuse him of trespass: then
 both the men whych steyne together, shall
 stande before the Lorde, before the iudges
 and the iudges, whych shall be in those dayes,
 and the iudges shall make diligent inquisi-
 cyon. And yf the wytnesse be foude falshe, and
 that he hath geue falshe wytnesse agaynst hys
 brother then shall ye do vnto hym, as he had
 thought to do vnto hys brother, and þ shall

put euell awaye from the. And other shall
 beare, & feare, and shall bring forth compe no
 more any soche wytnesse amonge you.
 And thyn epe shall haue no compassion, but
 * *Exo. xxii. 3.* soule for soule, epe for epe, toeth for
 toeth, hande for hande, fore foot for foot.

¶ C. De. xx. Chapter.

* *Exo. xxii. 4.* Who ought to go to battell. The lawe of ar-
 mes. The Canaanites must theyr sell.

When thou goest out to battell aga-
 gainst thyn enemies, and frell hoz-
 les and charrettes, and people mo
 then thou, be not * afrayed of the. * *Deut. i.*
 for the Lorde thy God is wth the, whych
 broughte the out of the labe of Egypte. And
 whē ye see come nye vnto battell, þ where
 shall come forth to speake vnto þ people, and
 shall saye vnto them: heare ¶ Israell, ye are
 come vnto battell agaynst poure enemies
 * let not poure hartes faynte, neither feare,
 noz be amased noz adreid of them. For the
 * Lorde poure God goth w you, to fighte for
 you agaynst poure enemies, & to saue you. * *Deut. xxi.*

And let the officers speake vnto the peo-
 ple, sayinge: If any man haue byt a newe
 house, and haue not dedicate it, let hym go &
 retorne to hys house, lest he dye in þ battell,
 and another mā dedicate it. And ys any mā
 haue planted a vyneyard, & haue not made
 it come in, and laboure for more mo to rate oz let him
 go & retorne agayne vnto hys house, lest he
 dye in the battell, and another make it come.
 * And ys any mā be betrothed vnto a wy-
 fe, and haue not taken her, let him go and re-
 turne agayne vnto hys house, lest he dye in
 the battell, and another man take her.

And let the officers speake further vnto
 the people, and saye: * If any man feare and
 be faynte herted, let hym go and retorne vnto
 hys house, lest he make hys brothers herte
 faynte as well as hys. And when the offi-
 cers haue made and cide of speakynge vnto
 the people, they shall make captynnes of
 warre ouer them.

When þ comest nye vnto an cytie to syght
 agaynst it * offer the peace. And yf they an-
 swere the agayne prayfully, and open vnto þ,
 then let all the people that is foude therein,
 be tributaryes vnto the, and serue the. And
 yf they wyll make no pence w the, but make
 warre agaynst þ, then shalt belege it. And
 when the Lorde thy God hath deliuered it
 into thyn handes, thou shalt smyte all the
 males therof wth the edge of the swerde:
 But the women and the chyldren, * and the
 cattell, and all that is in the cytie, and all the
 spoule therof, shall thou take vnto thy selfe,
 and eate the spoule of thyn enemies, whych
 the Lorde thy God hath geuen the. ¶ Thou
 shalt thou do vnto all the cyties whych are
 ¶ a greute wawe of frothe, and not of the
 cyties of these nacyns.

W But of the capties of these nations, which the Lorde thy God shall geue the to inheret, thou shalt saue alke nothing that bereth, ^{10. b.} * **W**nt shalt bestowe them without redempcion, namely the Hethites, & Amozites, the Cananites, the Hherizites, the Heuites, and the Jebusites, as the Lorde thy God hath commaunded thee, that they teache ydu not to do after all these abhominacyons, & sope shulde synne agaynst the Lorde poure God.

When thou hast beleged a cytie longe tyme, and made warre agaynst it to take it, bestowe not the trees therof, that thou woldest thusk an axe vnto them: But eate of them, and cut them not downe. For the trees of the felde are no men, to come agaynst the and so belege the. Whely those trees whych thou knowest that they are not fructifull.

^{10. b.} **W**nt shalt bestowe them, and yet for other uses: those shalt thou bestowe and cutt downe, & make bulwoyces agaynst the cytie that maketh warre whych the, vnprill thou subdue it.

C The. xxij. Chapter.

¶ Inquisition for murdre. & punishment for whorem that synne father and mother.

If one be fofide slayne in the lande, whych the Lorde thy God geueth the to possidet, and lyeth in the felde: and it is not knowne who hath slayne hym: Then thyne elders and thy iudges shall come forth, and mete vnto the cyties that are rounde aboute the slayne. And let the elders of that cytie whych is next vnto the slayne man, take out of the boue, an heffer that is not labourd wyth, nor hath drauen in the yacke, and let y elders of that cytie bynne the heffer vnto a harde vnepe, whych is ne the eared nor sowne, and strike of the heffers necke there in the vally.

^{10. b.} **A**nd the parentes y sonnes of Leui (whiche the Lorde thy God hath chosen to nysistre, and to blesse in the name of the Lorde) shall come furth, and at theyz mouthe shall all strepe and plage be treped. And all the elders of the cytie that come furth to the slayne mā, shall wote the their hādes ouer the heffer that is benched in the vally, and shall answeare and saye: oure handes haue not shedde thys bloud, neither haue oure eyes sene it. ^{10. b.} **W**nt shall the Lorde vnto thy people Israel, whych thou hast deliuered: * and saye no innocent bloude vnto thy people of Israels charge: & the bloude that he charge them. And so shalt thou put innocent bloude fro the, when thou shalt haue done that whych is ryght in the syght of the Lorde.

When thou goest to warre agaynst thyne enemyes, and the Lorde thy God hath deliuered them into thyne handes, and thou hast taken them captiue, and seest amonge the captiues a bewisful woman, and hast a de-

tye vnto her, that thou woldest haue her to thy wyfe, Thou shalt bynne her home to thyne house, and let her haue her beade a let her nayles growe, and put her rayment that she was taken in from her, and let her remaine in thine house, and bestowe her father and her mother a moneth lōge, and after that shalt thou go in vnto her, and marrye her. * she shall be thy wyfe. And if thou haue no father: then let her go whether she listeth: and sell her not for money, nor make churche of her, because thou hast humbled her. * If a man haue two wyues, one loud and another hated, & they haue bothe hym chyldren, both the loud and also the hated: If the first borne be the sonne of the hated: then when the tyme cometh that he dealeth hys goodes, amonge hys chyldren, he maye not make the sonne of the beloved first borne, before y sonne of the hated whych is in deade the first borne: But he shall knowe the sonne of the hated for the first borne, and geue hym double portion of all y he hath. For he is the first of his strenght, and to hym belongeth the ryght of the first borne.

* If any man haue a sonne that is fofide: buene and disobedient, that he will not hearken vnto the voyce of hys father and voyce of his mother, and they haue chastened him, and he wolde not hearken vnto them: Then shall hys father and hys mother take hym, & bynne hym out vnto the elders of that cytie, and vnto the gate of that same place, & saye vnto the elders of the cytie: This oure sonne is fofide and disobedient, and will not hearken vnto oure voyce, he is a pater, & a broncharde. And all the men of that cytie shall stone him with stones vnto death. And thou shalt put a well awaye from the, and all Israel shall heare, and feare. * If a man haue committed a trespase worthy of death, & is put to death for it, & thou hangest hym on tree: hys body shall not remaine all nyght vpon the tree, but thou shalt burye hym the same daye. For the curse of God is on him that is hanged. Weyle not thou thy lande, whych the Lorde thy God geueth the to inheret.

C The. xxij. Chapter.

¶ What thou oughtest to do whiche thou shalt not do: thou shalt not be a woman in thyne clothes. No warre a coate of wolle and of flaxe: also for thy brethren. The punishment of hym that accuseth a man withoute cause: of an aboucer also and of hym that teacheth a maye.

Thou shalt not see thy brothers ore: or they go astray, & withdraue thy selfe from them: But shalt bynne the agayne vnto thy brother. And if thy brother be not nye vnto y, & if thou knowe hym not, then bynne

byngre it vnto thynne a wone house, & it shall
remaine wth the, vntyll thy brother aske
after them, and then deliuer him the agayne.
Inlyke manner shalt thou do wth his affe
and so shalt thou do wth his payment: and
wielhall loost thynges of thy border which he
hath lost & I haue founde, that thou do lyke
wise, and I mayst not withdraue thy selfe.

*உதா.நாட்டா
மாநாட்டி.
உதா.நாட்டி.

* Thou shalt not let thy brothers aske of
ore falle downe by the waye, & wythdrowe
thy selfe from them: but shalt helpe hym to
heale them vp againe.

The woman shall not weare that whiche pertaineth vnto the man, neither shall a man put on womans rayment. For all that do so, are abhominacion vnto the Lord thy God.

If thou chance vpon a byrdes nest by the
waie, in whatsoeuer tree it be oꝝ on the groun-
nde, whether they be yonge oꝝ egges, and
the damme syttinge vpo the yonge oꝝ vpo
the egges: Thou shalt not take the damme
with the yonge. But walke in any wyfe let
the damme go, and take the yonge to the,
that thou mayst prosper and prolonge thy
daies.

23 When thou byldest a newe house, thou shalt make a battlement on the rouffe, that thou lade not bloude vpon thyne house, yf any man fall thereof.

* 1104. 1115. 5.

* Thou shalt not sowe thy vncynarde
with thynne seedes: lest the frute of the seede
which thou hast sowne, and the frute of thy
vncynarde be defiled.

Thou shalt not plow with an ox and an ass together. Thou shalt not wear a garment made of wool and flax together.

சுமார் 15.5.

* Thou shalt make y^e gardenes * (in y^e verses.)
vpon the .iiij. quarters of th^e vesture, where
with thou connect th^e selfe.

¶ As a man take a wyfe, and when he hath
lyen wyth her, hate her, and laye blamefull
thynges vnto her charge, and bynyng w
an euell name vpon her, and saye: I toke this
wyfe, and when I came to her, I founde her
not a mayde: Then shall the father of the
damzell and the mother bynyng forth the to-
kens of the damells virginite, vnto the el-

But and yf the thyng be of a suer type, thad the damzell be not fonde a virgen, shep shall byyng the damzell to the doze of her fathers house, and the men of that cite shall stone her woth stones to death, beforse she hath wroughte folye in Isract, to plape the whoze in her fathers house. And so shal it be euell a wape from the.

* Lcu. 57.5.

man, that hath wedded huldade, they shall
dye eche other of them: both the man & lye
with the wyfe, & also the wyfe: and so thou
shalt put a waye euill from Iſrael.

If a man may be handfasted into an hus-
bande, and then a man fynde her in þe towne
and lye with her, he shall byngne them both
out vnto the gates of the same cytie, & shall
stone them with stones to deaþ: The dam-
nell, because he cryed not vponge in the cytie:
And the man, because he hath humbled hys
neighbour's wife, and thou shalt put a wyfe
euill for the.

But þa man fynde a betraueghed dam-
felle in the feld, and forze her, and lye wyth
her. Then the man that laye wyth her shall
dye alone, but vnto the damfelle thou shalt be
no harme: because ther is in the damfelle no
cause of death. For as when a man slepeth
agaynste his neyghbour a leperth him, cuen
so is this matter. For he founde her in þe fel-
des, and she betraueghed damfelle crept: and
there was no man to furkeue her. As þa mā
fynde a maybe that is not betraueghed, and
take her, and lye wyth her, and they be founde:
Then the man that laye wyth her, shall geue
vnto the damfelle farther. I. l. pces of s^{yn}-
ner. And the shall be hys wyfe, because he
hath humbled her, and he maye not put her
awaye all hys dayes.

* 250.574

* No man shall take hys fathers wyfe, * Leu. 18. 17.
nor bele hys fathers concuynge.

The XXIII Chapter.

¶ What manner of men may not be admitted into the church. Visions that happen in the night.

NOne * that is gelded of hath bys
pyrry mēbers cut of, shall come
into þe congregacyon of the Lorde.
And he þis boine of a comen wo-
man, shall not come into þe congre-
gacyon of the Lorde, no not in þe tenth
generacyon he shall not entre into the congrega-
cyon of the Lorde. * The Ammonites and
þe Moabites shall not come into the
congregacyon of the Lorde, noz they shall neuer come
into the congregacyon of the Lorde, because
they met you not wth bread and water in
the waye, when þey came out of Egypt,
and because they hyed agaynst the. * Balaam
the sonne of Beor of Bethor, of Mesopota-
mia, to curse the. Gewertlelesse the Lorde
thy God wolde not breken vnto Balaam,

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but the Lord thy God turned the curse to a blessing vnto thee, because þ Lord thy God loved thee. Thou shalt not fele the prosperite or welth of them all thy dayes for euer.

¶ Thou shalt not abhorre an Edomite, for he is thy brother: neither shalt thou abhorre an Egyptian, because thou wast a stranger in his lande. The chyldren that are begotten of them shall come into the congregacion of the Lord in the iij. generacion.

When thou goest out wth the host agaynst thyne enemyes, kepe the from all wickednesse. If there be amonge pou any man þ is vncleane, by the reason of vncleannesse that chaunceth hym by nyght, let hym go out of þ host, and not come in agayne, into þ host, but let euerye let hym walke hym selfe wth water, & then when þ sonne is downe, let hym come into the host agayne. Thou shalt haue a place also without the host, whether thou

¶ shalt repose to, **¶** (for the naturall necessite) and

Thou shalt haue a sharpe poynte vpon thy weapon: and when thou wylt ease thy selfe, dryge therwith, & surc and couer þ which is departed from the. For the Lord thy God walketh in the middes of thyne host, to rydd the, and to let thyne enemyes before þ. Therefore shall the place of thyne host be pure, that he be no vncleane thynges in the, and so turne hym selfe from the.

¶ Thou shalt not deliuer vnto his master the seruant, whiche is escaped from his master vnto thee. He shall dwell with thee, eue amonge pou in what place he hym selfe lyeth best, in one of thy cryes where it is good for hym, and thou shalt not vex hym. There shall be no whoze of the daughters of Israel, nor whoze keper of the sonnes of Israel. Thou shalt neither brynge the dyer of an whoze nor the pyre of a dogge into the house of the Lord thy God, in any manner of vowe, for euen both of them are abhominacion vnto the Lord thy God.

¶ Thou shalt not hurt thy brother by vsury of money, ner by vsury of coine, ner by

¶ vsury of any thyng þ he maye be hurt withall. And so a strangerer thou mayst lender vnto vsurye, but not vnto thy brother, that the Lord thy God may blesse the in all that thou bestid thyne hande to, in the lande whether thou goest to conquire it.

¶ When thou hast bowed a vowe vnto the Lord thy God, thou shalt not slacke to paye it. For the Lord thy God wyl surely regeyre it of thee, and it shall synne in thee. If þ shalt leue vowynge, it shall be no synne in thee: but that which is once gone out of thy lippes, thou must kepe and do, accordynge as thou hast bowed vnto þ Lord thy God of a freewyll, and as thou hast spoken wth thy mouth.

When thou comest into thy neyghbours

dyneparde, thou mayst cate grapes thy bely full at thine awne pleaser: but thou shalt put none in thy vessel. Euen so when thou comest into thy neyghbours coine, & thou mayst plucke the eares wth thine hãde, but thou shalt not moue a shele vnto thy neyghbours coine.

¶ The xxiiij. Chapter.

¶ Deuotion is permitted, so that is not set up married shall not be compelled to go to warre.



hen a man hath take a wyfe, & he and married her, þe fine be no fauour in his eyes, because he hath spied some vncleannesse in her. * Then let hym wyte her a blyle of beuocement, and put it in her

* Deu. 19. 15.
Mat. 19. 6.
Gen. 24. 7.

hande, and sende her out of his house. And when she is departed out of his house, let he go, and be another mans wyfe. And yf the secound husband hate her, let hym wyte her also a letter of deuocement, and put it in her hande and sende her out of his house: or yf the secound man dyc whych toke her to wyfe, her fyrst man whych sent her awaye, maye not take her agayne to be his wyfe, after y she is defyled. For that is abhominacion in the eyes of the Lord. And thou shalt not enuie the lãde to synne, whych the Lord thy God shall geue thee to inheret.

* When a man taketh a new wyfe, he shall not go a warrefare, neither shall he charged wth any busynesse: but shall be at home one yere, & reioyce wth his wyfe whych he hath taken. * A man shall take þ urther or the vpper myllstone to pldge, for then he shall but a mans lyfe. * If any man be founde stealyng any of his brethren þ chyldre of Israel, and abusethe him, or selleth him, the thefe shall dyc. And þ shall put cūck awaye from the. Take heade to thy selfe as consernyng þ plage of leprosie, that thou obserue diligently. And ye shall do accordynge to all that the Dealeth the Luytes shall teache pou: Euen as I commaunded what, so ye shall obserue to do. Remember what the Lord thy God byd vnto * His Iam by þ waye, after that ye were come out of Egypte.

* Deu. 19. 15.

* Deu. 19. 15.

* Deu. 19. 15.

* Deu. 19. 15.

When thou dost lender thy brother any thyng, þ shalt not go into his house to seele a pldge frã thence: but shalt stãde without, and the man þ borrowed it of þ, shall brynge the pldge out vnto the. For hermore, þ it be a poor body, thou shalt not slepe wth his pldge, but deliuer hym the pldge agayne when þ sonne goth downe that he maye slepe in his awne rapiment, and blesse the.

And it shall be ryghteousnes vnto the, before the Lord thy God. * Thou shalt not defraude an hyred seruante that is needye and poore, whether he be of thy brethren, or of the strangeres that are in thy lande wth thy gates.

* Deu. 19. 15.
Exod. 16. 1.
Exod. 20. 1.

* Lev. xix. c.

gates. * But thou shalt geue him his hyer & lanie dape, and lett not the soune go doune thereon: for he is in dape, and therewith fasteneth his lyfe. Iest he crye agaynst the vnto the Lorde, and it be thynne vnto the. * The fathers shall not dpe for the chyldren, nor the chyldren for the fathers: but cury man shall dpe for hys owne synne.

Thou shalt not bynder the ryght of the straunger nor of the fatherlesse, nor take a straunger enpment to pledge. But remembre that thou wast a seruauite in Egypte, and howe the Lorde thy God deliuered the thence: And therfore I commaunde the to do thys thyng.

* Wilt thou cuttest doune thynne heruette in the feide, and halt foggotte a these in the feide, y shall not go agayne to sett it. But it shall be for the straunger, the fatherlesse & the wedowe, that the Lorde thy God make blesse the in all the wayes of thynne bande. When thou bearest doune thynne olyue tree, y shall not turne agayne to gather vp y thou leftest behynde the: but it shall be for the straunger, the fatherlesse and the wedowe. When thou gatherest thy vineparde, thou shalt not gather the grapes cleane after the: but leaue the for the straunger, the fatherlesse and the wedowe. And remember that thou also wast a seruauite in the lande of Egypte: and therfore I commaunde the to do thys thyng.

C The xxv. Chapter.

The punishment of offenders. The lalue of rapynge: sent to the brother that is deyd, gyltlesse and wronged.

If there be stryfe betwene me, they shall come vnto the lawe, and let the iudges geue sentence betwene them, and iustifye the ryghteous, & condemne the vngodly. And yf any man be vngodly, and worthy of stryppes, then let the iudge cause to take hym doune, and to heare hym before hys brether accordyng to hys trespass vnto a certayne nombre: * I. stryppes he shall geue hym, and not passe: lest yf he thynke excede and beate hym a boue that woth man stryppes, thy brother shal appeere vngodly before thynne eyes.

* Lev. xix. c.

* Lev. xix. c.

* Lev. xix. c.

* Lev. xix. c.

* Lev. xix. c.

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* Lev. xix. c.

* Lev. xix. c.

* Thou shalt not molest y ore that treadeth out the corne, * (in the barn.)

* Yf brethren dwell together, and one of them dpe and haue no chyldre, the wyfe of the deyd shall not inape without vnto a straunger: but hys brother shall go in vnto her, and take her to wyfe, and occupie the rowme of his kynsmen. And the eldest soune which he beareth, shall succede in the name of hys brother which is deyd, that his name be not put out of Israel.

And yf the man wyll not take hys brothers wyfe, then let her go vp to y gate vnto the elders, and saye: My husbandes brother

refuseth to sterre by vnto hys brother a name in Israel, neither will he inape me, for the elders of hys cytye shall call hym, and comen with hym. And yf he stande and saye: I wyll not take her, then shall hys kynswomen come vnto him in the presence of the elders, & looke hys shewe of hys fore, & spyt in hys face, and answer, & saye: So shall it be done vnto that man, that doth not byde by hys brothers house. And hys name shall be called in Israel, the vnhadhouse.

If when men stryue together, one wylt another, the wyfe of the one norre, to ryd her husbande out of the bandes of hym that synneth hym, and put forth her bande, & take him by the secrettes: Thou shalt cut of her bande, and lett not thynne eye spyt her.

Thou shalt not baue in thy bagge * two manner of weightes, a grente and a small: neither shalt thou haue in thynne doule dyuerse measures, a grent & a small. But thou shalt haue a right, and iust weight, and a perfect, and a iust measure shalt thou haue: that thy dayes maye be lengthed in the lande, which the Lorde thy God geueth the. For all that do soche thynges and all that do vnyght, are abhominacion vnto the Lorde thy God:

* Remember what Amalech dpe vnto the by the waye, when ye were come out of Egypte, how he met the by the waye, & smote the hyndmost of you, all that were feble & came behynde, when thou wast fapned and weyre, and he feared not God. Therfore when the Lorde thy God hath geue the rest from all thynne enemyes rounde aboute, in y lande which the Lorde thy God geueth the to inheret, and possesse: Ie that thou put oute the remembraunce of Amalech from vnder heauen and forgyte not.

C The xxv. Chapter.

The first frutes and tithes to the Levites, fatherlesse, wedowes, and straunges.

When thou art come into the lande which the Lorde thy God geueth y to inheret, and halt enuoyed it and dwelled therein: * take of the frute of all the frute of the erthe, and bypyge it out of thy lande that the Lorde thy God geueth the, and put it in a masse, and go vnto the place which the Lorde thy God shall chole to sett his name in it. And thou shalt come vnto the prieste, that shall be in those dayes, and saye vnto hym: I knowedge thys dape vnto the Lorde thy God, that I am come vnto the contrey which the Lorde swore vnto our fathers for to geue vs.

And the prieste shall take y maunde out of thynne bande, and set it doune before the altare of the Lorde thy God. And thou shalt answer, and saye before the Lorde thy God: The Israelians went aboute to destroye my father, & he went doune into Egypte, and

* Lev. xix. c.

* Lev. xix. c.

* Lev. xix. c.

* Lev. xix. c.

* Lev. xix. c.

¶ The xxviij. Chapter.

and so fojournd there wyth a fewe folcke, & grewe there vnto a nation gentyle, myghtie, and full of people. * And the Egyptians vexed vs, and troubled vs, and laden vs wyth most cruel bondage. And when wecried vnto the Lorde God of oure fathers, * A Lord hearde oure voyce, and labed on our hardshippes, Inboure and oppellon. And the Lorde * brought vs out of Egypt in a myghtie hande, in a stretched out arme, and in great reuerelensse, and dignes, and woundres. ¶ And he bath brought vs into this place, and hath geuen vs this lande, that floweth with mylke & honye. * And now * I too, I haue brought the spitt frenesie of the lande wyth you (O Lorde) hath geuen me. And I wailt let it befor the Lorde thy God, * wozshipp before the Lorde thy God, and reioyce in all the good thynges, which the Lorde thy God hath geuen vnto the and vnto thyne howe, thou and the Leuite, and the Traunger that is amonge you.

thought thou hadst made amende of thyunge
 alle thynges of thyne unceale the thyng
 yere, which is yf of thynges: thou shalt
 geue it unto the Leuite, the draughters, the
 fatherlesse and yf widows, that they may pre-
 ente wythin thy gates, and fyll thyn felures.
 ¶ And þhat lape before the Lorde thy God. *
 I have brought the halowd thynges out of
 of myne house, and haue gauen þe vnto the
 Leuites, the draughters, the fatherlesse and
 the widows accordinge to all thy comma-
 undmentes which thou hast comaundered me:
 I haue not ouerflapped thy commaundmen-
 tes, nor forgotten them. I haue not eaten
 thereof in my mourninge nor suffred ought
 to perper the thowse vnderlesse, nor gauen
 ought thereof for the deyd, but haue beneche-
 red vnto the vpper of the Lorde my God. I haue
 done * after all that thou hast comaunded me.
 ¶ Iste domine therfore from thyne
 holy habytacion enen to heauen: yf benedict
 the people Israel, and the lande which yf
 geuen þe (as yf Iwarit vnto our fathers) a
 lande that floweth with mylke and honye.

Thys daye the Lorde thy God hath com-
manded the to do these ordynances and law-
es: hepe thou them, and do them worthily
thyne deere, and all thy loue. * Thou hast
lett vs the Lorde thy God, to be thy God,
and to walke in hys wayes, and to keepe hys
ordynances, hys commandementes a hys
lawes, and to be heren vnto hys daye. * And
the Lorde hath sett the vs thy daye, to be
a scurrall people vnto hym (as he hath prom-
ysed) and that thou kepe hys commaun-
demēt, and to make the hys aboue all na-
cions (whiche he hath made) in prayse in na-
me and honour: * and that thou mayest be
an holy people vnto the Lorde thy God, as
he hath sayde. ¶

¶ When he shall be an altar. The blessings in the hell
Barthim. The curses in the hell shall.

And Moyses with the elders of
Israel commaunded the people,
saying: keepe all the commaun-
dementes which I commaunde
you this daye. ¶ And when ye
be come ouer Jordan into the lande whych
the Lorde thy God geueth thee: thou shalt set
the by greute stones, and plaister them with
plaster, and wyte vpon them all the wo-
rdes of this lawe, when thou arte come ouer:
because thou art come into the lande whych
the Lorde thy God geueth thee: a lande that
floweth with mylke and honpe, as the Lord
God of the fathers bad promised thee. There-
fore when ye be come ouer Jordan, ye shall
set by these stones, which I commaunde pou
this daye in mozt Ebal, and y thale plaister
them with plaister. ¶ And there shalt thou
bylde vnto the Lord thy God, an altare of
stones, as I lefte you on this daye vpon them: Thou
shalt make the altare of the Lorde thy God
of whole stones, and offer burnt-offerynges
thereon vnto the Lorde thy God. And thou
shalt offer peace-offerynges. ¶ I will cate there,
e reioyce before y Lorde thy God. ¶ And thou
shalt wyte vpon the stones all the wordes
of this lawe, manifestly and well.

And Moyses and the Breastes the Leuit-
es spake vnto all Israel sayynge: take heere
a hearte (O Israel) this daye thou art to be-
come the people of the Lorde thy God. Thou
shalt hearken therfore vnto the voyce of the
Lorde thy God, and do his commaundme-
ntes, and his ordinaunces which I commaunde
thee this daye. And Moyses charged the peo-
ple the same daye, sayynge: O heile shall I finde
vpon x mount Sargim to bleesse the people,
when ye are come ouer Iordan: Symeon,
Leui, Iudah, Iachar, Ioseph, and Ien Ja-
min. And these shall I finde vpon mount Eball
to curse: Ruben, Gad, Aser, Zabulon, Dan
Nephtali. And the Leuites shall answere
and saie vnto all the men of Israel with a
loude voyce.

* Curled be the man that maketh any
carued or molten ymage (an abhominacyon
vnto the Lorde, the worke of the handes of
the craftsman) and putteth it in a secret
place: and all the people shall answer and
saye Amen.

* Cursed be he þat curseth his father, & his mother, and all the people shall saye Amen.

*Cursed be he that remoueth his neygh- * Deut. xij. b
bour marke, & all y people shall saye Amen.

*Cursed be y^e maketh y^e blynde go out *Ecc. xij. c.
of his waye, & all y^e people shall lope Aven.

*Curled be he that hyndreth the cyght of
the stranger, fatherlesse and widows, and
all the

* *Leu. xxiij. a.* * Curled be he þy lreth wryth þys fatheris wyfe and vndereth his fatheris coneyng, and all the people shall saie Amen.

* *Leu. xxiij. c.* * Curled be he that lyeth wryth any manner of beest, & all þe people shall saie Amen.

* *Leu. xxiij. b.* * Curled be he that lyeth wryth þys wyfther the daughter of þys father, or þ daughter of his mother, & all the people shall saie Amen.

* *Leu. xxiij. b.* * Curled be he, þy lreth wryth þys mother in lawe, and all the people shall saie Amen.

* *Leu. xxiij. b.* * Curled be he þe lreth his neyghbour secretly, and all the people shall saie Amen.

* *Leu. xxiij. c.* * Curled be he that taketh a rewarde to slay the soule of innocent bloude, and all the people shall saie Amen.

* *Leu. xxiij. c.* * Curled be he that conuyneth not in all the wordes of thys lawe to do them, and all the people shall saie Amen.

* *Leu. xxiij. c.* * Curled be he that conuyneth not in all the wordes of thys lawe to do them, and all the people shall saie Amen.

¶ The xxiiij. Chapter.

¶ The promysse of the blessinges vnto them that regard the commaundmentes: and the curses to the contrarye.

* *Leu. xxviij. a.* **I**f * thou shalt breken diligently vnto the voyce of the Lorde thy God, and obserue and do all þys commaundmentes, whych I commaunde the thys daye, ¶ The Lorde wyll see the on hye aboue all nacyns of the erth.

* *Deu. xxi. b.* * And all these blessinges shall come on the, and ouertake the, þe thou shalt hearken vnto the voyce of the Lorde thy God. Blessed shalt thou be in þe towne, and blessed in the felde: blessed shalt be the frute of thy body, and the frute of thy groinde, and the frute of thy cattell, the frute of thyne oren, & the flockes of thy shepe: blessed shall be thy basket and thy store. Blessed shalt thou be, when thou goest out, and blessed when thou comest in.

* *Deu. xx. a.* * ¶ The Lorde shall geue ouer thyne enemyes that eue agaynst the, that they maye fall before thy face. They shall come out agaynst the one waye, and flee before the seven wayes. ¶ The Lorde shall put the blessinge vpon the in thy store houses, in all that thou settest thyne hande to, & will blesse the in the lande which the Lorde thy God geueh the.

* *Deu. xx. a.* * ¶ The Lorde shall make the an hoipe people vnto hym selfe, as he hath twopen vnto the: þe thou shalt kepe the commaundmentes of the Lorde thy God, and walke in þys waye.

* *Deu. xx. a.* * And all nacyns of the erth shall se, that the name of the Lorde, is called vpon oure the, and they shall aske of the. And þe Lorde shall make the plentiful in goodes, in the frute of thy body, in the frute of thy cattell, and in the frute of thy grounde, in the lande whych the Lorde twaue vnto thy fathers, to geue the.

* *Deu. xx. a.* * ¶ The Lorde shall open vnto the his good

treasure, euen the heauē * to geue rayne vnto thy lande in due season, and to blesse all þe labourers of thyne hande. * And thou shalt lende vnto many nacyns, but shalt not borrowe thy selfe. And the Lorde shall let the be-foze and not be hynde, & thou shalt be aboue only, and not beneath: þe thou hearken vnto the commaundmentes of the Lorde thy God, whych I commaunde the thys daye, to hepe and to do them. And se that thou * bowe not asyde from any of these wordes, whych I commaunde the thys daye, eue to the eyght hēde or to the left, that thou woldest goo after straunge goddes to serue them.

* *Deu. xxvi. a.* * But and þe thou wilt not hearken vnto the voyce of the Lorde thy God, to hepe & to do all þys commaundmentes and his ordinaunces, whych I commaunde the thys daye: * all these curses shall come vpon the, and ouertake the: Curled shalt þe be in the towne, and curled in þe felde: curled shall thy basket be, & thy store. Curled shall be the frute of thy body, and the frute of thy lande, and þe frute of thyne oren, and the flockes of thy shepe. Curled shalt thou be when thou goest in, and curled when thou goest out. ¶ The Lorde shall sende vpon the, cursyng, destruction, and rebuke in all that thou settest thyne hande to, and that thou doest: vntill he destroye the, and byzyne the to noughte quykely, because of thy wickednesse of thyne inuencyns, and because thou hast forsaken me. ¶ The Lorde shall make the pestilence cleue vnto the, vntill he haue consumed the from of the lande, whet her thou goest to enioye it. ¶ The Lorde shall synke the wryth swellinge, wryth seueres, heet, burnyng, and wryth the sword, wryth wecheryng, and wryth blackyng. And they shall folowe the vntill thou perishe.

* *Deu. xxv. a.* * And the heauen that is ouer thy head shall be brasse, and the erthe that is vnder the, prou. ¶ The Lorde shall turne the rayne of the lande vnto powder and dust: euenfles heauē shall they come doune vpon the, vntill thou be brought to nought. And the Lorde shall plage the before thyne enemyes: ¶ Thou shalt come out one waye agaynst the, and flee seven wayes before them, and shall be scattered amonge all the kyngdomes of the erthe. And thy carkele shall be mente vnto all maner soules of the aye, and vnto the brastles of the erthe, and no man shall fraye them a waye.

* *Deu. xxv. a.* * ¶ The Lorde will smyte the w the botche of Egypte, and the marocodes, scalle, & man-gensle, þe thou mayest not be healed therof. And the Lorde shall smyte þe wryth madnesse, and blyndnesse and dafnyng of herte. ¶ Thou shalt grope at noone dayes, as þe blinde gropeth in darkenesse, and shalt not prosper in thy wayes. ¶ Thou shalt be oppelless wryth wronge, and be polled euenmore, & no man shall sucker the. ¶ Thou shalt be betrowethed vnto

unto a wffe, and another mā shall lye wth her. * Thou shalt buyde an houle, and not dwell therein: * Thou shalt also plante a vineyard, and shalt not gather the grapes. * Thine eye shall be as thine eye before thine eyes, and thou shalt not eate thereof. * Thine alle shall be violently take a wape eue before thy face, and shall not be refaxed to the agayne. * Thy thepe shall be geue unto thine enemies, and no man shall rescue them. * Thy sonnes and thy daughters shall be geuen unto another nacion, and thine eyes shall see it, & shall weep upon them all the day longe, and there shall be no mpyghte in thine hande. * The frute of thy lande and all thy labours shall a nacion whych thou knowest not, eate, & thou shalt continually suffre violence onely, and be oppressed a wape: so that thou shalt be cleane beyde thy selfe, for the syghte of thine eyes whych thou shalt see:

The Lorde shall smyte the in the knees and legges, wth a mpheuous botche that can not be healed: euen from the sole of thy fote unto the toppe of thy hand.

* The Lorde shall bypge the and thy bypge: which thou shalt see ouer the) unto a nacpon, which neither thou nor thy fathers haue knowen, that there thou mayest see strange Godes: eue wood and stone. And thou shalt be wondred at, spoken of, & iured at amonge all nacpons, whether the Lorde shall carpe the. Thou shalt carpe moche sed out in to the felde, and shalt geather but litle in: for grechoppers shall destrope it. Thou shalt plante a vineyard and drasse it, but shalt neither drynche of the wyne, neither geather the grapes, for the wormes shall eate it. Thou shalt haue olue trees thow we out all thy coastes, but shalt not anywise the litle wth the opie, for thine oluetrees shall be roted out. Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shall be carped a wape captiue. All thy trees and frute of thy lande shall be marred wth blastinge.

The straunger that is amonge you, shall clype above the vp on hye, and thou shalt come doune beneath alowe. He shall lende the, & thou shalt not lende hym: he shall be before, & thou behynde.

Moreover, all these curles shall come upon the, and shall folowe the and ouertake the, tyll thou be destroyed: because thou hast not heerd not unto the voyce of the Lorde thy God, to kepe his commaundementes, and his ordinaunces, whych he commaunded the, and thou shalt be upon the as ^{for} mpaches and wonders, and upon thy seed for euer, because thou trustedst not the Lorde thy God wth thy opynesse and wth a good herte, when thou haddest abundance of all thynges, therefore thou shalt

serue thine enemye, whych the Lorde shall sende upon the. In hunger and thyrst, in nakednesse, and in neede of all thynges: and he shall put a pocke of yon wth thy necke, untill he haue broughte the to noughe.

And the Lorde shall bypge a nacpon vps the from a farre, and from the ende of the world, as swift as an eagle fflyeth: a nacpon whose longe thou shalt not vnderstande: a harde fauoured nacpon, whych shall not regard the person of the olde, nor haue compassyon on the younge. The same shall eate the frute of thy cattell, and the frute of thy lande, untill he haue destroyed the: and shall leaue the nether corne, wyne, nor olye, neither the increase of thine oren, nor the flockes of thy shepe: untill he haue broughte the to noughe. And he shall kepe the in, in all thy ctytes, untill he haue cast downe thy hye wallis and stronge holdes, wherin thou trustedst, thow we out all the lande. And he shall besedge the in all thy ctytes thow we out all thy lande, whych the Lorde thy God hath geuen the.

* And thou shalt eate the frute of thine awne bodye: the fleche of thy sonnes, and of thy daughters, whych the Lorde thy God hath geuen the, in that straitnesse and lege, wherewith thine enemye shall besedge the: so that it shall geue the man: that is tender & exceedinge belpate amonge you, to loke on his brother and vps his wyfe that lyeth in his bosome, and on the remaunte of his chyldren, whych he hath yet left: for feare of geynge (unto auge of them) of the fleche of his chyldren, whom he shall eate, because he hath nothyng left hym in that straitnesse & lege, wherewith thine enemye shall besedge the in all thy ctytes.

Pre and the woman that is so tender and belpate, that she dare not adventure to set the sole of her fote vpon the grounde, (for softnesse and tendernesse) shall geuen to loke on her husbande that lyeth in her bosome, & on her sonne and on her daughter: and on hye after hye: (that is come out from betwene her legges,) and her chyldre whych the shall beare: for when all thynges lack, the shall eat them secretly, in the lege & straitnesse, wherewith thine enemye shall besedge the in thy ctytes.

* If thou wylt not kepe and do all the wordes of this lawe (that are wyrtten in this boke,) and feare this glorious and fearful name of the Lorde thy God: the Lorde will sende vnto the and thy seed, greates plagues and of longe continuance, cruel sicknesses and of longe durance. Moreover he will bypge vpon the all the diseases of Egypt, and those whych thou wast afrayed of shall cleaue vnto the. And all maner sicknesses, and all maner plagues whych are not

wyrtten

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written in the booke of thyſe lawe, wylle the Loide byynge vpon the, vntill he byngethe to nought. And ye ſhalbe leſſe free in nombar, where beſore ye were as the * ſarres of heauen in multitude: becauſe thou woldeſt not hearken vnto the voyce of the Loide thy God.

* And it ſhall come to paſſe, ſ as the Loide reioyced ouer you, ſo do you good, & to multiplye you: men lo be wylle reioyce ouer you, to deſtroye you, & to bynne you to nought. And ye ſhalbe waſhed from of the lãd, whither thou goſt to cōmpe it. And the Loide ſhall ſcater the amonge all nacions, from the one ende of the world vnto the other, and there ſhal be ſerue ſtraunge goddes, whych thou noſt farther haue knowen: euil wood and ſtone.

And amonge theſe nacions ſhalte fende no eaſe, neyther ſhall the ſole of thy foote haue reſt. But the Loide ſhall gene the there an vnquiet herte, and daſyng eyes, and ſozowe of mynde. And thy lyfe ſhall haue beſore the and thou ſhalt feare both daye, and nyght, & ſhalt haue no truſt in thy lyfe. In the moynynge thou ſhalt ſaye, wolde God it were nyght. And at nyght thou ſhalt ſaye: wolde God it were moynynge: for feare, of thye herte whych thou ſhalt feare & for the ſygdyte of thye eyes, whych thou ſhalt ſe.

* And the Loide ſhall byynge the into Egypt agayne wth quypes, by the waye which I had the, that thou ſhoudeſt * ſe it no moare. And there ye ſhalbe ſolde vnto poure enemyes, for bondmen and bondwomen: & no man ſhall brep you.

The xxx. Chapter.

The people are exhorted to obſerue the commaundmentes, whych ye ſhep ſheake, they are thys: ned to be playgd.

* Deu. xxx.



heſe are the wordes of the * appoyntment, which the Loide commaunded Moſes, to make wth the chyldren of Iſrael in the lãde of Moab, beſide ſ appoyntment which he made wth them in horeb, and Moſes called all Iſrael, and ſayde vnto them: Ye haue ſene all that the Loide dyd beſore poure eyes in the lãde of Egypt, vnto Pharaon and vnto all hyſ ſeruauntes, and vnto all hyſ lãde, the grente temptacions whych thye eyes haue ſene, thoſe grente myracles and wonders: and yet the Loide hath not geue you an herte to perceyue, and eyes to ſe, and eares to heare vnto thys daye.

* And I haue led you .xl. yere in the wylde beſette: and poure * clothes are not waxed olde vpon you, and thy ſhoe is not waxed olde vpon thy fote. Ye haue eaten no bread, nor droncke wyne of ſtronge dyncle, that

ye myghte knowe, howe that I am the Loide poure God.

* And ye came vnto this place, & ſhehon the hynde of hyſ ſon, and Ag hynde of Moſan came out agaynſt vs vnto bartell, and we ſmote them, and toke theſe lãde, & gaue it for an inheritaunce vnto the Rubenites & Gadites, and to the halfe trybe of Manaſſe. * Kepe therfore the wordes of this appoyntment and do them, that ye maye vnderſtãde all that ye ought to do. Ye ſtãde thys daye euery one of you beſore the Loide poure God: poure captaynes, poure trybes, poure elders, poure officers, and all the men of Iſrael: poure chyldren alſo, poure wyues & the ſtranger that is in thye hoſe * ſe the beuer of thy wodd, vnto the bynne of the water: that thou ſhoudeſt go into the appoyntment of the Loide thy God, & into his othe: whych the Loide thy God maiketh wth ſ this daye. For to make the a people vnto him ſelfe, and that he maye be vnto the a God, as he hath ſayde vnto the, and as he hath ſayde vnto thy fathers Abraham, Iſaac and Jacob.

I make not thys bonde a chyſe othe wth you onely: but both wth hym ſe at ſtanber here wth vs this daye beſore the Loide oure God, and alſo wth hym that is not here wth vs this daye. For ye knowe, howe we haue dwelt in the lãde of Egypt, and how we came thozowe the myddes of the nacions whych ye paſſed by. And ye gaue ſene theſe abhominacions and theſe ydolles: (wood & ſtone, ſylue and golde) whych were amonge them.

Leſt there be amonge you man of woman, hyured of trybe, whole hert turneth awaye this daye from the Loide oure God, to go and ſerue the goddes of theſe nacions: * leſt there be amonge you ſome roote that beareth gall & worme wood, ſo that when he beareth the wordes of thys othe, he bleſſe hym ſelfe in hyſ hert, ſayinge: * I ſhall haue peace. I wyl walke in the meanynge of myne owne hert. * Thou put theſe broken to the theſe lyfe. * And ſo the Loide wyl not ſeſent to be mercyfull vnto hym, but then the wrath of the Loide and hyſ gelouſie ſhall ſmoke agaynſt that mā, & all the curſes that are wyſe in this boke ſhall lyght vpon hym, and the Loide ſhall do out hyſ name ſe vnder heauen, and the Loide ſhall ſeparate him vnto euell out of all y tribes of Iſrael, accordyng vnto all the curſes of the appoyntment, that are wrytten in the boke of thys lawe.

So that the generacyon to come of poure chyldre, that ſhall clyp by after you, and the ſtranger that ſhall come from a farr lãde ſhall ſaye, when they ſe the plagis of that lãde, and the diſcaltes wherwth the Loide hath ſmytten it, howe all the lãde is burnt up wth byrm ſtone & ſalt, & that it is neyther townen

some no beareth, nor any gentile groweth therein, like as in the place of the overthowynge of * Sodome, Gomor, A dains, & zeboim: whyche the Lorde ouerthrowe in hys wrath and angre: Euen then shall all nacions saye: * wherfore hath the Lorde done of this facyon vnto this lande? * Whome feare is thys great wrath? And me shall I saye: because they leste the testament of the Lorde God of theyr fathers, whyche he made with them, when he brought them out of the lade of Egypt. For they went, and serued strange goddes, & worshipped them: Godden whyche they knewe not, and whyche had geuen them nought. And the wrath of the Lorde waxed whote agaynst this lande, to brynge vpon it all the curses that are writte in this boke. And the Lorde cast them out of theyr lade in angre, wrath, and greate indignacon, and cast them into a strange lande, as this daye beareth witness. The secrettes of the Lorde our God * are opened vnto vs, and to our chyliden for euer, & we maye do all the wordes of this lawe.

¶ The xxx. Chapter.

¶ The wordes of God is at hande.

And when all these wordes are come vpon the, the blessing and the curse which I haue set before the, thou shalt turne vnto thine herte, amonge all the nacions whether the Lorde thy God hath chosen the, and come agayne vnto the Lorde thy God, and herken vnto his voyce in all these thynges that I commaunde the this daye: thou & thy chyliden wyshall thynke herte and all thy soule: And the Lorde thy God wyll turne thy captiuite, and haue compassyon vpon the, & wyll turne, and set the agayne fre all the nacions, amonge whyche the Lorde thy God shall haue scattered the. Though thou walt cast vnto the extreine partes of heauen: euen from thence wyll the Lorde thy God gether the, & fre thence wyll he sett the, & the Lorde thy God wyll brynge the into the lande whyche thy fathers possessed, & thou shalt entre it. And he wyll renewe the hyndnesse, and multiplye the nombre thy fathers. * And the Lorde thy God wyll circumsyde thynke herte, and the hert of thy seed, that thou mayest loue the Lorde thy God wyshall thynke herte, and all thy soule, & thou mayest lye. And the Lorde thy God wyll put all these curses vpon thynke enemies, and on them & hate the, & & persecute the. But thou shalt turne, and herke vnto the voyce of the Lorde, and do all his commandementes, which I commaunde the this daye. And the Lorde thy God wyll make the plentiful in all the wordes of thynke hands, in the fruite of thy bodye, and in the fruite of thy cattell, and in the fruite of thy lande for thy welch. * For the Lorde wyll turne agayne

and restore ouer the to do the good, as he restored ouer thy fathers: If thou herke onely vnto the voyce of the Lorde thy God, to kepe his commandementes and his ordinaunces which are written in the boke of this lawe, and & thou turne vnto the Lorde thy God wyshall thynke herte and all thy soule.

* For the commaundement which I commaunde the this daye, is not separated from the, neither farre of. It is not in heauen, that thou nearest to: (completinge) I saye: who shall go by for vs to beuile, and set it vs, that we maye heare it, and do it: Fether it is bepe the see: that thou shouldest saye: who shall go ouer the see for vs, and set it vs, & we maye heare it, and do it: But the word is very nyr vnto the: en in thy mouth and in thynke herte, that thou do it.

* Schole I haue set before the this daye lye and good, death and euill: For wher as I commaunde the this daye, to loue the Lorde thy God, to walke in his wayes, and to kepe his commandementes, his ordinaunces, and his lawes (yf thou so do) & shall lye and multiplye, and the Lorde thy God shall blesse the in & lande, whether thou goest to possesse it.

But and yf thynke herte turne awaye, so that & wyll not heare: but shalt goo astraye, and worshippinge strange goddes, and serue them, I pronounce vnto you also this daye, that ye shall surely perishe, and that ye shall not prolonge youre dayes vpon the lande whether thou passest ouer Iordan, to go and possesse it.

* I call heauens erth to recorde this daye agaynst you, that I haue set before you lye and death, blessinge & cursynge: Therefore chose lye, that both thou and thy seed maye lye, that thou mayest loue the Lorde thy God, and be obedient to his voyce, & cleaue vnto him: For he is thy lye, and the length of thy dayes, that thou mayest dwell vpon the erth whyche the Lorde sware vnto thy fathers: Abraham, Ishaac and Jacob, to geue them.

¶ The xxxi. Chapter.

¶ Moses bringe read to the people, & he saith: Heare ye the people in hys heare. Whose boke Deutero conye is written and laped, in the tabernacle: For the erth, the Loues are charged to read it to the people.



And Moses went and spake these wordes vnto all Israel, and sayd vnto them: I am an hundred and xx. yere olde this daye, and can nomore go out and in. Also the Lorde hath sayde vnto me: * thou shalt not goo ouer this Iordan. The Lorde your God he wyll go ouer before the, and he wyll destroye these nacions before the, & thou shalt conquer the. * And Iosua he shall go before the, as the Lorde hath sayde. And the Lorde shall do vnto the, as he dyd to * Saron

Josua is chosen Deuteronomium. in Moses Steade

and w^{ch} h^{ing}es of the Amozites, and vnto
the lande of them, whom he destroyed. And
the Lorde shall geue them ouer before your
face, that ye maye do vnto them, accordinge
vnto all the commandements which I haue
commanded you. Blasse vp your har-
tes therfore, and be stronge, feare not,
ne afearde of them: for the Lord thy God him-
self doth go with the. he shall not faile y^e,
nor forsake the.

And **Abdies** called vnto **Iofua**, and fapde
vnto hym in the fygite of all Ifrael: * 256
¶ **Abdies** faide, for thou muft go with thy
people vnto the lande, whiche the **Lorde** hath
fwaie vnto thy fathers, to grue them, as
thou haft gene it them to euerlast. And the
Lorde be with thee before y: he shall not faple
the, neyther foake the: feare not therefore,
nor be difcomfited. And **Abdies** wrote this
law, and deliuered it vnto the wefters of the

And the Lorde sayde vnto Moyses: Be-
hold thy dayes are come, yf thou must dye.
Call Iosua the more, and stande pe in the ra-
bernacle of wyntelle, that I maye geue ym a
charge. And Moyses and Iosua went, and
stode in the tabernacle of wyntelle. And the
Lorde appeared in the tabernacle: euen in the
pyller of the cloude. And the * pyller of the
cloude stode ouer the doye of the tabernacle.
And the Lorde sayde vnto Moyses: Be hold,
thou shalt see wyth thy fathers, and these
people wyl crye vp, and go a whoysinge af-
ter straunge goddes of the lande (whether they
go) and wyl forsake me, and breake the
appointment, which I haue made wyth
them. And the my wraich wyl waxe whote
agaynst them, and I wyl forsake them, and
wyl hyde my face from them, & they shall be
consumed. And moche aduersyte and tribula-
cyons shall come vpo them, so that then they
wyl saye: Are not these troubles come vpon
me, because God is not wyth me? And I
wyl fynde hyde awaye my face in that
dye, for all the euyls sake wherby they shall

hane wrought, in that they are turned into
strange Goddes:

Now therfore write þe thys lēge for þou,
and teache it the chyldren of Israel, and put
it in thep̄ mouthes, that thys lōnge may be
my wyrtuēl agaynst the chyldren of Israel.
For I wyl byp̄ng the into the lande, (whiche
I sware vnto thep̄ fathers) that sheweth w̄
in p̄llir and honye, & thep̄ shall eat, and fyll
them selfus, and ware fitt, and turne vnto
strange goodes, and sene them, and & bla-
sphemie me, and breake my couenaunt. And ff
then when much nyfchete and rebulciōne
is come vpon the, thys lōnge shall answere
them, as a wyrtuēl. For it shall not be for-
gotten out of the mouthes of offsp̄red: for I
knowe thep̄ imaginaciōne, whiche they go
about eue now, before I haue broughte the
into the lāde whiche I sware. ¶ Wholes ther-
fore wrote thys lōnge the same season, and
taught it the chyldren of Israel. And be gaue
Josia the sonne of Aun a charge, and sayd:
be holde, & ffrōge, for thou shalt byp̄ng the
chylde of Israel into the lande, & whiche
I sware vnto them, and I wyl be w̄st the.

And when Aloses had made an ende of
wytepyng out of the woordes of this lawe in
a boke vnto the ende of thyn, Aloses coma-
unded the Leuites, which bare the arke of þe
testament of the Loze, sayyng: take ye þe
boke of this lawe, & put it in the syde of
the arke of the testament of the Loze yowre
God, þat it may be there for a witness agaynst
the folowynge that we shal burne: & the
scripture telleth whye I am put a lyue with you
this daye, þe howe meche be disobedient vnto the
Lord: and howe much more after my death.

Gather vnto me all the elders of your
tribes, & your officers, that I maye speak
these wordes in the p^r ears, and call beaueu,
and ceed to recoꝛde agaynst them. For I am
sure that after my death, ye will vtterly be
corrupter, and turne from the waꝝe wherch
I haue commaunded you, and traueluyon will
come vpon you in the later dayes, because
ye shall haue wrought wꝑ the same in the
leghe of the Lord, to pꝛouoke hym thow
the wozkes of your habes. And thow
I am in the ears of all the congregacion of
Israel the wordes of this songe, vntill he ha
ended them.

¶ The xxij. Chapter.

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Care O ye heauens, & I shall
 speake, and let the earth heare the
 wordes of my mouth. & My do-
 ctrine shall droppe as doeth
 the raine, & my speech shall flo-
 we as dothe the dewe, as the flower vpon
 the herbes, & as the droppes vpon the gras-
 se. For I will call on the name of the Lorde:
 I shall by hym honour vnto oure God.

28
108m. f. b.
108m. f. b.

* Perfecte is the worke of y^e most mygh-
tye God: for all hys wayes are iudgement.
he is a God of truthe, without wickednesse:
righteous, and iust is he.

29
108m. f. b.
108m. f. b.

* From wardip hane they done against him
thorowe their descomities: not his owne chil-
dren, but a worke of frowarde generacion.
So ye loze worde the Lorde, & soyle the na-
cion & vnwyle. * Is not he thy father & thy
owne owner: & hath he not made the, and ordey-
ned the: Remember the dayes of the wayde
that is past: cōfyrm the yeres from ymne to
tyme. * Like thy father, and he will the we
the thy elders, & to any he will tell the. When
he separated the founes of Adam, he put the
borders of the nacpons, fast by the multitude
of the chyldren of Israc.

30
108m. f. b.
108m. f. b.

For the Lordeys parte is hys folke, and
Jacob is the postyon of hys inheritaunce.

* he founde him in a deserte laide, in a
wyde grounde, & in a foryng wyldernesse.
he led hym aboute, he gaue hym vnderstan-
dyng, and hefte him as the appple of his eye.

As an eagle y^e stretchyng her nest and rote-
reth ouer her yonge, & stretcheth out hir win-
ges, so doth he saue them vp, & beareth the
on his shoulders. The Lorde alone was hys
guyde, & there was no strange God wth him.

31
108m. f. b.
108m. f. b.

he caried him vp to an hye lande, that he
myght entre the encirle of the feldes. * And
he led him wyth hounys out of the rocks, and
with oyle out of the most hard stone. Wyth
butter of kyne, & mylke of the shepe, wyth
fat of the lambes and of fat rammies and he
goates, wyth y^e fat of most plectious wheate:
and that thou myghtest dynke & the most
pure bloude of the grape.

But he that shulde haue bene vpryght,
whan he was fedd, spyned with his helc.
Thou art well fedd, y^e part growen thich:
thou art euen laden wyth fatnesse.

32
108m. f. b.
108m. f. b.

And be forsoke God his maker, y^e regarded
not the God of his saluacyon. They prouoked
hym to angre with strange goddes: eue wth
abominacions prouoked they him. * They
offred vnto drinck, and not to God, euen to
goddes wh^o they knewe not: to newe god-
des that came new vp, wh^o their fathers
feared not. Wth the rocke that begat the, thou
art vniuersall, and hast forgotten God
that made the. The Lorde therefore sawe it,
and was angrie, because of the prouokynge
of hys sonnes and of hys daughters.

And he sayde: I will hyde my face from
them, & I will be what they ended shall be. For
they are a veyr frowarde generaciō, chylde
in whom is no fayth. They haue angered me
wyth that wherch is no God, and prouoked
me wyth their vanities. * And I also will
prouoke them wyth those wherch are no
people, I will anger them wyth a folyshe

nacion. * For fyre is lepiden in my wrath, &
burneth vnto the botome of hell. And hath
consumed the earth with her encirle, and set
a fyre the botoms of the mountaynes. I will
heape mischeuys vpon them, & will destroie
them wyth myne arrowes.

They shalbe burnt with hunger, and es-
timated is heate, and wyth bytter destruction:
* I will also sende the teeth of beastes vpo
them, with the furioussnes of serpentes in the
dust. Wythout forth, shall I sweide robbe the
of their chyldren and with in the chamber,
feate: both yonge men and younge women,
and the suckelinges wyth the men of gray
heades. I haue sayde: I will slatter them a-
rode, and make the remembrance of them to
scille from amonge men. Were it not that I
feared the wrath of the enemye, lest their ad-
uerfaries shulde utterly wythdrowe the si-
lurs, and lest they shulde saye: oure hye hande
hath done all this, and not the Lorde.

For it is a nacp without forceall, neither
is there any vnderstanding in them: O that
they were wyle, and vnderstande this, that
they wolde consider their later ende.

Howe shulde one chace a thousande, and
two put ten thousande to flight: excepte
their maker had solde them, and excepte the
Lorde had shutt their eye.

For their God is not as oure God: oure
enemies also them selues are iudges.

For their vyne is of the vyngarde of So-
dom, and of the feldes of Gomora: They
grapes are grapes of gall, and their clustres
be bytter.

Their wyne is the posson of dyaggons &
the cruell gall of aspes. It is not thus sayde
in storye with me, & sealed vpon amonge my tes-
timonyes: * Clengencie is myne, and I will re-
warde: their fete shall slide in due tyme. For
the daye of their destruction is at hande, and
the thynges that shall come vpon the, make
halle.

* For the Lorde shall iudge hys people,
and haue compassyon on hys seruantes:
whan he seyth that their powere is gone, and
that they be in a manner shut vp, & brought
to naught and forsaken.

And he shall saye: * wher are their gods,
des: their God, in whom they trusted:

The fat of whole sacrifices they byd eate
and drinke the wyne of their dynner offryn-
ges: let their eple vp and helpe you, & be
pouere plectors: (in iudgemente.)

Seuowe, howe y^e I * I alone am God, &
there is none but I: I hyll, and will make
alyue: I wounde, and I will heale: * neither
is there any y^e can deliue one of my hande.

For I will lyfte by myne hande to bra-
uen, and will saye: I lyue euer.

For I whett the edge of my swerde, & my
ne hande take holde to do iustice, I will re-
l iij compence

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108m. f. b.

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108m. f. b.
108m. f. b.

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108m. f. b.

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108m. f. b.

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108m. f. b.

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108m. f. b.

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108m. f. b.

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108m. f. b.

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108m. f. b.

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108m. f. b.

compence vengeance on mine enemies, & will reward them that hate me.

I will make mine arrows broncke with bloude, and my sword shall eate fleſhe, & ſhall for the bloude of the Napir, & for their captiuitie, ſeize the beginning of the warth of the enemy.

120. v. 1. b. * I haue prepared him his people, for he will avenge the bloude of his ſeruantes, & will avenge hym of his aduersaries, and will mercifull vnto his lande, and to his people.

121. v. 1. b. And Moſes came and ſpoke all the wordes of this ſong in the eares of the people, he and Iſaiah the ſonne of Sun. And Moſes ſpoke all theſe wordes vnto the ende to all the people of Iſrael, and ſayde vnto them:

122. v. 1. b. * Sett your heart vnto all ſ words which I ſay to you this daye: and ye shall commande them vnto your children,

123. v. 1. b. that they maye obſerue and do all the wordes of this lawe. And let it not be a vaine word vnto you: for it is your lyfe, and therefore this word ye shall prolonge your dayes in the lande wherſoeuer ye go ouer Iordani, to conquire it.

And the Lorde ſpoke vnto Moſes ſelfe ſame daye, ſayinge: get the vp in to this mountayne Abarim. **124. v. 1. b.** (What ſa to ſaye a paſſage) vnto mount Abarim, wherch is in the lande of Edom our agaynſt Iericho. And behold the lande of Canaan, which I geue vnto the children of Iſrael to poſſeſſe. And dye in the mount wherch thou goeſt by vnto, and thou shalt be gathered vnto thy people. * As

125. v. 1. b. Aaron thy brother dyed in mount Hor, and was gathered vnto his people: becauſe ye trespaſed agaynſt me amonge the children of Iſrael at the waters of ſtreſſe, at Cadan in the wylderneſſe of ſun: for ye ſanctified me not amonge the children of Iſrael. Thou shalt therefore ſe the lade before the, and shall not goe thither vnto ſ lande wherch I geue the children of Iſrael.

¶ The xxxij. Chapter.

¶ Moſes ſpake diſſect all the tribes of Iſrael.

126. v. 1. b. **127. v. 1. b.** **128. v. 1. b.** **129. v. 1. b.** **130. v. 1. b.** **131. v. 1. b.** **132. v. 1. b.** **133. v. 1. b.** **134. v. 1. b.** **135. v. 1. b.** **136. v. 1. b.** **137. v. 1. b.** **138. v. 1. b.** **139. v. 1. b.** **140. v. 1. b.** **141. v. 1. b.** **142. v. 1. b.** **143. v. 1. b.** **144. v. 1. b.** **145. v. 1. b.** **146. v. 1. b.** **147. v. 1. b.** **148. v. 1. b.** **149. v. 1. b.** **150. v. 1. b.** **151. v. 1. b.** **152. v. 1. b.** **153. v. 1. b.** **154. v. 1. b.** **155. v. 1. b.** **156. v. 1. b.** **157. v. 1. b.** **158. v. 1. b.** **159. v. 1. b.** **160. v. 1. b.** **161. v. 1. b.** **162. v. 1. b.** **163. v. 1. b.** **164. v. 1. b.** **165. v. 1. b.** **166. v. 1. b.** **167. v. 1. b.** **168. v. 1. b.** **169. v. 1. b.** **170. v. 1. b.** **171. v. 1. b.** **172. v. 1. b.** **173. v. 1. b.** **174. v. 1. b.** **175. v. 1. b.** **176. v. 1. b.** **177. v. 1. b.** **178. v. 1. b.** **179. v. 1. b.** **180. v. 1. b.** **181. v. 1. 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hath abundance of Gods good pleasure, & is fylled with the blessinge of the Lorde, & shall haue his possession toward the south west.

And to Aser he sayde: Aser shall be blessed with chyldren: he shall be acceptable vnto his bretheren, & shall dryppe his foete in oyle: Thy dwellinge be yron and brass, and thyne age be as thy yowthe.

There is none lyke vnto y^e God of Israel: which though he sit vpon the heaues as vpon a houle, yet is he thy helper, whose glory is in the celestiaall places. The eternall God is thy refuge, & vnder the aenies of the Euerlastyng God shalt thou lyue. He shall cast out the enemye before the, and save, bestrope. Israel then shall dwell in safetye, & alone. And the eye of Jacob shall be vpon a lande of corne and wyne, and hys heauens shall dryppe the dewe. happye art thou o Israel, who is lyke vnto the: O people, yart laued in the Lorde, which is the hyde of thy helpe, and swerde of thy glorie. Thyne enemies haue lost their strength to the warde, and y^e shall treade vpon the heryth of them.

¶ The. lxxxiij. Chapter.

¶ Moses dyeth. Israel wepeth, Josua succedeth in Moyses roule.

AND Moyses went fro the playne of Moab vnto mount Abarim, vnto the toppe of * the hyll that is ouer agaynst Jericho. And the Lorde shewed hym all the lande of Silon, euen vnto dan, and all Egiptehale and the lande of Ephraim & Manasse, & all the

lande of Iuda: euen vnto the westmost ser, and the south, and the region of the playne of Jericho p^rectric of paulmetres, euen vnto zoar. ²⁵ And the Lorde sayde vnto hym. * Thyne age shall be as thyne yowthe. * but thou shalt not goe ouer thyne age. ^{Deut. xxxiij. c.}

So Moyses the seruante of the Lorde dyed there in the lande of Moab accordyng to the worde of y^e Lorde. And he buryed him in a valey in the lade of Moab ouer agaynst the house of Deor, but no man knoweth of his sepulcher vnto this daye. Moyses was an hundred and twety yere olde when he dyed: hys eye was not dimme, nor hys naturall colour abated. And y^e chyldren of Israel wepte for Moyses. ^{* sum. xx. 9} And y^e playne of Moab theyr wepte for Moyses. And y^e dayes of wepyng & mourninge for Moyses were ended.

And Josua the sonne of Nun was full of the spyrte of wysdome: * for Moyses had put hys handes vpon hym. And the chyldren of Israel were obedient vnto hym, and dyd as the Lorde commaunded Moyses. And there arose not a prophet sence in Israel lyke vnto Moyses, whom the Lorde knewe face to face, accordyng vnto all the miracles and wonders which the Lorde sent him to do in y^e lade of Egipte, vnto Pharae: & all hys seruantes & before all his lade: & accordyng to all that myghtie hande, & all y^e greate visions, which Moyses shewed in the eyght of all Israel.

¶ The ende of the fyfth boke

of Moyses, called in the hebrewe Elle
habdebarim, and in the
Latyn.

Deuteronomium.



The Cronicle
parte of the bible conte-
taining these
bookes.

The booke of Iosua.
The booke of the Iudges.
The booke of Ruth.
The first booke of Samuel.
The ii. booke of Samuel.
The .iii. booke of the kynges.
The .iiii. booke of the kynges.
The .i. booke of chronicles.
The .ii. booke of chronicles.
The first booke of Esdras.
The ii. booke of Esdras.
The booke of Iheremie.
The booke of Iheremie.



The boke of Josua

whom the Hebrews call Jehosua.

The first Chapter.

¶ The Lord encourageth Joshua to invade the lande of promise, and commaundeth him continually to read Deuteronomie. 1



After þ death of Moyses the
seruaunt of þ Lord, it hap-
pened also that the Lord
spake vnto Iosua þ sonne
of Nun Moyses minster
saying: Moyses my seruaunt
is deed. Now therfore vs a goo ouer Ior-
dan: thou & all this people, vnto the lande
the which I geue vnto the children of Is-
rael. * All the places that þ footes of your
fete shall treade vpon, haue I geuen you,
as I haue vnto Moyses: from þ wildernes

a this Libanon vnto the greatespue Cu-
phibates:all the lande of the heethites,cuen
vnto the great see towarde þ going downe
of the sonne,shalbe poure coaste. There
shall not a man be able to withstande þ all
the dayes of th lpe. * foz as I was with
þ wofes,so will I be with the-and will not
snyll the,no: fozfake the. * We ströð ther-
fore and holde: foz vnto this people shalt þ

enioye þ̃ lande which the Lord poure God
geueth you, to possesse it.

And vnto þe Rubenites, Gadites, ⁊ half
þe tribe of Manasses spake Iosua saying:
¶ Remember ye, the worde, which Moyses
the seruaut of the Lorde comaunded you,
saying: þe Lorde poure God hath geuen
you rest. ⁊ hath geuen you this lād. Pour-
e wyues, poure children, and poure catell
shall remaine in þe lāde which Moyses gaue
you on this syde Jordan: That ye shall go
before poure brethren armyd, all þe men
of waire, and helpe them untill the Lorde
haue geue poure brethren rest, as þe hath
you, ad untill they also haue obtayned the
lande, which the Lorde poure God geueþ
them. And then shall ye retourne vnto the
launde of poure possession ⁊ enioye it, which
lāde Moyses ⁊ Lodes seruaut gaue you on
this syde Jordā towarde þe southe rpyng.
And they answered Iosua saying: ¶ All
that þe halt comaunded vs, we will do, and
whetþer sooner than ffecte vs, we will go.
According as we obeyed Moyses in all thi-
nges, so will we obeye the: onely the Lorde
thy God be with the as he was with Mo-
yses. And whosoeuer he be that doth dyso-
beie thy month, and will not hearken vnto
thy wordes in all that thou comaundest
him, let him dye: Onely be strong and of
good courage.

¶ The.ii. Chapter.

¶ Joshua sendeth spies to Jericho, which were led of Hahab.

And Josia the sonne of Mun sent out of Sertim two men to spy secrett hye, sayinge: go & wyte the llande and also Jericho. And they went, and came into a hartloes house, named Rahab, & lodged there. And it was tolde the hygier of Jericho, and sayd: Scholde, there came men in hyther to nyght, of the children of Israel, to spye out the countrey. And the kyng of Jericho sent vnto Rahab saying: byynge forthe the men that are come to the, & which are entred vnto thyne house: for they be come to seache out all the lande.

And the woman toke þe two men ⁊ hid
them. And saide thus: In dede there came
men vnto me, ⁊ I wist not whence they
were. And aboute the ctyne of the thyrpen
ys of the gate when it was darke, the men
wnt out, whether the men went I wote not.
colombe ye after them quychly, ⁊ ye shall
ouer take them. But she brought them vp
to the rooffe of the house, ⁊ hydd them
vnder the shales of flaxe, which she had lyn-
ge abroade vpon þe rooffe. And the men of
the ctyte pursued after them, the waye to
Jordan, euen vnto the ferre, and as lone as
they which pursued after them were gone
ouf, they quyt the gate.

3 of 3100

*Dent, S.C.

4301ue-101.

¹ 1970, p. 115-6.

： 提

* **דפדפני.**

* Draft 6.0

Lebanon

* Deut. 6. 8.
1. 10. 11. 12.

5. **Conclusion**

Ժ. Վ. ԶԻՆՆԻՔ
 ԳԵՂԱՐՅԱՆ

1. **Introduction**

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And of euer they were a slepe, the came
vnto them vpon þ rooſſe, & ſayde vnto
the men: I knowe þ the Lord haþe geuen
you the lãde * for the ſcare of you is fallen
vpon vs, & the inhabiteurs of the land ſaynt
at the preſence of you. For we haue heard,
how þ Lord * diued vnto þ water of the redds
ſee beſore you when you came out of Egipt,
& what you dyd vnto þ two kynges of
the Amoitres, that were on the other ſide
Jordan * Schon, & Og, whom ye utterly
deſtroyed. And as ſone as we had heard
theſe thynges * we were ſore aſcared, & oure he-
tes dyd faile. And thereremayned no mo-
re courage in any man at the preſence of
you. For the Lord poure God, he is þ God
in heauen aboue, & on the erth beneath.

Now therfore, I pray you: ſweare vnto
me * by the Lord, þas I haue ſhewed you
mercie, ye ſhall allo theſe mercie vnto my
fathers houſe, & geue me a true token. And
that ye ſhall ſaue alþur, bothe my father, &
my mother, my brethren, & my ſiſters, and
all that they haue. And that ye ſhall helþ:
me, & oure ſoules from death.

And the men answered her: oure liues for
you to dye, þ þe offer not this oure liues.
And when þ Lord haþe geuen vs the
lãde, * we will deale increuſily & truly with
the. And then ſhe left them downe by a co-
arde * thowas a window: for her houſe
was by the robine wall. And ſhe dwelt by
the robine wall. And ſhe ſayd vnto them:
gett you into the mountayne, leſt the pur-
ſuers mete you, & hyde poure ſelues there
theſe dayes, vntill the purſuers be returned
and then ſhall ye goo poure awne waye.

And the men ſayde vnto her: we will be
blameleſſe of riſtþy othe, which thou haſt
made vs ſweare. Scholde, when we come
into þ lãde, þ ſhalt hynde this purple coar-
de in the widow, which þ laſteth vs downe
bye. And thou ſhalt bring thy father, & thy
mother, thy brethren, and all thy fathers
houſhold, euen into thy houſe. And then
whoſoeuer doth go out at the doores of thy
houſe, into the ſtreet, & his bloude ſhall be
vpon his awne head, & we wilbe guileleſſe.
And whoſoeuer ſhall be with the i the hou-
ſe, þys bloude ſhall be on oure heade, þf any
mannes hãde touche him: And þf thou ut-
ter theſe oure wordes, we wilbe quyte of
thy othe, which thou haſt made vs ſweare.
And ſhe ſayde: accordyge vnto poure word-
es, ſo be it: and ſhe ſent them awaye to de-
parte. And the bounde the purple coarde in
the widow.

And they departed, and came into þ mou-
taine, and there abode theſe dayes, vntill
the purſuers were returned. And the pur-
ſuers ſought them thowoe out all þ waye
but founde them not. And the two men re-

turned, & deſcended from the mountayne, and
paſſed ouer, and came to Josua the ſonne
of Nun, and tolde hym all that had chaun-
ced them. And they ſayd vnto Josua: the
Lord truly haþe deliuered into oure han-
des all þ lãde, and all the inhabiteurs of the
contrey ſaynte at the preſence of vs.

¶ The .iiij. Chapter.

¶ Josua with the people paſſe ouer Jordan.

¶ Ad Josua roſe erlye: and they remo-
ued from Bethun, & came to Jordã, &
he and all the children of Iſrael, and
lodged there, beſore they went ouer. And
after theſe dayes it fortuned, that the offi-
cers were thowoe into the hoſte, and comaun-
ded the people ſaying: when ye ſe þ arke of
the teſtament of the Lord poure God,
& the preſtes that are Leuites bearing it:
ye ſhall departe from poure place, & go of-
fer it. So yet that there ſhall be a ſpace
betwene you & it, aboute a two thouſande
cubites by meaſure. And þe ſhall not come
nye vnto it, that ye maye knowe the waye,
by which ye muſt go: for ye haue not gone
this waye in tymes paſt * (þ beware, that ye go:
þ ſe not nye vnto the arke) And Josua ſayd vnto
the people: * ¶ Sacrifice poure ſelues,
for to morowe the Lord ſhall do wonders
amonge you.

And Josua ſpake vnto the preſtes,
ſaying: Take vp the arke of þ couenaunt:
a go beſore the people. And they toke vp
the arke of the teſtament, and went beſore
the people.

And the Lord ſayde vnto Josua: this
daye will I begynne to magnifie the, in
the ſyght of all Iſrael, þ they maye knowe
how that * as I was with Moſes ſo will
I be with the. And thou ſhalt commaunde
the preſtes that beare the arke of the co-
uenaunt ſaying: when ye are come to the
edge of the waters of Jordã, ye ſhall ſtã-
de ſtill in it.

And Josua ſayde vnto þ children of Iſ-
rael: come hither, & heare the wordes of the
Lord poure God. And Josua ſayde, her-
bye ye ſhall knowe that the luyng God is
amonge you, & that he will wythout faile
call out beſore you, þ Cananites, & the he-
thites, þ Hittites, þ Phereſites, þ Gergeli-
tes, þ Amoitres, & þ Jebulites. ¶ Scholde,
the arke of þ appointment of þ Lord of all þ
worlds goeth beſore you into Jordã. Now
therfore take from amonge you twelue me
out of þ tribes of Iſrael, out of euery tribe
a man. And as ſone as þ ſtoles of þ ſetes of
þ preſtes (þ beare the arke of the Lord the
Gouernour of all the world) tread in the
waters of Jordã, the waters of Jordã
ſhall be de-
uided: & the waters that come from aboue,
ſhall ſtãde

v. Drouſero.
I. Josua. a.
I. Josua. a.

* Ero. ſuſt. r.

* Eſt. r. t. f.
and. g.

> *

Drou. t. d.

s. s.

* Josu. b. c.

* Josu. t. f.
drou. t. d.

¶ *

t. s.

* Eſt. r. t. f.
J. Josua. a.
t. Josu. b. c.
Josua. b. c.

¶ *

* Josua. a.

¶ *

shall stande still vpon an heape. And it fortuned, that when the people were departed fro their ctes to goo ouer Jordā, the preastes bearyng ^{act. vii. l.} p^r arche of the appointment, wet before the people. And as sone as they that bare p^r arche came vnto Jordan, the fete of the preastes that bare p^r arche were dipped in the byrm of p^r water. ^{act. vii. l.} (for Jordān wsech to fill all hye dāches all the tyne of baruck) the waters also that came downe fro aboue, did rse vp vpon an heape ^{act. vii. l.} (and appeared as great as a mountayne), and departed farre fro Adam, p^r was besyde zarthan, And the waters that were beneth to ward the see of wilderness, fell awaye & departed into the salt see, and the people went ryght ouer agaynst Jericho. And the preastes ^{act. vii. l.} bare the arche of the appointment of the Lorde, & were within Jordān ready prepared, & all the Israelites went ouer thowzow the dape, vntill all the people were gone cleane ouer thowzow Jordān,

¶ The. iiii. Chapter.

¶ Josua setteth vp twelue stones in Jordān.

^{act. vii. l.} **A**nd it fortuned, that when the people were all gone ouer Jordān, the Lorde spake vnto Josua, sayinge: Take you twelue men out of the people, out of euery tribe a man. And commaunde you them, sayinge: take you hence out of the myddes of Jordān (euen out of the place where the preastes stood in a reedynes) twelue ^{act. vii. l.} stones, which ye shall take awaye with you, and leaue them in p^r place, where you shall lodge this night. And Josua called the twelue men, which he had prepared of the children of Israel, out of euery tribe a man, and Josua sayde vnto them: gett you before the arche of the Lorde poure God, euen thowzow the myddes of Jordā. And take vp euery man of you a stone vpon his shulder, according vnto the nombre of the tribes of the children of Israel, that this may be a signe among you. That whē poure childre aske thier fathers in tyme to come, sayinge: what meane these stones with you? Ye maye answer: them how that p^r waters of Jordā deuyned at the presence of the arche of the appoyntment of the Lorde. For when it went ouer Jordān, p^r waters of Jordā deuyned: And these stones are become a memoriall vnto the children of Israel for euer.

^{act. vii. l.} And the children of Israel dyd euen so as Josua commaunded, and toke vp ^{act. vii. l.} p^r twelue stones out of the myddes of Jordā, as the Lorde sayde vnto Josua, accordinge to p^r nombre of p^r tribes of the children of Israel, & caried them awaye with them vnto the place where they lodged, & layed the bounce there. And Josua set vp twelue stones also in the myddes of Jordān, in the place

where the fete of the preastes which bare the arche of the testamēt, stood. And there haue they continued vnto this dape. For the preastes which bare p^r arche stood in the myddes of Jordā, vntill all was finished that the Lorde commaunded Josua to saue vnto the people, according to all that Moses charged Josua. And p^r people halted, and wet ouer. It fortuned also, that whā all the people were cleane ouer, p^r arche of p^r Lorde went ouer also, & p^r preastes before the people. ^{act. vii. l.} And the childre of Manasse, & the childre of Gad, & halfe the tribe of Manasse went before the childre of Israel armed, as Moses charged the. Eue forty thousande prepared for warre, wet before the Lorde vnto battell, thowzow the playne of Jericho. ^{act. vii. l.} That dape the Lorde magnified Josua in the sight of all Israel, and they feared him, as they feared Moses all dayes of his lyfe.

And the Lorde spake vnto Josua, sayinge: commaunde the preastes that beare the arche of witnesse, to come vp out of Jordā. Josua therfore commaunded p^r preastes, sayinge: Come ye vp out of Jordā. And when the preastes bare the arche of the appoyntment of the Lorde were come vp out of the myddes of Jordā, and as sone as the soles of the preastes fete were set on the drye lād, p^r waters of Jordā returned agayne vnto thier place, & went ouer all thier bankes, as they dyd before. And the people came vp out of Jordā the truth dape of the fressh moneth, and pitched in Gilgal, euen in the east border of the epte Jericho.

And the twelue stones which they toke out of Jordā, did Josua pitche in Gilgal. And he spake vnto the children of Israel, sayinge: ^{act. vii. l.} Ye poure childre aske theie fathers in tyme to come, & saye: what meane these stones? Ye shall answer poure childre, & saye: Israel came ouer thus Jordān on this lād. For the Lorde poure God dyed by the water of Jordā before you, vntill ye were gone ouer, as p^r Lorde poure God by p^r fete ^{act. vii. l.} which he dyed by before vs, tyll we were gone ouer: that all the people of the worlde maye knowe p^r hāde of p^r Lorde, how myghtie it is, and that ye might feare the Lorde poure God for euer.

¶ The. v. Chapter.

¶ The Canaanites are asayed.

^{act. vii. l.} **A**nd it fortuned, p^r whē all p^r kinges of p^r Amorites which are beyond Jordān wet ward, & all p^r kinges of the Canaanites which were by the see, heard, how the Lorde had dyed by the waters of Jordā before the childre of Israel, vntill they were gone ouer: they heretofore faunted for feare. And ther was no sperte in them any moore, for the presence of the childre of Israel.

That same tyme þe Lorde sayde vnto Jo-
sua: * 43. the thare hynnes of stone: &
god to agayne and circumsise the children
of Israel þe seconde tyme. And Josua made
him thare hynnes: of stone: & circumsise
the children of Israel in the place called þe
hills of þe foel hymes. And this is þe cause
why Josua circumsise all the people þe came
out of Egypte: Namely such as were ma-
les because þe all the men of warre, died in
the wilderness þe first tyme, after they came
out of Egypte. For all the people þe came
out were circumsise. But all þe people that
were boyn in the wilderness by the waie
after they came out of Egypte, were not
circumsise. For the children of Israel wal-
ked foure yeres in the wilderness, tyl all
þe people of the men of warre þe came out
of Egypte were consumed, because they har-
kened not vnto the voyce of the Lorde.

Wherefore the Lorde sware, that he wolde
not lerne them the land: which the Lorde
swore vnto they fathers, that he wolde
geue vs, euen a land: that floweth with
milk & honney. And their children who he
set vp in this stead: the Josua circumsise:
for they were uncircumsise, because they
circumsise them not by the waie. And
when they had circumsise all the people,
they abode still together in the holte till
they were whole. And the Lorde sayde vnto
Josua: this daye I haue taken awaye þe
name of Egypte fro you: wherefore the na-
me of the same place is called Gilgal vnto
this daye. And þe children of Israel abode
in Gilgal: and helde the feast of passeouer
the fourethe daye of þe moneth at ende in the
plaine of Jerico. And they did eat of þe coze
of þe land on the morowe after passeouer.

Swete cakes & parched coze in þe like same
daye. For the * Manna ceased on the mo-
rowe, after they had begonne to eat of þe coze
of the lande, necher had the children of
Israel * Manna any moare, but they did eat of
the coze of the lande of Canaan that yere.

And it fortuned that when Josua was
nye to Jericho, he lyste vp his eyes & looked:
and behold, there stode a man against him,
hauing a sword drawen in his hande. And
Josua wet vnto hym, and sayde vnto him:
arte thou on oure syde or on oure aduer-
saries. And he sayde, Naye, but as a cap-
taine of the hoste of the lord am I now co-
me. And Josua fell on his face to the erth,
and dūd reuerence, & sayde vnto hym, what
sayst my Lorde vnto hys seruant? And
þe captayne of the Lorders holte sayde vnto
Josua: * do the word of the Lorde, for the pla-
ce wher thou standest, is holy. And Josua
did so.

* Jer. III. b.
21. ch. b.

¶ The vii. Chapter.

¶ The wall of Jericho fell, and it was destroyed.

And Jericho was shut vp, & locked
because of þe childre of Israel, necher
myght anye man go out or in. And
the Lorde sayd vnto Josua: beholde, I ha-
ue geuen into thyne hand Jericho and bee
hyng and the strong men of warre.

And þe shall compass the cite, all þe that
be men of warre, & go rounde aboute it once
and so shall you do fyve dayes. And seven
preestes shall beare before the Arke, seven
trōpettes of rāmes hornes: & that shal be in the
Arche. And the seuenih daye, þe shall com-
passe the cite seuen tymes, and the prea-
sters shall blowe with the trōpettes. And
when they make a longe blasle with the
rammes horne, & þe heare the sounde of the
horne, all the people shall shoute as a grete
shoute. And the shall the wall of þe cite
fall doune, and the people shall ascende vp,
euery man straight before him. And Josua
the sonne of Numi, called the preastes: and
sayde vnto them: take vp the arche of the
appoyntment, & lett seuen preastes beare
seuen trōpettes of rāmes hornes before
the arche of the Lorde, And þe sayde vnto
the people, go and compass the cite: and
lett him þe be harnessed, go before the arche
of the Lorde. And when Josua had spoken
vnto the people, the seuen preastes bare the
seuen trōpettes of rāmes hornes, and
went forth before the arche of the Lorde, &
blewe with the trōpettes, and the arche
of the conuainit of the Lorde folowed the.
And all the men of armes went before the
preastes, that blewe with the trōpettes,
and the common people came after the
arche: and the preastes that went blewe with
trōpettes. And Josua commaunded the peo-
ple sayinge: Ye shall not shoute, ner make
any noise w your voyce, necher shall any
woyde procede out of your mouth, vntill
þe daye I bid you shoute, then shall þe shou-
te. And so þe arche of the Lorde compassed
the cite, and went aboute it once: and they
retourned into the holte, and lodged there.
And Josua rose erly in the morning, and
the preastes toke vp þe arche of the Lorde,
and seuen preastes bare seuen trōpettes
of rāmes hornes, & went before the arche
of the Lorde, and blew with the trōpettes.
And all the men of armes went before
them, but the common people came after the
arche of the Lorde, which wet before with
the blowing of the trōpettes. And the se-
conde daye they compassed the cite once, &
retourned agayne into the holte, & so they
dūd fyve dayes.

And when the seuenih daye came, they ro-
se erly: euen with the dawninge of þe daye,
and compassed the cite after the same ma-
ner seuen tymes: only that daye they com-
passed the cite seuen tymes.

And at the fourth tyme, when þe prestes blew wth the trumpets, Joshua sayd vnto þe people: Nowe, for þe Lorde hath geuen you þe cytie. And the cytie shalbe dāned wth bothe it and all that are therein, vnto the Lorde: onþe Rahab the harlot shal lye, and all that are with her in the house, because the

þe hidde the messengers that we sent. And in answere be ye wāce of the excommunicate thinges, lest ye make poure selues excommunicate, & take of the excommunicate thinges, and make þe holde of Israel excommunicate and trouble it. But all þe siluer, golde, vessels of brasse, & þe shalbe consecrate vnto the Lorde, & shal come to his treasure.

And the people shewed, and blew wth trumpets. And when the people heard þe soude of the troye, they shewed wth a great shoute: & the wall fell downe, so þe people wet vp into þe cytie, euery man streight before him, & toke þe cytie. And they vterly destroyed all þe was in the cytie, bothe man and woman, younge and olde, oxe, shepe & Asse, with the edge of the swerde.

Then Joshua sayde vnto the two mē that had spyed out þe contrey: go into þe harlot's house, and bringe out thence the woman, and all that she hath, as ye sware to her. And the younge men that were spyed, went in, and brought out Rahab, and her father and mother and her brethren, and all þe had. And they brought out all her kith, & put them without the holde of Israel.

And they burnt the cytie with fire, and all that was therein. Onþe the siluer and þe golde, the vessels of brasse and yron, they put vnto þe treasure of the house of þe Lord. And Joshua saued Rahab the harlot, & her fathers householde, and all that she had, & she dwelt in Israel, euen vnto this daye because she hidde the messengers, which Joshua sent to spye out Jericho.

And Joshua sware at that tyme, sayinge: cursed be the man before the Lorde, that riseth vp, & buildeth this citie Jericho: he shall laye the foundation * in his eldest sonne, and in his yongest sonne shal he sett vp the gates of it. And to the Lord was wth Joshua, and his fame was noyed thowode out all landes.

¶ The vii. Chapter.

¶ To be speken out. Acan to Moyses.

But yet þe children of Israel testified in the * excommunicate thinges: And * Acan the sonne of Carmi, the sonne of Zabdi, the sonne of Zache of the tribe of Iuda, toke of the excommunicate thinges.

And the wrath of the Lorde waxed whote agaynst the children of Israel.

And Joshua sent mē from Jericho to Hai,

which is helpe Bethauen, on the east syde of Bethel, & spake vnto them, sayinge: gett you vp, & besee the countrey. And the men went vp, & spyed out Hai. And returned to Joshua, and sayde vnto him, Iet not all the people go vp, but let as it were a two or thre thousande men goo vp, and smyte Hai and make not all the people to labour therfor, for they are but fewe.

And so there went by thertier of þe people, aboute a thre thousande men, & they flied before the men of Hai. And the men of Hai smote of them vpo a thretye and sixe men: for they chased them fro before. & gate euen vnto Bethartim, & smote them in the goinge doune. Wherefore þe hertes of þe people * for feare melted a waye like water. And Joshua rent his clothes, and fell to the erth vpon his face before þe arke of the Lorde vntill the euen tyme, he and the elders of Israel, & put erth vpon their heddes.

And Joshua sayde * Alas, O Lorde God, wherefore hast þe brought thys people ouer Jordan, to deliuer vs into the hande of the Amozites, and to deliue vs: wold to God we had * bene content, & dwelt on the other syde Jordan. Oþe Lorde what shall I saye, when Israel turneth their backs before their enemyes: surely the Canaanites, and all þe inhabitants of þe lande shal beare of it, & shal conspire agaynst vs, & deliue the name of vs out of the worlde. And what wilt thou do vnto thy myghtie name?

And the Lorde sayde vnto Joshua, gett þe vp, wherfore I seest thou thus vpo the face? Israel hath synned, & they haue transgressed myne appointment, which I commaunded them: for they haue taken of the excommunicate thinges, and haue hidde, and dissembled, & put them vnto their owne stuffe. And therefore is it that þe children of Israel cannot stande before their enemyes, but shal turne their backs before their enemyes because they be excommunicate. Therefore will I be wth you any moare, except ye rote out þe excommunicate fro amonge you.

* Alþ therefore, a sanctifier * the people, and saye: sanctifie poure selues agaynst to Amozite: for to sayd þe Lord God of Israel

¶ There is a damned thinge amonge you (O Israel) & therfore ye cannot stande agaynst poure enemyes, vntill ye haue put þe damned thinge from amonge you. O Amozite moznig, therfore ye shal be brought accoring to poure tribes. And þe tribe which the Lord rethet, shal come accoring to þe kynreds therof. And þe kynred which the Lord shal fide gylet, shal come by householders. And þe householde which þe Lord shal fide faulte, shal come man by man. And he þe is foude in þe excommunication, shalbe burnt with fire, he and all that he hath, because

A iiii he hath

he hath transgressed the couenaunt of the Lord and wrought folpe in Israel.

And so Josua rose vp erly in the mornynge and broughte Israel by their tribes: and þe tribe of Iuda was caught. And he broughte the hyndres of Iuda, and toke the þ knere of þ zarchites, and toke the þ knere of the zarchites, man, vp man, & zaddi was caught. And he broughte his household mā þu man, and Acan the sonne of Carny, the sonne of zaddi, the sonne of zarchi in the tribe of Iuda was caught.

D And Josua sayde vnto Acan: my sone, I beseeche the, geue gloste to þ Lord God of Israel, & geue hi prais, & thewe me what thou hast don, hyde it not from me. And Acan answered Josua, & sayde: of a truthe I haue spured agaynst the Lord God of Israel, & thus & thus haue I done. I sawe among the spore a goodly Babylonish garment, & two hundred sicles of siluer, & a tonge of golde of fyfte sicles weyghte, and I couered them, & toke them. And behold, theþe hydde in the crthe in my tent, and the siluer is the vnder.

And so Josua sent messengers: which whā they ranne vnto his tē, beholde, they were hid in his tent, and the spiner there vnder.

Therefor they toke the out of the myddell of his tent, and broughte them vnto Josua, and vnto all the chyldre of Israel, & laped them out before the Lord.

And Josua toke Acan the sonne of zarchi, and the siluer, & the garment, and the edge of golde, and his sonnes & his daughters, his oren, & his affres, his shepe, & his tent, & all that he had: and all Israel wyth hym broughte them vnto the valepe of Acoi.

And Josua sayde: In as moche as thou haste troubled vs, the Lord shall trouble þ this dape. And all Israel stoned him with stones, and burned the with fire, and ouerwhelmed them with stones. And they cast vps him a great heape of stones vnto this dape. And so the Lord turned from the wyathe of his indignacion. And the name of the place is called þ valepe of Acoi vnto this dape.

The .viii. Chapter.

¶ The fregre and wymping of Hai. The hyng thereof is bap, Josua secretly by an altar, he blasfemy the people,

shall þe take vnto poure selus: And laye a watch vnto the towne, on the backsyde thereof.

And so Josua arose, and all the men of warre, to go vp agaynst hai. And Josua chose out theþe thousande stronge men of warre, & sent the awaye by nyght. And he commaunded them, sayinge: beholde, þe shall lye awaye vnto þ towne on the backsyde thereof. So not wey farr from þ cytie, but be all readye. And I and all þ people þare with me, will appoche vnto the cytie. And **25**

when they come out agaynst vs, as they did at the first tyme the will the flee before the. For they will come oute after vs & we will bringe them out of the cytie. For they will saye: they flee before vs, as at þ first tyme: & we will flee before the. In the meane tyme shall þe lye vnto the valepe, & theþe shall cytie: For þ Lord poure God will deliuer it into poure hāde. And when þe haue taken þ cytie, þe shall set it on fire.

Accordinge to the commaundement of the Lord that þe do: beholde, I haue charged you. Josua therefore sent the forth, & they went to lye awaye, & abode betwene Bethel and Hai, on the west syde of the cte of hai. But Josua lodged that nyght amonge the people. And Josua rose vp erly in the mornynge, and nombed the people, & wēt vp, he & the elders of Israel before the people agaynst hai. And all the men of warre that were with him, wēt vp and dyne npe, and came agaynst the cytie, and ycted on the north syde of hai, & there was a valepe betwene them and hai. And he toke vps a fync thousande men, and put them to lye awaye, betwene Bethel & hai, on þ west syde of þ cytie. And they put þ people (euf all the polke that were on the northsyde) agaynst the cytie, and the lperz awaye on the west. And Josua walked þ same nyght in the myddes of the valepe.

And it fortuned, þ when the hyng of hai sawe it they halted and rose vp earlye, and the men of the cytie went oute agaynst Israel to battell, he & all his people, at a tyme apointed, euen before the playne, and wilt not that there were lperz awaye on the backsyde of the cytie.

And Josua & all Israel sapned them selus to be put to the worse before the, & fled towarde the wildernesse. And all þ people of þ towne were called together, to folowe after them. And they folowed after Josua & were dāwē a waye from the cytie: And there was not a man left in hai & in Bethel, þ wēt not out after Israel. And they left the cytie open, & folowed after Israel.

And the Lord sayde vnto Josua: stretch out þ spere þ is in thine hāde, towarde hai, for I will geue it into thy hāde. And Josua stretched

3
*Dmte bu.

*70th. b. b.

*Dmte. ff. s.

stretched out the spere þ he had in his hãde, towardes the cite. And þ lyers awayte rose quicklye oute of their place, & ranne a lloone as Josua had stretched oute his hande, and they entered into the cite and toke it, & hãtred, & lett the cite on fire. And when þ men of hãiloked backe after them, they sawe þ smoke of the cite assende vp to heauẽ. And they had no leysure to see either thys waie or þ, & the people þ fledd to þ wylbernelle, turned backe agayne vpon the folowers.

¶ And when Josua & all Israel sawe that the lyers awayte had take the cite, & that the smoke of it ascended, they turned agayne and layed on the men of hãt. And the other yssued oute of the cite agaynst them. And so were they in þ middes of Israel: for these were on the one syde of them, & the este on the other syde. ¶ And they layed vpo them, so þ they lett none of the shape, nor remayne. And the kynge of hãt they toke alpine, & brought hym to Josua. And when Israel had made an ende of slaying all the inhabytars of hãt in the felde of the wylbernelle, where they chafed them, & when they were all fallen on the edge of the swerde, vntyll they were wasted, all the Israelites returned vnto hãt, & smote it in the edge of the swerde, And all that fell that daye, both of men & women, were threue thousande, euen all the men of hãt.

¶ Jos Josua plucked not hys hande backe agayne, which he stretched oute vpo þ spere, vntyll he had utterly destroyed all þ inhabitatours of hãt. ¶ Only the cattell and the spoye of þ cite, Israel toke vnto them selues, according vnto the woide of þ Loide, which he commaunded Josua. And Josua sett hãt on fyre, and made it an heape for euer, and a wylbernelle, euen vnto thys daye. ¶ And þ kynge of hãt he hãged on tre, vntyll euen. ¶ And a lloone as the sonne was goinge downe, Josua commaunded þ they shulde take the earthen dounce of the tre, and calke it on the enterisg of the gate of the cite, and ¶ laye thereon a great heape of stones, that remayneth vnto this daye.

¶ Then Josua ¶ yple an altare vnto the Loide God of Israel, in mount Ethall, as Moyses the seruant of the Loide commaunded the chyldre of Israel, and as it is written in the ¶ boke of the lawe of Moyses: an ¶ altare of whole stones, ¶ once which no man hath yple an cole of yron. And they sacrificed thereon burnt sacrifices vnto the Loide, and offered peace offrynges. And he wrote there vpo the stones, a rehearsall of the lawe of Moyses, and wrote it in the presence of the chyldren of Israel.

¶ And all Israel and the elders thereof, and their officers & Judges stode, parte on this syde the arche, & parte on that syde, before

the þreastles, & were Leuites, which bare the arche of the apointment of the Loide: as well the straunger, as they þ were boine amonge the: halfe on them on þ foreronte of the mounte Garisim, and halfe of them on the foreronte of mount Ethall: as Moyses the seruant of the Loide had commaunded before, that they shulde blesse þ people Israel. Afterward he reb all the woide of the lawe, the blessings and cursings, according to all that is wyrt in the boke of the lawe: And there was not one woide of all that Moyses commaunded, which Josua read not before all the egergarpon of Israel: The women and chyldre, (and the straungers that were come) lodyng amonge them.

The ix. Chapter.

The Gibeonites obteyne grace of Josua.

¶ And it occurred that wde all the kyn- Ages that dwell on thys syde Jordan in the hilles and valeys, and alonge by all the coastes of the great see, our agaynst Libanon (Ramel the berithes, þ Amourites, the Cananites, the Perethites, the Heuites, and the Jebusites) herd the rof, they gathered them selues together, to fyghe agaynst Josua and agaynst Israel with one accord.

¶ And the inhabitours of Gibeon heard what Josua had done vnto Jericho, and to hãt: And they did woike wyrt, & went, and made them selues ambassadors, and tokes: thre bitaples, and albe sackes vpo their Asses, and wyne botelles olde, and red and whie, and olde clouted shos vpo their feete, and their raymet was olde, and all their piouson of bread was dyed by, and ho- red. And they came vnto Josua vnto the ho- ste, to Gilgal, and sayde vnto him and vnto all the men of Israel: We be come from a farre countrey, and now make þ agreement with vs. And the men of Israel sayde vnto the heuite: paradyenture thou dwellest amonge vs, and then howe can I make peace with the?

¶ And they sayde vnto Josua: we are thy seruantes. And Josua sayde vnto them a- gayne: what are þe: and whence come þe? They answered him: We s a verie farre countrey thy seruantes are come, for the name of the Loide thy God: for we haue heard þ fame: of the power of him, and all that he did in Egypte, and all that he dyd to the two ¶ kynges of the Amourites þ were beyond Jordan, Sehon kynge of Hesbon, and Mo- kynge of Basan, which was at Jheroth. Wherefore oure elders and all the inhabytours of oure countrey spake to vs, sayng: take bitaples vpon to come by þ waie, & go mete them, and saye vnto them: we are your seruantes. And now make þe a coue-
A b nant of

josua. b. c.

¶ Josua. b. c.
Dut. ix. c.

¶ Josua. b. c.

¶ Josua. b. c.

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¶ Josua. b. c.

¶ Josua. b. c.

¶ Josua. b. c.

¶ Josua. b. c.

maunt of prae with vs. Chys oure foode of
bread, we toke with vs oute of our house
wherke, the dape we departed to come into
pos. And now behold, it is dyed by, and ho-
red. And these bottles of wyne which we
filled, were we; and the be rent. And
these oure garmentes and shoes are worne
for olde tyme; by the reason of the expending
long Iourneys.

¶ And the men toke of their vitayles, and collected not with the mouth of the Lord. And Iolua made peace wth them, and * made a conuention with the, that they shoulde be iudged to Iue: & the Lordes of the congregacion were vnto them. And it fortyned, p^{er} the dayes after they had made peace wth the, they hearde that they were their neybourcs, & p^{er} they dwelte amonge them. And the chyld of Israel toke their Iouner, and came vnto their cities the rhyde daye: and their cities were Gibeon, & Caphira, Beeroth and karai Iarim. And the chyld of Israel slewe them not, because p^{er} Lordes of p^{er} congregacion had sworn vnto them by the Lord God of Iaracel. And all the multitude murmured against p^{er} Lordes. But all the Lordes sayde vnto all the congregacion: we haue sware vnto the by

D Lord God of Israel, & therefore we maye
not hurt the. But this we will do to the:
We will lett them lye, lest wrath be vpon
vs, because of the othe which the swaie vnto
them. And the Lordes sayd vnto them a
gapne: Let them lye, & be we wood, &
draue water vnto all the cōgregation, and
ther didas the Lordes sayde vnto them.

And Iolua sent for them, & talked wth them, And sayde: wherefore haue ye beggled vs, sayenig: We dwell farre from you, whā ye dwell amonge vs: and now are you cursed, & there shall not cease to be of you, bond men and druggers of wood & druggers of water for the house of my God.

And they answered Josua and sayde: It
was tolde the seruantes, how that y^e Lord
th^y God had commaunded his seruant Josu-
a to grieue you all the lade, and to destroye
all the enghabourours therof oute of your
syght, & therefore we were exceeding sore
traped: ^(as he) proud for oure pines at y^e pre-
sence of you, & haue done this thinge. Be-
holde we are it thine haue, as it seemeth good
& right in thine eyes to do vnto vs, to do.

And euen to d^y he vnto them, and ridde
them oute of the bande of the childe^rn of I^s
rael, and they lewe them not. And Iosua
made them p^r same da^ye heruers of wodde, &
drayters of water for the congrega^rion and
for the sulter of God vnto t^hys da^ye, in the
place which God shulde cho^se.

The Apostles are not some of Jesus. It says
not stones. The same Bandeth qth. The. 6. As
ges are changed.

And it fortuned that whē I Dou-
redlye Ioye of Ierusalem had heard
how Iosua had taken *hail*, & had
destroyed it, and how that *as* he
had done to Iericho and her kyng, *unto* so
he had done to *hail* and her kyng, and how the
Iuda bitours of Sibeon had made peace
with Iſraell, and were amonge them, they
feared euerthyng, for Sibeon was a great
citty, as any citty of the byngdom, & was
greater then *hail*, and all the meether of we-
re veruyngare.

¶ Therefore Adonizdec kyng of Ierusalem
sent vnto hopham kyng of hebron, and vnto
bircan kyng of Ierimuth, & vnto Iaphia
kyng of Lachis, and vnto Debte kyng of
Eglon, saying: Come ye vnto me, & weale
me, y^e we may smyte Gibcon: for they haue
made peace with Iosiah and with y^e childre
of Isracel. Therefore y^e v. l. kynages of y^e A-
morites, the kyng of Ierusalem, y^e kyng of he-
bron, the kyng of Ierimuth, the kyng of La-
chis, y^e kyng of Eglon gathered the felous
together, they withall their hostes, & bele
ued Gibcon, and made warre against it.

And the men of Gilbeon sent vnto Iosua
 & to pholte to Gilgal, sayinge: withdrowe
 not thy hande frō thy seruantes. come vp
 to vs, to laue vs, & to helpe vs: for al the
 kinges of y Amorit which dwell i y mon-
 taignes are gathered together agaiſt vs.

And to Iolua ascended from Gilgall, be
all and all the people of waerre with him, & all
the men of myghte, and the Lord saide vnto
Iolua, feare them not, for I haue ouercom
red them into thine hande. Forther that nyg
of the hande agayn p. Iolua the nexte day
came vnto them tobedye, and went vnto
Gilgall all nyght. And the Lord troublid
them before Isracell, and dede them with a
great slaughter at Gibeon, and casted them
a longe the waye that gothe vnto Betho
ron, and houre them to Chisla & Wakeda.
And it requered, y as they did for Isracell,
e were in the going doune to Bethodon,
the Lord call downe great stones from heaue
vnto them, vntill Chisla. And there were
nue dead with hable stones, then they were,
whom the chyldren of Isracell dede wyth
the sword.

Then spake Iohua before the Lorde, in
the daye when þe Lorde deliuered the Kino
rikes before the chylidren of Israhel, and he
saide in the pght of Israhel. * Some haue
thou kill vpon Ebron, and thou addest in
Aidon. And the sonne abode, and the mone
stode still, vntill the people aduiged them
selues vpo their enemies. As not this time
felge vñ þe boke of y pghtes. ¶ The sonne
(A lare) abode in the myddes of heauē and
halted

hasted not to goo doune by þ space of a whole daye. And ther was no daye lyke that, before it, or after it, that the Lorde heard þ voyce of a man. For the Lorde fought for Israell.

¶ And Iosua returned and all Israell with hym, vnto the hoste to Gilgall: but the spue kynges fledde, and were yd in a caue at Makeda. And it was tolde Iosua of one saying, the spue kynges are founde hidin a caue which is at Makeda. And Iosua sayd rowle great stones vpon the mouthe of the caue, and let men by it, for to kepe them. And stande ye not offe, but folowe after poure enemyes, ad smyte all the hindmost, And soffre them not to entre into the cyties, for the Lorde poure God hath deliuered them into poure hāde. And it fortuned, when Iosua and the chyldre of Israell had made an ende of slaying them with an exceedinge great slaughter tyll they were wasted, the rest that remayned of them, entered into walled cyties.

And all the people returned to the hoste, to Iosua at Makeda in peace, neither dyd any man moue hym tonge agaynst the chyldren of Israell. Then sayde Iosua: open the mouth of the caue, and bringe oute yfse. v. kynges vnto me oute of the caue. And they dyd so, and brought those spue kynges vnto hym, oute of the caue, euen the kyng of Ierusalem, the kyng of Hebron, the kyng of Iarmuth, the kyng of Lachis, and the kyng of Eglon.

¶ And it fortuned, that when they brought oute those kynges vnto Iosua: Iosua called for all the men of Israell, and sayde vnto the chiefe of the me of warre, which were with hym: come hene, & put poure fete vpon the neckes of these kynges. And they came nene: and put their fete vpon the neckes of them. And Iosua sayde vnto the: Ye shall not feare, nee be saynt harted. But be strong and plucke vp poure berres, for thus shall the Lorde do to all poure enemyes agaynst whom ye feight.

And then Iosua smote them, and felled them, & hanged the on spue trees. And they hanged still vpon þ trees, vntill the euenyng. And at þ goyng doune of þ sonne it fortuned that Iosua gaue commaundement, and they toke the doune of þ * trees, ad cast the into þ caue, (where in they had bene dyd), & layd great stones on þ caues mouthe, which remayne vnto this daye.

And that same daye Iosua toke Makeda, and smote it with þ edge of the swerde, and the kyng thereof also * destroyed he utterly, with all the soules that were therein, and let nought remayne. And he dyd to the kyng of Makeda * as he dyd to the kyng of Iericho.

Then Iosua went from Makeda, and all Israell with hym vnto Libna, & fought agaynst Libna. And the Lorde deliuered it and the kyng thereof into the hand of Israell, and he smote it with the edge of the swerde, ad all the soules that were therein. He let nought remayne in it, but dyd vnto the kyng thereof as he dyd vnto the kyng of Iericho.

And Iosua departed from Libna, and all Israell with hym, vnto Lachis, ad besieged it, and assaulted it. And the Lord deliuered Lachis into the hands of Israell, which toke it the secōde daye, and smote it with the edge of the swerde, & all the soules that were therin, doinge agaynst it, all, as he had done to the cite of Libna.

Then hozam kyng of Gese came vp to helpe Lachis: And Iosua smote hym & his people, vntill naught remayned of hym.

And from Lachis Iosua departed, vnto Eglon, and all Israell with hym, and they besieged it, and assaulted it, and toke it the same daye, ad smote it with the edge of the swerde, and all the soules that were therein he utterly destroyed the same daye, according to all that he had done to Lachis.

And Iosua departed vp from Eglon, and all Israell with hym, vnto Hebron. And they fought agaynst it, and when they had takē it, they smote it with the edge of þ swerde, and þ kyng thereof, and all the towne that pertayned to it, ad all the soules that were therein, and he lette nought remayning: but did accordig to all, as he had done to Eglon, and destroyed it utterly, ad all the soules that were therein.

And Iosua returned, and all Israell with hym to Dabir, and fought agaynst it. And when he had taken it, and the kyng thereof, and all the towne that pertayned thereto, they smote them with the edge of þ swerde, ad utterly destroyed all the soules þ were therein, neither let he ought remayne. Euen as he dyd to Hebron, so he dyd to Dabir and þ kyng thereof, as he had done also to Libna and her kyng.

Iosua therefore smote all the hill contrees, and the southe contrees, and the valleys, and the hill spyes, & all their kynges, & lett nought remayne of the, but utterly destroyed all that * breathed, as the Lorde God of Israell commaunded. And Iosua smote them from Cades barne vnto Gishon, and all the contrey of Solon, eue vnto Gibeon. All those kynges and their lande dyd Iosua take at one tyme: because the Lorde God of Israell fought for Israell. And Iosua and all Israell returned, vnto the poult that was in Gilgall.

¶ The xi. Chapter.

¶ The battell of Iosua with Hueron Agag.

And

1304. viii.

1304. vii.

1304. vi.

1304. v.

The kynges whom Josua destroyed.

Ad it fortuned, that when Jabin kyng of hazor had heard of those thynges: he sent to Tobab kyng of Hadda, & to the kyng of Shinar, and to the kyng of Aschapp, and unto the kynges that are by north in yndia paynes, & playnes toward the southe syde of Emecro. And in the lowe countreys, & in y borders of woz westward and unto the Cananytes borke by Gaste & bestre, & unto the Amozites, hechites, dhe resites, and Jebusites in the moitaynes: & unto the heuites that were vnder hermon in the lande of Chyssa. And they came out ad all their hostes with them, a myltitude of folke, euen as the sande that is on the se shore in a greete nyght with boyses & charrettes exceeding many. And all these kynges met together, and came, and pyched together at the waters of Herom, for to fight agaynst Israell.

And the Lord sayde vnto Josua: be not afrayde at the presence of them: for tomorrow about this tyme will I deliuer them all in thyne hande. And Josua sayde: thou shalt hough their hostes, & burne their charrettes with fire. And so Josua came and all the men of warre with hym agaynst them by the waters of Herom, & sodenly fell vpon them. And the Lord deliuered them into y hande of Israell: and they smote them, and chased them vnto great Sidon, & vnto the whorfe waters. And vnto y valeys of Chyssa which is Eastward: and smote them vntill they had none remainyng of them. And Josua dyd vnto them, as the Lord bad hym: he houghed their hostes, and burnt their charrettes with fyre.

And Josua at that tyme turned backe, & toke hazor, & smote the kyng thereof with the swerde. And hazor before tyme was y head of all those kyngdomes. And they smote all the countres y were ther with the edge of the swerde, vntill they destroyed all: & no thyng that breathed, was left remaine. And he burnt hazor wth fyre. And all y cyties of those kynges, and all the kynges of them, dyd Josua take, and smote them with the edge of the swerde, and vnterly destroyed them: as Moyses the seruaunt of the Lord commaunded.

Exod. xxiij. b.
Ab. xxvij. b.
Deute. xxx. a.

But Israell burnt none of y cyties y sode spyll in their stregh, save hazor oyle that Josua burnt. And all the people of the lande ctyes ad the cattell, the chyldre of Israell caught vnto them selues. But the men onely they smote with the edge of y swerde vntill they had destroyed them: neither left they ought that had breath. As the Lord commaunded Moyses hys seruaunt, to dyd Moyses commaunde Josua, and euen to dyd Josua: so that he mynyshed no wyde, of

* Deute. x. c.

all that the Lord commaunded Moyses.

And so Josua toke all the lande, the hylls and all the southe contrey, and all the lande of Golan, and the lowe contrey, and y playne, and the mountaynes of Israell, & the lowe countrey of the same, euen from the mounte of parrey, y gothe vp to Seir vnto the playne of Gid in the valeys of Libanon, vnder mounte hermon. And all the kynges of the same he toke, & smote them, and slewe them.

Josua made warre longe tyme wth those kynges: nether was there anye ctye y made pence with y chyldren of Israell, save those hechites that inhabited Gileon, and therefore all other they toke wth battell, for so came of the Lord, wch dyd harden thep hostes, that they shoulde come agaynst Israell in battell: & that they shoulde destroye them vnterly, and slewe them no mercy, but to byng them to naught. As the Lord commaunded Moyses.

And that same season came Josua, and destroyed the Enakites out of the mountaynes: Maniely, out of Hebron, & Abab, and out of all the moitaynes of Juda, and out of all the mountaynes of Israell. And Josua destroyed them vnterly with their cities. There was not one Enakite leafe in the lande of the chyldre of Israell, only in Ash-Geth, and Adod, the re remainyng of them.

And Josua toke y whole lande, according to all that the Lord sayd vnto Moyses, and Josua gaue it for a possesyon vnto Israell: according to their pntes and trybes: & the lande rested from warre.

The. xii. Chapter.

What kynges Josua and the chyldren of Israell hough, which were in nomie. xxxi.

These are the kynges of the lande whych the chyldre of Israell smote, and possided their land on the other syde Jordan eastwarde, fro the ryuer Arnon, vnto mounte hermon, and all the playne eastwarde: & Sehon kyng of the Amozites, that dwelt in hebron, and ruled from Aroer, whych is besyde the ryuer of Arnon, and from the middell of the ryuer, and from halfe Gilead vnto the ryuer Jaboek, whych is the border of the chyldren of Ammon: And from the playne vnto the see of Emecro eastward, and vnto the see in the playne: euen the salt see eastwarde, the waye to Beth Jelsymoth, and from the southe vnder the spynges of the hill.

* Sam. xlii. d.
Deute. xxx. a.

And the counte of Og kyng of Basan which was of the remaunt of the Gogites, and dwelt at Ashtaroth, and Edrai: & raygned in mount hermon, and in Salcaia: ad in all Basan, vnto the border of the Genuites, and

4 Num. 33. f
10. 11. 12. f
10. 11. 12. f
10. 11. 12. f
10. 11. 12. f

rites & the Hachathites, & halfe moit Silon, vnto þe borders of Sech kyng of hebron. * Moses þe seruaunt of the Lorde & the children of Israel sinate them, & Moses the seruaunt of the Lorde gaue their lande for a possession, vnto the Rubenites, Gadites, and halfe the tribe of Manasses.

These are the kynges of the countrey, which Josua & the children of Israel sinate on this syde Jordan, westwarde, from the playne of Gad which is in the valey of Libanon, euen vnto the partyng mount that gothe vp to Seir. Which land Josua gaue vnto the tribes of Israel to possesse, to euery man his parte: in the upper lande, & in the lower lande, in playnes, and hylly sydes, in wilderness, and south the countrey: the Hethites, the Amorites, the Canaanites, the Pherezites, the Hivites, and the Jebusites.

4 Josua. 11. a
10. 11. 12. f
10. 11. 12. f

* The kyng of Jericho was one. The kyng of Hai which is besyde Bethel: one. The kyng of Jerusalem: one. The kyng of Hebron: one. The kyng of Jarmuth: one. The kyng of Lachysh: one. The kyng of Gilon: one. The kyng of Gazer: one. The kyng of Debir: one. The kyng of Cedar: one. The kyng of Bozma: one. The kyng of Irai: one. The kyng of Libna: one. The kyng of Aulaim: one. The kyng of Hebron: one. The kyng of Bethel: one. The kyng of Capul: one. The kyng of Heber: one. The kyng of Aphel: one. The kyng of Kishalon: one. The kyng of Hadda: one. The kyng of Hador: one. The kyng of Hiron: one. The kyng of Achaph: one. The kyng of Chachach: one. The kyng of Hegerdo: one. The kyng of Kades: one. The kyng of Johncani of Charnell: one. The kyng of Doi in the countrey of Doi: one. The kyng of the nations of Gilegal: one. The kyng of Chusa: one. All þe kynges togither chynge and one.

¶ The. xxi. Chapter.

¶ Josua is commaunded to deuise the lande to the chyldren of Israel.

In which was olde, and strepen in peeres, and the Lorde sayde vnto hym: thou art olde and streche in peeres, and there remaineth yette ceceyngne moche lade to be possessed: This is the lande that yet remaineth: all þe regyons of the Philistines: & all Gethur: from Gilg which is on þe outwarde parte of Egipt, vnto þe borders of Acheron northward, which lande is counted vnto Canaan, euen syde Lode: the regyons of the Philistines, the Hachathites, the Amorites, Gethur, the Hivites, the Canaanites, and the Hethites. And from the fourth, all the lande of the Canaanites, and þe caue, that is besyde the Sidonians, euen vnto Aphel, and to the border of the Amorites. And the land of the Githites, and all Liba-

non toward þe sonne risinge, from þe playne of Gad vnto mount Hermon, vnto þe ma come to hemath: all the inhabytours of þe hylly countrey, fro Libanon vnto the whorte waters, and all the Sidonians, whelþ I cast out from before the chyldre of Israel: onely se that thou in any wyse deuise it by lotte vnto the Israelites, to inheret, as I haue comaunded the. Now therfore deuise this land to inheret, vnto the nyne tribes & the halfe tribe of Manasses. For with þe other halfe the Rubenites ad the Gadites haue receaued the: inheritaunce. * Whych Moses gaue them beponde Jordan eastwarde: euen as Moses the seruaunt of the Lorde gaue them: from Aroer that lyeth on þe wyne of the ryuer Arnon, ad from the cite þe is in the myddes of the ryuer. And all the playn of Hebeba vnto Dibon, & all the cyties of Sech kyng of the Amorites, which raygned in hebron, euen vnto the border of the chyldren of Ammon: and Silad, & the border of Gethur and Hachath, and all mount Hermon, with all Salan vnto Salcah: eue all the kyngdom of Og in Salan, whelþ raygned in Acharoth ad Esai, which same remaineth yette of the rest of the Ganaanites. These dyd Moses saye, & cast this out. Therafter the chyldren of Israel repelled not the Gethurites & the Hachathites: But the Gethurites and the Hachathites dwell amonge the Israelites eue vnto this daye. Only vnto the tribe of Leui, he gaue none inheritaunce: * But þe offeringe of the Lorde God of Israel is the: inheritaunce, as he sayde vnto them.

4 Num. 33. f
10. 11. 12. f

4 Num. 33. f

Moses gaue vnto the tribe of the chyldren of Ruben inheritaunce accordyng to the: kyngdomes. And the: coast was from Aroer that lyeth on þe bankes of the ryuer Arnon, & from the cite that is in þe myddes of the ryuer, and all the playne which is by Hebeba, hebron, with all their townes þe that lyeth in the playne: Dibon and the hylly places of Baal, and the house Baalmeon: and Tabazah, and Hebron: ad Hebronah, Kiriathaim, Sabamah and sarathahar in the mounte of the valley, the house of Deo: and the springes of the hylles: and Bethshumoth: and all the cyties of the playne. And all the kyngdomes of Sech kyng of the Amorites, whelþ raygned in hebron, which Moses sinate: * with þe lordes of Hachath, Eui, Kethem, ur, and Hur and Reba, the which were bulkes of Sech dwelling in the countrey. And Salaim also the sonne of Beor, the sothelayer, dyd þe chyldre of Israel slaye with the swerde, among other of the that were sayne. And the border of the chyldren of Ruben was Jordan with the countrey þe lyeth thereon. This was the inheritaunce of the chyldren of Ruben

4 Num. 33. f

af. 1

after their kynredes, cyties & villages pertainynge therto.

D And Moyses gaue inheritaunce vnto the trybe of Gad, euen vnto þe chyldren of Gad he gaue þe theyr kynredes. And theſe colles were Jazer, & all the cyties of Gilcab, and halfe the lade of þe chyldre of Ammon, vnto Jazer þe fouth before Rabba. And fro Jherlchon vnto Ramoth, Hazaphan, & Werto-min: and fro Mahanaim vnto þe boyders of Libbir. And in þe valeye they had Bethbarak, Bethnura, Soroth, and Zaphon, þe rest of the kynngdom of Achon kyng of Jherlchon, vnto Jordan and the colles that lye therō, euen vnto the edge of the ſee of Genezoth, on the other ſyde Jordā caſtward. This is the inheritaunce of the chyldre of Gad after their kynredes, theſe cyties and villages.

And Moyses gaue inheritaunce vnto the halfe trybe of Manasses. And this was þe poſſeſſion of þe halfe trybe of Manasses by theſe kynredes. Theſe colles was fro Mahanaim, eue all Baſan, & all þe kyngdom of Og kyng of Baſan, and all þe townes of Aſir which lye in Baſan, eue theſe thre cyties, & halfe Gilcab, Aſaroth, & Chai, cyties of þe kyngdom of Og in Baſan. * **¶** Whiche pertainynge vnto the chyldre of Machir þe ſonne of Manasses, eue þe halfe poſſion of the chyldren of Machir by theſe kynredes.

These are the thinges which Moyses did diſtribute in the felde of Moab, on þe other ſyde Jordā ouer agaynſt Jericho caſtward.

* **¶** But vnto the trybe of Leui, Moyses gaue none inheritaunce, for the Lorde God of Iſrael is their inheritaunce, * as he ſapd vnto them.

¶ The. xliii. Chapter.

¶ Caleb requyeth the heretage that was promysed hym, and Debyon was geyn hym.

And theſe are the contrepes which the chyldren of Iſrael inhereted in þe lande of Canaan, * which Eleazar the preſte, and Joſua the ſonne of Nun and the auncient heades of þe trybes of the chyldre of Iſrael, diſtributed to them. * **¶** By lotte they receaued their poſſeſſions as the Lorde commaunded by þe haue of Moyses, to geue vnto the nyne trybes, & vnto þe halfe trybe. * For Moyses had geuen inheritaunce vnto two trybes and an halfe on þe other ſyde Jordā. But vnto þe Leuites he gaue none inheritaunce amonge the. * For the chyldre of Joſeph were two tribes, Manasses & Ephraim. And therefore they gaue no parte vnto the Leuites in the land, ſaue cyties to dwell in with the ſuburges of the ſame, for their beaſtes and cattell. * As the Lorde commaunded Moyses: euen to þe chyldren of Iſrael did weþe they decyded þe lade.

And the chyldre of Juda came vnto Joſua in Gilgall. * And Caleb the ſonne of

Jephune þe keneſte ſapde vnto hym: thou doſteſt what the Lorde ſapd vnto Moyses the ma of God, about my matter alde thynne in Cabes Barne. * **¶** Fourty yere alde was I whē Moyses the ſeruaunt of the Lorde ſent me fro Cabes Barne to ſpie out the lande. And I brought hym woordes agayne eue as it was i myne herte. Neuertheleſſe my bzethren that went wþ wyth me, byſconaged the herte of the people. And I folowed the Lorde God.

And Moyses ſware þe ſame daye, ſaying: **¶** The lande wheron thy fete haue troden, ſhalbe thynne inheritaunce and thy chyldres for euer, becauſe þe haſt folowed the Lorde God. And beholde, the Lorde hath kept me alſyue (as he ſapde) * this fourtye and thye yeres, eue ſence the Lorde ſpake theſe woordes vnto Moyses, whyle the chyldren of Iſrael wanderyd in the wyldernelle. And now lo, I am this daye fourte thore & thye yere alde: yet am as ſtrong as at this tyme, as I was when Moyses ſent me: looke how I ſtrong I was the, ſo ſtrong am I now wherſoeuer I go to warre, or come agayne.

Now theſe ſayge me theſe mountayne wher of the Lorde ſpake in that daye, for þe herdeſt in that daye, how the Enakims are there, and the cities great & walled. Wherevnto the Lorde wilbe with me, & I ſhall be able to byrue the out, as the Lorde ſapd. And Joſua bleſſed hym, & gaue vnto Caleb the ſonne of Jephune, & Hebrō to inheret. And Hebrō therefore became þe inheritaunce of Caleb the ſonne of Jephune the keneſte, vnto this daye: becauſe he folowed þe Lorde God of Iſrael. And the name of Hebrō was called in olde tyme, Hariatharbe. For the ſame was a great mā amonge the Enakims. And the lande ceaſed from warre.

¶ The. xlv. Chapter.

¶ The laſte of the chyldren of Juda & the names of the cyties and villages of the ſame

This was the lotte of the trybe of the chyldre of Juda by theſe kynredes: Ramely, towarde the boiſer of Edom in the wyldernelle of ſin, ſouthwarde, euen from the demooſt parte of the ſouth the colles. * And theſe ſouth colles was from the byrpk of the ſalt ſee from a rock that leaeneth ſouthward. And it weſt out to þe ſouth ſyde toward the gopyng by to Acrabim, & went a longe to ſunna, and aſcended by on the ſouth ſyde vnto Cabes Barne, & went a longe to Hebron, and went by to Aba, and ſette a compaſe to Hara. From theſe went it a longe to Aſmon, and reached vnto the ryuer of Egypt: and the ende of that colles was on the weſt ſyde. And this is theſe ſouth colles.

Their enſt colles is the ſalt ſee, euen vnto the edge of Jordan. And their boiſer in the noꝝthe

* Num. xxi. 13.

* Jos. xviii. 1.

* Jos. xviii. 1.

* Num. xxi. 13.

* Jos. xviii. 1.

* Jos. xviii. 1.

* Jos. xviii. 1.

* Jos. xviii. 1.

* Jos. xviii. 1.

* Jos. xviii. 1.

* Jos. xviii. 1.

* Jos. xviii. 1.

* Jos. xviii. 1.

north quarter was frō the rocke of the see
and frō the edge of Iordan. And the same
border went vp to Bethagla, and went a
long by the north syde of Betharabah, and
vp from thence to the stone of Bohen & some
of Ruben. And agayne, the same border
went vp to Iudith frō the valeye of Acor,
and to northward, turning toward Sil-
gall, that lieth before & going vp to Abo-
nim, wher is of the south syde of the ry-
uer. And the same border wēt vp to & wa-
ters of the fontayne of the Shone, and en-
ded at the well of Rogell. And then went
vp to the valeye of the sonne of Hemed, cū
vnto the south syde of Jebusi: the same is
Jerusalem. And then went vp to the toppē
of the hill that lyeth before the valeye of
hemon, westward, and by the edge of the
valeye of the Giamtes northward: And
then it compacteth frō the toppē of the hill
vnto the fontayne of the water of Nepht-
hoah, and goeth out at the cities of moit
Ephron: and diueth to Baala, whiche is
kiriatbarim, ^{*(that is, a cite of woodes.)*} and
then it compacteth from Salah westward
vnto moit Seir, & then goeth a longe vn-
to the syde of moit Jarim, (which is Che-
lalon) on & north syde. And cometh downe
to Bethlames, and goeth to Chamnah, ad
goeth out agayne vnto the syde of Akro
northward: And then diueth to Scerou
and goeth a longe to mounte Salah, and
goeth out at Jabul: & the endes of the coa-
stes leaue at the west see. And the west bor-
der was the gaeat see, and the same coaste
was the coast of the chyldre of Iuda toide
about in theyr hyndres.

And vnto Caleb the sonne of Iephune
byd Iosua geue a parte among the chyldre
of Iuda, accordyng to the mouth of the
Loide, euen * kiriatbarbe of the father of
Enoch, whiche cyrte is hebrō. And Caleb
droue thence the thre sonnes of Enach, Se-
lai, and Ahiun, ad Chalmat, which were,
the sonnes of Enach. And he wēt vp thence,
to the inhabytors of Dabir. And the na-
me of Dabir in the olde cyrte was kariath
sephar. ^{*(that is, a cite of fittres.)*} And Caleb
sayde: * he that smyteth kariath sephar,
& takerh it: to hym wyl I geue Aclah my
daughter to wyfe. And Orhniel, the sonne
of kenes, the wyfther of Caleb toke it. And
he gaue hym Aclah hys daughter to wyfe.
And as he went in vnto hym, he moued
hym, to aske of her father a felde. And she
algythred of her aske. And Caleb sayde vn-
to her, what asyleth the? Who answeered:
geue me a blesyng: for thou hast geuen me
a south-^{*(and dyle)*} lande: geue me also fpynges
of water. And he gaue her fpynges of
water, bothe aboue and benethe. Thys is
the enheritance of the trybe of the chyldren

of Iuda by their hyndres.

And the vtmost cyrtes of the tribē of
the chyldren of Iuda, toward & coastes of
Edom southward, were: Kabil, Eder &
Jagur: kinah, Dimonah, and Abadane-
des, hazor, and Jeruham: ziph, Celem and
Saloth, hazor, habathah, karioth, beferō
(which is hazor) Eman, Sami, and Abo-
ladah: hazargadah, hafinon & Serphey-
leth: hafar luel, Bersabe, and Sasotheah:
Salah, Tim, and Ben: Etholad, Ceall,
and hoima: zithlag, Hebenimah & Seru-
senah: Labaorh, Bethuin, Tim and Kimō:
all these cyrtes are thertye and nyne with
their villages. And in & lowe cōtreye they
had Ethaol, zareah, and Akenah: zomach,
Enganun, Chapthuah & Enam: Jarmuth
Adulā, Soroh, & Akah: Sharcem, Abi-
thaim, Gederah, and Gederothaim: four
tene cyrtes with their villages.

ze nani, hadazah, and Hagdagab: De-
kam, Chizpa, and Jerkthel: Achis, Sas-
cath and Eglon: Cabon, Lahmam, and
Cethlis Gaderoth, Bethdagon, Hamamah
and Hakedah: Syrtene cyrtes with their
villages.

Lebanah, Ether, and Acan: Jephrah, Af-
nah, and Reib: kiriah, Kareth and Ya-
relah: nyne cyrtes with their villages.
Akron with her townes & villages. From
Akro & from & west, all that lyeth aboute
Alood to their villages. Alood with her
townes & villages. Akah with her townes
& villages, euen vnto the ryuer of Egre
and the great see was their coaste.

And in the moitaynes, they had Samir
Jathir, and Socoh, Danah, and kariath se-
nath, which is Dabir: Anab, Esthemoh,
Timn, Goyen, holon, & Giloh: a leuen cy-
rtes with their villages. Arab, Dimnah, &
Elean: Janun, Bethhaphuah & A phrah.
Hinnarah, & kariath arbe: which is hebrō
and noi: nyne cyrtes with their villages.
Haoa, Carmel, Serph, Jutah: Jethell,
Jukadan, ad Samoch: Cam, Gabaah, and
Chammah: tene cyrtes with their villages.
Halbul, Bethur, and Gedor: Aharath,
Bethanath, & Elthecon: thre cyrtes with
their villages. Kariath Baal, which is
kariath Jarim: ^{*(the cite of woodes.)*} and Ya-
rabba: two cyrtes with their villages.

In the wilderness they had Bethra-
bah, Heddon & Saracah: Pelson, the cyrte
of salt, and Engaddi: fyve cyrtes with
their villages. Neuertheles, the Jebusites
that were & inhabytors of Jerusalem, coul-
de not & chyldren of Iuda call out. But the
Jebusites dwell with the chyldren of Ju-
da vnto this daye.

And the lotte of ſ childien of Joſeph ſelle fro Jorda by Jericho, vnto the water of Jericho Eaſt ward, and to ſ wilderneſſe that goth vp from Jericho thowow ouer mount Bethel: a goth out from Bethel to Luz, & runneth alonge vnto the borders of Terimmaroth: a goth downe agayne weſtward euen to the coaſte of Japhethi, and vnto the coaſte of Bethoron the nether, and to Gaſor, and the endes of their cooſtes leane at the weſt ſee. And ſo the childien of Joſeph Manalles & Ephraim toke their inheritaunce.

And the border of ſ childie of Ephraim was by their kinredes. Their border on the eaſt ſide, was: Tharoth, Ador, euen vnto Bethhor ſ upper, & wet out weſtward to Wachmarah on ſ Northſide, and returneth Eaſtward vnto Chaanaſh Silo, and paſt it on the Eaſt ſide vnto Jannoah, & wet downe from Jannoah to Tharoth & Jannoah came to Jericho, & wet out at Jorda. And their border wet fro Chaphuah weſtward vnto the ryuer Canah, and the endes were the weſt ſee. This is the inheritance of ſ tribe of ſ childie of Ephraim by their kinredes. And the ſeparate cyties for the childien of Ephraim, were amonge the inheritance of the childien of Manalles: and the cyties with their villages. And they dwelle not out ſ Cananites ſ dwelle in Gaſor: but the Cananites dwell amonge the Ephraims vnto this daye, and ſerue vnder tribute.

The xxii. Chapter.

The lotte of porcion of the halfe tribe of Dan alleſſe. The Cananites become tributaries to the Jorda: and ſ Ephraim & Ephraim requies a greater porcion of heritage.

This was the lotte of ſ tribe of Manalles, which was the * Eldeſt ſonne of Joſeph. And Machir the Eldeſt ſonne of Manalles which was the father of Gilead (and a ma of warre) had Gilead and Baſan. This was the poſſeſſion of the reſt of the childien of Manalles by their kinredes: namely, of the childien of Machir the childien of Helek: the childien of Aſer: the childien of Sichem, the childien of Hepter: ſ childien of Semuda: for theſe were ſ male childie of Manalles the ſonne of Joſeph by their kinredes.

But ſelaſaph ſ ſonne of Hepter, ſ ſonne of Gilead, ſ ſonne of Machir, the ſonne of Manalles, had no ſones but daughters

whoſe names are theſe: Mahela, Ron, Hagla, Melcha & Thirza: which came before Eleazar ſ preſte, & before Joſua the ſonne of Nun, & before ſ Lordes ſaying: * the Lordes commanded Moſes to geue vs an inheritance amonge oure brethren. And therefore according to the commaundment of the

Lord, he gaue the an inheritance amonge ſ brethren of their father. And there ſelle ten porcyons to Manalles, beſyde the lande of Gilead & Baſan, which is on the other ſyde Jorda: becauſe ſ daughters of Manalles dyd inheret amonge bys ſonnes. And Manalles other ſonnes, had the lande of Gilead.

And the cooſte of Manalles was from Aſer to Wachmarah ſ lieth before Sichem and went a lōge on the ryght hande, euen vnto the inhabitants of Chaphuah, & the land of Chaphuah belōged to Manalles, whych Chaphuah is beſyde the border of Manalles, and beſyde the border of the childien of Ephraim. And the cooſte belōged vnto ſ ryuer Canah ſouthward, eue to the ryuer of the cyties of Ephraim, and betwene ſ cyties of Manalles. The cooſte of Manalles wente alſo on ſ northſyde to the ryuer, & the endes of it go out at ſ ſee: ſo that the ſouth pertayned to Ephraim, & the north to Manalles, and the ſee is bys border. And they mette together in Aſer northward, and in Tharoth eaſtward. And Manalles had in Tharoth & Aſer, Bethſelean, & her townes: Tiblean, and her townes: & her inhabitants of Doz, wyth the townes pertayning to the ſame: & the inhabitants of Endor wyth the townes of ſ ſame: and the inhabitants of Chaanaſh wyth her townes: and the inhabitants of Magdo wyth the townes of ſ ſame, euen the cōtreys. Per the childien of Manalles coulde not ouercome thoſe cyties. But the Cananites perſuaded to dwell in the ſame land, Bethſelean, alſone as ſ childien of Iſrael were wared ſtrong, they put ſ Cananites vnder tribute, but expelled them not.

And the childien of Joſeph ſpake vnto Joſua ſaying: why haſt thou geuen me but one lotte and one porcyon to inheret, ſeing I am a great people, & ſo as moche as the Lordes hath bleſſed me hitherto: mid Joſua answered them: yf ſ be moche people, then gett the by to the wodde cōtreys, and prepare for thy ſelfe there, in the lande of the Phereſites & of the Ganimites, yf mount Ephraim be to narrowe for the. And ſ childie of Joſeph ſayd: The hill is not enough for vs: & all the Cananites that dwell in ſ lōde cōtreys haue charettes of yron, & ſo haue they that inhabit Bethſelean, and the townes of the ſame, & they alſo that dwell in the valeys of Jerer. And Joſua ſayde vnto the houſe of Joſeph, Ephraim & Manalles: ye be moche people, and haue great power, & ſhall not therefore haue one lotte. Therefore ſ hall ſhalbe poyres, & ye ſhall cut downe the wood ſ is in it: the endes of it ſhalbe poyres, yf ye caſt out ſ Cananites which haue pꝛ charettes, & are very ſtrong.

The

* Joſ. xxi. b.
xxii. a. and
xxiii. a.

* Joſ. xxii.
b. and. xxiii.
a.

CThe. xviij. Chapter.

Certain are sent to deuote the land to the other
tribes. The notice of the children of Ben-
jamin.

And the whole congregation of the children of Israel came together at Silo, and set up the tabernacle of witness there, and the land was in subjection before them. And there remained among the children of Israel seven tribes, which had not yet receaued their inheritance. And Iosua sayd vnto the children of Israel: how long are ye so slacke to come, and possesse the land which the Lord God of your fathers hath giuen you? Get ye out from among you for euery tribe the men, that I maye sende the. And that they maye cyle, and walke throughe the land, and distribute it according to the inheritance thereof, and come agayne to me.

And let them deuise it vnto them in to seven partes. And Iuda shal abyde in their coaste on the south, and the house of Ioseph shal stande in their coastes on the north. Describe ye the land therefore into seven partes, and bying the description hether to me, and I shal cast lottes for you here before the Lord our God. But the Levites haue no parte among you, for the priesthode of the lorde is their inheritance. And God, and Ruben, and half the tribe of Manasse haue receaued their inheritance beyonde Jordan eastward, which wholkes the seruauit of the Lorde gaue them.

And the men arose, & went their waye. And Iosua charged the that wote to describe the land, saying: departe, & go throughe the land, and describe it, & come agayne to me, & I maye here cast lottes for you before the Lord in Silo. And the men departed,

C & walked throughe the land, & described it by cyries into seven partes, in a booke, and returned to Iosua into the holste at Silo. And Iosua cast lottes for the in Silo before the Lorde, and there Iosua deuised the land vnto the children of Israel, to eche their portion. And the lotte of the tribe of the children of Benjamin came by accordig to their kynredes. And the coaste of their lotte came out betwene the children of Iuda and the childre of Ioseph. And their north coaste was from Jordan, and went vp to the syde of Iericho on the north syde, & went by throughe the mountaynes westward, & they ended at the wilderness of Bethaue: and went from thence to the south syde of Lug: the same is Bethel, & descended agayne to Atrotaphar, vnto the pyle that is upon the south syde of the north Bethhor. And the coaste turneth thence, & compasseth the corner of the southward, euen from the

hill to the syde before Bethhoron southward, & goeth out at kiriatbaal which is kiriatthorim, a cyrie of the childre of Iuda: this is the west quarter: & the south coaste goeth from the edge of kiriatthorim, and goeth out westward, and thence it turneth to the waterwell of Bethboah, & cometh downe agayne to the syde of the hill, the syde before the vale of the sonne of hemmon, euen in the vale of the Gaiantes northward, and descendeth into the vale of hemmon by the Jebus southward, and goeth downe to the well of Rogell, and compasseth the north, and goeth forth to the well of the sonne, and departed from thence to the places of Geliath, which are toward the going vp vnto Adomim: & goeth downe to the sonne of Ioban the sonne of Ruben: & then goeth alonge towarde the syde of the playne, northward: and goeth downe into the felde: and goeth alonge to the syde of Bethphagiah northward, & endeth at the pointe of the salt see north thereof, euen at the south end of Jordan. This is the south coaste.

And Jordan kept in this coast on the east syde, and this is the inheritance of the childre of Benjamin by their coastes rounde about throughe out their kynredes. These were the cyries of the tribes of the childre of Benjamin throughe out their kynredes: Iericho, Bethphagiah, & the playne of kazy: Betharabah, zamarim, & Bethel: Aium, Pharah, and Ophrah: Ephraim, Ammonia, Wyphni, & Sabai, twelue cyries with their villages. Gibeah, Ramah, & Beroth: Elath: phah, Capharab, and Wosah: Kef, Jarephel, and Charlah, ysa, Eleph, and Jebus, which is Ierusalem, Gibeah, and kiriatthorim, fourtene cyries with their villages. This is the inheritance of the children of Benjamin throughe out their kynredes,

CThe. xix. Chapter.

The lotte of partes of sabbath, Aschaz, Aser, Asphath, Dan, and Josua.

And the seconde lotte came out for the tribe of the children of Simeon by their kynredes. And their inheritance was in the myddes of the inheritance of the childre of Iuda. And they had in theyr inheritance: Bethab, Sabar, & Moladah, Hazorhath, Bahah, & Azem, Etcholah, Bethul, & Hozmah, ziklag, Bethmarcaboth, & Hazekislah, Bethshevaath, and Shuruben thirtene cyries with their villages. Aium, Remon, Ether, & Aium, foure cyries with their villages: & therto all the villages that were rounde about these cyries, euen vnto Balaath, Broz, & Ramath, southward. This is the inheritance of the tribe of the children of Simeon throughe out their kynredes. Out of the lotte of the childre of Iuda, came

the inheritance

Jo. xviij.

Jo. xviij.

Jo. xviij.

the inheritance of the children of Simeon. For the parte of the children of Iuda was to morche for them: and therefore the childre of Simeon had their inheritance in the inheritance of them.

And the thirde lotte aroſe for the childre of ſabulon thowout their kynredes. And the coaſtes of their inheritance came to Sared, & went by weſtwarde, and to Chanaiah, and reached to Wabberſh, and came thence to ſpener that lyeth befoze Iohnen: & turned fro Sared eaſtwarde toward ſone ſpying vnto ſ border of Chiſloth Chaboz, and then goeth out to Waberſh, & goeth by to Iaphia: and from thence goeth a longe eaſtwarde, to Sethab, Iepher, Chab, & Jazin, & goeth to Remon, & Chothoar, & Erub. And compaſſeth it on ſ north ſide to Aſtani, & endeth in the valeye of Iepherahel. And Jatach, Kabilol, Seron, Icdalah, and Beſchleſh: twelue ctyes wyth their villages. This is the inheritance of the children of ſabulon thowout their kynredes, and theſe are the ctyes wyth their villages.

And ſ fourth lotte came out for ſ children of Aſacar by thre kynredes. And their coaſt was Jerſacal, Caſuloth, & Sumem. Hapharaim, Shion, and Anaharah: harneth kiſton, and Rue: Rameth, Enganim, Enhabah, & Beſchphary. And his coaſte reacheth to Chaboz, & Sahayimah & Beſchſames, and endeth at Iordan. Syxtene ctyes wyth their villages. This is ſ inheritance of the tribe of ſ children of Aſacar by their kynredes, And theſe are the ctyes wyth their villages.

And the fyfte lotte cam out for the tribe of the children of Aſer by their kynredes. And their coaſt was: Helkath, Hali, Zere & Achlay: Hamelech, Amaad and Chical: & came to Carmel weſtwarde, & to Shioz Labanath, and turneth toward the ſonne ſpying to Bethdagon, and commeth to ſabulon: & to the valeye of Iepherahel, toward ſ north ſide of Beſchemek & Regel, & goeth out on ſ liſte ſide of Cabul: & to Hebron, & Koph, Kannon, & Kannah, euen vnto great Shido. And then the coaſt turneth to Ramah and to the ſtrong ctye of ſoz, and turneth to Iozah, & endeth at the ſee, by ſ poſſellid of Achibah: Anah alſo & Aſhek and Koph: Twentepe and two ctyes wyth their villages. This is ſ inheritance of ſ children of Aſer by their kynredes: Theſe are the ctyes wyth their villages.

And the ſixte lotte cam out for the children of Reuphah by their kynredes. And their coaſt was from Heleph & fro Elom to zaananim, Adami, Keheb and Tabnel euen to Lakum, and doth go out at Iordā. And then the coaſt turneth weſtwarde to

Alanoth Chaboz, and the goeth out from thence to huloah, and reacheth to ſabulon on ſ ſouth ſide, & goeth to Aſer on ſ weſt ſide, and to Iuda vpon Iordan toward ſ ſome ſpyge. And their ſtrange ctyes are zidin, zer, Hamah, Kacath and Cenereth, Admah, Herimah & Hazor: Hebes, Eſhak, and Enphoz: Jeron, & Hagdel: Hoſt, Beſthamah & Beſthames: nyntene ctyes wyth their villages. This is the inheritance of the tribe of the children of Reuphah by their kynredes: theſe alſo are the ctyes & their villages.

And the ſeventh lotte came out for ſ tribe of the children of Dan by their kynredes. And the coaſt of their inheritance was: Zarah, Chſhol. * Jerſames, Shelabin, Aiald Jerlah: Eglon & Chetaph & Iahar: Elecheh, Eſtheron & Wanaath: Iehud Sanderak & Satheron, & Micron and Aarod, & the border that lyeth befoze Japho. And ſ coaſt of ſ children of Dan ſet out fro them. And the children of Dan ſet vp to fyghe agaynſt Leſen, and toke it, and ſmote it with ſ edge of the ſwerde, and conquered it, & dwelt therein, & called it * Dan, after the name of Dan their father.

This is the inheritance of the tribe of ſ children of Dani by their kynredes: theſe alſo are the ctyes wyth their villages. Wher they had made an ende of beſpying ſlade by her coaſtes, the children of Iſrael gaue an inheritance vnto Josua ſ ſome of Aun amonge them, according to the woide of ſ Loide: they gaue him the ctye which he called, cue: Chahar ſrah in moſte Chſhai. And he dwelt ſ ctye & dwelt therein. Theſe are the inheritances which Eleazar the preſt and Josua the ſonne of Aun, and the auncient fathers of the tribes of the children of Iſrael deuided by lotte in Shiloh befoze the Loide. in the doze of the tabernacle of witness, and to they made an ende of deuiding the contrepe.

¶ The .xx. Chapter.

¶ The ctyes of refuge of ſanctuarie.

And the Loide alſo ſpake vnto Josua ſayinge: Speake to ſ children of Iſrael, and ſaye: * Appointe out fro amonge you ctyes of refuge, wherof I ſpake vnto you by the had of Moſes, that the ſlent that killeth any perſon vnwares and vnwittingly, maye flee thither. And thoſe ctyes ſhalbe pouer refuge from the auncient of blond. And be that doth ſleeke vnto one of thoſe ctyes, ſhall ſtāe at the entering of the gate of the ctye, and ſhall the be bys cauſe in the eares of the elders of the ctye.

And they ſhall take him into the ctye vnto them, & geue hym a place, that he maye

* ſ ſome with called, thre ctyes of ſ ſone.

* Jos. viii.

* Jos. viii. 2. Jos. viii. 2.

* Jos. viii. 2. Jos. viii. 2.

dwell amonge them.

And of the aunger of bloude folowe after him, they shall not deliuer the cleare into his hand: because he smote his frende ignorantely, and hated hym not before tyme.

And he shall dwell in the sayde ctye until he shalde be of cōgregation in judgement, * and untill the death of the hye pyncall that shalbe in those dayes: for then shall the cleare recourne, and come vnto his

owne ctye, and vnto his own house, and vnto the ctye fro whence he fled. And they

sanctified * heredes i Galile, in mount Ephraim, and Sicheim in mount Ephraim, and herinharber (which is Hebron) in the mountaine of Iuda. And on the other syde Iordā ouer agaynst Jericho cōwarde, they appointed Babor in p̄ Wilberness vpon the playne, out of p̄ tribe of Ruben: & Ramoth in Gilead out of the tribe of Gad: and Golan in Basan out of p̄ tribe of Manasses.

These were the ctyes appoynted for all p̄ children of Israel, and for the straunger p̄ forouried amonge them, that whosoever killed any persō ignorāte, p̄ same might flee thither, & shoulde not die by the hand of the aunger of bloude, untill he shode before the congregation: * (to becom his cause.)

¶ The xxi. Chapter.

¶ The ctyes giuen to the Leuites, in nombre, & dwell.

¶ **A**nd then came the principall fathers of the Leuites vnto Eleazar p̄ p̄ncall, and vnto Iosua the son of Nun, and vnto p̄ auncēt fathers that were ouer the tribes of the children of Israel, & spake vnto them at Silo in the lande of Canaan, saying: * the Lorde commaunded by Moses, to geue vs ctyes to dwell in, with the suburbs therof, for oure eatell. And p̄ childre of Israel gaue vnto p̄ Leuites out of their hereditarie at p̄ bidding of p̄ Lorde these ctyes folowyn to their suburbs.

And the lotte cam out for the kynred of the Cabathites, and the childre of Aaron the p̄ncall, which were of the Leuites, had geuen them by lotte, out of the tribe of Iuda, out of the tribe of Simoon, and out of p̄ tribe of Benjamin: thirtene ctyes. And the reast of the children of Cabath had by lotte, out of the kynredes of p̄ tribe of Ephraim, out of p̄ tribe of Dan, and out of p̄ halfe tribe of Manasses: ten ctyes. And the childre of Gerson had by lotte out of p̄ kynreds of the tribe of Iacar, and out of the tribe of Aser, out of the tribe of Repphal, & out of the other halfe tribe of Manasses: thirtene ctyes. And p̄ children of Merari by their kynreds, had out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon,

twelue ctyes: And the children of Israel gaue by lotte vnto the Leuites these ctyes with their suburbs, as the Lorde commaunded by Moses.

And they gaue out of the tribe of p̄ children of Iuda, & out of the tribe of the childre of Simoon, these ctyes by name: which the children of Aaron beig of the kynredes of the Cabathites, & of the childre of Leui, obtayned: for theirs was the first lotte.

And they gaue them heriaty Arce of the father of Enach (which is Hebron) in the hyl contrere of Iuda, with the suburbs of the same rounde about it. But the londe that pertayned to the ctye, and the villaiges therof, gaue they to * Caleb the sonne of Iephune, to be his possession.

And thus they gaue to p̄ children of Aaron the p̄ncall, a ctye, to the which p̄ flayr might flye: euen Hebron with her suburbs: Libna with her suburbs: & Jathir with her suburbs: & Ekmoa with her suburbs: Holon with her suburbs: Dabir with her suburbs: Ain with her suburbs: Iudah with her suburbs: & thirtene ctyes with her suburbs: nync ctyes out of those two tribes. And out of the tribe of Benjamin, they gaue Sibeon with her suburbs: Gaba with her suburbs: Anath with her suburbs: Almon with her suburbs: foure ctyes. All these ctyes of p̄ childre of Aaron p̄ncalls, were thirtene ctyes with their suburbs. And p̄ kynredes of the children of Cabath that were Leuites: that is to saye the other childre of Cabath, had ctyes geue the for their lotte, out of the tribe of Ephraim. For they gaue them the ctye p̄ the cleare might flye vnto: Sicheim with her suburbs, in mount Ephraim: and Gazer with her suburbs, and Kabzaim with her suburbs: & Bethhoron with her suburbs: foure ctyes.

And out of the tribe of Dan: Elthech with her suburbs: Gibthon with her suburbs: and Aialon with her suburbs, Gathremon with her suburbs: foure ctyes.

And out of the halfe tribe of Manasses, Chanach with her suburbs: and Gathremon with her suburbs: two ctyes. All the ctyes for the other kynredes of p̄ children of Cabath, were ten with their suburbs.

And vnto the children of Gerson which were of the kynredes of the Leuites, they gaue out of p̄ other halfe tribe of Manasses, the ctye of refuge for the cleare: Golan in Basan with her suburbs: & Beethpeerah with her suburbs: two ctyes. And out of the tribe of Iacar, hislon with her suburbs: and Daberah with her suburbs: & Jathimoth with her suburbs: En-gannim with her suburbs: foure ctyes.

¶ And

And out of the tribe of Aſer, Miſael with her ſuburbs: Aſdon with her ſuburbs, Halaſah with her ſuburbs: & Riſhob with her ſuburbs: four epties. And out of the tribe of Reſephah, the eptie for the ſcar to ſpe into: heſon in Galile with her ſuburbs: & Hamothdoy with her ſuburbs: & Carthan with her ſuburbs: the cities. All the cities of the Gerſonites thoroſe out their kynredes, were thirtene epties with their ſuburbs.

And vnto the other kynredes of the child of Aſſerai, the reſt of the Leuites, they gaue out of the tribe of Zabulon: Iemam with her ſuburbs: & Carthah with her ſuburbs: & Nabalal with her ſuburbs: four epties. And out of the tribe of Ruben, Bozoy with her ſuburbs: and Jabelah with her ſuburbs: Admorah with her ſuburbs, and Maſphaath with her ſuburbs: four epties. And out of the tribe of Gad, they gaue eptie for ſſear to ſpe vnto: Hamoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs, heſbon with her ſuburbs: & Jaſer with her ſuburbs: four epties in all, ſo that all the epties of ſ children of Aſſerai thoſow out their kynredes (which were the reſt of the kynredes of the Leuites) were by their lot, twelue epties.

And all the epties of the Leuites had amog the poſſeſſion of ſ children of Iſrael were elviu. with their ſuburbs. And theſe epties lape euery one ſeueraly, hauyng their ſuburbs rounde aboute them thoſow out all the ſapde epties. And ſ Lorde gaue vnto Iſrael all the lande which ſ he ſware to geue vnto their fathers. And they conquered it, and dwelt therein. And the Lorde gaue them reſt rounde aboute, accordyng to all ſ he ſware vnto their fathers: and there ſode not a man of all their cruenepes before them. The Lorde alſo depuſed all theſe cruenepes into their handes. * There ſkaped nothing of all the good thynge, which the Lorde had ſapde vnto the houſe of Iſrael. But all came to paſſe.

The xxii. Chapter.

At heſon, Gad, and the halfe tribe of Manaſſer are ſet agaynſt their poſſeſſions. And buylde an altare for a monſtall.

3 **W**hen Iosua called vnto the Rubenites, the Gadites and to the halfe tribe of Manaſſer, and ſapde vnto them: * ye haue kept all that Moſes ſ ſernant of the Lorde commaunded you, and haue obeyed my voyce in all that I commaunded you: ye haue not leſte poure bethen of a long caſon vnto this dape, but haue kept the commaundement of the Lorde poure God.

And now that the Lorde hath geuen reſt

vnto poure bethen as he promyſed them, theſe reſtoure ye, and go vnto poure tentes, & vnto the lande of poure poſſeſſion, which Moſes the ſernant of the Lorde gaue you on the other ſyde Iordun.

But in any wiſe take diligent hede, and do the commaundement and labo, which Moſes the ſernant of the Lorde charged you: * that ye loue the Lorde poure God, and walke in all his wayes, and kepe his commaundementes, and cleaue vnto him, and ſerue him with all poure hertes, & all poure ſoules. And ſo Iosua bleſſed them and ſent them awaye. And they wet vnto theſe tentes.

Vnto the one halfe of the tribe of Manaſſer Moſes gaue poſſeſſion in Zabai: & vnto the other halfe thereof gaue Iosua amonge their bethen on this ſyde Iordan weſtwarde. And Iosua ſent them awaye alſo vnto their tentes, and bleſſed them, and ſapd vnto them: reſtoure with moche riches vnto poure tentes, and with a great multitude of catell, with ſyluer and golde, with braſe, and yron, and with moche rayment: and * deuide the ſpoyle of poure enemyes with poure bethen.

And the children of Ruben, the children of Gad, and halfe ſ tribe of Manaſſer, returned, and departed from the children of Iſrael out of Silo (which is in the lande of Canaan) to go vnto the cotepe of Gilad, to the lande of their poſſeſſion, which they had opteyned, accordyng to the woode of the Lorde by the hande of Moſes. And when they came vnto ſ place of Scilloth beſyde Iordan (that is in the lande of Canaan) there the children of Ruben, the children of Gad and ſ halfe tribe of Manaſſer, buyt an altare beſyde Iordan, and that a great altare to ſe to. Which when the children of Iſrael heard of, they ſapd: beſyde, ſ children of Ruben, the children of Gad, and the halfe tribe of Manaſſer haue buyt an altare in the foreſtonte of ſ lande of Canaan euen in Scilloth beſyde Iorda on the ſyde of ſ children of Iſrael. And when the children of Iſrael heard of it, ſ whole congregation of ſ childen of Iſrael gathered theſe together to Silo, to make batell agaynſt them. And the childen of Iſrael ſent vnto the children of Ruben, and to the children of Gad, and to ſ halfe tribe of Manaſſer, into the lande of Gilead, whiche the ſonne of Eleaſar the paeſte, & a wyth him ten Lodes, of euery cheſe houſe a Lode, thoſow out all ſ tribes of Iſrael, which were heades of their fathers houſholdes among ſ thouſandes of Iſrael. And they wet vnto ſ childen of Ruben, and to the childen of Gad, & to the childen of the halfe tribe of Manaſſer, vnto the lande of Gilead, and they

* Deut. 10.
* Deut. 10.
Iosua. 11.
Iosua. 11.
C

they spake with them, saying.

D Thus saie the hole congregaciō of the
 1 Jos. 15. 1. **Lorde** * what transgression is this that ye
 haue transgressed agaynst the God of Is-
 1 Jos. 15. 1. **raell**, to turne awaye this daye fro þe Lorde
 in that ye haue bylded pou an altare, for to
 reuelle this daye agaynst the Lorde: Is the
 * which deade of þeoz to yspell for vs,
 whereof we are not yet cleansed vnto thys
 daye, and for the which there was in þe con-
 gregation of the people a plague of þe Lorde?
 Ye also are turned awaye thys daye from
 the Lorde. And seynge ye reuelle to daye a-
 gainst the Lorde, it wil come to passe, that
 to morowe he shall be wroth w all the con-
 gregation of Israel. Notwithstandyng yf
 ye thinke, that the lande of poure posses-
 sion is vncleane, then come ouer vnto the
 lande of the possession of þe Lorde, where in
 þe Lorde tabernacle dwellerth, a safe pos-
 session amonge vs. But transgress not a-
 gainst þe Lorde, nor pronoūce vs. to buyde
 pou anye other altare, saue þe altare of the
 Lorde oure God. * Wd not I can the son-
 1 Jos. 15. 1. ne of yareth trespase i þe communicate thig,
 & wath fell on all þe congregation of Israel,
 which notwithstandyng that he was but
 one man, yet he alone persithed not for his
 wickednesse?

E Then þe children of Ruben & the children
 of Gad, and halfe the tpybe of Manasses
 answered, and sayde vnto the heades ouer
 the thousandes of Israel: The God of god-
 des, the Lorde, God of goddes, euen þe Lorde
 he knoweth, & Israel also shall knowe. If
 it be to reuelle, oz to transgresse agaynst þe
 Lorde, then thou Lorde saue vs not thys
 daye. Or elles if we haue bylt vs an altare
 to turne fro folowynge the Lorde, or to of-
 fer theron burnt offering or meatoffryge. or
 to offer peace offerings theron: let þe Lorde
 require it. * (and iudge) And yf we haue not
 rather done it of a carefullnes & of a sure oc-
 casion, sayenge: In tyme to come pour chil-
 dren might laie vnto oures: what haue ye
 to do with þe Lorde God of Israel: þe Lorde
 hath made Iordā a border betwene vs and
 pou: ye children of Ruben and of Gad ye
 haue no parte therfore in the Lorde: and so
 shall poure children make oure children ce-
 alle from fearyng the Lorde.

F Therfore we * (to be better aduised) sayd:
 1 Jos. 15. 1. We wil make vs an altare, not for burnt
 offering, nor for sacrifice, but for a * wit-
 1 Jos. 15. 1. nesse betwene vs and pou, and oure gene-
 racyons after vs, that we shulde serue the
 Lorde, with oure offerings, sacrifices and
 pence offerings before him: and that poure
 children shulde not laie to oures in tyme
 to come: ye haue no parte in the Lorde.

Therfore sayde we, that if they shulde
 so laie to vs oz to oure generaciōs in tyme

to come, that we wolde saye agayne: We
 holde the fallō of the altare of the Lorde,
 which oure fathers made, nether for burnt-
 offerings nor sacrifices, but for a witnesse
 betwene vs and pou. God for yd, that we
 shuld rebell agaynst the Lorde, and turne
 thys daye fro after him, & buyd any other
 altare for burnt offerings, oblatiōs, or sa-
 crifices, saue the altare of the Lorde oure
 God, that is before his tabernacle.

G And when Phinehes the preester, and the
 Lorde of þe congregation and heades ouer
 the thousandes of Israel which were with
 him, hearde these wordes that the children
 of Ruben, and the children of Gad and the
 childē of Manasses spake, they were well
 content. And Phinehes the sonne of Elea-
 zar the preester sayde vnto the children of
 Ruben, and to the children of Gad, & to the
 childē of Manasses: this daye we perreue-
 ue, that the Lorde is among vs, becaule
 ye haue not done this trespase agaynst þe Lo-
 rde: Nowe ye haue ryded the children of Is-
 1 Jos. 15. 1. raell out of the hande of the Lorde.

And Phinehes the sonne of Eleazar the
 preester w the Lorde, returned from the
 children of Ruben, and fro the children of
 Gad out of the lande of Gilad vnto þe lan-
 de of Canaan, to the children of Israel, and
 brougte them this worde agayne. And the
 sayeng pleased the children of Israel, and
 they blessed God, and byd not reuerde
 to go agaynst them in battell, & to despoile
 the lande which the children of Ruben and
 Gad dwelt in. And the children of Ruben,
 and the children of Gad called the altare:
 1 Jos. 15. 1. Our witness, that the Lorde is God.

¶ The xxii. Chapter.

¶ Josua rebosteth the people, that they forgoe not
 their felous to the Gentiles.

Add it came to passe a longe season
 after that the Lorde had geuen reite
 vnto Israel from all theye enemyes
 rounde about, that Josua waxed olde, and
 was stricken in age. And Josua called for
 all Israel, and for theye elders, theye heards
 theye Judges and officers, and sayde vnto
 them: I am olde and strepen in age.

And ye haue sene all that þe Lorde poure
 God hath done vnto all thele nacions befo-
 1 Jos. 15. 1. re pou, how þe Lorde poure God hath fought
 for you. We holde, I haue subdued vnto pou
 these nacions þe remayne, to be an inheritaunce
 for poue tribes: euen from Iordā, and
 (from the lande) of all the nacions that I
 haue destroyed, euen vnto the grent Se-
 1 Jos. 15. 1. westwarde: * and these remayne yet many nacions.
 And the Lorde poure God shall repell the
 before pou, and cast the from out of poure
 sight, and ye shall conquer their lande, as
 the Lorde poure God hath saide vnto pou.

So to therfore * as strongly as ye maye,

25 41 that ye

*1 Chron. 16. 6.
2 Sam. 22. 5.
Psa. 124. 8.*

that ye take heed and do all that is written in the booke of the lawe of Moyses, * that ye bowe not a syde therfro, to the ryght hand or to the left: and lest that wha ye come amonge these nations, (euen amonge these that are left with you) ye make mention of Iweare by the names of their goddes: and that ye neither serue them, nor bowe your selues vnto them. But that ye sticke fast vnto y^e Lorde your God, as ye haue done vnto this daye. So shall y^e Lorde cast out before you great nations and myghtye, and no man hath bene able to stande before you hitherto. * Wher man of you shall chafe a thousande: for y^e Lorde your God he fighteth for you, as he hath promysed you. Take good heed therfore vnto your selues, y^e ye loue the Lorde your God.

1 Sam. 17. 52.

1 Sam. 17. 52.

Ele, yf ye go backe and cleaue vnto the rest of these nations y^e remaine with you, and shall make marriages with them, a go in vnto them, and they to you: be ye sure, that y^e Lorde your God will nomore cast out all these nations fro before you. * But they shall be thares and trappes vnto you and scourges in your sydes, and thornes in your eyes, vntyll ye perishe fro of this good lande, whiche the Lorde your God hath giuen you.

1 Sam. 17. 52.

Josua 1. 1.

D And vponold, this daye, do I entre in to the waie of all the worlde, a ye knowe in all your hertes, a in all your soules, that * nothing hath sayled of all the good thynges whiche the Lorde your God promysed you: But all are come to passe, a nothing hath sayled therof. Therfore, as all good reiges are come vpon you, which the Lorde your God promysed you, so shall y^e Lorde bring vpon you all euill, vntyll he haue destroyed you fro of this good lande, whiche y^e Lorde your God hath giuen you, wher ye haue transgressed the appointment of the Lorde your God, which he commaunded you: and haue gone and serued straunge goddes, and bowed your selues to the. Then shall the wrath of the Lorde waxe whore vpon you, a ye shall perishe quicklie fro of the good lande, which he hath giuen you,

The xxiii. Chapter.

1 Josua exhorteth the people to the keeping of the lawe. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ad Josua gathered all the trybes of Israel to Sichem, and called for y^e elders of Israel, and for the y^e heades, Judges and officers, and they presented them selues before God. And Josua sayde vnto all the people: thus sayeth the Lord God of Israel: * your fathers dwelt on the other syde of the floud in olde tyme: euen Ezech the father of Abraham, a of Nachor, and serued straunge goddes.

Gen. 12. 1.

And I toke your father Abraham from the other syde of the floud, a brought him thorow out all the lande of Canaan, a multiplied his seed, and * gaue him Isaac.

Gen. 22. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And I gaue vnto Isaac, Jacob a Chan. * And I gaue vnto Chan mount Seir, to possesse it. But Jacob and his chyldre wet downe into Egypte.

Gen. 22. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

I sent Moyses also a Aaron. And I * plagued Egypte: a when I had to done among them, I brought you out, and I brought your fathers out of Egypte. And as they came vnto the see, the Egyptians folowed after your fathers with charrettes a horsemen, vnto the redd see. * And when they cried vnto the Lord, the Lord put darkness betwene you and the Egyptians, and brought the see vpon them, and couered the. And your eyes haue sene what I haue done to the Egyptians. And ye dwelt in the wilderness a longe season.

Ex. 14. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And * I brought you into the lande of the Amorites, which dwelt on the other syde Jordan. And they fought with you: and I gaue them into your hand, that ye myght conquer their countre. And I destroyed the from out of your syght.

1 Sam. 17. 52.

* Then Balak the sonne of Bephor, king of Moab arose, a warred agaynst Israel, a sent a called Balaam the sonne of Beor, for to curse you. But I wolde not herchen vnto Balaam, a therfore he rather blessed you: And so I deliuered you out of his hande. And ye wet ouer Jordan, and came vnto Jericho, and the men of Jericho fought agaynst you: the Amorites, Iherites, Canaanites, Hethites, Gergisites, Huitites, a Jebusites, and I deliuered them in to your hande.

1 Sam. 17. 52.

And I sent * hornettes before you, whiche cast them out of your sight: euen the two kinges of the Amorites: but not with your owne sward, or with your owne bowe. And I haue giuen you a lande, in which ye do no labour, and cyties which you bilt not, and which ye dwell in: vineyardes also, and olive trees which ye planted not, and wherof ye do eate.

1 Sam. 17. 52.

* Now therfore feare the Lorde, a serue him in perfectuelle and truthe: And put a waie the goddes, whiche your fathers serued on the other syde of the floud, and in Egypte, and serue ye the Lorde. And yf I seme euill vnto you to serue the Lorde, the chose you this daye whom you will serue: whether the goddes which your fathers serued (that were on the other syde of the floud) yether the Goddes of the Amorites, in whose land ye dwell. As for me and my house, we will serue the Lorde.

1 Sam. 17. 52.

The people answered and saide: God for: bpd, that we shulde forsake the Lorde, and serue

1 Sam. 17. 52.

serue straunge goddes. For the Lorde oure God, he it is that brought vs and oure fathers out of the lande of Egypte, and from the house of bondage, and which dyd those great miracles in oure syght, & preserued vs in all the waye that we went, & amonge all the nations which we came thow. And the Lorde dyd cast out before vs all the nations, specially the Amozites, which dwelt in the lande. And therefore will we also serue the Lorde, for he is oure God.

C And Josua sayd vnto the people, Ye can not serue the Lorde: for he is an holie God, and a gelous God, and cannot beare youre iniquite and synne. If ye forsake the Lorde and serue straunge goddes, * he will turne and do you euell, and consume you, after that he hath done you good. And the people sayde vnto Josua: naye, but we will serue the Lorde.

And Josua sayde vnto the people: ye are witnesses youre selues, that ye haue chosen you the Lorde, to serue him: and they sayd: we are witnesses. Then put alwaye (sayde he) the straunge ^{or} goddes which are amonge you, and bowe youre kettes vnto ^{the} Lorde God of Israel. The people sayde vnto Josua: the Lorde oure God will we serue, and his voyce will we obeye. And so Josua

I * made a couenant with the people the same daye, and set an ^{or} ordinance and lawe before them in Sichem.

And Josua wrote these wordes in the booke of the lawe of God, and * toke a great stone, and pitched it on euide in ^{the} sayde place, euen vnder an oke that was in the sanctuary of the Lorde. And Josua sayde vnto

to all ^{the} people: beholde, * this stone that he a witness vnto vs, for it hath hearde all ^{the} wordes of the Lorde which he spake vnto vs. It shall therefore a witness vnto you, lest ye denye * (and remember with youre God. And so Josua let the people departe, euery man vnto his inheritaunce.

And after these thinges it came to passe, that Josua the sonne of Nun, the seruant of the Lorde died, beyng an hundred and ten yeres olde. And they buried hym in the cōtre of hye inheritaunce, euen in Thānath Sereth, which is in mount Ephraim, on the northsyde of the hill of Gaas.

And Israel serued the Lord * all ^{the} dayes of Josua, & all the dayes of the eldres that ouerhynd Josua, and whych had knowen all ^{the} wordes of the Lorde that he had done for Israel. And the * bones of Joseph, which the chyldre of Israel brought out of Egypte, buried they in Sichem ⁱⁿ a parcel of ground, whych Jacob bought of ^{the} sonnes of hemor the father of Sichem, for an hundred pices of syluer, and it became the inheritaunce of the chyldren of Joseph. And Eleazar the sonne of Aaron dyed, whom they buried in a hill that pertayned to Ephraim: his sonne, whych hill was geuen him in mount Ephraim.

The ende of the booke of Josua, whom the hebreues call Iehosua.

The boke of Iud-

ges, called in the Hebrew Sophim
and in the Latin
Indicum.

The first Chapter.

¶ After Josias was dead, Judah was conditute
to be over the army.



After the death of Iosua it came to passe, that the childre of Israel asked y^e Lorde saying: If we shall go vp for vs against the Cananites, and who shall first fight against them. And the Lorde sayde: Iuda shall go vp & behold I haue deliuered the lande in to hyr handes.

*3,05,741.2

And Iuda sayde vnto Sumcon ⁊ hys bro
ther: come vp with me in my lotte. that we
maye fight agaynst the Cananites: And I
lkewyle wyl go with the into thy lotte.
And so Sumcon wene with him.

And Iuda went by, and the Lorde deli-
uered þe Cananites & þheresites into theys
handes. And theys slewe of them in Bezek
ten thousand men. And they founde Adoni-
bezek in Bezek. And they fought agaynst
him, and slewe þe Cananites and þheresi-
tes. But Adonibezek fled, & they folowed
after him and caught him, and cut of his

1. *T 17, -11 (1)
31001.5b.1.

*Declar. N.Y.

The children of Juda fought agaynst Jeruſalem, and toke it * and ſmote it wth edge of the ſwerde, and ſet the eyeie on fire. After wards the children of Juda went to fight agaynst the Canaanites, that dwelt in the mountayne, and towards the ſouth, & in the lowe contrie. And Juda went agaynst the Canaanites that dwelt in hebbon, which before time was called hararath Arbe. And ſlew Defai, Ahiman & Chalmal. And ſence they went to the inhabitants of Dabih, whoſe name is olde p^{re}ſent was called hararath Arbe. (as ſee to a ſcripture here.)

And Caleb sayde * he that smyeth ha- C
 rathlypher * taneeth it to him will I geue Iud. 1. 12.
 Aclah my daughter to wyfe. And Deho-
 niel the sonne of kenez Calebs yonger bro-
 ther toke it to whom he gaue Aclahs
 daughter to wyfe. and as they went,
 he counceiled hym to aske of her father a felde.
 And then he lpyghed of her aske. and Caleb
 sayde vnto her: What alyeth her? she an-
 swered vnto hym: geue me a vellspring: for
 thou hast geue me a Southward (o dyse)
 lade. geue me also fpynges of water. And
 Caleb gaue her fpynges both aboue & be-
 neeth. And the children of the 12 berne 12
 of Moser father in lawe went vp * out of Iud. 1. 13.
 Egypt e * palme trees with the chyldre Iud. 1. 14.
 of Iuda into the wyldernesse of Iuda, that
 lieth in the South of Irad, and there they
 dwelt amonge the people.

௫
 அலகுகள்

2 29
3 30
4 31

And Iuda went with Simeon his brother, and they slew the Canaanites that inhabited sephath, and bettrified desrothib, * and called the name of the city hozma. * Sam. vi. And at the last Iuda toke Asa wth the coastes therof, and Asaelon wth the coastes therof, and Abaron wth the coastes therof. And the lorde was wth Iuda, and he conquered the mountaynes, but coulde not dnyue out yenchabbers of the valeys because they had charrettes of yzon. And they gaue yhebron vnto Caleb, an Hoies lapde. And he repelled thence the thyr tonng of Enach. * Jer. xlii. * Sam. vi. * Job. x.

* 3105.5111

* ၂၀၁၆.၀၁

*And the children of Benjamin did not cast out the Jebusites, that inhabited Jerusalem, but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

* 2000.78

* And in lyke maner they þe were of the house of Ioseph wet up to Bethel & þe lord was wroth thet, & þe house of Ioseph terech out Bethel, which before tyme was called Lus. And the spyres fawre a man come out of the crite, and they lapen into hym: drew vs the waye into the crite, * and we will shewe the mircp. And whan he had detyed them the waye into the crite, the smote it wroth the edge of the sword, but let the man and all þys houshold goe free. And þe man went into the lande of the Bethelites, and blyt a crite, and called þe name thereof Lus which is the name thet pyn the chylde have. ¶

* 2000.11.

五、市價0.04元

* Neither dyd Cannanites & yelle Bertheles
with her towines, & Cannanich wyth her to-
wines, the enphibitours of Doi with her
towines, & enphibitours of Teblaman wyth
her towines, neither & enphibitours of Ma-
gebo wyth her towines, but the Cannanites
were bolde to dwell in the lande. But it ca-
me to passe & as lone as Israell was wa-
zed myghtie, they put the Cananetcs to
tribute and exuelled them not.

* In like manner Ephraim expelled not the Canaanites that dwelt in Gazer, but the Canaanites dwelt still in Gazer among them.

Neither did Zabulon expelle the inhabitants of Beeton, neither the inhabitants of Bethlul: But the Canaanites dwelt among them, and became tributaries.

Neither did Aser call out the inhabitants of Acho, neither the inhabitants of Zidon, of Bethlul, Aczib, of Halbah, Aphel, nor of Robob, but the Aserites dwelt among the Canaanites the inhabitants of the land, for they might not drive them out.

Neither did Ephraim drive out the inhabitants of Bethlames, nor the inhabitants of Bethanath, but dwelt amongst the Canaanites the inhabitants of the land. Nevertheless the inhabitants of Bethlames & of Bethanath became tributaries unto them.

And the Amorites troubled the children of Man in the mountayne, and suffered them not to come downe to the valeys. And the Amorites were content to dwell in mount Heres (which is by interpretation a wilderness) in Hailon and in Salabim. And the hand of Joseph weakened, so that they became tributaries: & the coaste of the Amorites was from the going up to Acrabim, and from the rocke upwarde.

Chapter. ii.

¶ The Angel rebuketh the people, because they had not made peace with the Canaanites. Judges. ii. c. p. 1.

And the angel of the Lord came up to Gilgal to the 300th. & sayde: I made you to come out of Egypt, and have brought you unto the land which I swore unto your fathers. * And I sayd: I will not breake myne appointment: I made with you. And ye also shall make no covenant with the inhabitants of this land, but shall breake downe their altaires: Nevertheless they have not hearkened unto my voice, why have ye this done? Therefore, I have likewise determined, I will not cast thee out before you: but they shall be thornes unto you, and their goddes shall be a snare unto you. And when the angel of the Lord spake these wordes unto all the children of Israel, the people cryed out and wepte: And called the name of the layde place. * 300th. and offered sacrifices unto the Lord.

And when Joshua had sent the people away, the children of Israel went euery man into his inheritance to possess the land. * And the people served the Lord all the dayes of Joshua, and all the dayes of the elders that out liued Joshua, and had sene all the great wordes of the Lord that he dyd

for Israel: and Joshua the sonne of Nun the seruant of the Lord dyed, when he was an hundred & ten yeres olde: whom they buried in the coses of his inheritance: euen in Chamath bare in mount Ephraim. And on the northside of the hill Gass. And euen so all that generation were put unto their fathers, and there arose another generation after them whych neither knewe the Lord, nor yet the wordes whych he had done for Israel.

And then the children of Israel dyd wyllye in the syght of the lord, and serued Baalim, and forsoke the Lord God of their fathers, whych brought them out of the land of Egypt, and folowed strange goddes, euen of the goddes of the nacions that were round aboute them, and bowed them selues vnto them and angered the lord. They forsoke the lord, and serued Baal and Ashtaroth, and the wrath of the lord waxed hote agaynst Israel, and he deliuered them into the handes of trauners, that spoiled the, and solde them into the handes of their enemies rounde aboute them, so that they had no power any longer to stand before their enemies. But whether sooner they went out, the hand of the lord was agaynst them with euill lucke, euen as the lord promysed them, as he swore vnto them. And he punished them sore.

Nevertheless the lord rased vp Judges, which deliuered them out of the handes of their oppresors, and yet for all that they wold not harken vnto their Judges: But rather went a whoring after strange goddes, and bowed them selues vnto them, and turned quickly out of the waye, which their fathers walked in, obeying the commandmentes of the Lord: But they dyd not so.

And when the lord rased them vp Judges, he was with the Judge, and deliuered them out of the handes of their enemies all the dayes of the Judge: for the Lord had compassion ouer their sore wynges, wherby they had, by the reason of them oppressed them & vexed them: yet for all that as long as the iudge was dead, they turned and dyd wyllye their fathers, in followinge strange goddes, and in seruing them, and raised not from their owne inuencions, nor from their malaprouse waye.

And the wrath of the Lord was moued agaynst Israel, as he sayde: because this people hath transgressed myne appointment which I commaunded their fathers, & haue not hearkened vnto my voyce, I will hence forth not cast out before me one man of the nacions, which Israel leaft when he dyed, I throught them I maye * wyllye Israel, wher they wyllye kepe the waye of the Lord, & walke therein, as their fathers dyd: or not

And so the Lord least those nations, & hroue them not out pynnedypatye, nether deluyered them into the hande of Iosua.

¶ The.iii. Chapter.

¶ Chonell befeyndeth Arah. Ahud bylyeth Deng
¶ Chonell befeyndeth Arah. Ahud bylyeth Deng

I these are þe nacþos which þe lord left, that he myght pouce Israel by the: as manye of Israel as had not knownen all the warres of Canaan: Onlye for þe lernynge of þe generacyon of the chyldre of Israel: þe he also myght teach them warre, in as much as they þe were before them, & knew nothing therof. Of those whos he left, there were fyue lordes of the Philistines, & all the Cananites, & the Sodonites, and the heuites that dwelt in mount Libanon: euen from mount Zabal hermon vnto hemath. Those remayned to pouce Israel by, and to wete, whether they wold berken vnto the commaundmentes of the lord, which he commaunded their fathers by the hand of Moses.

¶ And the chyldre of Israel dwelt amonge the Cananites, herhetes, Amozites, Phereites, heuites, and Jebusites. * & toke the daughters of them to be their wyues, & gaue their owne daughters to their sonnes, & serued their Goddes. And the chyldre of Israel did wickedlye in the syght of the lord, & forgaue the lord their God, and serued Baalim & Aseroth. Therefoze the lord was angrie with Israel. * & deluyered the into þe handes of Chusan Rishathaim kyng of Elyopopotamia, and the chyldren of Israel serued Chusan Rishathaim. viii. yeres.

¶ And when the chyldre of Israel cryed vnto the lord, the lord stered vp a sauer, to þe chyldre of Israel. * & saued the one Othoniell the sonne of kenes. Calbes pounger byzother. And the sperte of the lord came vpon him. And he iudged Israel, and wet out to warre. And þe lord deluyered Chusan Rishathaim kyng of Elyopopotamia into his hande, & his hande preuailed agaynst Chusan Rishathaim. And þe lande had * rest fourtye yeres, and Chonell þe sonne of kenes bled.

¶ And the chyldren of Israel wet to agayne, & comitted wickednesse in the syght of þe lord. And the Lord strenghted Eglon the kyng of the Moabites, agaynst the chyldre of Israel, because they had comitted wickednesse before þe lord. And this (Eglon) gathered vnto hym the chyldren of Ammon, and the Amalekites, and went and smote Israel, & conquered the cite of Beaulme trees. And so the chyldre of Israel serued Eglon the kyng of Moab. xviii. yeres. But whē they cryed vnto the lord, the lord stered the vp a sauer. And the sonne of Gera the sonne of Jemini a man that coulde do nothing handsome wylh his ryght hande.

¶ And by him the chyldren of Israel sent a present vnto Eglon the kyng of Moab: but Ahud made him a dagger with two edges, of a cubyte length, & he byd gyde yt vnto his rayment vpon his right thigh, and carryed the present vnto Eglon the kyng of Moab: And Eglon was a very fatte man. And it fortuneth that whē he had presented the present, he sent the people that bare it awaye, but he him selfe turned agayne fro þe place of graue ymagis, that was by Silgal: & sayde: I haue a secret errand vnto the, O kyng. Whiche sayde: kepe silence. And all that stood before hym, went out from hym.

¶ And Ahud came vnto hym, and in a former parler, which he had, lat he be selfe alone. And Ahud sayde: * I haue a message vnto þe fro God. And he arose out of his seate. And Ahud put forth his left hande, & toke the dagger fro his right thigh, & thrust it into his belye, and the holt went in after the blade. And the fatter, closed the holt, so þe he myght not drawe the dagger out of his belye, but the dyte came out. Ahud gat him out at a posterne doze, and shut the dozes of the parler about him, and locked them.

¶ When he was gone out, his seruantes came, and when they sawe that the dozes of the parler were locked, they sayde: peraduenture he couereth his selfe in hym some chabber. And they eared till they were aduanced, and beholde: seynge he opened not the dozes of the parler: they toke a keye, & opened them. And beholde, ther the lord was fallen downe dead on the cete. And Ahud escaped: whyle they tarped, and was gone beyonde, to the place of the graue ymagis, and escaped into Seirath.

¶ And whē he was come * he bled a troupe in mount Ephraim. And the chyldre of Israel wet downe wylh hym from the hyll and he went before them. And he sayde vnto them, folowe me: for the Lord hath deluyered your enemies, the Moabites into your hande. And they descended after him, and toke the pailages of Jordan, towarde Moab, and suffered not a mā to passe out. And they slew of the Moabites þe same tyme vpon a ten thousande men, which were all fette a men of warre, & there shapen not a mā. * so Moab was subdued that daye, & was vnder the hande of Israel: and the land had rest. lxxx. yeres.

¶ After hym was Samgar the sonne of Anath, whych slew of the Philistines. vi. hundred men with an oxe goade, and deluyered Israel also.

¶ The.iiii. Chapter.

¶ Chonell and Arah deluyered Israel: & Arah
¶ Chonell and Arah deluyered Israel: & Arah

¶ And the

And the children of Israel beganne agayne to do wickedly in the eyght of the Lord, whē Iud was dead. And the Lord sold them into the hāde of Iabin kyng of Canaan, & ragged in Hazor, whose captayne of warre was called Sisera, which dwelt in haroeth of gētilles. And the children of Israel cryed vnto the Lord: for he had tynne hundred charrettes of yron, & thūste peres he troubled the children of Israel vnder soze.

And Deboia a Prophetyffe, the wyfe of Lapidoth Iudged Israel the same tyme, & same Deboia dwelt vnder a pauline tree betwene Ramath and Bethell, in mounte Ephraim.

And the children of Israel came vnto her for iudgement. And she sent & called Barak sonne of Abinoā, out of hebes Septholim, and sayde vnto him. Hath not the Lord God of Israel commaunded the, to leade w faire wordes men to mouite Chabor, and take with the ten thousande me, of the chyldre of Septholim & of chyldren of zabalon? And I will byng vnto the the

wyer kpfon, Sisera, & Captayne of warre vnto Iabin, w his charrettes, & his people, and will deliuer him into thynne hādes. And Barak sayde vnto her: yf thou wilt go w me, I will go: But yf thou wilt not come with me, I will not goo: She sayde: I will suretye go with y, but this iourney y thou takest, shall not be for thynne honoure, for the Lord shall sell Sisera into the hāde of a woman. Deboia went with Barak to hebes. And Barak called zabal & Septholim to hebes, & led after hym ten thousande men: and Deboia went w with him.

But habet the kente (which was of the chyldren of y hohab the father in lawe of Moyses) remoued from the other kentyes, & pyched byr fete vntyll the playne of zinaim, whych is by hebes.

And they cweled Sisera, & Barak the sonne of Abinoam was gone vnto mount Chabor. And Sisera gathered together all his charrettes, cuf. ix. hundred charrettes of yron, & all the people y were w him from haroeth of the gentyles, vnto the wyer of kpfon. And Deboia sayde vnto Barak: vp, for this is the dape in which the Lord hath deliuered Sisera into thynne hāde: Is not the Lord gone out before the? And lo Barak went downe from mount Chabor, & ten thousande men after him.

But the Lord destroyed Sisera and all his charrettes, & all his hoste with the edge of the swerde, before Barak: so y Sisera yghred downe of his charrett, & fled awaye on hys fete. But Barak folowed after the charrettes and after the hoste, cuf vnto haroeth of the gentyles. And all the hoste of

Sisera fell vnto the edge of the swerde, and there was not a mā lefte. Now be it Sisera fled awaye on hys fete to the tent of Jael the wyfe of habet the kente: for there was peace betwene Jabin the kyng of Hazor, & the householde of habet the kente.

And Jael went out to meete Sisera, and sayde vnto him: turne in my lord, turne in to me, feare not. And whā he had turned in vnto her into her fet, she couered hym with a mātell. And he sayd vnto her, geue me a lytel water to drynk, for I am thyrstye. And she opened a bottell of mylke, & gaue hym drynk, & couered him. And agayne he sayde vnto her: stāde in the doze of the fete, and whā any man doth come and enquire of the, whether there be any man here, thou shalt saye: nape.

Then Jael habets wyfe toke a nape of the tente, & an hamme in her hand, & went softye vnto hym, and smote the nape into the temples of his head, and fastened it into the ground, for he slombered soze, and was weep: And so he dyed.

And Beholde, as Barak folowed after Sisera, Jael came out to meete hy, & sayde vnto him: come, & I will shew the the mā, whom y seekst. And when he came into her fete: Beholde, Sisera laye dead, & y nape was in his temples. And so God brought Iabin the kyng of Canā into subiection that dape before the chyldre of Israel. And the hande of the children of Israel prospered, & prevailed agaynst Iabin the kyng of Canā, vntill they had brought hi to nauight.

¶ The v. Chapter.

¶ By songe and shanckes geyng of Deboia and Barak after the victorye.

When Deboia & Barak sonne of Abinoam sang the lanie dape, sayng: O nape y Lord, & for the auyng of Israel, and for the people that became so willing. Heare O ye kynges, beken a peppnes: I, cuf, I, will syng vnto the Lord, I will praye the Lord God of Israel.

Lord, & whā thou wentest out of Seir, the earth trembled, & the heauens capied: the cloudes also dyropped water. The mountaynes melted before the lord, euen as dyd Sinai, before the lord God of Israel.

In the dayes of Shaugar the sonne of Anath, in y dayes of Jael & y wyer of Deboia were vnuoccupied: and y romers of the paythes walked thozow by wayes.

The inhabitants of y towynes were gone, they were gone in Israel, vntyll I Deboia came vp, which came vp a mother I Israel. They chose newe goddes, and then had they (the curmye) in the gates, though the were wilde and fyeare. There was not a child of spere seme amonge fourtye thousande

lande of Israel.

Whi hart loueth the gouernours of Israel,
and them that are willing amonge the peo-
ple. Whi praye ye the Lorde.

Speake ye p ryme on fayne asses, & p fitt
vppermost i iudgement, & walke by p wayes
At the crying of the archers amonge the
dynawers of water, there shall they speake
of p righteousnes of the Lorde, his righte-
conscience in the vnconquered places of Israel:
then shall the people of the Lord go downe
to the gates.

* Job. i. 11.

Whi Deboza vp get the vp, and syng a son-
ge: * A ryle Barac, and leade the captiue
captiue, thou soune of Abinoam.

* Job. i. 11.

Then shall they that remayne, haue do-
minion of the prouident of the people of Ja-
bin: The Lorde shall foze my lake haue do-
minion ouer the myggite. Out of * E-
phraim was there a rote of them agaynst
Amalek, and after the, Benjamin amonge
thy people. Out of Achazir came rulers, &
out of Zabulon they that gouerne the penne
of the wynter.

And of Achazir, there were pyrrices with
Deboza, Achazir also and Barac were sent
on their fete into the valley, whi in the de-
parting awaye of Kibd there were greate
men, and wyse of hert:

Whi abodest thou amonge the shepe fol-
des, to heare the bleatings of the flockes, &
to separate thy selfe awaye w greate men
and wyse of hert?

Silcab also abode beyonde Jordan: and
why doest thou remayne in thysses?

After continued on the see wyse, and en-
riced in hys decayed places.

But the people of Zabulon haue icoperde
their lyues euen vnto the de the, lke as did
Rephthaim in the bye places of the felde.

The kynges came a foughr, then fought
the kynges of Canaan in Chanah, by the
waters of Hegibdo, and wanne no moneye.

They fought feds beauen, euen the starrs
in their contres fought agaynst Silera.

The ruuer of Eylon remoued them, that
auncient ruuer, the ruuer Eylon: Whi soule
shall treade bym downe mightely.

Then were the hoize posseslympert asun-
der by p meanes of the ppausunges p their
mightye men made.

Curse ye the cite of Meros (sayd the an-
gell of p Lord) curse the inhabitoures ther-
of, because they came not to helpe p Lorde,
to helpe the Lorde with the myggite.

Inel the wyse of habere the kemyre shall be
blesed aboue other women, blesed shall the
be aboue other women in the tent.

* Job. i. 11.

He asked water, & the gaue him mylk,
he brought forth butter in a lordly dyshe.

* Job. i. 11.

She put hir hande to the mayle, and hir
eighr hande to the smyttes hammer: w the

hammer smote the Silera, and smote hys
beade, wolded him, & pearled his temples.

He bowed hym downe at his fete, he fell
downe & lape still: At his fete he bowed him
downe, & fell. And whi he had foncke downe,
he lape still desolate.

The mother of Silera looked out at a
wyndowe, & cried thowost p lattesse: Whi
is his charter so long a comynge? Whi ta-
re the wheles of his cartes?

All the wyse ladyes answered her, ye and
her adue wordes answered hir selfe.

Surely they haue founde, they deuyde the
spoyles: euery ma hath a daffell or two: Si-
lera hath a pryse of diuerse coloured gar-
mettes, eue a pryse of rapmet dyed w fadye
colours, & p are made of fudle woike: rap-
ment of diuerse colours & of meble woike
which is met for him p is cheke in distribu-
tice of p spoyles. So perthe all thine ene-
myes: w Lord: but they p loue hi, let the be
as the soune whan he rpleth in his might,
And the hande had rest fourtye peys.

The vi. Chapter.

Israel is oppressed of the Midianites: Gideon is
sent of God to be their briguer.

And the chyldre of Israel * committed
wyckednes in the sight of the Lord.

And p Lord deliuered them into the
hades of Hadad leueni peres. And the han-
de of Hadadian preuapled agaynst Israel, &
because of p Hadadianites, the chyldre of Is-
rael made thyn denies in the moitaynes &
caues and stronge holdes. And whi Israel
had lowe, the Hadadianes, p Amalekites
& they of p east contreye came by together
agaynst them: & ptyched their ttees agaynst
them, & destroyed the encrease of the erthe,
euen till p come vnto Arah: & left no suste-
naince for Israel, nether shepe, oxe or as-
se: for they went by, they and their cattell,
& came w their ttees as a multitude of gre-
thoppers: so p bothe they & also their camels
were w out nobre. And they stered into p la-
de to destroye it. And lo was Israel excedi-
gly impouertised in p sight of p Hadadian-
ites, & cryed vnto p Lord. And when p chyld-
re of Israel cryed vnto p Lord because of
the Hadadianites, p Lord sent vnto them a
pophet, which sayd vnto the: Thus sayth
p lord god of Israel: I sette you feds Egypt
& brought you oute of p house of bondage,
& I rydd you out of the hande of the Egi-
ptians, & out of p hand of all p oppresles pou
e call the out before you, & gaue you thire
land. And I sayd vnto you: I am the Lord
de poure God: * feare not the goddesses of the
Amoytes in whole lande pou dwell.

But you haue not obeyed my voyce. And
the Angell of the Lord came, & late vnto
an Ohe which was: Ephraim, that pertay-
ned vnto Joas p father of p Herites. And
his

* Job. i. 11.

* Job. i. 11.

his sonne Gedeon pressed out whete out of p
 enes in a press, to hyde it from the Chada
 nites: & the angell of the Lord appeared un
 to hym. & sayde: The Lord is wth the, thou
 mightest mak of waere. And Gedeon answer
 ed him: Wh my Lord, yf the Lord be wth
 vs, whys all this come vpon vs? & whe
 re be all hys myracles which oure fathers
 tolde vs of, and sayde: Wd not p lord bring
 vs out of Egypte? But now p Lord hath
 forsaken vs, & deliuered vs into the handes
 of the Chadianites. And p Lord looked vpo
 him, & sayd: Godeke in this thy might, and
 thou shalt deliuer Israel out of p handes of
 the Chadianites: haue not I sent the? And
 he answered him: Wh lord, wherewith shall
 I saue Israel? Beholde, my hired is pooze
 in Chanaan, and I am lytle in my fathers
 house. The Lord sayde vnto him: I will be
 with the, and thou shalt smyte the Chada
 nites, as they were but one ma. And he an
 swered him: Wh: yf I haue soude grace i thy
 syght, thet he be me a sypne, that it is thou
 that talkest to me. Depart not hence, vn
 till I come agayne vnto the, and till I bry
 nyne offering, & haue sette it before the.

And he sayde: I wyl carpe vntyll thou
 come agayne. And Gedeon went in, & made
 redye a kpyd, and swete hakes of an Ephra
 im flower, & put it in the fleshe in a basket, &
 put p bozth in a potte, & brought it out vnto
 hym vnder the she, & presented it. And the
 angell of God sayd vnto him: take the flesh
 & p swete hakes, & lape the vpo this rocke,
 & potwe out the bozth. And he dpyd so. The
 angell of the Lord put forth the ende of
 the staffe p he helde in his hande, & touch
 ed the fleshe & the swete hakes. And there
 arose vp fyre out of p rocke, & consumed
 the fleshe & the swete hakes. But p angell of the
 Lord vanished out of his syght. And when
 Gedeon perceaued that it was an angell of
 the Lord, he sayd: Alas, O Lord God, & ha
 ne I therfore sene an angell of the lord face
 to face, & I lynde dpe? And the Lord sayde
 vnto him: peace be vnto the, feare not, thou
 shalt not dye. The Lord made an aultare
 there vnto the Lord, & called it: The Lo
 ze of peace. And vnto this dape it is yet in
 Ephraim, & pertaneth vnto the father of
 the Ephraim. And it fortuned that p same
 nyght the Lord sayde vnto hym: take a pyg
 bullock out of thy fathers house, & another
 of. bti. pccs olde, & destroye the aultare of
 Baal p thy father hath, & cutte downe the
 groue p is by it, & make an aultare vnto p
 Lord thy God vpo p toppie of this rocke in
 a conuenient place. And take the secōde bul
 lock, & offer burnt sacrifice vpon p woodd of
 p groue, which p hast cut downe. The Ge
 ded toke ten me of his seruantes, & dpyd as p
 Lord bad him. But because he durst not do

it by dape for feare of his fathers household
 & of the me of the cytie, he dpyd by nyght.

And when the me of the cytie were vpry
 se in the morning: Beholde, the aultare of
 Baal was broken, & the groue cut downe: &
 p was by it, & the secōde bullock offered vpon
 the aultare that was made. And they sayde
 one to another: who hath done this thing? &
 whā they enquired & asked, they sayde: Ge
 deon p sonne of Joas hath done this thing.
 Then the me of the cytie sayde vnto Joas:
 bringe out thy sonne, that he maye dpe: be
 cause he hath destroyed p aultare of Baal, &
 cut downe p groue p was by it. And Joas
 sayde vnto all p fode by him: will ye leade
 Baals cause? or will ye be his defēders? he
 p hath nobled agaynst hi, let him dpe: &
 the moynge. If he be a God, let he be a
 uenged of him, that cast downe hys aultare.
 And from p dape was Gedeon called: Jero
 baal, because his father had sayde: Let
 Baal be aunged of hym, that hath broken
 downe his aultare.

All the Chadianites therefore, & the Ama
 lekites & they of the east, were gathered to
 geather, & wnt, & pitched in p vale of Jese
 rael: but p spere of the Lord came vpo Ge
 ded. & And he wrote a roppete, & called: A
 lizer to folow hi, & sent messengers thorow
 out all Chanaan, & called them, which all
 dpyd folowe him. And he sent messengers vn
 to Aler, & buld & Acpphalim, and they
 came to mete hym.

And Gedeon sayd vnto God: wilt p saue
 Israel in my hāde, as p hast sayde: Behol
 de, I wyl put a fleece of wolfe in the ryual
 lyping place. And yf p dewe come on p fleece
 onely, & it be dpye vpon all the erth besyde,
 then shall I be sure, p wilt saue Israel by
 my hāde, as p saydest. And it came to to pas
 se. For he rose vp erlye in the moynge, and
 thant the fleece together, and wronge the
 dewe therout, & fylled a bowle of water: &
 Gedeon sayd agayne vnto God: be not an
 gerye to me, p. I speake once moare. For I
 wyl proue once agayne by the fleece. Let it
 be dpye onely vpon the fleece, and dewe vpo
 all the grounde. And God did to that same
 nyght: For it was dpye vpon the fleece on
 ly, & there was dew on all the grounde.

The. xii. Chapter.

Gedeon with all hundred men cometh the
 Chadianites, & ded and ded are slayde.

Then Jeroabaal (other wyse cal
 led Gedeon) and all the people
 that were wth hym, rose vp ear
 ly, & preached besyde the well
 of Harad, so that the hoste of the Chada
 nites were on the northsyde of the rocke
 that boweth towards the valley. And the
 Lord sayde vnto Gedeon: the people that
 are with p, are to many for me to geue the
 Chadianites

Will. xv. 16

Will. xv. 16

Will. xv. 16

Will. xv. 16

Will. xv. 16

¶ Psal. 117. b.
¶ Psal. 117. c.

¶ **W**hadianites into their handes, lest Israel make their vaunte agaynst me and saye: myne abode hande hadde saued me. Now therefore make a proclamation in feares of the people, & saye: yf any mā drede or be asfere, let him retorne. And yf people arose crye. And therre departed & returned of the people which were at mount Gilcab. xxi. thousand, and there abode ten thousande.

¶ **A**nd the Lord sayde vnto Gedeon: yf people are yet to many, bypnyng them downe vnto the water, and I will tpe them vnto yf there. And of whom I saye vnto the, they shall go with the, the same shall go with yf. And of who foruer I saye vnto yf, this shall not go with the, the same shall not go. So he brought downe the people vnto the water, and yf Lord sayde vnto Gedeon: as many as lappe the water with theyr tonges, as a dogge doth, them put by them selues, & so do them yf knie downe vpon their knees to dyncke. And the noyse of them that put there handes to their mouthes and lapped, were iii. hundred men. But all yf remnant of yf people knied downe vpon their knees to bypnycke water. And the Lord sayde vnto Gedeon: By these thye hūdzēd men that lapped water, wyl I saue pou: and deliuer the Whadianites into thynne hande. And let all the other people go euery man vnto his place.

¶ They therfore of the people toke vi. tailed with them, & their trompettes. And he sent all yf rest of Israel, euery mā vnto his tent, and comforted those thye hūdzēd with him. And the host of Whadian was bene the hym in a valeye. And it fortunēd that the same nyght the Lord sayd vnto him: Arise, get the downe vnto yf hoste, for I haue deliuered it into thynne hande. But yf thou feare to go downe, then go yf & Pharah thy ladde downe to the hoste, & thou shalt see what they saye, & so shall thynne hande be strong, to go downe vnto the hoste.

¶ Then went he downe and Pharah his ladde, euery hard vnto yf men of armes that were in the hoste. And the Whadianites, the Amalechites, and all they of the East, lay a longe in yf valeye, lyke a multitude of greeshoppers, and their rammelles were without number, euery as the sande by the see lyde in multitude. And when Gedeon was come:

¶ **B**ehold, there was a mā that tolde a dreame vnto his neyghboure, & sayde: Behold, I dreamed a dreame, and me thought that a losse of barley bread, combled into yf hoste of Whadian, and came vnto a tente, and smote it that it felte, & ouerturned it, that the tente laye a longe. And his felowe answered and sayde: this is nothing elles saue the swerde of Gedeon the sonne of Joas a man of Israel: for into his hāde hath God

deliuered Whadian, and all the hoste.

¶ **W**hen Gedeon hearde the tellenge of the dreame, and the interpretation of the dreame, he washypped, and returned vnto the hoste of Israel: and sayde: by, for the Lord hath deliuered into your hande the hoste of Whadia. And he deliuered the three hundred men into the companies, & gaue euery man a trompet in his hande, with an enmyte pytcher, and lampes therre, and sayde vnto them: loke on me, and do lyke wyse: that when I come to the syde of the hoste, euery as I do, so do you: when I blowe with a trompet and all that are with me, blowe ye with troppettes also on euery syde of the hoste, & saye: here is the swerde of the Lord and of Gedeon.

¶ And so Gedeon & the three hundred men yf were with him, came vnto the syde of the host in yf begynnynge of the myddell watche, & reyled by yf watche men. And they blew with their troppettes, & brake the pytchers yf were in theyr hādes. And all yf the companies blew w trompettes & brake the pytchers, & helde the lampes in their left handes, and the trompettes in their right, to blowe wpyhall. And they cryed: the swerde of the Lord and of Gedeon. And they stode still, euery man in his place rounde about the hoste. And they wpyth the hoste, rāne, & cryed & fled. And the three hundred blew with trompettes, & the Lord set yf euery mānes swerde vpon his neyghboure, thorow out all the hoste. And the host fled to Bethleah, to zererah, & to the edge of the playne of Epholah vnto Tabath. And the men of Israel beyng gathered together out of yf trybe of Ephraim, of Aser, & of all Manasse followed after the Whadianites. And Gedeon sent messengers vnto all mouit Ephraim, sayig: come downe agayst yf Whadianites, & take before they yf waters vnto Bethbarath & to Jorā. Then all yf men of Ephraim gathered together, & toke the waters vnto Bethbarath, & to Jorā.

¶ And they toke thos caprynges of the Whadianites, Dych and zeb, and flew Dych vpon the rocke Dych, and zeb at the pycke zeb, & folowed after Whadian. And brought the heades of Dych and zeb, to Gedeon on the other syde Jorā.

¶ The viii. Chapter.

¶ Gedeon maketh succours agaynst Gedeon, but in four parties.

¶ **A**nd the men of Ephraim sayde vnto hym: why hast yf ferued vs thus, that thou calledst vs not, when thou wilst to fight with yf Whadianites? And they chode with hym a good. And he answered them in violence. And he sayde vnto them: What dede haue I done lyke vnto youres? not a

not a cluster of Ephraim better, then the
princet of Abiezer: God hath deliuered
into your hands the Lordes of Ma-
dian, Oreb and Zeb. And what was I able
to do lyke as you haue done: And the their
spirites abated of him, whē he had sayde
p. And Gedeon came to Iozabā to pas-
se ouer, he & the thye hundred men that we-
re with hym, verie saynte, and yet folowed
the chace. And he sayde vnto the mē of So-
coth: geue I praye you harkes of beed vnto
the people that folowe me: for they be sayn-
tic, that I maye folowe after zebath, and
zalmōna kynges of Madian. And the Lo-
des of Socoth sayde: are the handes of ze-
bath & zalmōna now in thynne hādes, that
we shuld geue beed vnto thynne acmpe?
Gedeon sayde, therefore whē the Lord hath
deliuered zebath and zalmōna into myne
hande, I will teare the skirte of you with
the thornes of the wilderness and w briers.
And he went vnto the Iohannuel, & spak-
ke vnto them lphawse. And the men of
Iohannuel answered hym, as byd the men of
Socoth. And he sayde also vnto the men of
Iohannuel: when I come agayne in peace, I
will breake downe this towre. zebath and
zalmōna were in Carhar, and their hostes
with them, vpon a. x. thousand mē, which
were all that were left of all the hostes of
them of the East: for there were sayne a
hundred and twenety thousand men, that
were the wordes.

And Gedeon went thorothe them that
dwelt in Tabernacles on the easie syde of
Robah and Icbahab, and smote the holte:
for the holte did cast no perrelles. And whā
zebath and zalmōna sledd, he folowed after
them, and toke the two kynges of Madian,
zebath and zalmōna, and discomforted all
the holte.

And Gedeon the sonne of Joas retur-
ned from battell, asofte the sonne was downe,
and caught a ladde of the men of So-
coth, & enquired of hym. And he wote hym
of p lodes & Elders of Socoth. lxxvii. mē.
And he came vnto the men of Socoth, and
sayde: Wholde, here I haue zebath and zal-
mōna, w which ye did cast me in the tethe,
saynre: are the handes of zebath and zal-
mōna allready in thynne hāde, that we shuld
geue beed vnto thy fainre mē. And he to-
ke the elders of the cite, & thornes of p wil-
derneffe & briers, & made the mē of Socoth
to fele the. And he brake downe the towre
of p Iohannuel, & slewe the men of the cite.

And the sayd he vnto zebath & zalmōna,
what maner of mē were they whom ye slewe
at Ephrahob: and they answered: the lyke-
nesse of the and them is all one, en after the
fallon of the chyliden of a kyng. And he
sayde: they were up betwen, euen my mo-

thers chyliden. As trulpe as the Lord sy-
neth, yf ye had saued thre lyues, I wolde
not slepe you. And he sayde vnto Jether his
eldest sonne: vp and slepe them: But the lad
dye not hys swerde, for he feared. becau-
se he was yet pong. Then zebath & zalmō-
na sayde: Kyle thou, & falle vpon vs: for as
the man is, so is his strength. And Gedeon
arose and slewe zebath and zalmōna, & toke
a waye the ornaments, that were on their
camels neckes.

Then the men of Israel sayde vnto Ge-
deon: Raigne thou ouer vs, bothe thou, thy
sonne & thy sonnes sonne, for thou hast de-
liuered vs out of the hand of Madian. And
Gedeon sayd vnto them: I will not raigne
ouer you, neither shall my childe raigne ouer
you, but the Lord shall raigne ouer you.

And agayne Gedeon sayde vnto them: I
wolde desyre a certayne request of you, eue
if you wolde geue me euery man p carpi-
ges of his praye. For they had golde carpi-
ges, because they were Imaelites: & they
answered: We will geue them. And they
spred a mantell, & byd cast there in euery
man p carpyges of hys praye: & the waight
of the golden carpyges p he requyred, was
a thousand & seuen hundred lyes of golde,
besyde cheynes, yowmaunders and purple
rayment: that was on the kynges of Ma-
dian, & besyde the cheynes, that were about
their camels neckes. And Gedeon made an
Ephod therof, & put it in his cite Ephrahob.
And all Israel went a whoring after it,
in the same place, whych thyng became a
ruyne vnto Gedeon and to his house. This
was Madian brought lowe before p chyl-
den of Israel, so p they lyse vp their heabes
no moare. And p contrepre was in quierres
fourtye yeres in the dayes of Gedeon.

And Jerobaall the sonne of Joas went,
and dwelt in his a wine house. And Gedeon
had p. lxx. sonnes of his boode begotten, for
he had many wyues. And his concubine that
was in Sichem, bare him a sonne also, whose
name he called Jaminelech. And Gedeon the
sonne of Joas byd, in a good age, and was
buried in the sepulchre of Joas his father,
eue in Ephrahob, that pertayned vnto the fa-
ther of the Ezerites.

But it fortuneth, that as sone as Gedeon
was dead, p chyliden of Israel turned awaye
& went a whoring after Baalim, & made a
counsaill w Baal to be thre God, & p chyl-
den of Israel thought not on p Lord their
god, which had deliuered the out of p handes
of their enemyes on euery syde. Neether
slewed they mercie on p boule of Jerobaal,
other wyse called Gedeon, according to all p
goodnesse which he had shewed vnto Israel.

The. ix. Chapter.

Abimelech is made kyng.

Abimelech

And when the sonne of Jerobaal wete
unto Sichem, unto his mothers bre-
thren, and communed with them and
with all his mothers fathers kinsed, saying
I praye pou, by the carres of all the eu-
nabproures of Sychem: whether is bet-
ter for you, that all the sonnes of Jerobaal
(which are. lxx. persones) raigne ouer you,
either that one raigne ouer you: Remem-
ber, that I am of your bone, and of your
kyn. And his mothers brethzen spake of
hym in the audience of the men of Sichem
all these wordes, and their hertes were mo-
ued to folowe Abimelech. For they sayde:
he is our brother. And they gaue him. lxx.
pieces of syluer out of the reple of Baal Be-
rith, where wyth Abimelech hyed wayne
and lpght personnes which wete with him.
And he went vnto his fathers house at
Shechem * and slewe all his brethzen, the son-
nes of Jerobaal. xlv. lxx. personnes: with
one stone. For withstandinge, yet Ioa-
tham the yongest sonne of Jerobaal esca-
ped, for he hyd hym selfe. And all the men
of Sichem gathered together, and all the
house of Hillo, & came and made Abime-
lech kyng in the playne, where þ great sto-
ne was by Sichem.

¶ li. par. xvi. a

¶

* iii. c. lxx. iiii. b.

And when they tolde it to Joatham, he
went and stode in the topp of mount Gar-
zin, and lpght by his voyce, and cried, and
sayde vnto them: Dyrke vnto me pou men
of Sichem, þ God inuene herke vnto pou. *
¶ The trees wete forth to anoynt a kyng ouer
them, and sayde vnto þ olyue tree: raigne
thou ouer vs. But the olyue tree sayd vnto
them: Shulde I leaue my fattenesse, whych
both goddes and men prayse in me, and go
to be promoted ouer þ trees? And the trees
sayde to the figge tree: come thou, and be
kyng ouer vs. The figge tree answered the:
Shulde I forsake my swetnes, and my good
frute, and go to be promoted ouer the trees?
¶ Then sayde the trees vnto the vyne: come
thou and be kyng ouer vs. The vyne sayde
vnto them: Shulde I leaue my wyne wherby
I cheare vnto the goddes and men, and go to
be promoted ouer the trees? The figge tree
sayde vnto the trees: vnto the vyne: come thou, &
raigne ouer vs. And the figge tree sayde
vnto þ trees: þe it be true þe will anoynt
me kyng ouer you, then come, & put your
trust vnder my shadowe. ¶ Then, the figge tree
came out of the fyre bush, and walke the Ce-
dre trees of Libanon.

¶ And therefore, þe þe do trulpe and uncoz-
ruptlyse, to make Abimelech kyng: and þe
þe haue deale well with Jerobaal and his
house, & haue done vnto hym accordyng to
the deservyng of his handes, iudge þe. For
euen þe my father sought for you, and ad-
uentured his lyfe, and spede pou out of the

hande of Hadian. And þe are rpsen by a-
gaynst my fathers house this daye, and þe
haue slayne his chyldren, euen. lxx. personnes
with one stone, and haue made Abimelech
the sonne of his mayde seruante, kyng ouer
the men of Sichem, because he is your byo-
ther: þe þe haue deale trulpe and pure-
lyse with Jerobaal and with his house this
daye, then reioyse þe wyth Abimelech, and
let him reioyse with you. But þe you haue
not deale trulpe, then I praye God a fyre
maye come out of Abimelech, and consume
the me of Sichem and the house of Hillo.
¶ And that there maye come a fyre fro among
the men of Sichem, and out of the house of
Hillo, and consume Abimelech. And Ioa-
tham raune a waye, and fledde, and went to
Beer and dwelt there, for feare of Abime-
lech his brother. ¶ Whiche Abimelech had ray-
ned this pte, God sent a spere of hate be-
twene Abimelech, & þ men of Sichem. And þ
citizens of Sichem raypled vpon Abimelech,
& twilled þ the wickednes done to þ. So-
nes of Jerobaal myght come on him, and þ
god wolde slaye the bloude of them vnto A-
melech their brother whiche slewe the, and
vnto the other men of Sichem which aped
him in the kylling of his brethre. And þ cy-
tezens of Sichem let men to lade a waye for
hym in the topp of the moynaynes, whiche
me: & whiche they caried for his commyng) robbed all
that came a longe the waye by them. And
it was tolde Abimelech.

¶

¶ And Gaal the sonne of Abed came wyth
his brethzen, and they gat the to Sichem.
¶ And the men of Sichem put their confidence
in him. And they went out into the felde, &
gathered i their grapes, and tronde them,
and made mery, and went into the house of
their goddes, and dnd eate and dnyke, and
cursed Abimelech. ¶ And Gaal the sonne of
Abed sayde: what is Abimelech? and what
is Sichem: that he shulde serue him: Is he
not the sonne of Jerobaal? and zebul is his
officer: Serue soche as come of * Herom
¶ father of Sichem, for what reason is it that
he shulde serue him: wold God this people
were vnder my hnde, the wolde I take Abi-
melech out of þ waye. And he spake against
Abimelech: make thyne holte greater, & go
out. And when zebul the ruler of the cite
hearde the wordes of Gaal þ sone of Abed,
he was wroth, and sent messengers vnto
Abimelech pryncely, saying: Behold, Gaal
the sonne of Abed and his brethre be come
to Sichem: & beholde, they sett the cite a-
gaynst þ. And therefore, þe þe myght, thou
and all the people þ is wyth the, and lye in
wayne in þ felde. And rpe eripe in the mo-
nyng as sone as the sonne is vp, and fall
vnto the cite. And þe þe and the people that
is wyth hym, come out agaynst þ, do to him
what

* xi. xxi. iiii

¶ What thine habes shalbe able. And Abimelech rose vp, & all the people þ were w him by night, and they lapd a wayte agaynst Sichem in four copanys. And Gaal þ sone of Abed wet out, & stode in þ entering of þ gate of the ctyte. And Abimelech role vp, & þ folcke þ were w him, fro lapyng a wayte. And when Gaal saw þ people, he lapd to zebul: beholde, there come people downe fro þ top of þ mountaynes. And zebul lapd vnto him: þ spadoys of þ hylls seme me vnto þ.

¶ And Gaal answered agayne, & lapd: se, there come folcke downe by þ myddell of þ lād, & another copanys come a lōg by þ playne of þ charmaras. Then lapd zebul vnto hi: where is now thy mouth þ lapd: what felow is Abimelech, that we shuld seme hi? Is not this þ people þ þ halt despyer? Godd out now & fyght wth th.

¶ And Gaal went out before the ctytes of Sichem, & fought w Abimelech. And Abimelech chased him, þ he fledd before him, & he droue him in to the ctyte. Many were ouerthrowen & wounded, eue vnto þ entering of þ gate. And Abimelech dwelt at Arumah. And zebul thurst out Gaal & his bretheren, þ they shuld not dwell in Sichem.

¶ And on þ morow, it happened þ the people wet out into þ felde. And they tolde Abimelech. And he toke the people, & deuiled them into the copanys, and lapd awayte in the felde, and looked, & beholde, the people were come out of the ctyte, and he rane vpon them, and smote them.

¶ And Abimelech, & the copanys þ were w him, reached forther, & stode in the entreege of the gate of þ ctyte. And the two other copanys rane vpd all the people þ were in the felde, & slue the. And when Abimelech had fought agayst þ ctyte all that daye, he toke it, & slew þ people þ was therein, & deuiledd þ ctyte & towed lalt thorow it. And whē all þ me of þ towre of Sichem heard þ, they entered into a strong holde of the house of thelr God Baal Berith.

¶ And it was tolde Abimelech, that all the me of the towre of Sichem were gathered together, & Abimelech gat him to mount zelman, bothe he & all the people þ were w him, & toke axes w him and cut downe bowes of trees, & toke them & bare them on his shulder, & lapde vnto the folcke þ were wth hym.

¶ What ye haue sene me do, lēde poure selues, and do lykewyse as I haue done. And all þ men þ were among the people, cut downe bowes, and folowed Abimelech, and put the into the holde, and set the holde a fier by them: so that wth smoke and fyer, all the men of the towre of Sichem were slayn, vpon a thousande men and women.

¶ Then wet Abimelech to Thebez, and beseged it, and toke it. But there was a strōg towre wth in the ctyte, and thither ranne all the men and women, and all the chefe þ were in the ctyte, and shut it to them, and got them by the topp of the towre. And Abimelech came vnto þ towre, and fought agaynst it, and wet hard vnto the doze of the towre, to set it on fier. And a certayne woman cast a peece of a myllstone vpon hys head, and all to brake hys brygne panne.

¶ Then Abimelech called haselepe vnto the young man that bare hys harnesse, & lapd vnto him: * dyath thy weebe and llee me, þ me lape not of me: a womā fletw him. And hys ladd thurst him thorow, and he dyed.

¶ And when the men of Israel sawe þ Abimelech was dead, they departed, euery man vnto his adue house. And thus * the wyckednesse of Abimelech whych he dyd vnto his father, in slepyng his leuentye beryth, and therto all the wyckednesse of the me of Sichem, dyd God byng vpon thelr heebes. And vpon them came the curse of Joarph the sonne of Jerobaal.

¶ Chapter.

¶ Thola and Aia are Judges of Israel.

¶ After Abimelech there arose, to defende Israel, one Thola (the sone of Phuah) his * vnclen sone, a mā of Ithakar, which dwelt in Samir in mount Ephraim. And he iudged Israel. xxiij. yere and dyed, and was buried in Samir. And after him arose Jair a Gileadite, and iudged Israel. xxiij. yere. And he had thyrtye sonnes that * rode on thyrtye Asse coltes, & they had thyrtye ctytes, which are called þ towres of Jair vnto this daye, and are in the lande of Gilead. And Jair dyed & was buried in hamon.

¶ And þ children of Israel brought wyckednesse yet agayne. I þ syght of the Lord, & serued Baalim and Astaroth, & þ goddess of Siria, & goddess of Sidon, and the goddess of Moab, the goddess of the childre of Ammon, and the goddess of the Philistines, and forsoke the Lord þ serued not him. And the Lord was wroth wth Israel, & solde the into the hādes of the Philistines, & into the hādes of the childre of Ammon: which sed that yere forth, ppd & appelled þ childre of Israel. xxiij. yere, all that were on the other syde Jordan: in the lāde of the Amorites which is i Gilead. And ouer þ childre of Ammon wet ouer Jordan to fight agaynst Juda, Benjamin, and the house of Ephraim: so þ Israel was sore cōbēd. And the childre of Israel cryed vnto the Lord, sayng: we haue synned agaynst the: for we haue forlaken oure adue God, and haue serued Baalim. And the Lord lapde vnto the

to þ child of Israel: dyd not þ Egyptians, the Amorites, þ child of Ammō, þ Philistines, þ Sidonites, þ Amalechites, & the Canaanites, oppresse you? And ye cryed to me & I deliuered you out of their handes. And for all that ye haue forsaken me, and serued strange goddes, wherfore I will helpe you no more. So & crye vnto the goddes which ye haue chosen, and I lett them saue you in the tyme of youre tribulation.

þ 100. 111. 112

And the children of Israel sayde vnto the Loide: We haue sined: do þ vnto vs what-soeuer please þ. deliuer vs onely this daye. And thei put away the strange goddes fro them, and serued the Loide. And hys soule had pte in the miserie of Israel.

Then the child of Ammō gathered to gether, & pitched in Gilead. And þ child of Israel gathered them together, & pitched i Mizpa. And þ Lords of Gilead sayde to othre: whosoeuer will begine þ batell agaynst the child of Ammō, the same shalbe ded ouer all þ inhabiteurs of Gilead.

¶ The. c. Chapter.

¶ Jephthah deliuered Israel from the Ammonites.

As there was one Jephthah Gileadite, a strong man, þ sonne of an harlot: and Gilead begat Jephthah.

And Gileads wyfe bare him sonnes, which when thei were come to age, thrust out Jephthah, and sayd vnto him: þ shalt not inherite in oure fathers house, for þ art the sonne of a straunge woman. Then Jephthah fledd fro his brethren, & dwelt in the lād of Tob. And there gathered vnto him (the) men to Jephthah, and went out w him. And it chaunced in processe of tyme, þ the child of Ammon made warre agaynst Israel.

And whan the children of Ammon fought thus agaynst Israel, the elders of Gilead went to tete Jephthah out of the lād of Tob

(to helpe them) and sayd vnto him: come & be oure captayne, þ we maye fyghe w the children of Ammō. Jephthah answered þ elders of Gilead: did not ye hate me & expell me out of my fathers house: howe happily it shal, þ you come vnto me now i tyme

23 of poure tribulation: And the elders of Gilead sayde vnto Jephthah: Therefore we turre agayne to the now, þ þ mayest go w vs, & fyghe agaynst the children of Ammon and be oure heed ouer all the inhabiteurs of Gilead. And Jephthah sayde vnto þ elders of Gilead: If ye bring me home agayn, to fight with the children of Ammon, then of the Loide deliuer them before me. Shall I be your heed? And þ elders of Gilead sayde to Jephthah: þ Loide be witness betwene vs þ we do not accord to thy wordes. The Jephthah went with the elders of Gilead. And the people made hym heed and ruler ouer thei. And Jephthah repeared all hys

wordes before the Loide in Mizpa.

And Jephthah let messengers vnto þ king of the child of Ammō, saying: What halt thou to do w me, þ þ art come agaynst me, to fight in my lād? The king of þ child of Ammon answered vnto the messengers of Jephthah: Because Israel toke away my lād, whē they came out of Egypt: eue from Arnon vnto Iabok, and vnto Iordā. Now therefore restore those lādes agayne w fatte meanes.

And Jephthah let messengers agayn vnto the child of Ammon, and sayd vnto him: thus sayth Jephthah: þ Israel toke not away the lād of Moab, nor þ lād of þ child of Ammō. But whē Israel came out of Egypt, & walked thowt þ wilderness, eue vnto þ redd see, they came to Cadēs: & sent messengers vnto the king of Edō, sayig: lett me I praye þ go thowt thy lād. But the big of Edō wolde not agre thereto. And in lyke maner they set vnto þ king of Moab, but he wolde not cōfēt. And so Israel abode still i Cadēs. And thei they went aldyg thowt the wilderness, & chaped þ lād of Edō, & the lād of Moab, & came a long by the east syde of þ lād of Moab, & pitched on the other syde of Arnō, & wolde not come with in the cōste of Moab: * for Arnō was þ utmost border of Moab. And the Israel * let messengers vnto Sehon, king of the Amozites,

þ a king of heslon, & sayd vnto him: Lett vs passe thowt thy lād vnto oure awne cōtreie. But Sehon cōfēt not to Israel, þ he wolde go thowt hys coast: but gathered all his people together, & pitched i Iazab, & fought w Israel. And þ Loide God of Israel deliuered Seho & all his folke to þ hādes of Israel. And so Israel smote the & cōquered all þ lād of the Amozites, the inhabiteurs of the sayde cōtreie. And they conquered all the coastes of the Amozites, fro Arnō vnto Iabok, & fro the wilderness vnto Iordā. So now, seying the Loide God of Israel bath cast out the Amozites before hys people Israel, quidest thou possesse the land? Saye, but what people. Camos the God dwyneth out, that land possesse þ. Eue so whatsoeuer nation the Loide oure God repelleth, that lande ought we to cōquere.

* And art thou better then Balack the sōne of zephō, king of Moab dyd he strue w Israel o? fyght agaynst thei, all the while Israel dwelt in heslon and her towne, in Aror & her towne, & in all the crytes þ be a lōge by the coastes of Arnon, thei budged yeres: why dydest thou not recouer them in all that space? Wherefore I haue not lpynd agaynst the. But thou dost me wrong, to warre agaynst me. The Loide therefore which is a Judge be Judge thys daye betwene the children of Israel, and the children of Ammon. Now thei the kynge of tpe

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at the Hospital of Israel, San Francisco, were the location of dentition, mandible test box.

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4 June 57-0

[illegible]

James A. Garfield, before his presidency, was a teacher and a doctor. He was a Quaker, and he was a member of the Quaker community. He was a member of the Quaker community, and he was a member of the Quaker community.

While the health care system is struggling with the effects of the recession, the health care industry is expected to grow, and the health care industry is expected to grow. The health care industry is expected to grow, and the health care industry is expected to grow.

the most difficult problem. However, although a number of attempts have been made to improve the results, the situation remains very poor. In the last American election, only 10 per cent of the voters actually voted. In the last American election, only 10 per cent of the voters actually voted. In the last American election, only 10 per cent of the voters actually voted.

that, although it is the only species to remain of the group, it represents the skillfulness of human beings. In the same sense, the author further demonstrates the necessity of using this knowledge, that is, the knowledge of the human mind, to improve the human condition. In the author's view, the human mind is not a fixed, unchangeable entity, but it is the source of all human knowledge and progress. The author's view is that the human mind is the source of all human knowledge and progress, and it is the only species to remain of the group.

...the fact that the ...
...the fact that the ...

ne thing haſte vpon y ſper. And Iephebah ſaid vnto the: I ſe my people were at great ſtrife wth the children of Ammon. And when I cal- led y on, ye deliured me not out of their ha- des. And whē I ſawe y ye deliured me not, * I ſe put in yſe in my ha des, I w^{te} vpon the children of Ammon. And the Lord deli- uered them into my handes. Wherefore then are ye come vpon me now, to fight wth me?

↓. Tobylle
Wil. (1870)

Jephthah therefore gathered together all the men of Gilead, & fought wth Ephraimites. And the ink of Gilead smote the Ephraimites, because they sayd: Ye Gileadites are but r^uncagates of Ephraim amonge the Ephraimites & the Manassites. Wherefore, the men of Gilead took the passages of Jordan before the Ephraimites. And when those Ephraimites that were escaped, sayde: let vs go ouer, then the men of Gilead sayd vnto them: Art thou an Ephraimite? they sayde: yea. Then they sayde they

unto bi: then laye: **§** Schibboleth: ^{which} ^{is} by interpretation, an easie of raunt. And he sayde
Schibboleth: for he coule not pronounce it
And then he toke him, and slewe hym at
passages of Jordan. And there were ouer
thowen at that tyme of the Ephraimites. xij.
¶ And Jephthah iudged Israel. by ycare. x
yres. and was buried in one of the cyties of
Gilead. After thys man, iudged Israel one
Achan of Bethlehem. & he had. xxx. sonnes
and. xxx. daughters, whom he sent out
to take. xij. ether in, for his sonnes. And when
Achan had iudged Israel. by pccr. he dyed,
and was buried at Bethlehem.

After hi, Elon a zabulonite iudged Iſrael ten yere, & Elon the zabulonite dyed, & was buried in Aſilon, in the countrey of zabulon

After hymn, Abdon the sonne of Isbell and Pharahtonite iudged Israel. And he had xl. sonnes, and thirtie newnes, that rode on lx. asses colers. And when Abdon the sonne of Isbell the Pharahtonite had iudged Israel eyght yeare, he dyed, & was buryed in Pharthon in the lande of Ephraim, in the monumēt of the Amalchites.

¶ The. xiiij. Chapter.

Uzzah being an idolater (supposed of the Philistines). The birth of Samson. The sacrifice of Samson's father.

And the chyldezen of Iſrael began
agayne to conſumpe wꝑherbes
in the light of the Lord. ⁊ And the
Lord depured them into the ſea. * *Numbr. 33.*
bes of the whilſtute fortye yere. And
ther was a man in ſarrah of the kyned of ſam,
namd thimoth, whole wyfe was barren,
and bare not. And the Angell of the Lorde
appeared vnto the woman: and ſayde vnto
her: ſcholde, thou art barren, and bechett
not: For thou ſhalt conceiue, ⁊ beare a ſonne.
And now beware ⁊ thou ſhalt dinke no wyne.
neſe thou ſhalt dinke, neſe thou ſhalt eate any vnclene
thyng: *Sum. 13.*

¶ The vii. Chapter

¶ The battail of Ephraim against Ephraim. After
the death of Ephraim succeeded Elan. After Elan Abdo.

Ad the men of Ephraim gathered
them selues together, & wet north-
warde, and sayde vnto Zephthah:
* Wherfore wentest thou to fyght
with the children of Ammon, and dydest not
call vs to go with thee: we will therfore bur-

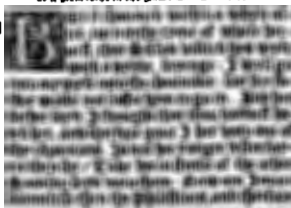
* Judo. 3(1).

and Samson made there a feast, for so bled the ponge men to do. And when they ^{on} the ^{of} the place, saw him, they brought .xxx. companions to be with hym. And Samson sayd vnto them: I wil now put forth a ryddle vnto you. And yf you can declare it me within .viij. dayes of the feast, & spende it out, I will geue you .xxx. shettes, and .xxx. chaunge of garments: But & yf you cannot declare it me, then shall ye geaue me .xxx. shettes and .xxx. chaunge of garments. And they answered hym: put forth thy ryddle, that we may heare it. And he sayd vnto them: Out of the eater came meate: and out of the stronge came sweetness. And they coude not i. iij. dayes expounde the ryddle. And when the seuenth daye was come, they sayde vnto Samsons wyfe: Hater thyne husband, ^{and perforce hym} that he maye declare vs the ryddle, lest we burne the thy fathers house with fyre. Whye ye called vs hyther, to make vs beggers? And Samsons wyfe wepte before hym ^{in com- plaine}. And sayde: Surely thou hatest me and lovest me not: for thou hast put forth a ryddle vnto the chyldren of my folke, and hast not tolde it me. And he sayde vnto her: Beholde, I haue not tolde it my father and my mother, and shall I tell it the?

And Samsons wyfe wepte before hym .viij. dayes, whyle the feast lasted. And y. viij. dayes he tolde her, because she laye so sore vpon him. And she tolde it the chyldren of her folke. And the men of the cite sayd vnto hym the seuenth daye, before the sonne went downe. What is sweeter then honye, & what is stronger then a lyon? Then sayde he vnto the: If ye had not ^{plowed} with my caulle, ye had not founde out my ryddle. And the spyete of the Lorde came vpon hym. And he went downe to Askalon, and slewe thyrty men of them, and spoiled them, and gaue chaunge of garments vnto them whiche expounded the ryddle. And he was wroth, and wet vp to his fathers house. But Samsons wyfe was geuen to one of his companions, that he had taken vnto hym.

Chapter. x. b.

Samson with his brethren to sore Ascalon, with the Jawe bone of an ass he sleight a thousand men. And of a great forte in the Jawe God geueth hym victorie.



will I do them dysplesaure.

And Samson went out, and caught thre hundred forces, and toke spyebabes, and fastened caryle to caryle, and put a fyre brand in the myddes betwene two caryles. And wha he had let the bandes of fyre, he sent the of ^{that they myght come aboute, with want inmedyately} into the flading cozne of the Philistines, and burnt vp both the reyd cozne and also the standing, with the vnperepares and olyues. Then the Philistines sayde: who hath done this? And it was tolde them that Samson the sonne in lawe of the Thamnite, because he had taken his wyfe, and gyven her to his companion. And the Philistines came vp and burnt her and her father with fyre.

And Samson sayde vnto them: Though ye haue done this, yet will I be aduenged of you, and then I will curse. And he smote them legges and thyghs with a myghtye plague. And then he went and dwelt in the caue of the rocke Etain.

Then the Philistines came vp, & pitched in Juda, and laye in ^{in a place, that was afterwarde called} Lehi ^{that is a Jawe bone, wher they had to do as a caters abode}. And the me of Juda sayde, why are ye come vp vnto vs? They answered: to binde Samsonare we come vp, and to do to hym as he hath done to vs. Then the thousande men of Juda went downe to the caue of the rocke Etain, and sayde to Samson: wottest thou not that the Philistines are rulers ouer vs? Wherefore then hast thou done this vnto vs? he answered them: as they ^{yeu. xliij. f. Jud. i. b} vpd vnto me, so haue I done vnto them.

And they sayd vnto hym agayne: we are come downe to bynde the, and to deliuer the into the hand of the Philistines. And Samson sayd vnto them: I sweare vnto me: ^{that ye shall not sal vpon me your selues} that ye shall not sal vpon me your selues. They answered hym, layenge: No, but we wyll bynde the, and deliuer y vnto their handes: But we wyll not kyle the. And they bounde him with two new cordes, & brought hym from the rocke. And when he came to Lehi, the Philistines showed a gaynst him. And the spyete of the Lorde came vpon hym, and the cordes that were vpon his armies, became as flaxe that was burnt wth fyre, for the bandes lowded from of his bandes. And he founde a rotten Jawe bone of an ass, and put forth his hande, and caught it, and slue a thousande men therewith.

And Samson sayde: with the Jawe of an ass, haue I made heapes of thym: with the Jawe of an ass haue I slaine a thousand men. And when he had left speaking, he cast awaye the Jawe bone out of his hand, and called the place: Ramath Lehi. ^{by interpretyng the lxxij. vnto of the Jawe bone} And he was sore a thyrst, and called on f Lorde, & sayde: Thou hast giuen this great victorie,

C iij in the

in the bande of the ftrawst. And now I must dye for thyself, and fall into the handes of the vncircumcised. But God brake a great toth that was in the Jawe, and ther came water therout. And when he had dröcke, his sperte came agayne, and was refreshed, wherfoze the name therof was called, unto this daie, the well of the caller on, which came of the Jawe. And he dwelged Israel in the dayes of the Philistines, twenty years.

¶ The xij. Chapter.

¶ Samson lieth vpon the gates of Gaza. He was de-
creaued by Dalila: He pulst downe the house vpon
the Philistines, and dyed with them.

Athen wente Samson to Zath, *and
* Dalila was
called Gaza.
he sawe ther an harlot, and went in vi-
to her. And it was tolde the Zathites,
saying: Samson is come hither. And they
went aboute, & layde awake for him there,
all nyght in the gate of egypt, and were still
all the nyght, saying: in the moorning when
it is daye, we shall kyll him. And Samson
toke his rest till mydnyght, & arose at myd-
nyght, and toke the doores of the gate of the
egypt, and the two fyre postes, and rent them
of, with the bare and all, and put them vpo
his shoulders, and carreyd them vpto the top
of an hyll, that is before hebzon.

And after this, it fortuned, that by the
rmyer of Soth, he loured a woman, called
Dalila: unto whom came the Lordes of the
Philistines, and sayde vnto her: perswade
him, and se when his great strenght lieth,
and by what meane we maye overcome him
that we maye bynde him, to byying him un-
der, and euery one of vs shal geue the thence
hundred syluer pnyces.

And Dalila sayde to Samson: Oh, tell
me where thy great strenght lieth, and how
thou myghtest be bounde, and brought un-
der. Samson answered vnto her: If they
bynde me with seven grene withes y were
neuer dyed. I shal be wake as other men.
And then y lordes of the Philistines brought
her seven withes that were yet grene and
neuer dyed, and he bounde hym therwith.
Not withstandinge he had men lyinge in
wayte with her in the chaburc. And she sayd
vnto hym: the Philistines be vpo the Sam-
son. And immediately he brake the cordes as
a streynge of towne. ¶ (that is to sayne) he breaketh,
when it fealeth fier. And so his strenght was
not knowne.

And Dalila sayde vnto Samson: He, y
thou hast mocked me & tolde me lyes. How ther-
foze tel me, wherwith y mightest be bounde.
He answered her: yf they bynde me with
new ropes that neuer were occupped, I shal
be wake, and as another man. Dalila ther-
foze toke new ropes, and bounde hym ther-
with, and sayde vnto hym: the Philistines be
vpon the Samson. And there were lyes of

wayte in the chamber, & he brake them from
of hys arynes, as they had bene but a threde.
And Dalila sayde vnto Samson: byther to
thou hast begyled me, and tolde me lyes: yet
tell me, how thou myghtest be bounde.
He sayde vnto her: If thou plattest the wy-
lokes of my head with an heare lace. And she
fastened them with a naye, and layde vnto
hym: the Philistines be vpo the Sathon. And
he awoke out of his slepe, & plucked awake
the naye, that was in the platting with the
heare lace. And she sayde vnto hym agayne:
how canst thou saye that thou lovest me,
when thynne herte is not with me: beholde, y
hast mocked me thus thre tymes, & hast not
tolde me, wherin thy great strenght lyeth.
And as she laye vpon him with her woordes
continually derying of hym, hys soule was
encombyred euen vnto the death. And so he
tolde her all his herte, & sayd vnto her: * there
neuer came raler vpon myne hebd, for I haue
bene an abstayner. ¶ (that is to saye) conuocate. Vnto
to God, euen from my mothers wobe: ther-
fore when I am Chaunc, my strenght wyll
go from me, and I shall waite wake, and be
lyke all other men. And when Dalila sawe
that he had tolde her all his herte, she sent and
called for the lordes of the Philistines, say-
ing: come vpet this once, for he hath shewed me
all hys herte.

¶ Then the lordes of the Philistines came
vnto her, & brought y money in their ha-
nds. And she made him slepe vpon her knees
¶ (to saye) he layde downe in her lappe. ¶ He leut for
a man, & he dyd Chaunc of the seven lordes
of his hebd, & begane to vcke him, & his strenght
was gone fro him. And she sayde: the Phil-
istines be vpon the Samson. And he awoke
out of his slepe, & sayd: I wil go out now as
at other tymes before, & shake my selfe, & he
wist not y the Lorde was departed fro him.
¶ But the Philistines toke hym, and put out
his eyes, & brought hym downe to * Zath,
and bounde hym with two fetters of brasse.
¶ And he dyd grynde in the prison house,
howbeit the heare of hys head beganne to
growe agayne after that he was shauen.

¶ Then the lordes of the Philistines gathe-
red them together, for to offer a solempne
offryng vnto zagon theyr God, and to re-
ioyse: for they sayde, oure God hath deliue-
red Samson oure enemy into oure handes.
¶ And when the people sawe hym, they praye-
fed thez God: for they sayde: oure God hath
deliuered into oure handes oure enemy, and
destroyer of oure countreie, whyche thus ma-
nye of vs. And when theyr detes were
merye, it fortuned, that they sayde: sende
for Samson, that he maye make vs laugh.
¶ And they sette Samson oute of the prison
house, and he played before them, and they
set hym betwene the pyllicks. And Samson
sayde

sayd vnto the ladd that leed him by the hād:
lett me that I maye touche the pylers, that
the house stande vpon, and that I maye lea-
ue to them. And the house was full of men &
women. And there were all the lordes of the
philistines. And there were vpon the ronse
a thye thousande men and women, that be-
heide whyle Samson played.

And Samson called vnto the Lord, and
sayde: O Lord God, thyneke vpon me, and
strengthen me, at thys tyme onely, O God,
that I maye be aduenged of the philistines
for my two eyes. And Samson caughte the
two middel pylers on which the house stode,
and on which it was bozne vp, the one f hys
ryghte hande, and the other in hys left, and
sayde: my quail shall bye with the philisti-
nes, and bowe them with all hys myghte.
And the house fell vpon the lordes and vpon
all the people that were therein. And so the
deed which he slewe at hys deeth, were inoo
then they whiche he slewe in hys lyfe. And
then hys brythen and all the house of hys fa-
ther came downe, & toke him vp, & broughte
hym, and buryed hym betwixte zarah and
Esthal, in the buryinge place of Amanoah
hys father. And he iudged Israel twente y-
ears.

The xviij. Chapter.

And Micah whose mother made hym an
idoll of silver.

I here was a man in mount Ephrai-
named Micah, and he sayde vnto
hys mother: the leuen hundred
syluerlinges that were taken fro
the, aboute which thou cursedst, &
spakest it in myne eares. Behold, the syluer
is with me, I toke it a waye. And hys mo-
ther sayde: blessed be y my sonne, in y Lord.
And when he had resozed the leuen hundred
syluerlinges to his mother agayne, his mo-
ther sayde: I bowed the syluer vnto y Lord
of myne hande for the my sonne: that y Phil-
dist make a grauen ymage and an ymage of
metall. Now therfore, I will geue it the a-
gayne. And when he resozed the monney a-
gayne vnto his mother, his mother toke two
hundred syluerlinges, and gaue them to a
goldsmith, which made therof a graue ima-
ge, and a ymage of metall, and it was in the
house of Micah. And the man Micah had a
temple of goddes, and made an Ephod and
Teraphim, * (What is to saye, a garment for the
prie, and Idols), and spyled the hande of one of
hys sonnes which became hys priefte. * In
those dayes there was no kyng i Israel, but
euery man dyd that which was good in hys
awne eyes.

And there was a ponge mā out of Beth-
lehem Juda, of the kyndred of Juda: which
ponge man was a Leuite, & sojourned ther.
And the man departed oure of the cytie of

Bethleh Juda, to go dwel where he coulde
fynde a couenient place. And he came to mount
Ephraim, to the house of Micah as he iour-
neyed. And Micah sayde vnto hym, whence
comest thou? The leuite answered hym, I
am of Bethleh Juda, & go to dwell where
I maye fynde a place: * (and wher I maye fynde it
to be for my profit.) And Micah sayd agayne vnto
him: dwell with me, and be vnto me a fa-
ther and a priefte. And I will geue the ten
syluerlinges by yere, two garments, and
thys meate and dryncke.

And the Leuite was content to dwell w
the man, and was vnto hym as one of hys
a wne sonnes. And Micah colerated y hād
of the leuite, and the ponge man became hys
priefte, and was the house of Micah. Then
sayde Micah: now I am sure, that the Lord
will be good vnto me, for I haue a le-
uite to my priefte.

The xxiij. Chapter.

Of the captiue of Samson take the goates and the priefte
of Micah agayne. They outdore Laie, & after byle
it agayne.

In those dayes * there was no kyng
in Israel. And in those dayes the
tribe of Dan sought then an en-
tertaunce to dwell in * for vnto y
tymes * there fel none enterstai-
ce vnto them amonge the trybe of Israel.
And the children of Dan sent of their kinred
four artyn men in feares of warre oute of
theyr countres, euen out of zarah and Es-
thal, to weue the lande and seache it out, and
sayde vnto the: go, and seache out the labe:
whiche whan they came to mount Ephraim,
euen to the house of Micah, they lodged there.
And whē they were in the house of Micah,
they knewe the voyce of y ponge mā the le-
uite: and when they turned in theyther, they
sayde vnto hym: who broughte the hys ther?
what makest thou in thys place: and what
hast thou here? And he answered them: thus
and thus dealed Micah with me, and hath
hired me, and I am become hys priefte. And
they sayde vnto hym agayne: * A lye con-
cell now of God, y we maye knowe, whe-
ther the waye whych we go, shall be prospe-
rous, or no. And the priefte sayde vnto them:
go in peace, for the Lord gydeth your waye
whych ye go.

Then the fyue mā departed, and came to
Laie, and sawe the people that were therein,
how they dwelt careles, after the manner of
y shodons, tyll, and without castyng of pa-
rells: and that no man made any trouble in
the land, or whurped any domynio, but were
farre from the Sidons, and had no busyness
with other men. And they came vnto theyr
brythen, to zarah & Esthal. And their bry-
then sayd vnto them: what haue ye done?

And they answered: Tryle, that we maye
C liij go by

¶ Num. xxi. a go vp agaynst them, * for we haue sene the lande: it is a very good one. And do ye sett stil: be not flourishing to departe. But come to * conquer the lande: (it shall be no labour.) Ye ye will go, ye shall come vnto a people that can: stretch no parallels, * it is a very large countrey: which God hath geuen into your handes. It is also a place, which both lacke nothinge & is in the world.

And thence departed thence of the kynred of the Danites, euen out of zarahab and Est-haal, syxe hundred men appoynted with instruments of warre. And they went vp, and pitched in karlaeth Jarim which is in Iuda. **D** Wherefore they called the place, the hoost of Dan, vnto this daye: and it is on the backe syde of karlaeth Jarim. And they went thence vnto mount Ephraim, & came to the house of Micah. Then answered the syxe men that went to spye out the countrey of Laish, & sayde vnto their brethren: wot ye not y there is in these houses an Ephod, & Theraphim, a grauen ymage, & an ymage of metall. Now therefore consyde what ye haue to do.

And they turned thitherwarde and came to the house of y young man the Leuyte, euen vnto the house of Micah, and saluted hym pleasantly. And the syxe hundred men gyrded with weapons of warre, which were of the chyldren of Dan, stode by y entering of the gate. And the fyve men that were to spye out the lande, went in thither and toke the heruud ymage, and the Ephod, Theraphim, ad the ymage of metall. And the priest stode in the entering of the gate with the syxe hundred men y were armed vnto batayl, whyle the other wente into Micahs house, and set the heruud ymage, the Ephod, Theraphim, and the ymage of metall. Then sayd y priest vnto the: what do ye? They answered hym: holde thy peace, & laye thyne hande vpon thy mouth, and come with vs, to be our father & priest. Is it better for the to be a priest vnto the house of one man, then to be a priest vnto a tribe of a kynred in Irael: And the priest was glad and toke the Ephod, and Theraphim, and the grauen ymage, & went with the people. And they turned and departed, and put the chyldren, the cattell and there other substance before them.

¶ And when they were a good waye from the house of Micah, the men that were in y houses, and in Micahs house, made an oute crye, and followed after the chyldren of Dan, and called vnto them. And they turned their faces, & sayde vnto Micah: what apleth the, y thou makest an out crye: And he sayd: ye haue taken awaye my goddes whych I made, and also the priest, ad go your wayes with the. And what haue I more / how then saye ye vnto me, what apleth the: And the chyldren of Dan sayde vnto hym: let not thy

voyce be hearde amonge vs, lest angere followe vs vpon the, and thou looke thy lyfe with the lyues of all thyne householde. And to the chyldren of Dan wente they: waynes. And when Micah sawe that they were to strouge for hym, he turned and went backe vnto hys house agayne.

And they toke the thynges which Micah had made, & the priest which he had, & came vnto Laish, euen vnto a people that were not craft & without mistrust, & smote them with the edge of the sword, & burnt the cyrie with fyre. And there was no man to helpe, because Laish was farr from Sidon, & they had no medelyng with any other man. And the cyrie stode in the valley that lyeth by Bethrub. And they built the there a cyrie, & dwelt therein. * And called it Dan, after y name of Dan: * for the their father which was borne vnto Irael. Howbeit, in very dede the name of the cyrie was Laish at the begynninge.

And the chyldren of Dan set them by the grauen ymage. And Jonathan the sonne of Gerson, the sonne of Manassah & hys sonnes toere the priestes in y tribe of Dan: vntill they were carryed awaye out of the land captiue. And they sett them vpon the heruud ymage which Micah made, all the whyle y the house of God was in Silo.

Chapter.

¶ Of the Leuyte, whose wyfe was bylawfullye lyled in Silo.

The thannerd in those dayes, when there was no kyng in Irael, that a certayn leuyte soger came vnto the syde of mount Ephraim, to see to wyfe a concubynne out of Bethlechem in Iuda: and hys concubynne played the whoore by hym, and went awaye from hym, vnto her fathers house to Bethlechem Iuda, and there continued foure monethes. And her husbande arose, and went after her, to speake frendly vnto her, and to bring her home agayne, buyng hys ladd with hym, and a couple of asses. And she brought him vnto her fathers house, and when the father of the damosell sawe hym, he reioyced of hys comyng. And his father in lawe the damosells father kept hym, and the Leuyte abode with hym thes dayes, and so they dyd eate and dryncke, and lobe ed there.

The fourth daye when they arose early in the mornynge, the man stode vp, to departe. And the damoselles father sayd vnto his sone in lawe: comfort thyne heart with a mozell * of beere, ad then go your waye. And they sate downe, and hys eat and dryncke both of them togather. And the damoselles father sayd vnto the man: Be content, I praye the, & carpe all nyght, and let thyne hearte be merry. And when the man stode vp to departe, hys father in lawe compelled him to turne againe: and to

and to carie all nyght there. And herole vp erlye the fyfth daye to departe, and the damoelles father sayde, comforte thine herte: & they taried vntyll after middaye. And they dyd eate bothe of them to geather.

C And when the man arofe to departe with his concubine and his ladd, his father in law the damoelles father sayde vnto hym: be-holde, the daye gothe fast awaye & dwerth towarde euen, tary all night: at þ least waye tarye this daye here, that thine hert maye be merce. And to inioyne get you erlye vpon your waye, that thou mayest get the to thy ent. After that elater the man wolde not tary, but arofe and departed, and came as ferre as Jebus, (which is Jerusalem) and his two asses laden, and his concubine and his ladd with him. And when they were fast by Jebus the daye was fore spent. and the pounge man sayd vnto his master: come I praye the and let vs turne in, into this cytie of the Jebusites and lodge all night there. his master answered him: we will not turne ito a strainge cytie that are not of the chyldre of Israel:

D we will go forth to Gibeā. And he sayd vnto hys ladd, go forwarde, and we shall come to one of these places to lodge all night ether in Gibeā or in Ramā. And they went forwarde vpon theyr waye, and the sonne wet downe vpon them, when they were fast by Gibeā which belongeth to them of Ben Jamin. And they turned thither warde to go in, and lodge all nyght in Gibeā. And when he came, he fast him downe in a streate of the cytie, for there was no man that toke them to lodginge. And behold, there came an olde man from his wycke, out of the felde at cut, which was also of mount Ephraim, & dwelt as a stranger in Gibeā. But the men of the place were the chyldren of Jemim. And whē he had lyfte vp his eyes, he sawe a wayefaring man in the streate of the cytie. And the olde man sayde: whether goest thou? And whence comest thou? He answered him: we come from Bethlechem Juda towarde the syde of mount Ephraim: from thence am I, and I wet to Bethlechem Juda, and go now to the house of the Lord. And there is no mā that receueth me to house. We haue strawe and prauender for our asses, and bread ad wyne for me and thy handmayde, and for the ladd that is with thy seruauit, and we lache nothyng.

E The olde man sayd: peace be with the, all that thou lackest shall thou fynde with me: thine abyde not in the streate all nyght, and to be brought him into his house, and gaue fodder vnto his asses. And they washed their feet, and dyd eate and dync. And as they were makinge their berettes merce, beholde, the men of the cytie which were wicked, set the house rounde aboute, and thurst at

the doze, and spake to the man of the house, the olde man, sayinge: bringe forth the man that came into thyne house, that we maye knowe hym.

And * the man of the house, the olde man * *Gen. xiv. 18* went out, and spake vnto the, Oh, naue my bethers, do not so wickedlye, saying that this man is come into myne house: do not so vnnice a thing. Beholde, here is my daughter a mayden, and this mannes concubine, then I will bringe out now vnto you, and hūle them, and do with them what seemeth you good: but vnto this man, do not so abhominable a thinge. But the men wolde not breken to him. And the man toke his concubine, and brought her out vnto the, which knewe her, and abused her, all the nyght, euen vnto the moorninge. And when the daye beganne to lūpyng, they let her go.

And then came the woman in the dawnyng of the daye, ad fell downe at the doore of the mannes house, where her lorde was, tyll it was daye. And her lorde arofe vp in the moorning, and opene d the dozes of þ house, and went out to go bys waye. And beholde, the woman, euen his concubine laye a longe before the doze of the house, & her handes stretched out vpon the threshold. And he: * thinking her to haue bene alpe: sayde vnto her: vp and let vs be gofthe. But she answered not. Then the man: * (perceiuing that she was deade) toke her vp vpon an asse, and rode vp, and gat him vnto his a house home. And when he was come vnto his house, he toke a kniffe, & caught hys concubine, and deuised her with the bones into twelue peeces, and sent her in to all quarters of Israel. And all that sawe it, sayde: there was no soche deed done: for we fence the chyldre of Israel out of Egypt vnto this daye, & consider the matter, take ad aduise ment, and laye poure myndes.

¶ The .xx. Chapter

*The battell of the Israelites agayn the rep-
re of Ben Jamin for the Leuites wyfe which
was killed.*

Then all the chyldre of Israel went out: and the congregacyon was gathered togeather as it had bene but one man, euen from Dan to Berseba and vnto the lande of Gilcad, vnto the Lorde. ¶ in Asyria, and there stode folke out of all quarters and of all the tribes of Israel, in the congregacyon of the people of God, foure hundred thousande forte men that byr we swerde. And when the chyldren of Ben Jamin hearde that the chyldren of Israel were gone vp to Asyria, and had sayde. O ye chyldren of Israel, tell vs how this wickednesse happened. And the Leuite, the womans husbāde that was slayne, answered and sayde, I came into Gibeā that is in Ben Jamin with my concubyne to lodge

¶ lodge

lodged all nyght. And the men of Gibeon rose agaynst me, and set the house rounde aboute vpon me by nyght, and thought to haue slayne me: and my concubynne haue they so forced, that she is deed. And I toke my concubynne, and cutt her in peeces, and sent her thorow out all the landes of the euerypauer of Israell. For they haue comyned abhominacyon and folly in Israell. Beholde, ye are all chyldren of Israell. Donde theyd matter, and geue youre aduys in the case.

And all the people arose, as it had ben one man, saying, there shall not a man of vs go to his tent, nerther turne into his house. But this shalbe it that we will do to Gibeon: We will go vp by lotte agaynst it. And we will take ten men of the hundred thowse out all the trybes of Israell, and an hundred of the thousande, and a thousande out of ten thousande, to sett vnto the people to make that they maye go agaynst Gibeon. Ben Jamin, because of all the abhominacyon, that they haue wrought in Israell. And so all the men of Israell gathered to geather agaynst the cytie, kynge to geather, as it had ben but one man. And the trybes of Israell sent men thowse all the trybe of Ben Jamin sayinge * what wyckednesse is this that is happened amonge you: Now therfore deliuer vs the men, those chyldren of Belial which are in Gibeon, that we maye slay them, and put awaye cuell from Israell.

* Iosua. xxiij. 8

After that later the chyldren of Ben Jamin wolde not herke vnto the voyce of their brethren the chyldren of Israell: but gathered them selues to geather out of the cyties vnto Gibeon, to come out and fight agaynst the chyldren of Israell. And the chyldre of Ben Jamin were nombred at that tyme, out of y cyties. xxvij. thousand men that drew sweordes, besyde the inhabitants of Gibeon, which were nombred seven hundred chosen men. And amonge all these folke were seven hundred best hadb men, which euery one coulde slay. Comes at an heare brendeth, and not mylke. And the chyldren of Israell besyde Ben Jamin, were nombred foure hundred thousand men that drew sweordes, ad were all men of warre.

And the chyldren of Israell arose, & went vnto Bethel, & asked counsell of God, who shoulde begynne the battell agaynst the chyldren of Ben Jamin: And the Lord sayd. Iuda shall begynne. And the chyldren of Israell rode bytrelle and beseged Gibeon. And the men of Israell went out to battell agaynst Ben Jamin, and the men of Israell put them selues in aray to fpyght agaynst the, besyde Gibeon. And the chyldren of Ben Jamin came out of Gibeon, and destroyed of the Israelites that daye. xxij. thousande men, and

brought them to the erth.

And the folke of the chyldren of Israell plucked vp their hertes, and wet to agayne, ad made battell in the same place where they dyd the fyrst daye. And the chyldren of Israell went vp, and wept before the Lord vnto euen, and asked of the Lord, saying, Shall we go agayne to battell agaynst the chyldre of Ben Jamin oure brethren: And the Lord sayd. go vp agaynst the. And the chyldre of Israell came out agaynst the chyldren of Ben Jamin the seconde daye. And the chyldren of Ben Jamin went agaynst them out of Gibeon, the seconde daye, and destroyed to the erth of the chyldren of Israell oure agayne: xxvij. thousande men that drew sweordes euery man of them.

Then the chyldren of Israell and all the people went vp and came vnto Bethel, and wept and sat there before the Lord, and fasted the sathie daye vnto eue, & offered burnt-offrynges and peace-offrynges before the Lord. And the chyldren of Israell asked the Lord: for there was the arcke of the apoyntment of God, in those dayes. And he whithers the sonne of Eleazar, the sonne of Aaron waytynge vpon it at that tyme, sayde. Shall I get me vp to go out any more to battell agaynst the chyldren of Ben Jamin my brethren, of all Israell: The Lord sayde. go, for to morowe I will deliuer the into youre hades. And Israell set layes awaye rounde about Gibeon. And the chyldre of Israell wet vp agaynst the chyldren of Ben Jamin the thyrde tyme, and put them selues in aray agaynst Gibeon, as twayne before. And the chyldren of Ben Jamin came out agaynst y people, and were drawen awaye from the cytie: And they beganne to smyte of the people deed (as twayne before, by two hye wayes of which one gothe vp to Bethel ad y ocher to Gibeon thowse the selbe) vpon a thyrtye men of Israell. And the chyldren of Ben Jamin sayde. They are fallen before vs, as at the fyrst. But the chyldren of Israell sayde: let vs flye and plucke them awaye from the cytie, vnto the hye wayes.

And all the men of Israell rose by out of their place, and put them selues in aray at Baal & Hamar. And lyke wyse the layes in waye of Israell came forth out of their places, euen out of the meadowes y were aboute Gibeon, & came agaynst Gibeon: ten thousande chosen men out of all Israell, and there was a sore battell. But the other wold not that to gentenill was to vpe them. And the Lord plagued Ben Jamin before Israell, & the chyldren of Israell destroyed of the Beniamites the same daye. xxvj. thousande and a hundred men, that drew sweordes euery one of them. And when the chyldre of Ben Jamin sawe that they were put to the worst, the men of


Israell

Israel gaue rowme to the Beniamites, because they trusted vnto the layers in wayte which they had layde besyde Giben. And the layers in wayte halsted, and ranne vpon Giben, and went and smote all the cpyte with the edge of the swerde. And an apoyntment had the men of Israel from the layers in wayte that they shulde make a greate smoke cyle vp out of the cpyte. And whan the men of Israel sledd in the battell Ben Jamin began to smyte deede of the chyldren of Israel, aboute a chysse parsonnes, and sayde: the other are put to the worzle before vs, as in the fyrst battell. But whan there began to aspe out of the cpyte a pyller of smoke, the Beniamites lobed backe: and beholde, the wyntinge of the hole cpyte began to ascende vnto heauen.

When the men of Israel also turned agayne, the men of Ben Jamin were abashed: for they saw that enel approached them. And therfore they turned their backs before the men of Israel vnto the waye that lea-
6
derth to the wilderness, but the men of warre ouertoke the. And besyde that, they which came out of the cpyte, destroyed them in the myddle of them. And thus they compassed the Beniamites aboute, and chased them to Ghenuba, and ouerranue them to Giben on the east syde: and there were slayne of Ben Jamin. viij. thousande, which were all men of warre. And they turned and sledd to the wyldernesse warde, and vnto the rocke of Kyymon. And the other slue by the waye of the rest of them, xij. thousande men, and specked vnto them, vntyll they cam to Gidcom and slue two thousande men of them. So that all that were slayne that same daye of Ben Jamin were. xxv. thousande men that dyue swordes, which were all men of warre: onely. vj. hundred men turned and sledd to the wyldernesse, vnto the Roche of Kyymon, and abode there. iij. monethes. And the men of Israel turned backe agayne vnto the chyldren of Ben Jamin, & smote them with the edge of the swerde in the cpytes, bothe man and beast and all that came to hande, and set on fyer all the cpytes that they coulde come by.

¶ The .xxj. Chapter.

¶ The inhabitants of Gilead were utterly destroyed.

7  And every man of Israel sware in Ghyza, sayinge: there shall none of vs geue hys daughter vnto any of Ben Jamin to wyfe. And the people came to Bethel: & abode there tyll euen before God, & spake vnto the wyues and wept for, and sayde. O Lord God of Israel, why is this

chaunced in Israel, that there shulde be this daye one trybelackynge in Israel? And on the morow the people rose vp by tyme, and made there an altare, and offered burnt offerings and peace offerings.

And the chyldren of Israel asked, who are they amonge all the tribes of Israel, that came not vp with the congregacion vnto the Lord: for they had made a greate other concerning him that came not vp to the Lord to Ghyza, sayinge: he shall suerie bye. And the chyldren of Israel had pytie on Ben Jamin their brethren, and sayde: there is one trybe cut of from Israel this daye: what shall we do vnto the remnant of them, that they maye haue wyues: we haue twome by the Lord, that we will not geue the of our daughters to wyues. And they sayde: Is there any of the trybes of Israel, that came not vp to Ghyza to the Lord? And beholde, ther came none of the inhabitants of Jabes Gilead vnto the host and congregacion. For the people were bewed and beholde, there were none of the inhabitants of Jabes Gilead there. And they sent thither a multitude. euen. xij. thousande men of the strongest of them, and commanded them, sayinge: go and smyte the inhabitants of Jabes Gilead with the edge of the swerde, both women and chyldren. * And this is it that ye shall do: utterlye destroye all the males and all the women that haue lyen by men.
¶ See xxxvi.

And the hole congregacion sent and spake with the chyldren of Ben Jamin that were in the Roche of Kyymon, and called peccablye vnto them: and Ben Jamin came agayne at that tyme, and they gaue them wyues, which they had saued aloue of the women of Jabes Gilead. But they suffred them not. And the people had compassion on Ben Jamin, because that God had made a gapp in the trybes of Israel. And then the elders of the congregacion, sayde: what shall we do to the remnant of them, to get them wyues, seinge all the wyues of Ben Jamin are destroyed? And they sayde: there must be an inheritaunce for them that be cleaved of Ben Jamin, that a trybe be not destroyed out of Israel: howbeit, we maye not geue them wyues of our daughters. For the chyldren of Israel had sware, sayinge: curst be he, that geuth a wyffe to Ben Jamin.

Then they sayde: beholde, there is a feast of the Lord yearly in Sylo, which is on the northsyde of Bethel, and on the east syde of the waye

the waye that goeth from Bethel to Sichem and south from Libanon. Therfore they remaigned the chylde of Ben Jamin, saying: go and lye in waie in the byneparces. And when ye see that the daughters of Shilo come out to baunce in a rowe, then come ye out of the byneparces, and catch you euerye man a wyfe of the daughters of Ben Jamin. And when they fathers or bynparces come vnto vs to complaine, we will saye vnto them: haue pytie on vs for theyr sakes, because we refused not to eate man his wyfe in tyme of warre. * Neither haue ye geuen vnto the, that ye shoulde spume at this tyme.

And the chyldezen of Ben Jamin dyen euen so: and soke them wyues necessarye to the nombre of them that daunced, whom they caught. And they went, and returned vnto theyr inheritaunce, and repared the cyties, and dwelt in them.

And the chylde of Israell departed thence at that tyme, and wote euery man to hystrye, be, and to hys kynde, and went out from thence euery man to hys inheritaunce. * In those dayes there, was no kyng in Israell: but euerye man dyd þy which semed ryght in his awne eyes.

* Iud. xxiij. b.
and. xxiij. a.

¶ The ende of the booke of Iudges, called in the hebreue Sophthim.

¶ The booke of Ruth.

¶ The fyrst Chapter.

¶ Elimelech goeth with hys wyfe and chyldezen into the lande of Moab.

In fortunyd, that wth in the dayes of a certayne tyme: wth the Iudges indged, there fell a darth in the lande, and a certen mā of Bethleheim Juda went for to sojourne in the countrey of Moab: he and hys wyfe, and hys two sonnes. The name of the man was Elimelech, and the name of hys wyfe, Naomi: and the names of hys two sonnes were, Mahlon and Chilion, and they were Ephraimites, out of Bethleheim Juda. And wth they came into the land of Moab, they continued there. And Elimelech Naomis husband dyed, and she remayned with her two sonnes, which toke them wyues of the nacion of the Moabites: the ones name was Orpha, and the other Ruth. And they dwelled there about a ten yere. And Mahlon

and Chilion dyed also euen both of them, and the woman was lefte desolate of her two sonnes and of her husband. Then stode she vp with her daughters in lawe, and returned from the countrey of Moab: for she had hearde saye in the countrey of Moab, how that the Lorde had visyted hys people, and geuen them bred. Wherfore she departed out of the place where she was, and her two daughters with her. And they went on theyr waye to returne vnto the lande of Juda. And Naomi sayde vnto her two daughters in lawe: go and returne eche of you vnto your mothers house: and the Lorde beale as kynnyde with you, as ye haue dealt with the bred, and with me. And the Lorde geue you, that you maye fynde rest, ether of you in the house of her husband. And when she kyssed them, they lyst by theyr wyce, ad wepte, and sayde vnto her: we wil go with the vnto thy folke. And Naomi sayde: turne agayne my daughters: for what cause will you go with me? Are ther any mo chyldezen in my wombe, to be your husbands? I mene agayne my daughters, and go: for I am to olde to haue an husbande. And yf I sayde, I haue hope, yf I toke a man also this daye: yet and though I had all readye borne sonnes, wolde ye tarye after them, tyll they were of age: or wolde ye for the to long refrayne from takinge of husbandes? For so my daughters: for it greueth me much for your sakes, that the bande of the Lorde is gone out agaynst me.

And they lyst by theiyr wyces, ad wepte agayne, & Orpha kyssed her mother in lawe, but Ruth abonde spyl by her. And Naomi sayde: se, thy speler in lawe is gone backe agayne vnto her people and vnto her goddes: returne thou after her. And Ruth answered: entreate me not to leaue the, and to returne fro after the: for whether thou goest, I will go also, & where thou dwellest, there I will dwell: thy people shall be my people, and thy God my God. Where thou dyest, there will I dye, and there will I be buried. The Lorde do so to me, yf ought but death onelye departe the and me for a nyght.

¶ When she sawe þe she was stedfastly mynde to go with her, she lefte speakyng vnto her. And so they went both, untill they came to Bethleheim. And when they were come to Bethleheim, it was noyded of the thowrow all the cytie, and the women sayd: is not this Naomi? And she answered the: call me not Naomi, (that is to saye, bewepfully) but call me Orpha, (that is to saye, bytter). for þe Almyghty hath made me byrre bytter. I went out full: and þe Lorde hath brought me home agayne emptye. Why then call ye me Naomi: I seinge the Lorde hath habiled me, and the almyghty hath brought me vnto aduersyte? And so Naomi

Raomi with Ruth the Moabitess her daughter in law returned out of the countrey of Moab, and came to Bethlehem, in the beginning of barley harvest.

Chap. ij.

Ruth gathered come in the feble of Booz.

Ruth Boomis husband had a kinsman of strength, and might, which was of the kynred of Elimelech, named Booz. And Ruth the Moabitess layd vnto Raomi: let me go to the felde, ad geather eares of corne. **Raomi** as the eares leane: after any man in whose spght, I fynde grace. And she sayde vnto her: go my daughter. And she went, and came to the felde, and geathered after the reapers, and her chaunce was, that the same felde pertayned vnto Booz, which was of the kynred of Elimelech. And behold, Booz came from Bethlehem, and sayd vnto the reapers: the Lorde be with you. And they answered him: the Lorde blisse the. The sayd Booz vnto his younge man that stode by the reapers. Whose damosell is this? And the younge man that stode by the reapers, answered, and sayde: it is the Moabitess the damosell, that came with Raomi out of the countrey of Moab, and she sayde vnto vs: Oh, let me lease a geather after the reapers, the eares that remaine: and so she came, and hath continued euill from the morning vnto now, sine that she taried a litle in y house.

Then sayde Booz vnto Ruth: hearest y my daughter: go to no nother felde to geather, nether go from hence: but abyde here by my maydens. Let thine eyes be on the felde that they reape, and go thou after the maydens. haue I not charged the younge men, that they shal do y no hurt? Wozone when thou art a thyss, go vnto the vessels, and drinck of that which the ladden haue drayn.

Then she fell on her face and bowed herselfe to y ground, and sayd vnto him: how is it that I haue founde grace in thine eyes, ad that thou quidest knowe me, being I am an aliaunt?

And Booz answered and sayde vnto her: all is to be ad shewd me, that thou hast done vnto thy mother in law, since y death of thine husband, how thou hast leste thy father and thy mother, and flande where thou wast borne, ad art come vnto a naci which thou knewest not in tyme past. The Lorde quyte thy woche, and a full rewarde be geuen the of the Lorde God of Isracell, vnder whose wynges thou art come to abyde. The sayde: let me fynde fauoure in thy spght my Lorde, thou that hast comforted me, and spoken hartely vnto thy mayde, which yet am not like vnto one of thy maydens. Booz sayde vnto her agayne: in tyme of refection come thou hither, and eate of the byed, and

bypp thy suppe in the vineger. And the late downe by y reapers, & he reached her a par: ched corne: of the which she byd eate, ad was suffled, and lecte parte. And when he was risen by to gather, Booz commaunded bys younge mē, saying: let her gather euē amonge the heapes, and forbydde her not. And leaue her some of the sheues for the nonce, and let it lye, y she may geather it by. **Ruth** without fauour, and rebuke her not. And so she geathered in the felde, vntyll euen, and theslied that she had geathered, and it was in measure vpon an Ephah. **Ruth** as the buttyll of barley. And she toke it by, and went into the city: and when her mother in law had sene what she had geathered, she plucked out aln, & gaue to her that she had reserved, whē she had eaten ynough. And her mother in law sayd vnto her: where hast thou geathered to daye? and where wroughtest thou? blessed be he, that knewe y. And she shewd her mother in law how she had wrought with him, and sayde: the mannes name with whom I wrought to daye is Booz. And Raomi sayd vnto her daughter in law: blessed be he of the Lorde, for he ceaseth not to do good to the lyuing and to the dead. And Raomi sayde agayne vnto her: the man is nye vnto vs, ad of oure next kynne. And Ruth the Moabitess sayde: he sayde vnto me also. Thou shalt be to my younge men, vntyll they haue ended all my haruelt. And Raomi answered vnto Ruth her daughter in law: it is best my daughter that thou go out with bys maydens, that they fall not vpon the in any other felde. And so she kept her by the maydens of Booz, to gather, vnto the ende of barley haruelt, and of whete heruelt also: and dwelt with her mother in law.

Chap. iij.

Ruth is sayd at Boozs feet, and is drunken bys husbandman.

When Raomi her mother in law sayd vnto her: my daughter, shal I not like reast for the, that thou mayst prosper? And is not Booz our kynsmān, with whose maydens thou wast? Acholde, he wene with barleye to nyght in the thryngynge floure: wahe thy selfe therfore, and anoynt the, and put thy rayment vpon the, and gett the downe to the barme. But let not a man knowe of the, vntyll he haue reast eatynge and bynckynge. And when he goeth to slepe, marke the place where he layeth hym downe, and then go and lyte by the clothes, that are on his feet, and laye the downe there, and so shall he tell the what thou shalt do. And she answered her: all that thou byddyst me, I will do. And so she went downe vnto the barme, and byd accorde to all that her mother in law bad her. And when Booz had eaten & dronken, and made

made him merce, and was gone in, to lye downe by the heape of coine, she came soft-lye, and liſte vnder the cloſes of his ſete, and layde her downe. And at mydnight the man was aſtrape and groyed. And beholde: a woman laye at his ſete. And he ſayde: what art thou: ſhe answered: I am Ruth thyne ſiſter mayde, ſayde ſhe wpinge ouer thine hand mayde, for thou art the nect of the kynne.

¶ He ſayde: bleſſed be y in the Lorde my daughter, for thou haſt the wed more goodneſſe in the later ende, then at the beginninge, in as moche as thou folowedeſt not yonge men, whether they were pooze or riſhe. And now my daughter feare not, I will do to the all y thou requireſt, for all the crye of my people doth knowe, that thou art a woman of vertue. And it is true that I am of thy nect kynne: howe it, there is one nyer then I. Tary this night. And when morninge is come, yf he will marrie the, it is good, ſo let him do. But and yf he will not haue the, as I ſure as the Lorde liueth I will haue the: lye ſtill vntill y morninge. And ſo the lye at his ſete vntill the morninge. And ſhe aroſe vnder before one coulde knowe another. And he ſayde: let no man knowe, that there came any woman into the barn. And he ſayde agayne: bringe thy maſſell that thou haſt vpon the, and holde it vpon. And when ſhe helde it vpon, he merite in ſixe meatures of barleye. And layde it on her. And the gatt her into the cytie: and wha the came into her mother in lawe, ſhe ſayde: how is it with y my daughter: And ſhe tolde her all that the man had done to her. And ſayde alſo: theſe ſixe meatures of barleye gaue he me, and ſayde: thou ſhalt not come empty vnto thy mother in lawe. Then ſayde ſhe, my daughter, lye ſtill, vntill y knowe howe the matter will chaunce. For the man will not be in reaſt, vntill he haue ſprunged the thinge this ſame daye.

¶ The liij. Chapter.

¶ Booz ſaith vnto Ruth, of whom he begat Ruth.

And when went Booz vnto the gate And ſate him downe there: ad beholde, the kynſind of which Booz ſpake, came by. Vnto whom, he ſayde: come and lyece downe here, and cal- led him by his name. And he turned in, and ſate downe. And he toke ten me of the elders of the citie, and ſayde: lyece downe here. And they ſat downe. And he ſayde vnto the kynſman: Naomi that is come agayne out of the ſcotepe of Moab: will ſell a parcell of lande, which was oure brother Elimelech. And I thought to do the to mete, and bid the lyece before the enhabitours and elders of my people. Yf thou be diſpoſed to redeme it, do: but and yf thou wilt not pourechaſe it, then tell me, y I maye knowe. For there is none

to calenge it, ſaue thou, and I merite the. And the other answered: I will pourechaſe it.

¶ Then ſayde Booz, what daye thou bleſt is the ſelde of the hand of Naomi, thou muſt take alſo Ruth the Moabite the: y wyfe of the bed, to ſtce vnder the name of the bed vnder his inheritaunce. The kynſind answered: I cannot pourechaſe it, for marriage of inyne is none inheritaunce: take thou my right to the, for I cannot pourechaſe it. Now, this was the manner of olde tyme in Iſraell concerninge purchaſe and chaunging, for to ſtabliſhe all thinge: that a man muſt pluche of his ſhowe, and geue it his neyghboure, and this was a ſure witneſſe in Iſraell.

¶ Therfore the kynſman ſaide to Booz: Spee it thou: and ſo geue of his ſhowe. And Booz ſayde vnto the elders and vnto all the people: ye are witneſſes this daye, that I haue bought all that was Elimelechs, and all that was Chilion and Mahlons, of the hand of Naomi. And moreover, Ruth the Moabite the wyfe of Mahlon, haue I purchaſed to be my wyfe, to ſtce vnder the name of the bed vpon his inheritaunce, and that his name be not put out from amonge his brethren, and from the gate of his place: ye are witneſſes this daye.

¶ And all the people that were in the gate, and the elders ſayde: we are wyneſſes: the Lord make the woman that is come into thynne houſe, lye: Rachel ad Lea, which twayne byd builde the houſe of Iſraell: do thou alſo valeauntly in Ephraim, and be famous in Bethlehern. Thy houſe ſhall be like y houſe of Pharez: whos Hamar bare vnto Iuda, euen of the ſede which the Lord geue the of this yonge woman.

¶ And ſo Booz toke Ruth, and ſhe was his wyfe. And wha he was in vnto her, the Lord gaue, that ſhe conceiued, and bare a ſonne. And the women ſayde vnto Naomi: bleſſed be the Lord, the which hath not left y without a kynſman, to haue a name in Iſraell, ad that ſhall bringe thy life agayne, and cheriſhe thine olde age. For thy daughter in lawe which loueth the, hath borne vnto him: and the is better to the then ſeven ſonnes. And Naomi toke the child, ad layde it in her lappe, and became nouſe vnto it. And her neyghbours gaue it a name, ſaying: there is a child borne to Naomi, and called it, Obed. The ſame is the father of Iſai, the father of Dauid. Theſe are the generations of Pharez: Pharez begat Hezron: Hezron begat Ram, Ram begat Aminadab, Aminadab begat Naſhon, Naſhon begat Salmon, Salmon begat Booz. Booz begat Obed, Obed begat Iſai, Iſai begat Dauid.

¶ The ende of the booke of Ruth.

¶ The

¶ Ruth. xij. b.

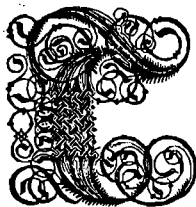
¶ Ruth. xij. b.

The fyrst booke of

Samuel called the fyrst booke
of the Kynge.

The fyrst Chapter.

¶ Wherof half, it is called, Elkanah and Phenenna.



here was
a mā of o-
ne of the
two Ka-
maths (of
p hinned of
zophim, of
mount E-
phraim) na-
med * El-
kana p. on
ne of Iero-
sa. p. some

of Elkin, the sonne of Tchohu, the sonne of
zuph, an Ephraimite: whych had two wy-
ues: yone called Hāna, & the other Phenenna.
And Phenenna had children, but Hāna
had none. * And the sayd mā wēt up out of
his cite eueri feallfull daye, to praye & to
offer vnto p. Lord of hostes in Silo, wher
were the two sonnes of Eli: Jophim & Phine-
nes: p. lordes prestes. And it fell on a so-
lemne daye, p. Elkana offered, ad gaue to
Phenenna his wyfe & to all her sonnes and
daughters porcyōs. But vnto Hāna he
gaue a porcyōn as a heuye chere, for he loued
Hāna, and the Lord had made her barren.
And her enemye (Phenenna) vexed her soze
cōsumally, to moue her, because p. Lord had
made her barrē. And so did the pce by pce
as ofte as she wēt up to the house of p. Lord.
And so chafed her, whych wepte, ad did not
eate. The sayde Elkana her hūshād to her:
Hāna, why wepest thou, and why eatest p.
not? and why is thyn herte troubled? am
nor I better to thee, the ten sonnes: So Hā-
na rose vp after p. they had eaten & droncke
in Silo. And Eli the p. castē fate vpon a
stole vp one of the fyde postes of the temple
of the Lord. And she was troubled in her
mynde, and prayed vnto the Lord, & wepte
soze, and vowed a vowe, and sayd: O Lord

of hostes, p. thou wylt loke on the trouble
of thine handmayde, & remēbre me, and not
forget thine handmayde, but geue vnto thi
ne hāmayde a māchylde: I wyl geue him
vnto p. Lord all p. dayes of his lyfe. * & the-
re shall no easer come vnto his hebd. And as
he cōtinued praying before p. Lord, it fortu-
ned, p. Eli marked her mouth. for Hāna
spake i her herte, & her lppes did but moue
onely, but her voyce was not heard: & there-
fore Eli thought she had bene dycken, and
Eli sayd vnto her: how lōg wylt p. be dyck-
en? put awaye from thee, the wyne p. thou
hast. Hāna answered and sayde: not so my
Lord, I am a woman of a sorrowfull herte:
I haue droncke nether wyne nor strōge
drynck, but haue * powred * out my soule
before p. Lord. Count not thyn handmay-
de to be lyke a daughter of Belial, for out
of the aboundance of my heuyenes & greafe:
haue I spoken hē herte.

Eli answered her agayne: & sayde go in
peace: p. God of Israel graunt the thy peti-
cyōn. p. thou hast asked of hym. So he sayde:
let thyn hād mayde fynde grace i thy sight
And so p. woman went her waye, & vnto ear,
& looked no more so sadde. And they rose vp
earlye, & worshipped before p. Lord, & the re-
turned, & came to the: p. houle to Kāmath.
And whā Elkana knewe Hāna his wyfe, p.
Lord remēbred her: for in p. celles of tyme
it came to passe, p. the cōscauch, & bare a son
ne, & called his name Samuel (sayng: be-
cause I haue asked him of p. Lord. And El-
kana & all his houle went up to offer vnto
the Lord, the offeringe due to p. feast, & al-
so his wyfe. * Accurtes, Hāna wēt not
up, but sayde vnto her hūshād: I wyl sa-
re vntill p. labbe be wened, & then I wyl
bring him p. he maye appeare before p. Lord,
& there abide for euer. Elkana her hūshād
answered her: do what semyth p. best: tarpe
at home. vntill p. shall be wened, p. I wyl
p. Lord, to make good his sayd. And to the
woman abode, & gaue her some luche, vntill
the wened him. And whē he had wened him
he toke hym with her, with the bullockes
& an Ephā of flour, & a bottel of wyne, and
brought him vnto p. house of p. Lord in Si-
lo, & the child was yet but tēder of age. And
they slue a bnillcocke, & brought in p. lād to
Eli, and the sayd: Whym p. Lord: as rusly as
thy soule lyncheth my Lord, I am the womā
p. stode before the here, praying vnto p. Lord
de. for this ladde I prayed, and the Lord
hath geue me my desir, whych I asked of
him: and therefore I haue geuen hym vnto
the Lord, as long as he is myt for the Lord.
And they worshipped the Lord there.

The ii. Chapter.

¶ The song of Hāna, & the names of the sonnes
of Eli.

¶ Bar. b. c.

¶ Am. p. p. c.
¶ Bar. p. c.

* Job. i. 11.
* Am. v. 11.

* Job. i. 11.
* Am. v. 11.

And Hanna prayed and sayde: myne
 herre reioyseth in þe Lozde, and myne
 home is exalted in the Lozde. My
 mouth is wyde open ouer myne enemyes,
 for I reioyce in thy saluacyon. There is no-
 ne to holpe as the Lozde, for without the, is
 nothing. Neither is there any of strengthe as
 is oure God. Take not to moche proudeþe
 let olde thynges depart out of your mou-
 thes, for the lozde is a God of knowledge,
 and his purposes come to passe. The vo-
 ce with the myghty men are broken: and
 they that were weak, haue girded the sci-
 ules wth strength. They that were full, haue
 hired out them selues for breede, & they that
 were hongry, cease so to be, tyll the barni

B hath borne fruit: & he þat had many chyldre,
 is waxed feble. The Lozde killeth, and ma-
 keth alþeue: þynggeth downe to the graue
 and fecteth vp agayne. The Lozde ma-
 keth pouer, & maketh ryche: bringeth lowe,
 and heueth vp on hie. He repleth vp the
 pouer out of the dust, and lyfteth vp þe beg-
 ger from the dong hyll: to sett them among
 prynces, and to enherite the with the seate
 of gloire. For the pillars of the erth are the
 lozdes, and he hath sett the founde woilde
 vpon the. He wyll kepe the fete of hyr sap-
 tres, and the wycked shall kepe sylence in
 darkefulte, & * in his abode myght shall no
 mane be strong. The lozdes aduerlaries shall
 be destroyed of hym: and out of beauf shall
 he chider vnto euery one of the. The lozde
 shall iudge the endes of the woilde, & shall
 gyue myght vnto his kynge, and exalte the
 home of his anoynted. And Elhana wet to
 Ramath to his house, & the ladd vpd mi-
 nistre vnto the lozde before Eli the prelate.

But the sonnes of Eli were chyldren
 of Belial, and knewe not the lozde. And the
 prelates made a lawe for þe people, þe when-
 soeuer any man offered any offeringe, the
 prelates ladd came, while the flethe was in
 seething, & a fleschoke wth thye terte in his
 hand, and thrust it into the pane: kelle, cal-
 drien, or potte. And all that the fleshe boke
 brought vp, that the prelate toke awayne.
 And so they did vnto all þe Israelites, that
 came thither to Silo. See & therto, before
 they burnt þe fette, the prelates ladd came
 and sayd to the man that offered: geue fletch
 that I maye dedde it for the prelate, for he
 wyll not haue lode fletche of the, but rawe.
 And if any man sayde vnto hym: let them
 burne the fette accordyng to the dape, & then
 take as moche as thine herre desireth. The
 ladd wold answer him, yee, þe shalt geue it
 me now: and yf thou wylt not, I wyll take
 it with violence. And the synne of þe young-
 men was very great before the Lozde. For
 men abhorred the offeringe of the Lozde.

But the childe Samuel ministered be-
 fore the Lozde, girded about wth a linnen
 Ephod. Moreover, hyr mother made
 him a linnen coat, & brought it to him from
 pere to pere, wher the came up with her hus-
 bande to offer the offeringe in the solempne
 feastes: and Eli blessed Elhana & his wyfe,
 and sayde: the Lozde geue the fructe of thy
 woma, for the petytyon that she asked of the
 lozde. And they went vnto their atome ho-
 me. And the lozde visited Hanna, so that she
 conceived & bare thre sonnes & two daugh-
 ters. And the childe Samuel grewe before
 the lozde.

Eli was very olde, & herde all that his
 sonnes vpd vnto all Israel, and how they
 lape with the women þe waped at the doze
 of the Tabernacle of wyntesse, & he sayde
 vnto them: wyd do ye soche thynges? For
 of all these people I heare euell reportes of
 you. Wh, naye my sonnes: for it is no good
 reporte that I heare, how that ye make the
 lozdes people to trespasse. If one ma synne
 agaynst another, & daplemen maye be iud-
 ges: but yf a man synne agaynst the lozde
 who will be his dapleman? For wythstand-
 yng, they perkened not vnto the voyce of
 their father, because the lozde wolde slape
 them. The childe Samuel propheted: and
 grew, and was in fauoure both with þe loz-
 de, and also with men.

And there came a man of God vnto Eli, &
 he sayd vnto him: thus saith the lozde: vpd
 not. I appeare vnto the house of thy father,
 wher they were in Egypte subiect vnto pha-
 raos house: And I chose thy father out of
 all þe trybes of Israel to be my prelate, for
 to offer vpon myne altare, & to burne in-
 cense, & and to weare an Ephod before me.
 And I gaue vnto þe house of thy father all
 the burnt offeringes of the chyldren of Is-
 rael. Wherefore treade ye downe my sacri-
 fice and myne offeringe, which I commaun-
 ded to be made in the Tabernacle, & I ho-
 noreth thy chyldren aboute me, to make pouer
 selues: fette of the first frutes of all the offer-
 ynges of Israel my people: Wherefore the
 lozde God of Israel sayeth: I sayde, that
 thy house and the house of thy father shuld
 walke before me for euer. But now the loz-
 de sayeth: that be farr from me: for they
 that woorthipe me, I will woorthipe, & they
 þe despyse me, shall come to shame. When-
 soe, the dayes come, & I will cut of thyne ar-
 me, & the arme of thy fathers house, & there
 shal not be an elder i thine house. And thou
 shalt be thyne enemye in the tabernacle of
 lozde, & in all that welthe which God shal
 giue Israel: & there shal not be an elder in
 thyne house for euer. Reuerencelesse, I will
 not destroye all the males that come of the
 fro myne altare. But to make thyne eyes
 bare, & to make thyne heart melt. And all
 they

they ſh be multiplied in thyne houſe, * ſhall
dye, yf they be men.

And this ſhall be a ſigne vnto the, that ſhall
come vpon thy two ſonnes * hophny & Phine-
ches: euen in one daye they ſhall dye both.
And I will ſceer me vpon faithfull peſte, y
ſhall do accordyng to my ſceer and mynde:
And I will buyde him a fure houſe. And he
ſhall walke before myne anoynted for euer.
And they ſe are left in thyne houſe, ſhall co-
me, and crouch to him for a litle peece of ſpi-
ner & a cake of bread, & ſhall ſaye: put me I
praye the in one office or other amonge the
prieſtes, that I maye eate a morſell of bread.

¶ The .iiij. Chapter.

¶ The Lozde callith Samuel the yonge.
¶ Ad the chyld Samuel mynſtred
vnto the Lozde before Eli: & y
woorde of the Lozde was precious
in thoſe dayes, neither was there
any open viſion. And it chaſed at y tyme,
that Eli laye in his place, and hys * eyes be-
ganne to waxe dymme that he coulde not ſe.
And per the ſape of God went out, Samuel
layde hym downe to ſleepe in the temple of the
Lozde, where the arcke of God was. And the
Lozde called Samuel, & he ſayde, here am I.
And he ran vnto Eli, & ſayd: here am I, for y
calledſt me. And he ſayd: I called the not: go
agayne, & ſleepe. And he went, and layde hym
downe to ſleepe. And the Lozde called ouer a-
gayne: Samuel, & Samuel aroſe & went to
Eli, & ſayd, I am here, for thou dydeſt call
me. And he answered: I called y not, my ſon-
ne. Go agayne, and take thy riſt. ¶ Sa-
muell knewe not yet the Lozde, neither was y
woorde of y Lozde yet opened vnto hym. And
the Lozde went to, & called Samuel y thyr-
d tyme. And he aroſe, & went to Eli, & ſayde: I
am here, for y haſt called me. And Eli percei-
ued y the Lozde had called the chyld. There-
fore, Eli ſayde vnto Samuel: go, & lye dowe-
ne: & yf he call the agayne, then ſaye, ſpeake
on Lozde, for thy ſeruaunt heareth. So Sa-
muell went, & layde hym downe in hys place.
And the Lozde came, & ſtoode, & called as be-
fore, Samuel Samuel. Samuel answered:
ſpeake on: for thy ſeruaunt heareth. And the
Lozde ſayde to Samuel: beholde, I will do a
thinge in Iſrael, yf both the eares of as many
as heareth it, ſhall ringe. In y daye I will
ruple vpon agaynſt Eli, all thynges whiche I
haue ſpoken concernyng his houſe: from the
begynnyng to the endyng. I haue tolde him,
* that I will iudge hys houſe for euer, for y
wickednes which he knoweth. * For whe
the people curſed hys ſonnes for y ſame wi-
kednes, he hath not corrected the. And there-
fore, I haue ſworne vnto the houſe of Eli, y
the wycke dennes of Elies houſe, ſhall not be
purged w ſacrifice nor offering for euer. Sa-
muell laye tyll the mornyng, and opened the

dores of the houſe of the Lozde.

And Samuel feared to ſcewe Eli the vi-
ſion. Then Eli called Samuel, & ſayde: Sa-
muell my ſonue. And he answered: here I am.
He ſayde: what is that the Lozde hath ſayde
vnto the? I praye the, ſe thou ſpide it not fro
me. * God do ſo, & ſo to the, yf thou ſpide any
thyng from me, of all that he ſayde vnto the.
And Samuel tolde hym euery whyle, and
hydd nothyng from hym. And he ſayd: it is
the Lozde, let him do what ſemeth hym beſt.

And Samuel grewe, & the Lozde was
wyth him, & left none of hys woordes unper-
formed. And all Iſrael from Dan to Berſa-
be weſt that faithfull Samuel was made the
Lozdes prophete. And the Lozde appered
agayne in Silo: for the Lozde opened hym
ſcite to Samuel in Silo, thow the woordes
of the Lozde.

¶ The .iiij. Chapter.

¶ The arcke of the Lozde is taken. Eli & hys ſonnes dye.

¶ Ad Samuel ſpake vnto all Iſrael. ¶
¶ And it fortuned that in thoſe dayes the Phil-
iſtynes came together to fight. ¶ And Iſrael
went out againſt the Philſtynes to batay-
le, and pyched beſyde the * help ſtone.
And the Philſtynes pyched in Aſch. And
put them ſelues in araye againſt Iſrael. And
whe they loyned the battell, Iſrael was put
to the worſe beſore the Philſtynes. And the
Philſtynes ſlew in araye alonge by the ſe-
des, about a foure thouſande men.

And when the people were come into their
tenters, the elders of Iſrael ſayde: wherefore
hath the Lozde caſt vs downe this daye be-
ſore the Philſtynes: let vs ſeek the arcke of
the appoyntment of the Lozde oure of Silo
vnto vs, yf whe it cometh annce vs, it maye
ſaue vs, oure of the hnde of oure enemy. And
ſo the people ſent to Silo, & ſet fro them the
arcke of the appoyntment of the Lozde of Ho-
ſtes, which dwelleth betweene the cherubims.
And there were the two ſonnes of Eli, Ho-
phny & Phineches with the arcke of the appo-
yntment of God. And it fortuned, y whe the
arcke of the appoyntment of the Lozde came
into the hoſt, all Iſrael ſhowed a myghtie
ſhower, ſo that the erthe raiuged agayne.

And wha the Philſtynes prede the noyſe of
the ſhower, they ſayd: what meaneth y ſoude
of this myghtie ſhower in y hoſt of y Eburs?
And they vnderſtoode, howe that the arcke of
the Lozde was come into the hoſt: And the
Philſtynes were afraied, and ſayde: God is
come into the hoſt. And they ſayd agayne:
Wo vnto vs, for it was neuer ſo beſore this:
Wo vnto vs, who ſhall belyue vs oure of y
hande of theſe myghty Goddes: theſe are the
Goddes that ſuote the Egypciens with ſo
many plagis in the wylderynes. We ſtronge
and quite youre ſclurlynes men, Ope Phi-
liſtynes, that ye be no ſeruauntes vnto the

¶ Eburs

* Jud. iii. 1. **E**luzur, * as they haue bene to you. Be of a many cottage therefore & sygh. And the Philistines fought, & Israel was put to þe worse & fled euery mā into his tete. And ther was an exceeding great slaughter for there were ouerthrowe of Israel .xxx. th. foremen. And the arche of God was taken, & the two sonnes of Eli, * Hopni, & Phinehas were deyd. And ther cam a mā of Ben Jamin out of the arape, and came to Shilo the same daye with his clothes rent & earth vpon hys heyd. And when he came, Eli satte vpon a stole, and looked toward the waape: for his heart feared for the arche of God. And when the mā came in to the cytie, and tolde it, all the cytie cryed.

* 1. Reg. ii. 5

And when Eli herde the noyse of the cryg he sayd: What meaneth this noyse of the rumor? And þu mā came in hastily, & tolde Eli. Eli was .xxviij. yere olde, and * hys sygher sapied him þe could not ic. And the mā sayd vnto Eli: I am he þe came out of the arape, & fled this daye out of the host. And he sayde: What thing is fortuneth my sonne? The messenger answered & sayd: Israel is fled before the Philistines, & there is a greute slaughter chaunced amonge the people, & the two sonnes, Hopni, & Phinehas are deyd, & the arche of God is taken. And it fortuneth that whan he made mencō of the arche of God, Eli fell from of hys stole backward vpon the thyrholde of the gate, and bys necke brake, and he dyed: for he was an olde man and heuye, and iudged Israel fouertye yeres.

* 1. Reg. iii. 1

And his daughter in lawe Phineches wife was wchilde & npe the byrthe. And whē she hearde the pbynges of the arche of God was taken, & þer father in lawe, & her husbande were deyd, she bowed her self, and traueled, for her paynes came vpon her. And about þe yere of her deeth, the women þe rode aboute her, sayd vnto her: feare not, for þe hast borne a sonne: but she answered not, nor regarded it. And he named the childe * Ichabod, sayinge: The glozye is departed fro Israel. Because the arche of God was taken, & because of her father in lawe and her husbande. And she sayde agayne: The glozye is gone fro Israel, for the arche of God is taken.

* The glozye is gone.

* The. b. Chapter.

¶ Dagon the God of the Philistines is cast ffor before the arche.

AND the Philistynes toke the arche of God, and carped it from the helpe stone vnto Ashdod, agayne the Philistynes toke the arche of God, & brought it into the house of Dagon, and sett it by Dagon. And when they of Ashdod were by in the nexte daye in the mornynge, beholde, Dagon laye vpon the erth before the arche of the Lorde. And they toke Dagon, & set him in hys place agayne. And when they were by eely in the nexte mornynge, beholde, Dagon laye vpon the

grounde before the arche of the Lorde, and his heyd, & his two handes cut of vpon the thepholde, for only the waape of a syll was left on hym. And therefore sayt, the prestes of Dagon (neither any mā that cometh into Dagon's house) treade not on the thyrholde of Dagon in Ashdod, vnto this daye. But the hāde of the Lorde was dryp vpon the of Ashdod, & he destroyed the, & smote the emerodes, bothe Ashdod & in all þe coastes thereof.

¶ The prestes also a thecten in the mydes of the rod: the were full, & there came by inces, & there was a confusion of great deeth in the cytie. And when the men of Ashdod sawe þe it was so, they sayde the arche of the God of Israel shall not abyde here with vs, for hys hāde is loye vpon vs & vpon Dagon oure God. They sent therefore & gathered all the lordes of the Philistines vnto the, & sayde: What shall we do wth the arche of the God of Israel? They answered: let þe arche of þe God of Israel be carped aboute vnto Gath. And they carped the arche of the God of Israel about. And it fortuneth, that whē they had carped it about, there was by the hande of the Lorde a myghtye greute noyse in the cytie, & he smote the men of the cytie both small and greute: & they had secret diseases. ¶ And the prestes toke counsell, & made them seuer ppyse (saies of synnes). Therefore they sent the arche of God to Asharon. And aslone as the arche of God came to Asharon, the Asharonites crept out saying: they haue brought the arche of þe God of Israel to vs, to sle vs and oure people.

And to they sent, and gathered together all the lordes of the Philistines & sayde: send nwaape the arche of the God of Israel, to go agayne to his awne place, that it sle vs not and oure people. For there was greute lamē racyon ouer the deade thowout all the cytie, & the hāde of God was exceeding loze there. And the mē that dyed not, were impotent wth the Emerodes: and the crepe of the cytie went by to heauē.

* The. vi. Chapter.

¶ The ppyse done the arche wth the wntores.

The arche of the Lorde was in the cōstrec of the Philistines seuen monethes: and the Philistynes called for the prestes & þe soth sayers, sayinge: What shall we do wth the arche of the Lorde? tell vs, where with we shall sende it home agayne? They sayde: þe you sende the arche of the God of Israel home agayne, sende it not emptye. But rewarde it w a trespasse offeringe: and then ye shalbe whole, and it shalbe knowento you, whp hys hāde departed not from you.

¶ Then sayde they: And what shalbe the trespasse offeringe, whp we shal rewarde hym? They answered: fyne golden ardes and

and. v. golden myce, according to the nombre of the lordes of the Philistines. for it is one manner of plague on you all, & on your lordes. Wherfore ye shal make ymages like to your orisles, and ymages lyke to your myce: & corrupt the lande, and ye shall geue glory vnto the God of Israel: that he maye take his habd from of you, and fro of your goddess, and fro of your lande.

25 Wherfore do ye harden your hertes as y Egypcians and Pharaon hardened their hertes: which when he toke an agaynst the, dyd they not let the people go, & they departed: Now therfore, make a newe carre, and take two melche kyne: on whose necke there hath come no yoke. And tye the kyne to the carre, and bying the calves home fro them. And take the arke of the Lord, and laye it vpon the carre, and put the iewels of golde: which ye rewarde him with for a synoffering: in a cosse by the side thereof: and send it a waye, & it maye go. And yf ye fele ye go vp by y waye of his awne cosse to Bethlames: then it is he y dyd vs this great cruyl. Yf no, we shall knowe then, that it is not his hande y smote vs: but it was a chance that happened vs. And the me yd euen so: and toke two kyne. That gaue mylke, and tyed them to the carre, and hept the calves at home, and they layde the arke of the Lorde vpon the carre and the cosse wth the myce of gold, and wth the ymages of their orisles. And the kyne toke y streyght waye to Bethlames, & went on y streyght waye: & as they wet, lowed, & turned nether to the right hāde ner to the left. And the lordes of the Philistines went after them, vntill the borders of Bethlames.

And they of Bethlames were reappynge their wheate herust in the vally. And they lift vp their eyes, and spied the arke. And re-ported whē they sawe it. And the carre came into the felde of one Jecholia a Bethlamine, and stode still there. There was also a great stone. And they claue the wood of the carre & offered the kyne a burnt offering vnto y Lord. And the Leuites toke downe the arke of the Lorde & the cosse that was with it, wherū the iewels of golde were: and put them on the great stone. And the men of Bethlames sacrificed burnt sacrifice, and offered offeringes y same daye vnto the Lorde. And when the Epue lordes of the Philistines had sene it, they returned to Akard the same daye. And therē are the golden asses which the Philistines gaue to amēdors for a trespassoffering, to the Lorde: for Akad one: for Gath one: for Ashdod one: for Ekron one: and for Bethlame one. And golden myce, according to the nombre of all the cittyes of the Philistines, euen according to the Epue lordes, both of walled towncs and of towncs unwallid: euen vnto the greates tōne of lamentacon,

wherō they set downe the arke of the Lord: which stode remaineth vnto this daye in the felde of Jecholia the Bethlamine. And he plagued the men of Bethlames, because they had sene the arke of the Lorde. And he slue amonge the people fiftye thousand and thye score and ten men. And the other people lamented, because the Lorde had slayne the people with so great a slaughter. Wherfore the men of Bethlames sayde: who is able to stande before the Lord to holp a God: and to whom shall he go from vs? And they sent messengers to the enbassadors of Akaratharim, saying: The Philistines haue brought agayne the arke of the Lorde: come ye downe therfore, and set it vp to you.

The vij. Chapter.
The arcke is brought to Akaratharim.

AD to the men of Akaratharim came, and set vp the arke of the Lord: and y brought it into the house of Ammadabai Sibon, & lanced yd Ekazar his sonne, to hepe the arke of the Lorde: and while the arke abode in Akaratharim, the dayes multiplied, and ther passed ouer .xx. yeres, and the house of Israel lamented after the Lorde. And Samuel spake vnto all y house of Israel, saying: yf ye be come agayne vnto the Lorde with all your hertes, then x put a waye the straunge goddesses & Akaroth from amonge you: and prepare your hertes vnto the Lorde, and serue hym: ony: for he shall ryd you out of the hande of the Philistines. Then the chyldren of Israel dyd put awaie Baalim and Akaroth, and serued the Lorde onely. And Samuel sayde: gather all Israel to Mizpa, & I will praye for you vnto the Lorde. And they gathered together to Mizpa, and dreyed water: and powred it out before the Lorde, & fasted the same daye and sayde there: we haue synned against the Lorde. And Samuel warged the chyldren of Israel in Mizpa. Whē the Philistines heard y the chyldren of Israel were gathered together to Mizpa, y lordes of y Philistines wet vp agaynst Israel. And when the chyldren of Israel heard y they were assayed of y Philistines, & the chyldren of Israel saide to Samuel: craile not to crye vnto the Lorde oure God for vs, that he maye saue vs out of the hād of the Philistines. * And Samuel toke a sucking lambe, and offered it all together for a burnt offering vnto the Lorde: & cryed vnto the Lorde for Israel, & the Lord heard him. And as Samuel offered y burnt offering, the Philistines came to fyght agaynst Israel. But the Lorde thundered a great thōndre y same daye amonge the Philistines, and scattered them, y they fell before Israel. And y men of Israel went out of Mizpa, and pursued the Philistines, & folowed vpon them.

untill the place that is vnder Bethleem:

D And then Samuel * toke a stone, and pitched it betwene Ephraim & the mark of the rock, and called the name thereof, *p*. stone of hepten, saying: hitherto hath the Lord helped vs. And so the Philistines were brought vnder, & they came no more into the coastes of Israel: the hand of the Lord was agaynst *p*. Philistines all *p*. dayes of Samuel. Therefore, the cities which the *p*. Philistines had taken fro Israel, were restored agayne to Israel, euen fro Azoron to Gath, w^{ch} the coastes of the same, & Israel plucked them out of the handes of the Philistines. And there was peace betwene Israel & the Amorites. Samuel iudged Israel all the dayes of his lyfe, and wet about yere by yere to Bethel, Gilgal, and Ephraim, & iudged Israel in all those places, & came agayne to Ramma: for there was his house, & ther he iudged Israel also, & there he dwelt an aunter vnto the Lord.

The viij. Chapter.

The people requyre a kynge.

When Samuel was olde, he made his sonnes iudges ouer Israel. The name of his eldest sone was Joel, and *p*. name of *p*. second Abia: & they were iudges in Beerseba. And his sonnes walked not in his wayes: but turned ashyde after lucre, and so toke reuerence, and peruertered the righte. Then all the elders of Israel gathered thes together, and came to Samuel vnto Ramma, & sayd vnto him: behold, thou art olde, and the sonnes walke not in thy wayes. Now therefore * make vs a kynge to iudge vs, as all other nations haue.

But *p*. theyng displeased Samuel, wh^{ch} they sayde: geue vs a king to iudge vs. And Samuel prayed vnto the Lord. And the Lord sayde vnto Samuel: heare the voyce of the people in all that they saye vnto *p*. For they haue not cast *p*. awaye, but me: that I shulde not raygne ouer the. And as they haue enedone: I sence I broughte them out of Egypte vnto this daye, and haue forsaken me, and serued other goddes: euen so do they vnto the. Nowe therefore hearken vnto their voyce: howbeit, yet tell thyng vnto the and shewe the * the auctorite of *p*. king that shall raygne ouer the. And Samuel told all the wordes of the Lord vnto the people, that asked a kynge of him, and he sayde: thus shalbe the auctorite of the kynge that shal raygne ouer you: * he will take your sonnes and put the to hye charrettes, and make hye boilemen of the, to ronne before his charre: and will make him of them, captaynes ouer thousandes and ouer fiftyes, and will set them to care his greiffe, and to gather in his heruest, and to make instrumentes of warre, and apparrell for his charrettes. And he will take your daughters, & make the apoticaries, cookes

and bakers. And he shall take *p*. best of your feldes, & * and of your vineyardes, and of your olyue trees, and geue them to hye seruantes. And he shall take the tenth of your seed, and of your vyneyardes, and geue it to hye chamberlaynes, and to hye seruantes. And he shall take the best of your muleruantes and mayds seruantes and pong men, and of your asses, and put the to his woghe. And he shall take the tenth of your shepe, and ye shalbe his seruantes. And ye shall crye out at that tyme vpon your kynge, which ye shall haue chosen you, & the Lord will not heare you at that daye.

After this, the people wolde not heare the voyce of Samuel, but dyd say: naye, not so. But there shalbe a king ouer vs, that we maye be lyke other nacions, and that ouer kynge maye iudge vs, and go out before vs, and fyghe our battayles. * Therefore, when Samuel hearde all the wordes of *p*. people, he rehearsed them in the eares of the Lord. And the Lord sayde to Samuel: hearken vnto thei voyce, and make the a king: And Samuel sayde vnto the men of Israel: go eueri man vnto his cite.

The ix. Chapter.

Of the sonne of Cislo chertem kynge.

Ther was a man of Issachar named Cislo the sonne of Abiel, the sonne of Zeror, the sone of Bechothath, the sonne of Ephraim, *p*. sonne of a man that was a Geminite, a man of strenght and might: and the same had a sonne called Saul, a goodly yong man and a fayne: so that amongst the chyldren of Israel there was none goodlier then he. For from the shouldeys vywarde, he was hyer then all *p*. other people. And the asses of thyng Cislo Sauls father were lost: and Cislo sayde to Saul his sonne: take one of the laddes to the and go vp & seke the asses. And he went thorow mount Ephraim, & thorow *p*. lade of Saliba: but they founde them not. Then they went thorow the lade of Salim, and there they were not. Wher they wet also thorow the lade of Gemin, they foide the not. At the last, when they were come to the land of Zuph, Saul saide to his lad *p*. was with him: come, let vs retorne, lest my father leaue crying for the asses, & take thought for vs. He sayd vnto him: behold, there is in this cite a ma of God, & he is a worshipfull ma: all *p*. the sayth, cometh hitherly to passe. Nowe then let vs go thither: peraduenture he shal shewe vs what waye we maye go. Then sayd Saul to his lad: *p*. we will go, what shall we bryng the ma? For our bread is all spet out of oure vessels, & there is no nother present to bryng the man of God: what haue we? And the lad answered Saul agayne, and sayde: I haue founde about me the fourth parte of a shele, that

* Deut. xxi. d

* Deut. xxi. d
1. Reg. xxi. d
2. Reg. xxi. d

* Deut. xxi. d

* 1. Reg. xxi. d

* 1. Reg. xxi. d

* 1. Reg. xxi. d

* 1. Reg. xxi. d

25

that will I geue the man of God, to tell vs oure waie.

Before tyme in Israel when a man wold to seeke an answer of God, thus wold he speake, come, and let vs go to the *g* fear. For he that is now called a prophet, was in the olde tyme called a seer. Then sayde Saul to his lab: well sayde of the: come, let vs go. And so they went vnto the cytie where the man of God was. And as they were goinge vp into the cytie, they mett wyth danioffiles y came out to bryue water, and sayd vnto them: is there here a sear? And the maydens answered the, yee, *u* (here is one) beholde, he is before you. Make haste now, for he cam thys daie to the cytie: there is an offeringe of the people this daie in the hill. When he be come into the cytie, ye shall fynde hym kraggbe waie, per he be go vp to the hill to cate: for the people wold not cate vntill he come, because he doth blest the offering. And then cate they y be bydden to the feast. Now therfore gett you vp, for this daie shall ye fynde hym.

And they went vp into the cytie. And when they were come into the myddes of the cite: beholde, Samuel came out agaynst the, for to go vp to the hill. But y Lord had tolde Samuel in his care (a daie before Saul came) sayenge: to morowe thys tyme I will sende the a man out of the lande of Ben Jamin, hym shalt thou anoynte to be captayne ouer my people Israel, that he maye saue my people out of the hande of the Philistines: for I haue looked vpon my people, and they crye is come vnto me. Wold Samuel therfore saw Saul, the Lord answered hym: se, this is the ma, who I shalke to the of. Thys same shall raygne ouer my people.

Then went Saul to Samuel in the myddle of the gate, & sayde: tell me I praye the, where the sears house is. Samuel answered Saul, and sayde: I am the sear, go vp before me vnto the hill, for ye shall cate wch me to daie. And to morowe I will let the go, and wll tell the all that is in thyne hart. And as for thyne asses y were lost thre dayes ago, care not for them, for they are founde. And moreover, whos shall the bewtiful thinges of Israel be: belonge they not to the, and vnto all the fathers house? But Saul answered and sayde: am not I the sonne of a Jeminite of the smallest trybe of Israel? and my kypure is the least of all the kynredes of the trybe of Ben Jamin. Wherefore then speakest thou to me?

And Samuel toke Saul and his lab, and brought them into the paxler, and made the sett in the cheffest place amonge them y were bydden: which were vpon a thyrte persone. And Samuel sayde vnto the cooke: brynge forth the porcion wch I gaue the, and of which I sayd vnto the: kepe it with the. And

the cooke toke vp the shoulde, & that wch was vpon it, & set it before Saul. And Samuel sayd: beholde, y which is left: put it before the eate, for hitherto hath it bene kept for the, of purpose, when I called the people. And so Saul byd ent wch Samuel y daie. And when they were come downe from the hill into the cytie, Samuel comuned wch Saul: upon the toppes of the house: and when they arose crye about the fyryng of the daie, Samuel called Saul vpon y toppes of the house, sayenge: vp, y I maye sende the nwyte. And Saul arose. And they wold out at the doores both, he & Samuel. And when they were come almost out of the towne, Samuel sayd to Saul: vnto the lad go before vs (and he wold before): but stande thou still a while, that I maye shewe the what God sayeth.

Ch. x. Chapter.

¶ Saul is anoynted kyng, and propheseth.



And the Samuel toke a vessell of oyle, & powred it vpon hys head, & kysed him, & sayde: hath not the Lord anoynted the, to be captayne ouer hys enemies? And thou shalt bryng out the people out of the handes of thy enemies, which are rounde about the. And thou shalt know that the Lord hath anoynted the to be kyng. Which y art departed fro me this daie, y shalt fynde two me vp * Rahels seculere in the border of Ben Jamin, euen at zalezah. And they wll laye vnto the: y asses which y wentest to seke, are founde. And so, thy father hath left the care of the asses, & sorroweth for you, sayenge: whnt shall I do for my sonne? The shall y go forth fro thre, & shalt come to the plaine of Ephraim. And there shall me the thye me goinge vp, & to God to Bethel: one carpinge thre kiddes: & another carpeg the loues of berde: & another carpeg a borell of wyne. And they wll salute y, & geue the two loues of berde: which thou shalt receaue of theyr hades. After y shalt thou come to the hill of God, where y Philistines kepe their watche. And when thou art come thither to the cytie, y shalt meete a companye of prophetes cominge downe fro the hill, w a pialter, & timbrell, & ppye, & a harpe before the, & thou shalt prophete. And the swete of the Lordes wylle come vpon the also, & y shalt prophete.

with them, and shall be turned into another
man. Therefore whē * theſe ſignes are ſhew-
ed thee, do what thou haſt to do, for God is
with thee. And ſo ſhall go before me to Gil-
gal. And ſo ſhall come downe vnto thee,
to ſacrifice burnt-offerings, and to offer peac-
e-offerings. * Carry for me ſeuen dayes, till
I come to thee, and there ſhall I ſay what thou ſhalt
do. And alone as he had turned hym ſhoul-
der to go fro Saul, God gaue hym ano-
ther manner of herſe, & all thoſe tokens came
to paſſe that ſame daye. And whē they came
to the hill, beholde, the company of prophets
met hym, and * the ſpēte of God cam
vpon hym alſo, & he prophesied among them.
And all that time whē hym beſore, when they
ſawe that he prophesied among the prophets,
they ſayd vnto to other: what is this? is
happened vnto the ſonne of Ciſ? * Is Saul
alſo among the prophets? And one of the
ſame place answered & ſayd: who is their fa-
ther? And thereof came the proverb: what is
to Saul alſo among the prophets? And
when he had made an ende of prophesying, he
cam to the hill. And Sauls fathers brother
ſayd vnto hym and to hym ſad: whether wilt
thou ſay: to ſeeke the aſſes? & whē we ſaw
that they were no where, we came to Sa-
muel. And Sauls vncle ſayd: tell me what
Saul ſayd vnto you? Saul answered
his vncle: he tolde vs plainly, that the aſſes
were founde. But of the kyngdome wherof
Saul ſpake, tolde he hym not. And Sa-
muel called the people together vnto ſ
Lorde to Mizpa, and ſayd vnto the chyldren
of Iſrael: thus ſayeth the Lorde God of Iſrael:
I brought Iſrael out of Egypt, and deliuered
you out of the hande of the Egyptians, &
out of the handes of all kyngdomes that trou-
bled you. And ye haue this daye caſt awaye
your God that helped you out of all your
aduerſities & tribulacions. And ye haue ſayd
vnto hym: * make a kyng ouer vs. Nowe
therefore ſtande ye beſore the Lorde by your
ſpees & your thouſandes. And whē Sa-
muel had brought all the tribes of Iſrael, the
tribe of Benjamin was caught. Whē he had
brought the tribe of Benjamin by their hy-
pocrites, the hynered of Ephraim was caught: and
at the laſt Saul & ſome of Ciſ was caught.
And whē they ſought hym, he coulde not be
founde. Therefore they asked the Lorde fur-
ther, yf the man ſhoulde come thither. And the
Lorde answered: beholde, he hath layd hym
ſelfe among the ſtuſſe. And they ranne & ſet
him there. And when he ſtoode among the pro-
ple, he was higher then any of the people, fro ſ
ſhoulders upward. And Samuel ſayd to
all the people: See ye not him, whō the Lorde
hath choſen, & howe there is none lyke hym
amonge all the people? And all the people
ſtoode & ſayd: * God lend the kyng ſyfe.

* i. i. reg. vi. a.
i. i. reg. vi. b.

* i. i. reg. vi. b.

* i. i. reg. vi. b.

* i. i. reg. vi. b.

* i. i. reg. vi. b.
and c. i. c.

24. reg. i. c.

Then Samuel tolde the people of the
burte of the kyngdome, & wrote it in a booke,
and layd it vp beſore the Lorde, and ſent all
the people awaye, euer man to hym houſe.
And Saul alſo went home to Gibea. And
there ſo followed him ſtrong men, whoſe ber-
ets God had touched. But the chyld of Be-
lia ſayd: howe ſhall he ſaue vs? & then he
deſpiſed him, and brought him no preſented.
And he helde is tongue.

Chapter.

The people renewe the kyngdome of Saul.

When the Ammonite came, & de-
ſege Iabes in Silab. And all the
men of Iabes ſayd vnto Rabas:
make a covenant with vs, and
we will be thy ſervantes: And
Rabas the Ammonite answered them: In
thys will I make a covenant with you, yf
I maye thruſt out all your eggt eyes, and
bynne that ſpame vpon all Iſrael. To whō
the elders of Iabes ſayd: geue vs ſeuen dayes
reſpite: that we maye ſende meſſengers vnto
all the coaſtes of Iſrael. And then yf there
be no man to helpe vs, we will come out to
thee. Then came the meſſengers to Gibea vnto
Saul, and tolde theſe ſpoynges in the eares
of the people. And all the people lyfte vp
theſe voyces and wept. And beholde, Saul
came followinge the cartell out of the ſelds, &
Saul ſayd: what ayleth thys people, that
they wepe? And they tolde hym the ſpoynges
of the men of Iabes. And the ſpēte of
God came vpon Saul, when he heard theſe
ſpoynges, and he was exceeding angry, and
toke a yocke of oxen, and drew them in
pieces, & ſent them thoroowe out all the coaſtes
of Iſrael by the handes of meſſengers, ſayng:
whoſoever cometh not forth after Saul and
after Samuel, ſo ſhall hym oxen be ſeuerd.
And the feare of the Lorde fell on the pro-
ple, and they cam out aſſe had bene but one
man. And when he & nombred them in Be-
zeth, the chyldren of Iſrael were thye hundred
thouſand men, and the men of Iuda thye
thouſande. And they ſayd vnto the meſſen-
gers: I cam: ſo ſayd vnto the men of Iabes in
Silab: to morow by that tyme the ſonne be
hote, ye ſhall haue helpe. And the meſſengers
cam & ſhewed the men of Iabes, which were
glad. Therefore the men of Iabes ſayd: to-
morrow we will come out vnto you, and
ye ſhall do with vs all that pleaſeth you.
And on the morow it ſortuned, that Saul
put the people in iij. partes. And they cam in
vpon the hoſt in the morning watch, & ſlew
the Ammonites, vntill the beate of the daye.
And they that remained, were ſcattered: ſo
y two of them were not left together. And
the people ſayd vnto Samuel: what ſhal
be that barre ſayd: ſhall Saul raygne ouer vs?
byppinge thoſe men, that we maye ſaue them.
And

* i. i. reg. vi. b.
* i. i. reg. vi. b.

And Saul sayde: there shall no mā dye this daye, for to daye þ Lord hath saued Israel.

Then sayde Samuel vnto the people: come, that we maye go to Gilgal, and re-
newe the hyngdome there. And all the peo-
ple wnt to Gilgal, & made Saul kyng there,
before the Lord in Gilgal. And there they
offred peaceofferings before the Lord.
And there Saul and all the me of Israel ce-
lebrated exceedingly.

¶ The xij. Chapter.

¶ Samuel beareth hym selfe to be an innocent Iudge.

Samuel sayd vnto all Israel: behol-
de, I haue hearkened vnto your voy-
ce in all that ye sayde vnto me, & ha-
ue made you a kyng. Nowe there-
fore, your kyng walketh before you. And
I am olde and graye headed: and behold, my
sonnes are with you, and I haue walked be-
fore you frō my childhode vnto this daye.
Beholde, here I am: beare recozde of me be-
fore the Lord, and before hys anoynted: *
whole ore haue I taken: or whole I haue

¶ Gen. xlii. 35.
¶ Gen. xlii. 35.

¶ I take: whō haue I done wōg to: Whom
haue I hurt? Of whole hande haue I re-
ceaued any paye, to blynde myne eyes ther-
ewith? I will restore it you agayne. They
sayde: thou hast done vs no wōg, nor hurt
vs, neither hast thou takē ought of any man-
nes hande. he sayde vnto them agayne: the
Lord is witnesse agaynst you, & hys anoynt-
ed is wytnesse this daye, þ ye haue founde
nought in my handes. And they answered: he
is wytnesse. And Samuel sayd vnto the peo-
ple: it is so. The Lord, þ made Moyses & Aarō,
& þ brought your fathers out of the lāde of
Egypte. Nowe therefore stāde still, þ I maye
tell a son vnto you before the Lord, accordyng to
all the saydngs whiche the Lord, whiche
he doeth both you and your fathers.

¶ After þ Jacob was come into Egypte,
and your fathers cryed vnto the Lord: the
Lord sent Moyses & Aaron, which brought
your fathers out of Egypt, & made the dwell
in this place. * And whā they forgaht the lord
their God, he deliuered the into the hand of
Sihara captaine of the host of Pharaō: * and
into the hande of the Philistynes, * and into
the hande of the kyng of Moab, and they
fought agaynst them. And they cryed vnto
the Lord, & sayde: we haue sinned, because
we haue forsaiken the Lord, and haue turned
vnto Baalim and Astartoth. Nowe therefore de-
liuer vs out of the handes of our enemies
and we will serue the. And the Lord sent
Moses & Aaron, & brought your fathers out of
Egypte. Nowe therefore stāde still, þ I maye
tell a son vnto you before the Lord, accordyng to
all the saydngs whiche the Lord, whiche
he doeth both you and your fathers.

¶ Gen. xlii. 35.
¶ Gen. xlii. 35.

¶ Gen. xlii. 35.

¶ Gen. xlii. 35.

¶ Gen. xlii. 35.

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¶ Gen. xlii. 35.

¶ Gen. xlii. 35.

¶ Gen. xlii. 35.

¶ Gen. xlii. 35.

¶ Gen. xlii. 35.

Lord poure God was your kyng. Nowe
therefore, beholde, the king whō ye haue cho-
sen, and whom ye haue desired: lo, the Lord
hath set a kyng ouer you. If ye will serue
the Lord & serue hym, and heare hys voyce,
& not disobeie the word of the Lord: both
ye & the kyng that raggeth ouer you, shall
followe the Lord your God: If ye will not
hearken vnto the voyce of the Lord, but diso-
beie the Lordes mouth: then shall the hande
of the Lord be vpon you and on your fa-
thers. Nowe also stande, and se this great
thyng, whiche the Lord will do before your
eyes: is it not now to beate her selfe? I will call
vnto the Lord, and he shall sende thun-
der and rayne: that ye maye percaue and se,
howe that your wickednes is great, which
ye haue done in the sight of the Lord, in al-
luyng you a kyng. And so, Samuel called
vnto the Lord, and the Lord sent thunder
and rayne the same daye. And all the people
feared the Lord and Samuel exceedingly.
And all the people sayde vnto Samuel:
praye for thy seruantes vnto the Lord thy
God, that we dye not: for we haue sinned in
alluyng vs a kyng, besyde all the sinned y-
et we dyd.

And Samuel sayde vnto the people: feare
not. Ye haue in dede done all this wicked-
nes, yet departe not from folowynge of the
Lord. But serue hym euen with all your
herdes. Herber turne ye after daye thinges
whiche are not able to profit you, for they
are but vanitie. For the Lord will not
for sake hys people, because of hys great in-
mercy sake: because it hath pleased the Lord,
to make you his people. Wherefore God for-
gyddeth, that I shoulde sinner agaynst the Lord,
and craffe prayng for you, but to thewe
you the good & ryght waye. Therefore stande
pon the Lord, and serue hym in the truthe,
and with all your herdes: & consyde howe
great thinges he hath done for you. But and
ye be do wickedlye, then shall ye perishe,
both ye and your kyng.

¶ The xij. Chapter.

¶ The Philistines are threuen of Saul and Bo-
nathas: Saul bringeth them to the Philistines
maiden, & the word of Samuel, that he shal
not regeue.

Saul had bene kyng one yere: whā
these thynges came to passe: and he
ragged two yeres ouer Israel.
And Saul chose him the thousand
men of Israel. Two thousande were with
Saul in Bethsan and in mount Bethel, &
a thousande with Jonathan in Gibea Ben
Jamin. And the rest of the people he sent, eue
ry man to hys owne house agayne. And Jo-
nathas smote the bowe of the Philistynes,
þ was in the hill, and it came to the Philist-
ynes carcs. And Saul blew the shophar tho-
w 44 some

Saul

i. Samuel,

Jonathas

rowe out all the labe, saye ge: let the Chynes
heare. And all Israel hearde saye, howe that
Shaul had destroyed an holde of the Phily-
stines, wherefore Israel stanche be fore y
Philystines. And the people gathered toge-
ther after Saul to Gilgal.

The Philistines also gathered their forces
together to fight with Israel, thirty
thousand chariots, and seven thousand horse-
men, with other people like the sand by the
seaside in multitude, and came up, and pitched
in Azekah castles from Beethan.
And when the men of Israel saw it, they
were in a strait, for fear came upon the people,
and they hid themselves in caves, and in steep
holes, and in rocks, and in every place,
or in pits. And some of the Ephraimites
over Jordan to go unto the land of Gad &
Silead. And Saul was yet in Gilgal, all the
people that followed him were also spread.

* Cf. *arg. r.f.*

* f. 136a, r. b.

[illegible]

***SOLD!**

9. Par.fbi.c

#1.1313.061.

[illegible]

And Saul nobed the people that were founde wth him, & they were about a fyve hundred men. And Saul and Jonathan his sonne and the people that were founde wth the, had the prey abbdynge in the hyll of Jezaim. But the Philistines pched in Achisbas. And there came out of y^e host of y^e Philistines thre copanyes, to besette: one compayn twene wth the wape leadeth to Gubba wth the lande

of Saul. And another company turned the waie to Achishon. And the thirded company turned to the waie of Geth. And few leue about the valeie of seibon towards the wilderness. There was no huppe founde there. And out all the land of Israel. For the Philistines sayde: Lett happie the Egypci make chym swords of speers. But all the Philistines went downe to the Philistines, to mendre euery man his bare, his mactock, his axes his necessary toles. And then the edges of the Chares, mactocks, doge fokes, and axes were blunt, and also the fokes were to be set in. And lo in tyme of battell there was neither swerde nor speere founde in the handes of any of the people that were with Saul and Jonathan. But with Saul and Jonathan hysonie were there some way founde. And the watch of Iubilistines came out, to go ouer unto Achishon.

¶ The xliij. Chapter.

¶ Jonathan and his brethren beare putteth the
Jehiathians to flight. He tasteth the boure.

And it was in the same tyme, ¶ Jonathan the sonne of Saul said vnto his poung men that bare his armes: come, and let vs go ouer to the Philistines: watche that we pouder on the other side, and he tolde not his father. And Saul layed in the vtmost parte of Gibeon vnder Rimmon, which is in Betheron, & the people that were with him were vpon a hre hundred men. And Abia the sonne of Aheob Zebahaddai, the sonne of Phinehes, the sonne of Eli, was the Lordes priest in Silo, & ware an Ephod. And the people wylt not that Jonathan was gone.

And in the myddes of the ynslage (by which Jonathas sought to go our vnto the Philistines watch) were there two sharpe rocks: euery one on the one syde, & the other on the other syde: the one called Woziz, & the other Shere. The foremost of the one, trauned northwarde towarde Wichinas, & the other was southwarde, towarde Gibra: And Jonathas lapd to the yonge man that vnto this hanelles: come and let vs go our vnto the watch of these vndercruised, peradventure the Lord will worke wth vs: for it is no hardnesse wth I Lord: to saue either in maner; or in fewe. And his barnes flurayd vnto both: do⁺ all is in thyne hert. So where it pleaseth y^e Behold, I am y^e as thyne hert luthers. The saye Jonathas: beholde, we go our vnto the m^e, & shall thew our felins vnto the: p^r the saye on this wilst to vs: torpe, vntill we come to you, the we will p^rdeffend in a place, & not go vp vnto the. But & sayd saye: come by vnto vs, the we will go vp, for * the Lord hath p^rsaured the into our hidden And thus quaieth a spgne vnto vs. And they bothe the web the felins vnto the watch of Philistines.

*ci.pa.rini.

*f mas.00.1

Philistines. And *¶* Philistines sayde: se, the hebrues come out of *¶* holes where they had hydd the felices in. And *¶* men of the warche answered Jonathas and his harnesbearer, & sayde, come vnto vs, and we will shew you a thinge. And Jonathas sayde vnto his harnesbearer, come by after me, for *¶* Lord hath deliuered them into the hande of Israel. And Jonathas claime by vnto handes & fete, & his harnesbearer after him. And *¶* (to whom they had sent Jonathas face) they fell before Jonathas: & his harnesbearer lue the a fete hym. And that first slaughter which Jonathas and his harnesbearer made, was vpon a twene men, within the compasse as it were about an halfe ceter of labe. And there was a feare in *¶* host, in the felde, amonge all people: in so moche that they *¶* were gone out of the watche to robbe, were a fayne also: and the arch trymbled, for the feare that was sent of God. And the watche men of Saul in Gibeon Beniamin, sawe. And beholde, the people of the Philistines were scattered & were smytted as they went. Then sayde Saul vnto the people *¶* I was with him. Searche and se, who is gone a waye fro vs. And when they had nobied, beholde, Jonathas & his harnesbearer were not there. And Saul sayde vnto his harnesbearer: bringe hither the arche of God. For the arche of God was at that tyme with the chyldren of Israel. And it forsooke *¶* while Saul falhed vnto the prealte, *¶* people that was in the boske of the Philistines fazed further abrode, & increased *¶* by lyte and spere, and gaue a more cleare counte. And Saul sayde vnto the prealte: by what tyme hades. And Saul royned hym selfe vnto all *¶* people that were with him, & they came to the battell. And beholde *¶* every manes swerde was agaynst his fellowe, and there was a very greafe rumoze. Moreover, the hebrues *¶* were with the Philistines before that tyme, and were come with them in all partes of the hoste, turned, to be with the Israelites *¶* were with Saul & Jonathas. And all *¶* men of Israel also, which had hidde them felices in mount Ephraim, as soon as they hearde howe that the Philistines were fledd, they folowed after them in the battell. And to God holpe Israel that daye. And the battell continued vnto Berhaneu.

And while the men of Israel were kepte downe with hunger that daye, Saul charged the people with an oath sayinge: Cursed be the man *¶* eateth any foode vntill nyght, till I be aduised of myne enemies. And so, none of *¶* people tasted any sustenance. And all the inhabitants of the labe came to a wood where honye laye vpon the groude. And the people came into the wood. And beholde, the honye droppyd, and no man moued his hande to his mouth, for the people feared the oath. But Jonathas hearde not wth his fa-

ther charged the people with the oath, wherefore he put forth *¶* ende of the rodd that was in his hande, and dypt it in an honye combe, & put his hande to his mouth, and *¶* his eyes receaued sight. Then answered one of the people and sayde: thy father adured the people, sayinge: Cursed be the man that eateth any sustenance this daye, & the people were saynt. Then sayde Jonathas: my father hath troubled the land: se howe myne eyes hath receaued sight, because I tasted a lytle of this honye: howe much more then to dave yf the people had eaten of the spoyle of their enemies whych they founde. And he had there not bene then a moche greater dauntre amonge *¶* Philistines: And they laye on the Philistines *¶* daye, from Ephraim to Gath. And the people were exceedinge fayne.

And *¶* people gat the to the spoyle, & take there, oxen, & calves, & lue the on the greide, & *¶* people dyd eate the *¶* the bloude. Then men tolde Saul, sayinge: Beholde, the people spenne agaynst the Lord, in that they eate with *¶* bloude. And he sayde: ye haue trespassed. Howe a great sone vnto me this daye, and Saul sayde agayne: So abyode amonge the people & bydd them byngne me euery man his ore & euery man his thepe, and haue them here, and spenne not agaynst the Lord in a tynge wth the bloude. And the people brought euery man his ore in his hande, by nyght, & lue them there. And Saul made an altare vnto the Lord. And that was *¶* first altare *¶* he made vnto the Lord. And Saul sayde: let vs go downe after the Philistines by nyght and spoyle the, vntill it be dawe in the mornynge, & let vs not leaue one ma of the. And they sayd: do whatsoeuer thou thinkest best. Then sayde the prealt: let vs come hither vnto God. And Saul asked of God: Shall I go downe after the Philistines: wile thou deliure them into the hande of Israel? But he answered him not at that tyme. And Saul sayde: let the people come hither one of all quarters, and knowe a se by whos *¶* spenne is chaced this daye: for as truly as *¶* Lord lyureth which saureth Israel, though it be in Jonathas my sonne, he shall by the death. But there was no man amonge all the people that answered him.

Then he sayde vnto all Israel: be ye on one syde, and I & Jonathas my sonne wille on the other syde. And the people laye vnto Saul: what thou thinkest best, *¶* do. Therefore Saul sayde vnto the Lord God of Israel: geue a perfect lost *¶* (And he shewd a se by the judgement. Howe happyment it, that thou geust the trueste no answer to daye: If this spenne be in me, as in Jonathas my sonne, geue it, or yf this iniquite be in the people.) And Saul & Jonathas were caught, but the people shapd free. And Saul sayde, call lotter betwene me & Jonathas my sonne. And Jonathas

And Jonathas

Jonathas was caught. Then Saul sayde to Jonathas: tell me what thou hast done. And Jonathas tolde him, & sayde. I killed a lytle boye with the ende of the rodd that was in myn hande: and lo, I must dye.

* 2. Sam. 1. 16.

Saul answered: * God do so and so to me, thou shalt dye the death Jonathas. And the people sayde vnto Saul: Shall Jonathas dye, which hath so myghtely helpe Israel? God forbid. As traisp as the Lorde spureth

* 6. 1. 17. 18. c.

* there shall not one here of vs beed fall to the ground: for he hath wrought with God thus daye. And so the people deliuered Jonathas, that he dyed not. And then Saul departed vp fro followinge the Philistines. And the Philistines went to their awne place. And so Saul helde the kyngdome ouer Israel, & fought agaynst all his enemyes on euery syde: agaynst Moab: agaynst the chyldren of Ammon: agaynst Edom: agaynst the kynges of Ioba, and agaynst the Philistines. And whether so euer he turned him selfe, there he waine: and he gathered his host together, and smote the * Amalechites, & rydd Israel out of the handes of them that spoyled them. The sonnes of Saul were: Jonathas, Iesai, and Melchisai. And vs two daughters were thus named: the elder was called Merob, and the younger Michol. And the name of Sauls wife, was Ahinoah the daughter of Ahimaaz.

* 2. Sam. 17. 1. c.

And the name of vs these captaynes was Abner the sonne of Ner, Sauls vnicel. And * this was Sauls father. And Ner the father of Abner was the sonne of Nibel. And there was soze warre agaynst the Philistines, all the dayes of Saul. And whonsoever Saul sawe to be a stronge mā, and mete for vs warre he tolde him vnto him.

* 1. 1. 17. 18. c. 1. 1. 17. 18. c.

Chapter.

¶ Saul is commaunded to slaye Amalek. He is disobedient to the voyce of God. Samuel mour: eth for Saul.

* 1. 1. 17. 18. c.

Saul sayde vnto Saul: * The Lord sent me to anoynt vs, to be kynges ouer his people Israel. Nowe therfore hearken thou vnto the voyce of the Lorde. Thus sayth the Lorde of hostes: I remember vs whych Amalek dyd to Israel

* 2. 1. 17. 18. c.

* howe they layd waite for the in vs waie, as they came out of Egypt. Nowe therfore go, & smyte Amalek, and destroye all vs pertayneth vnto them, & se thou haue no cōpallpy on the * (a couer nottenge that they haue) slaye both man & womā, infant & sucklynge, oxe, and shepe, camell and alle.

* 1. 1. 17. 18. c.

And Saul gathered the people together. * & nombred them in Telaim, two hundred thousand foote men, and ten thousande mt of Iuda. And Saul came vnto a crye of Amalek, & set watche in vs valeye. And Saul sayde vnto the kernes: go, & departe, & gett

you downe from amonge the Amalechites, lett I destroye you with them: for pe thewed mercy to all the chyldren of Israel, wher they came out of Egypt. And so the kernes departed from amonge the Amalechites.

And Saul smote the Amalechites from heula, as thou comest to Sur, that isyth befoze Egypt, and toke Agag kyng of the Amalechites alpye, & vnterly destroyed all the people with the edge of the sword. * But Saul and the people spared Agag, and the better shepe, & the latter oxen, & the lambs, and all that was good, & wolde not destroye them. But all vs was soule & naught worth, that they destroyed vnterly. Then came the voyce of the Lorde vnto Samuel, sayinge: it * repenter me, vs I haue made Saul kyng. * For he is turned from me, and hath not performed my commaundement. And Samuel was euell apayed, and cried vnto the Lorde all nyght. And whan Samuel rose elpye, to mete Saul in vs moynpye, it was tolde Samuel, that Saul was come to Carmel, & beholde, he * hath made him there a place, & is turned, and departed, and gone bowne to Gilgail.

And Samuel came to Saul, & (Saul offered burnt sacrifice vnto the Lorde of the pyll of vs spoyles, whych he had brought fro Amalek. And whan Samuel was come vnto Saul,) Saul sayde vnto him: Blessed be thou in the Lorde. I haue fulfilled the commaundemt of the Lorde. Samuel sayde: what meaneth then the beating of the shepe in myne eares, and the noyse of the oren which I heare? Saul answered: they haue broughe them from the Amalechites. For the people spared the best of the shepe and of the oren, to sacrifice them vnto the Lorde thy God. And vs remnant haue we destroyed vnterly.

Samuel sayde to Saul: lett me tell the what the Lorde hath sayde to me this nyght. And he sayde vnto hym: saye on. Samuel sayde * when vs wast elpye in thyne awne syght, wast vs not made the head of the crys of Israel? And the Lorde anoynted the kyng ouer Israel. And the Lorde sent the ou a tourneye, & sayde: Go, & vnterly destroye those synners the Amalechites, and syght agaynst them, vntill thou vnterly destroye them. And wherfoze hast thou not hearkened vnto the voyce of the Lorde, but hast turned to vs pryae, and hast done vs whych is wyched in the syght of the Lorde.

And Saul sayde vnto Samuel: yee, I haue hearkened vnto the voyce of the Lorde, & haue gone the waie which the Lorde sent me vnto, and haue broughe Agag the kyng of Amalek, and haue vnterly destroyed the Amalechites. But vs people toke of vs spoyles shepe, oren, and the chiefe of the spynges whych shulde haue bene destroyed, to offere vnto the Lorde thy God in Gilgail. And Samuel

* 1. 1. 17. 18. c. 1. 1. 17. 18. c.

muell sayde: hath the Lorde as great pleasure in burnt sacrifices & offerings, as when the voice of p Lorde is obeyed: Behold, to obeye is better then sacrifice, & to hearken, is better then the fatt of ruminnes. For rebellpon is as the synne of p withcraft, and stubbornesse is as the wickednesse of Idolatrie. Because thou hast cast away p worde of the Lorde, therefore hath the Lorde cast awaye the also, from beynge kynge.

And Saul sayde vnto Samuel: I haue ffeared, for I haue gone farther then the sayinge of the Lorde and thy wordes, because I feared p people, & obeyed their voice. Howe therefore take awaye my synne, and turne agayne with me, p I maye worshipp the Lord. And Samuel sayde vnto Saul: I will not retorne with the: for thou hast cast awaye p worde of the Lorde, and the Lorde hath cast awaye the, that thou shalt not be kynge ouer Israel. And as Samuel turned hym selfe to go awaye, he caught the lappe of hys coate, & it rent. And Samuel sayde vnto hym: the Lorde hath rent the kyngdome of Israel fro the this daye, & hath geue it to a neyghbour of thynne, that is better then thou. The strength of Israel will not begyle nor repēt: for he is not a man, that can repent.

He sayde: I haue sinned. But nowe honour me before the elders of my people, and before Israel, & turne agayne with me, that I maye worshipp p Lorde thy God. And to Samuel turned agayne, and folowed Saul. And Saul worshipped p Lorde. Then sayde Samuel: Bynge ye blythe to me, Agag the kynge of the Amalekites. And Agag came vnto hym: & belapely. And Agag sayde: truly the bytter deeth cometh on. And Samuel sayde: As thy swerde hath made wome chyldlesse, so shall thy mother be chyldlesse aboue other women. And Samuel bewed Agag in peccet before the Lorde in Gilgal. And then p Samuel departed to Rama. And Saul went home to his house to Giben Saul. And Samuel came nomore to se Saul vntill the daye of his deeth. Nevertheless Samuel mourned for Saul, & the Lord repented, that he had made Saul kynge ouer Israel.

The xviij. Chapter.

Saul is anoynted kynge, an euill sperte cometh vpon Saul.

The Lorde sayde vnto Samuel: howe longe wylt thou mourne for Saul, seynge I haue cast hym awaye from rayngynge ouer Israel: Will thynne borne with dymme, and come, that I maye sende the to Jai the Bethlehemite, for I haue psondred me a kynge amonge hys sonnes. And Samuel sayd: howe can I goe? for p Saul heare it, he wyl kyl me. The Lorde answered: Take

an heifer wth the, and saye: I am come to offer to the Lorde. And call Jai to the offeringe, and I wyl shewe the, what p shall do: And thou shalt anoynt hym whome I name vnto the. And so Samuel byd as the Lorde bad him, and came to Bethlehem, and the elders of the towne were assonued at his comynge, and sayde: p Comest thou peaceably? he answered: Yee, I am come to offer vnto the Lorde. p Shew the poure felues, & come with me to the offeringe. And he sanctified Jai & hys sonnes, & bad the to the offeringe. And whē they were come, he lokd on Eliab, & sayde: Surely the Lorde hath anoynted is before hym. But the Lorde sayde vnto Samuel: loke not on his fallowen, or on flegght of hys stature, because I haue refused hym: for God seyth not as man seyth. For man loketh on the outwarde apperance vnto God beholdeth the harte. Then Jai called Abinadab, and made him come before Samuel. And he sayde: neither hath the Lorde chosen thys. Then Jai made Samuim come, and he sayde: neither yet hath the Lorde chosen him. Agayne, Jai made seue of his sones to come before Samuel. And Samuel sayde vnto Jai: the Lorde hath chosen none of these.

And Samuel sayde vnto Jai: are here all thy chyldren: he sayde: there is yet a litle one behynde, that kepeth the shepe. And Samuel sayd vnto Jai: sende and fette him, for we will not spere downe, tyl he be come lyther. And he sent, & brought hym in. And he was browne, and of an excellent bewtyce, & well fauored in sight. And the Lorde sayde: Mye, and anoynt him, for this is he. Therefore Samuel toke the home wyche of oymment, & anoynted him in the myddes of hys brethren. And the sperte of the Lorde came vpon Dauid, from that daye forward. And Samuel rose vp, and went to Rama.

But the sperte of the Lorde departed fro Saul, and an euill sperte sent of the Lorde vexed him. And Sauls seruantes sayde vnto him: Beholde, an euill sperte sent of God vexed the, lett oure Lord therefore commaunde his seruantes: (that are before the) to seke a man, p is a connyng player wth an harpe: that when the euill sperte sent of God cometh vpon the, he maye playe with hys harpe and thou shalt be eased. Saul sayde vnto his seruantes: psonde me a man that can playe well, and bringe him to me. Then answered one of his seruantes and sayde: Beholde, I haue sent a sonne of Jai the Bethlehemite, that can playe vpon instrumēttes, and is an active felow, and a man of warre and proude in bowynge of feates, & well liked and the Lorde is wth hym. Wherfore Saul sent messengers vnto Jai, and sayde: sende me Dauid thy sonne, which is wth p shepe. And Jai solde an asse laden with byrd, and a flacke

10. xxx. s.
10. xxx. s.

10. xxx. s.

10. xxx. s.
10. xxx. s.
10. xxx. s.

10. xxx. s.

10. xxx. s.

a flask of wine, and a hpd, and sent them by David his forme vnto Saul. And David came to Saul, & stode before him, & he loued him very well, and he was made his barnes-bearer. And Saul sent to Iai, saying: let David remaine with me, for he hath founde fauour in my sight. And so it fortuned, that when the euill spere sent of God came vpon Saul, David toke an harpe, & played wth his hande, & so Saul was refreshed, & hpd a-mende, and the euill spere departed fro him.

¶ The xviij. Chapter.

¶ David ouercometh great Goliath.



The Philistines gathered their ho-
ste to battell, and came together to
Socoth which is in Iuda, and pit
then betwene Socoth & Aschah,
in y coast of Iammin. And Saul
and the me of Israel came together, and pi-
ched in the Oke valley, and put them selues
in araye, to fyght agaynst the Philistines.
And the Philistines stode on an hyll on the
one syde, and Israel stode on an hyll on the
other syde: and there was a valye betwene
them: And there came a man betwene them
both, out of the tentes of the Philistines, na-
med Goliath: of Geth syre cubytes and an
handbryeth lōge, and had an helmet of brasse
vpon hys heed, and a conte of myle about
hym. And the weyght of hys conte of myle
was fyue thousand sykes of brasse. And he
had bootes of brasse vpon his legges, and a
shylde of brasse vpon his shoulders. And the
haire of his spere was like a weuers beanie.
And his spere heed weyed vij. hundred shiles
of yron. And one dayeinge a shylde went be-
fore hym.

And he stode and cryed agaynst the hoste
of Israel, & sayde vnto the: Why are ye come
out in araye to battell/ am not I a Philistine
and you seruantes of Saul: chole you a mā
from amonge you, & lett him come downe to
me. And yf he be able to fyght with me, & to
beate me, then will we be youre seruantes.
But yf I can ouercome him and beate him,
then shall ye be ouer seruantes, & serue vs.
And the Philistine sayde: I besee the host of
Israel this daye, geue me a man, yf we maye
fight together. When Saul and all Israel
hearde those wordes of the Philistine, they

were discouraged, & greatly afrayed. David
was the sonne of an Ephraimite: (of whome
men is made a story) of Bethlehem Iuda, named
Iai, whych had eight sonnes. And was an
olde man in the dayes of Saul, and came to
age amonge men. And the three eldest sonnes
of Iai went, and folowed Saul to the bat-
tell. And the names of hys three sonnes that
went to battell, were: Eliab the eldest, & the
next, Abinadab, and the thyrde Shama, and
David was y least. And the three eldest went
after Saul. David also went and departed
fro Saul, to see his fatheres shepe at Beth-
lehem. And the Philistine came forth in the
mornynge and eueninge, and continued
fourtye dayes.

And Iai sayde vnto David his sonne take
for thy bryethen an Ephra of this parched corne
and these ten loaves, and bryng it vnto the
hoste to thy bryeth. And carpe thes ten
the cheser vnto y captayne, & loke howe thy
bryethen fare, and sett out theire pledge.
And Saul and they, and all the me of Israel
were in the oke valye, fightinge with y Phi-
listines. And David roke vp eise in the mo-
ynge, and lette y shyrp with a kepe, & toke
and went as Iai had commaunded him, and
came with in y compasse of the host. And the
hoste went out in araye, and shewed in the
battell: for Israel & the Philistines had put
thē selues in araye, the one agaynst y other.
And David roke downe the gene from him,
and put them vnder the handes of the kepe
of the vessels, & ranne into y hoste, and came,
and saluted his bryethen. And as he saluted
them, Beholde: there stode a mā in the myd-
des: Goliath y Philistine by name of Gath
out of the araye of the Philistines, & spake
of the maner aboute ryhered, that David he-
neked it. And all the men of Israel, when they
sawe the man, ranne awaye from hym, and
were soze afrayed. And euery man of Israel
sayde: Shall we this man come forth: tuen
to reuple Isaels he come. * And to hym y

And David spake to the men that stode
by, and sayde: What shal be done to the man
that beatech this Philistine, & taketh awaye
the name of Israel: And what is this vn-
circumcised Philistine, that he quile reupe
the hoste of the lyuinge God: And the people
answered him (after this maner), sayinge: so
shall it be done to the mā, that beatech hym.
And Eliab his eldest brother hearde he
spake vnto the men, and Eliab was angre
w David, and sayde: Why comest thou
hither: and with whom hast thou lefte those
few shepe in y wilderness: I knowe thy pryde,
and the malice of thine herte, y thou art
come downe to se y battell. And David sayd:
And

* Ios. 17. 18

* Ios. 17. 18

And what haue I now done? is there not a worde? And he departed from hym into the presence of another, and spake of y^e same manner, and the people answered hym agayne, as before.

And they that hearde the wordes which Dauid spake, reherled them before Saul, which caused him to be fette. And Dauid sayd to Saul: Let no manure here fayle hym because of him. & by seruant will go, & fyght with yonder Philistine. And Saul sayde to Dauid agayne: I part not able to go agaynst ponder Philistine, to fyght wth him. For thou art but a chyld, but he is a maⁿ of warre cū frō his yowth. Dauid answered vnto Saul.

Jo. xxi. b
Jo. xxi. c.

The seruant kept his fathers shepe, & there came a Lyon and bycrose a Beare, & toke a shepe out of the flocke. And I went out after him, and smote hym, and toke it out of his mouth. And when he arose agaynst me, I caught him by the bearde, and smote hym, & slue hym. And so the seruant slue the Lyon & y^e beare: (also) hath the seruant slayne. And thus the Philistine shall be as one of the shepe, & I will smite him, as I have smitten the residue of the people. For what is this vnicuersall Philistine? seynge he hath rayled on the holte of y^e lyving God. And Dauid spake moresoour: the Lorde that deliuered me out of the hande of y^e Lyon & out of the hande of y^e beare, he shall deliuer me also out of the hande of this Philistine.

And Saul sayde vnto Dauid: go, and the Lorde shall be with the. And Saul put hys raiment vpon Dauid, and put an helmet of brass vpon hys hebd, & put a coate of marle vpon him, and girded Dauid with hys owne swerde vpon hys raiment. And he allayed to go. And because he neuer proued it, Dauid sayde vnto Saul: I cannot go with these, for I haue not vsed my selfe thereto: and Dauid put them of hym, and tooke hys staffe in hys hande, and chose him fyue smoth stones oute of a bryke, and put the in a sheperdes bagge which he had, & in a syngre voke: & his syngre was in his shode, & he went to the Philistine.

And the Philistine came and dyue nere agaynst Dauid, and the man y^e bare the shilde went before hym. And when the Philistine looked aboute, and sawe Dauid, he dysdayned him, for he was but y^ede, and well colourd, and goodly to loke vpon. And the Philistine said vnto Dauid: am I a dogge, that thou comest to me with a staffe? and the Philistine cursed Dauid in the name of his goddes. And the Philistine sayde to Dauid: come to me, & I will geue thy fleshe vnto the fowles of the ayre, & to the beastes of the felde. Then sayde Dauid to the Philistine: thou comest to me with a swerde, a spere and a chyld: But I come to the in the name of the Lorde of hostes, the God of the holte of Israel, whom thou hast rayled vpon. This daye shall the Lorde

deliuer the into my hande, and I shall smyte the, & take thine hebd from the, and will geue y^e carcasses of the holte of the Philistines thys daye vnto the fowles of the ayre, and to the beastes of the erth, that all they which be in the worlde, maye knowe, that there is a God in Israel. And all thys congregacion shall knowe, that the Lorde sweeth not with swerde and spere. For y^e staffe is the Lodes, and he shall geue you into oure hande.

And whē the Philistine aroose to come and brawe me vnto Dauid, Dauid basted, & rāne into the battayll euen agaynst the Philistine. And Dauid put his hande in hys bagge, and toke out a stone, and slange it, & smote the Philistine in his forehead, y^e stone sounche into his forehead & he felte grouelinge to the erth. And so Dauid ouercame the Philistine with a syngre and a stone, and smote the Philistine, and slue hym, euen whan Dauid had no swerde in hys hande. But Dauid rāne, and stode vpon the Philistine, & toke hys swerde, and dyue it out of hys sheath, and slue hym, & cutte of hys hebd therewith. And when the Philistines sawe, that they shamponed was deed & they fled. And the men of Israel and of Iuda aroose, and shouted, & folowed after the Philistines, untill they came to the balepe, and vnto the gates of Acharon. And the Philistines fell downe wounded by the waye to Saaraaim, euen vnto Gath & Acharon. And the chyldren of Israel returned fro chalyngge after the Philistines, and spoyled theyr tentes. And Dauid toke the hebd of the Philistine, and brought it to Ierusalem: But he put his armour in hys tente.

When Saul sawe Dauid go forth agaynst the Philistine, he sayde vnto a Abner y^e cap- taine of his holte: Abner, whose sonne is this young man? Abner answered: as truly as thy soule lyueth (O kyng) I cannot tell. And the kyng sayde: Enquere thou, whose sonne the younglinge is. And when Dauid was returned from the slaughter of the Philistine, Abner toke hym, and brought hym before Saul, with the hebd of the Philistine in hys hande. And Saul sayde to hym: whose sonne art thou, thou young man? Dauid answered: I am the sonne of the seruant that the wchilemite.

Of the xviii. Chapter.

Of the bonde betwene Dauid and Jonathan, Saul goeth aboute to slay Dauid.



And when he had made an ende of speaking vnto Saul, the sonne of Jonathan was hynge with the sonne of Dauid, and Jonathan laud hym as hys owne soule. And Saul toke him that daye, and wolde let him go no more home to hys fathers house. And Jonathan made a couenaunt with Dauid, because he

loved him as his owne soule. And Jonathan put of his a wone coate that was vpon him, & gaue it Dauid, & thereto his cloke, his sword, his bowe and hys gyrdle. And Dauid went oure whether soeuer Saul sent hym, and behaued him selfe wysely. And Saul sett hym ouer hys men of warre, and he was accepted in the lyghe of all the people, and in the syght of Sauls seruantes.

25 And it happened as they went, when Dauid was returned from the slaughter of the Philistines, y women came out of all cyties of Israel spynnyng & dauncyng, agaynst hyng Saul, and with tymbrells, with toye, and with instrumentes of musick. And the women answered one another in theyr playe, & sayde

* i. Regum.
vii. b.
and. xij. b.

* Saul hath slayne his thousande, and Dauid hath ten thousande. And Saul was excedyng wroth, and the saynges displeased him, and he sayde: they haue ascribed vnto Dauid ten thousande, and to me but a thousande, & what can he moze haue, I haue the kyngdome? Wherefore Saul looked on yde of Dauid from that daye forwarde. And it happened on the morowe, that the euill spere sent of God came vnto Saul, and he prophesied in the myddes of y house. And Dauid played with hys hande lyke as at other tymes, and there was a taulnyng in Sauls hande. And Saul toke the iauelyng, & sayde: I will nople Dauid to the wall with it. And Dauid auoyded out of hys presence two tymes. And Saul was afeare of Dauid, because y Lord was with hym, & was departed fro Saul. Therefore Saul put him from hym, and made him a cattapane ouer a thousand, and he went out & in before y people. And Dauid behaued him selfe wysely in all his wayes, & the Lord was with him. Wherefore when Saul saw y he was so excedyng wysely, he was afeard of him. But all Israel and Iuda loved Dauid, because he went out and in before them. And Saul sayde to Dauid. Scholde, my eldest daughter Michol, her I will geue y to wyfe. Only playe the man with me, and fyghte the Lordes battelles. For Saul thought: myne hande shall not be vpon hym, but the hand of y Philistines. And Dauid answered Saul: what am I? and what is my lyfe of the kynred of my father in Israel, that I shoulde be sonne in lawe to the kyng? howbeit when the tyme was come y Merob Sauls daughter shoulde haue bene geue to Dauid, she was geuen vnto Achizai a Getholothite, to wyfe. howbeit, Michol Sauls daughter loved Dauid. And they thewed Saul: & the thyng displeased him not. And Saul sayde: I will geue hym her y she maye be a snare to hym, & that the hande of the Philistines maye be agaynst him. Wherefore Saul sayde to Dauid: thou shalt this daye be my sonne in lawe in the other daughter. And Saul commaun-

ded hys seruantes, to come with Dauid secretlye & to slaye: Scholde the kyng hath a fauoure to the, and all his seruantes loke the, be nowe therfore the kynges sonne in lawe.

And Sauls seruantes spake those wordes in the eares of Dauid. And Dauid sayde: I semeth it to you a lyght thyng to be a kynges sonne in lawe: I am a poore man and of small reputaciō. And the seruantes brought Saul worde agayne, saynges: of this maner spake Dauid. And Saul sayd: this wyse shall ye saye to Dauid: the kynges careth for no other dowrye, but for an hidged foreskyngnes of the Philistines, to be aduanced of the kynges enemyes. But Saul thought to make Dauid fall into the hādes of the Philistines. And when hys seruantes tolde Dauid these wordes, it pleased Dauid well to be the kynges sonne in lawe. And he of y dayes were crypyed, Dauid arose with his men, and wēt & slue of the Philistines, two hundred men, and Dauid brought thetyr foreskyngnes, and satisfied the kynges therof, so that hys sonne in lawe. * Wherefore Saul gaue hym Michol hys daughter to wyfe. And Saul lawe and vnderstode, howe that the Lord was with Dauid, and that Michol his daughter loved hym, and he was the moare afeard of Dauid, and Saul became a wyper Dauids enemye. The lordes of y Philistines wēt & to go furth. And it fortuned y whan they went furth, Dauid behaued hym selfe wysely: the all the seruantes of Saul: so that his name was moche set by.

* ii. Regum.
x. c.

¶ The xii. Chapter.

¶ Saul commaunded to slie Dauid. Michol hys wyfe fourth wyfe.



Saul spake to Jonathan hys sonne, and to all hys seruantes, that they shoulde kyl Dauid. * But Jonathan Sauls sonne had a greater fauoure to Dauid, and Jonathan tolde Dauid saynges: Saul my father goeth aboute to slaye the. Nowe therfore take hede to thyselfe vntill the morowyng, and abyde in some secret place, and hyde thy selfe. And I will go oure, and stande by my father in the felde where thou art, and will comen with my father of the, and whatsoeuer I se, I will tell the.

* i. Regum.
x. c.

And Jonathan spake good of Dauid vnto Saul hys father, and sayde vnto hym: let not the kyng synne agaynst hys seruant Dauid, for he hath not synned agaynst the, and hys workes haue bene to the ward very good. For he dyd * & put hys lyfe in hys hande, and slue the Philistines, and the Lord brought to passe a greates health for all Israel. Thou lowest it, and thou reioicdest, wherefore then wilt thou synne against innocent bloude, and slaye Dauid without a cause? And Saul harkened vnto the voyce of y Jonathan,

* ii. Regum.
x. c.

Jonathan,

Jonathas, and sware: as truly as the Lorde speaketh, he shall not dye. And Jonathas called Dauid, and he wept hym all those wordes, & brought Dauid to Saul. And he was in his presence as in tymes past.

And the warre began agayne, and Dauid went out and fought wth the Philistines, and slue them with a great slaughter, & they fledde fro him. And the euill sperte sent of the Lorde was vpon Saul, as he sat in his house hauinge a Angelling in his bade, and Dauid played wth his harpe. And Saul entended to naye Dauid to the walle with the Iane-lyng. But he cryd hym self: out of Sauls perils, as he smote the speare. *(with a bayne stroke)* into y^e walle. And Dauid fledde & was saued the same nyght. Saul also sent messengers vnto Dauids house, to watch him, and to slepe him in y^e morninge. And Michol Dauids wyfe tolde hit him, sayinge: If thou saue not thy selfe this nyght, to morowe y^e wilt be slayne. And so Michol lett Dauid downe throuwe a wyndow, and he wnt, & fled, and was saued. And then he toke an Image and layed it in the bed, and put a pylowe. Luffed with goates heare vnder the hed of it, and couered it wth a clothe. And whil Saul sent messengers to fetch Dauid, she sayde, he is sick. And Saul sent the messengers agayne to se Dauid, sayinge: bringe him to me, bed & all. y^e Image slaye him. And when y^e messengers were come in: Beholde, there lape an ymage in the bed, with a pylowe of goates heare vnder the hed of it. And Saul sayde vnto Michol: why hast thou mocked me so, and sent awaye in y^e evening that he is escaped? Michol answered Saul. For he sayde vnto me, let me go, or elles I will kyll the. And so Dauid fledde, and escaped, & came to Samuel to Ramma, tolde hym all that Saul had done to him. And he and Samuel went, and dwelt in Ramoth.

¶ 2 Sam. 17. 16.

And one tolde Saul, sayinge: Beholde, Dauid is at Ramoth in Ramma. And Saul sent messengers to fetch Dauid. And when they saue a companye of prophetes prophesyinge, & Samuel standyng fast by the sperte of God fell vpon the messengers of Saul, and they prophelyed to. And when it was tolde Saul, he sent other messengers, & they prophelyed likewise. And Saul sent messengers yet agayne the thyrde tyme, and they prophelyed also. Then wnt he hym selfe to Ramma, & came to a great well that is in Serchu, & he asked and sayde: where are Samuel and Dauid? And one sayde: Beholde, they be at Ramoth in Ramma, & he went thither, cū to Ramoth in Ramma, and the sperte of God came vpon him also, & he went prophesyinge, vntill he came to Ramoth in Ramma. And he & a strepe of his clothes, & prophelyed before Samuel in lyke maner, and

fell naked all that daye & all that nyght. * And therof it is, that they sape: is Saul & his. & also amonge the prophetes.

¶ The xx. Chapter.

¶ Dauid complayneth vnto Jonathas.



And Dauid fled from Ramoth Ramoth which is in Ramma, came, & sayde before Jonathas. What haue I done? wherein am I faultier? what is the synne that I haue committed before thy father, that he seeketh my lyfe? he sayde vnto him: God forgyd, y^e that not thy. Beholde, my father will do nothinge ether great or small, but that he will shewe it me. And howe shulde my father hyde thy thynge from me? he wyl not do it. And Dauid sware agayne, and sayde, thy father knoweth that I haue founde grace in thyne eyes, and therefore be sayed: Jonathas shall not lande it, lest he be slayne. And in depe dede, euen as truly as the Lorde byneth, and as truly as thy soule lyueth, there is but a strepe betwene me and death. Then sayde Jonathas vnto Dauid: whatsoeuer thy soule desireth that I will do vnto the. And Dauid sayde vnto Jonathas: Beholde to morowe is the bryggnyngge of y^e horn, & I shulde syt vnder the hyngre of meate. But let me go, that I maye hyde my selfe in the felde vnto the thyrde daye at euen. If thy father speake of me, then saie, Dauid asked leaue of me, that he myght go to Beth-lehem to his wyue eue, for there is holden a perely feast for all y^e hyndred. And yf he saye: it is well done, then thy seruant shall haue peace. But and yf he be agayne, then be sure that wychednesse is vnto thy concluded of hym. And then thou shalt shewe mercye vnto thy seruant: for thou hast made wth me thy seruant a bonde in the Lorde. y^e worth standyng, yf there be in me any trespass, then slepe me thy selfe, and bypynge me not to thy father.

And Jonathas answered, God kepe that from y^e (neither is it possyble to come to passe.) For as yf I knowe, that welste dennesse were concluded of my father, to come vpon the, then kyll thou that I shulde not tell it the. Then sayde Dauid, who shall tell me, yf thy father answereth cruelly? And Jonathas sayd vnto Dauid, come and lett vs go out into y^e felde. And they went out both of them into the felde.

And Jonathas sayde vnto Dauid: The Lorde God of Israel loke on it, when I haue groved my fathers mynde, one tyme or other within this thre dayes, yf it stande well wth Dauid. If I then sende not vnto the & shewe it the, the Lorde do so and so vnto Jonathas. But yf my father haue any pleasure to do y^e well, I will shewe the also, and sende the awaye that thou mayst go in peace. And the Lorde be wth the, as he hath bene wth my father.

¶ 2 Sam. 17. 16.

rather. And thou shalt perforce vnto me the mercy of the Lord, not onely whyle I liue but euen wher I am dead, and plucke not thy mercy aways from me: my house for euer: so not when the Lord hath destroyed the enemies of Dauid, eueny one from the face of the earth.

And so Jonathas made a boude with the house of Dauid, desiringe y^e the Lord shulde seke it out by the handes of Dauides enemies (y^e it were lawfull). And wth other wordes byd Jonathas sweare vnto Dauid, because he loued him: for he loued hi^m, as his awne soule.

Then sayde Jonathas to Dauid: to morrow is the first daye of the mone. And thou shalt be missed, because the place where thou wast wont to sit, shall be emptye. Therefore this daye thye dayes come downe any wyse vnto the place where thou bydest hyde thy selfe, & when the busynesse was in hande:

euen by y^e stone & ill. And I will thote the arrowes by the one syde therof, as though I thote thet at a marke, & will sende a lad, and byd hym go seke the arrowes. And y^e I saye vnto the lad: se, the arrowes are on this syde the. hyngge them: then come y^e for it is peace, & no hurt, as sure as the Lord lyueth. But and y^e I saye vnto the lad, behold, the arrowes are by y^e side, then go: & (in peace) for y^e Lord hath sent y^e a wyse. And as touchyng this which thou and I haue spoken: beholde

the Lord be verie true to me for euer. And so Dauid byd hym selfe in the feld. And when the nyght was come, the kynge sat him downe to cate meate. And the kynge sat him downe after the olde maner, in hyd seate by the wall. And Jonathas arose and Abner late by Sauls syde, & Dauides place was emptye. After theselle, Saul sayde nothinge at all that daye. For he thought: some thinge hath chaunced him: y^e he is not cleane.

But on the morowe which was the seconde daye of y^e newe mone, it happened that Dauides place was emptye agayne. And Saul sayde vnto Jonathas his sone. Wherefore comest thou not y^e sonne of Ithai to meate, nethe yesterdaye nor to daye? And Jonathas answered vnto Saul. Dauid asked lycce of me, to go to Bethlehē, for he sayde: let me go I praye the for our kyned bothe holde an offeringe in the cite, and my brother hath sent for me. And therfore y^e I haue soue fauoure in thyne eyes, let me go, and be my brethren. This

is the cause, that he cometh not vnto the kynges table. Then was Saul angere with Jonathas, & sayde vnto him: I don wycked rebell, do not I knowe, y^e thou hast chosen the sonne of Ithai vnto thyne awne rebulle, & vnto the rebulle a thyme of thy mother? For as longe as the sonne of Ithai lyueth vpon the earth, thou shalt not be stablished, nor yet thy kingdome, wherfore now sende and fete him

vnto me, * for he is the chyld of deeth.

And Jonathas and wrecd vnto Saul his father, and sayde to him. Wherefore shulde he saye: what hath he done? And Saul lyfte vp a speare to hyt him, wherby Jonathas wylt well, y^e it was detelye determined of his father, to slepe Dauid. And so Jonathas arose fro the table in a greates anger, & byd eate no meate the ferdre daye of y^e moneth, for he was soyr for Dauid, because bys father had done him thame. On y^e next morow, Jonathas wrot out into the felde, at the tyme appointed with Dauid, & a lytle lad with him. And he sayde vnto his boye: runne & seke out myne arrowes whych I thote. And as the boye ran he wrot an arrowe by y^e side him. And when y^e lad was come to y^e place whether Jonathas had thot the arrowe, Jonathas cryed after y^e lad, and sayde: Is not the arrowe beyonde the? And Jonathas cryed after y^e lad agayne: make speche, and stande not still. And Jonathas lad gathered by the arrowes, & came to his master. But the lad wist nothinge of the matter. Quely Jonathas and Dauid wist it.

And Jonathas gaue his weapons vnto y^e lad that was with him, & sayde vnto him: go carrye them to the towe. And as sone as the lad was gone, Dauid arose out of a place y^e was towarde the south, and fell on bys face to the ground, and worshipped the tymys. And they kiled ether other, & wept together to lōge, tyll Dauid creadd in weping. And Jonathas sayde to Dauid: go in peace. And y^e thynges which we haue twome both of vs in the name of the Lord, sayinge: y^e Lord be betwene y^e & me, & betwene thy fere & myne, let the fonde for euer. And he arose, & departed. And Jonathas went into the towne.

¶ The .xxj. Chapter.

¶ Dauid steele into Rob to Achimelech the priest, and getteth of him the brede bynde to satisfye his hunger. After warde he steele to keuge Achis, and there caryeth hym selfe to be man.

¶ Then came Dauid to Rob to Achimelech the priest: And Achimelech was astonied at the sodayne cominge of Dauid, & sayd vnto him: Why art thou alone, & no man with y^e? And Dauid sayde to Achimelech y^e priest: the kynge hath commaunded me to do a certeyn thinge, and hath sayde vnto me, let no man knowe where aboute I sende the, and what I haue commaunded the to do. And I haue appoynted my seruantes, to seke and seke places. Nowe therefore y^e y^e hast ought vnder thyne hande * geue me thyne loaves of breade, or what cometh to hande.

And the priest answered Dauid, and sayde: there is no comen bread vnder myne hande, but here is halowed bread, y^e the yongmen haue kepte them selues from vncleane thynges especiallye women. Dauid answered the priest, and sayde vnto hym: As of a

* 1. Sam. 21. 6. 17. 18.

* 1. Sam. 21. 4. 5.

of a truth, men hath bene locked vp from vs about a thre dayes. when I came out, & the vessels of the poing men were holp. Now be it this: swape is vniure, and how much more shal there be holynes in the vessel. * And so the yercall gane hi halowed bed, for there was no nother bzed there, saue the thewbeds, that were take from befoze the Lorde, to put frethe bzed there, the daye that it was taken awaye.

And ther was there the same daye a certē man of the seruantes of Saul abydng befoze the Lorde, named Doeg an Edomite, the cheefe of Sauls hearde men.

And Dauid sayd vnto Thimelech: is not here vnder thyne hāde other speare or swerde for? I haue nether brought ny swerde nor ny barneill with me, because the kynge busines required haste. And the yercall sayd: the swerde of Goliath the Philistine whome thou sleest in y Deche valley, behold, it is here swape in a cloth beynd the Ephod. If thou wilt take that, take it, for there is no nother laue that here. And Dauid sayd: there is none to thet, genc it me.

And Dauid arose and fled the same daye from the presence of Saul, & wet to Achis the kyng of Geth. And the seruantes of Achis sayd of him: is not this Dauid the kyng of the lande? sayd they not syng vnto him, in daunces aping? * Saul hath slayne his thousand, & Dauid his ten thousand. And Dauid put thole wordes into his heart, & was sore afrayed of Achis the kyng of Geth. And he chaunged his speche befoze them, & sayned him self madd in theyr handes, & scablen on the doers of the gate, and let his spytel fall downe vpon his bearde. Then sayde Achis vnto his seruante: Loo, se le y this man is besyde hym selfe, wherfore then haue ye brought hym to me? haue I ned of madd me that ye haue brought this felow to playe the mad mā in my presence? Shall he come into my howse.

¶ The xxii. Chapter.

¶ Doeg betrayeth Dauid. Thimelech is accused of treason and slayne. Achis, picares me with him because they rescued Dauid. * Aob is despoiled of Saul, whither fleeth to Dauid.

¶ And therfore departed thence, and escaped, and came vnto the caue Dablam. When his brethren also did all his fathers house heard it, they went downe thither to hym. And there gathered vnto him all men that were in countaunce, and in dett, and troubled in their mindes, & he became a captayne ouer them. And there were with hym vpon a foure hundred men. And Dauid went thence to Achis in the lande of Moab, and sayde vnto the kyng of Moab: Let my father &

my mother (I praye the) come forth vnto you, till I knowe what God will do for me. And he brought them befoze the kyng of Moab. And they dwelt w hit all the while that Dauid kepte him selfe i gold. And the prophet Gad sayde vnto Dauid: abide not in holde, but departe and go into the lād of Iuda. Then Dauid departed and came into the forest Hareth. And Saul heard y Dauid was come a bode, and also the mē that were with hym. And Saul satt in Gibea vnder a tree in Rama, haupng hys speare in his hand, & all his men rode about hym. And Saul sayde vnto his seruantes that rode about hi. heare I praye you: if you sonnes of Iemini: will the sonne of Isai geue euery one of you feldes and vineyardes, & make you all captaynes ouer thousandes & ouer hundredes: that ye haue alle captured agaynst me, and there is none that sellect it me in myne eare. * And where as my sonne hath made a bode w the sonne of Isai, ther is none of you that mouneth for me, or theweeth it in myne eare: behold, my sonne hath fered vp my seruante to lye a waye agaynst me this same daye.

¶ Then answered Doeg the Edomite which also rode by the seruantes of Saul, and sayde: I saw the sonne of Isai, whē he came to Moab, to Thimelech the sonne of Ahitob, which asked counsell of the Lorde for hym, & gane hym vineyardes, & the swerde of Goliath the Philistine also. Then the kyng sent & calld for Thimelech y yercall y sonne of Ahitob, & all his fathers house: that is to saye, the yercall that were in Moab. And they came all to the kyng. And Saul sayde: heare now y sonne of Ahitob. He answered: here I am, my Lorde. And Saul sayde vnto hym: why haue ye conspired a gaynst me, y the sonne of Isai, in y thou hast geuen him vitale, & a swerde, and hast asked counsell of God for hi, that he shuld aryse agaynst me, & lye a waye for me this daye? Thimelech answered the kyng & sayd: who is to faithfull among all thy seruantes as Dauid, & therto the kynges sōne in law, & goeth at thy byddng, & is had in honour in thyne house: haue I this daye begone first to ake counsell of God for hi. That be farre fro me: yf I had knowen it, lett not y kyng put such a thyng vnto his seruante in all y house of my father. For thy seruante knew nothyng of all this, ether lesse or more. ¶ The kyng sayde: thou shalt surely lye Thimelech, thou and all thy fathers house. And the kyng sayde vnto the sote men that rode about him: turne, & slep the yercall of the Lorde, both because they had is with Dauid, & because they knewe when Dauid fled, & theweeth it not to me. But y seruantes of

tes of the kyng wolde not moue their handes. to fall vpon the preastes of the Lorde. And the kyng sayde to Dorg: turne thou, and fall vpon the preastes. And Dorg the Edomite turned, and ranne vpon the preastes. and thus that same daye foure thowsēd & fyue perloners. y dyd weare a hymne Ephod. And Iob the cytic of the preastes smote he wth the edge of the swerde, both men & women, children and suckynges, oren and asses and shepe.

And one of the sonnes of Thimclech the sonne of Abitob (named Abiathar) escaped & fled to Dauid. And Abiathar shewed Dauid, how that Saul had slayne the lordes preastes. And Dauid sayde vnto Abiathar: I wist it the same daye. when Dorg the Edomite was there. that he wolde tell Saul. And I am cause of the death of all y soulles of thy fathers house. Abide thou w me, and feare not: for yf anye mā seke my soule, he shall seke thyn also, w me thou shalt be in safegard.

¶ C. xxii. Chapter.

¶ Dauid fleeth into the wilderness of ziph.



When they told Dauid sayig: Behold the Philistines fight agaynst keilah, and people the barnes.

Therfore Dauid asked the Lorde aduys. saying: Shall I goo and smyte these Philistines: And the Lorde answered vnto Dauid: go and smyte the Philistines, and saue keilah. And Dauidos men y were with him, sayd vnto him: se, we be afraped here in Iuda: how much more then yf we come to keilah agaynst the host of the Philistines: When Dauid asked y Lorde agayne. Then the Lord answered him and sayde: As yse, a go downe to keilah. for I will deliuer the Philistines in to thyn hande.

And so Dauid and his men went to keilah, and fought with the Philistines, & dzoue awope thre cattel, and smote them with a great slaughter. And so Dauid saued the inhabitants of keilah. And it chaunced, when Abiathar the sonne of Thimclech fled to Dauid to keilah, that he brought an Ephod with him in his hande.

And it was tolde Saul, that Dauid was come to keilah. And Saul sayde: God hath

deliuered hi into myne hād. For he is thur in now y he is come into a towne that hath gates & barres. And Saul called all y people together to warre, for to go downe to keilah. and to besige Dauid & his men. And Dauid hauig knowlege that Saul imagined myschef agaynst him, sayd, to Abiathar y preast: * Wying the Ephod. Then sayde Dauid: O Lord God of Israel, the seruait hath heard, y Saul is about to come agaynst keilah to besigge y cytic for my sake: Wylt the men of keilah deliuer me into hys hande: And will Saul come downe, ag the seruait hath heard saye: O Lord God of Israel, tell they seruait. And the Lorde sayde: he will come downe. Then sayd Dauid: Will the men of keilah deliuer me and y men that are with me into the hand of Saul & the Lorde sayde: they will betraue you.

Then dauid & his men which were vpon a fyre hidied, arose & departed out of keilah & wēt whether they could. And it was tolde Saul, that Dauid was fled from keilah, & he let the tourney alone. Dauid abode i the wilderness in strōg holdes, & remayned in a moūtayne in the wilderness of ziph. And Saul sought hi euery daye, but God deliuered him not in to his hād. And Dauid sayd y Saul was come out, to seke his life. And Dauid was in the wilderness of ziph in a thicket. And Jonathas Sauls sone arose, & went to Dauid in to the thicket, & comforted his hand in God, & sayde vnto hym: feare not, for the hand of Saul my father shall not fynd the, & thou shalt be hig ouer Israel, & I must be next vnto the. And that both Saul my father know. And they made abonde both of them together before the Lorde. And Dauid carped wyll in the thicket, and Jonathas went to his house.

Then came y ziphites to Saul, to Gibeā, saying: Doth not Dauid hyde hi selfe fast by vs in strōg holdes, in a thicket that is by y hyl of hachila, on the ryght fynde of y wilderness: Now therfore hyde y mayest come downe according to all the lust of thy soule: come downe, & oure parte shall be to deliuer hym into the kynges hande. And Saul sayde: Blessed are ye in the Lord: for ye haue copasson on me. So I praye you, & ordre the matter well, knowe & se his haunt, where hys sote hath bene, and who hath leue him there: for it is tolde me, that he is very sottel, & worketh craftely. Se therfore, & knowe all y lurking places, where he hideth him selfe, and come ye agayne to me with the certeynte, & I will go wth you. And yf he be in the lād, I will serche hi out thorow out all the thousandes of Iuda.

And they arose, and went to ziph before Saul. But Dauid and his men were in the wilderness of Ephron, in the playne y is, on the right

* i. r. m. s.

C

* i. r. m. s. and y. h.

the pyght hand of Iesimon. Saul also and his men wrote to Iesse: and they tolde Dauid. Wherefore he went unto a Roche, and abode in the wilderness of Iud. And when Saul heard that, he followed after Dauid in the wilderness of Iud. And Saul & his men went on the one syde of the mountayne: & Dauid & his men on the other syde. And Dauid took thought, how to get fro Saul. For Saul & his men chased Dauid & his men, rounde about, to take them. But there cam a messenger to Saul, saying: I have founde Dauid. And Saul & his men came to the wilderness of Iud. And Saul returned from persecuting Dauid, & went agaynste the Philistines. And therefore is it, & they called the place: The rock of separation. And Dauid went thence, & dwelt in strong holdes at Engati.

¶ The xxxiii. Chapter.

¶ Dauid fleeth into Engati and thence he goeth hym in a cave. Saul cometh in thither to do byrte.

When Saul was come agayne from following after the Philistines, it was founde, that there were, which tolde him saying: behold, Dauid is in the wilderness of Engati. Then Saul took three thousand chosen men out of all Israel, and went to seeke Dauid and his men in the height of the Rocks, where wilde gootes remayne.

¶ And he cam to the flockes of shepe in the waye. And Saul went in to a cave to cover his fete. And Dauid and his men crept in by the inward partes of the cave. And the men of Dauid sayd unto him: se, & here is the place, of which the Lord sayde unto the: Beholde: I will deliuer thine enemies into thine hand, & thou shalt doo to him as it shall seme good in thy sight. Then Dauid arose and cutt of a lapp of Sauls garment by the sword. And immediately Dauides heart smote hym because he had cutt of a lapp of Sauls garment. And he sayde unto his men: the Lord kepe me fro doing that thig unto my master & Lords anoynted, to lape mine hande vpon hym, leying he is the anoynted of the Lord.

¶ And Saul rose up out of the cave & went awaye. Dauid also arose and went out of the cave, and crept after Saul, saying: My Lord be kyng. And when Saul looked behynde hym, Dauid bowed to the erth, and bowed him self, & sayd to Saul: wherefore seekest thou an eare to remember wordes that I saye, Dauid seeth euell agaynste the: Beholde, this daye thine eyes haue seene.

how that the Lord had deliuered the thyngs daye into myne hand in the cave. And I have had me kill the, but I had compassion on the, and sayde: I will not lape my handes on my master, for he is the Lords anoynted. And moreover, my father, behold, & I set the lapp of thy garment in my hand: in as much as I kyled the not, when I cutt of thy lapp of thy garment. Understande therefore & se, & there is neither euell nor wickednesse in me, and that I haue not synned agaynste the. And yet thou hunted after my soule to take it. The Lord be iudge betwene the and me, and the Lord aduenge me of the. But myne hand be not vpon the. According as the olde prouerbe sayeth: Wickednesse shall procede from the wicked: But myne hande be not vpon the. After whom is the kyng of Israel come out? After whom dost thou moue persecuciō after a deere dogg, and after a flee. The Lord be iudge, and iudge betwene the and me, & I please my cause, and a beuge me of thine baner.

¶ When Dauid had made an ende of speaking these wordes to Saul, Saul sayde: is this thy voyce my sōne David? and Saul lyste vpon his voyce, and wept, and sayde to Dauid: thou art pyghte after then I, for thou hast rewarded me with good, where as I haue rewarded the with euell. And thou hast swetted thyngs daye, how that thou hast benit longynge with me, for as much as when the Lord had locked me in thine handes, & I kyledst me nor. For who shall finde his ceynpe, & lett him depart in to a good waye? Wherefore the Lord reward & wylte good, for that thou hast done vnto me this daye. And now beholde, I wote well that thou shalt be kyng, and that the kingdom of Israel shall be stablished in thine hande. Where now therefore wnto me by the Lord that thou shalt not be trope my leade after me, & that thou shalt not put my name out of my fathers house. And Dauides answer was vnto Saul, and Saul went home. But Dauid and his men gatt the byrte vnto an hold.

¶ The xxx. Chapter.

¶ Samuel dyed. Dauid fleeth into the wilderness of Iud.

Samuel dyed, and all the Israelites gathered together and lamented hym, and buried hym in his owne house at Rama.

¶ And Dauid arose, and gat hym to the wilderness of Iud. And there was a man in Iud whose possession was in Carmel, and the man was exceeding myghtie, and had three thousand shepe & a thousand gootes. And he was cheryng his shepe in Carmel. The name of the man was Abai, and the name of his wyfe was Abigail, and she was a woman of a singuler wisdom and

betwixtfull. But the man was churlish, and of these conditions, and was of the kindred of Abiel. And David heard in the wilderness, & Abigail said there his shepe. And David sent out ten young men, and said unto them: get you up to Carmel, and go to Abigail, and greet him in my name. And thus shall ye say: peace be to thee, peace be to thyne house, & peace be unto all that thou hast. Behold, I have heard saye, & I have feared. Now, thy sheperdes were with us ^{in the wilderness}, and we did the no synne, neither was there ought ^{of the flocke} mysynge unto them, all the while they were in Carmel, aske thy laddes, & they will shewe thee. Wherefore let these young men fynde fauour in thine eyes: for we come in a good reason; and I praye the whatsoeuer cometh to thine hand, unto thy seruantes, and to the house David.

And when Dauid's young men came, they tolde Abigail all those wordes in þe name of Dauid, & the helde they peace. And Abigail answered Dauid's seruantes, & sayde: what is Dauid's? what is the sone of Iair: there is plenty of seruantes now a dayes, that brake awaye curp man from his master. Shal I the take my dyed, my water & my flethe, & I have kyled for my sheeres, & geue it unto me who I wote not where they be? And so Dauid's seruantes turned their waye, and went agayne, and came and told him all those saynges. And Dauid sayd unto his men: gyde curp man his swerde aboute him. And they gyded curp mā his swerde aboute him, & Dauid was gyded with his swerde. And there folowed Dauid upon a foure hundred men, and two hundred abode by the sheffe. But one of the laddes tolde Abigail Abails wyfe, saying: Beholde, Dauid sent messengers unto oure master out of the wilderness to salute him & he rayled on the. And yet the men are very good vnto vs, & dyd vs no displeasure, neither miste we any thing, as long as we were conseruant with the, when we were in the feldest. They were a wall of defence vnto vs both by nyght & daye, all the while we were with the keeping shepe. Now therefore, take hede, and so what þe halt to do, for there is an occasion of euill geuen agaynste oure master and all his householde, saying: he is as a sonne of beliall vngenerous to speake to. Then Abigail made halfe, & toke two hundred loaves, & two bottles of wyne, and fyue shepe readye dyelled, and fyue measures of parched corne, and an hundred fygles of reasynge, and two hundred topnetes of fygges, and laded the on asses, & sayde vnto her young men: go ye before me. Beholde, I come after you. But she tolde her husband Abail nothing thereof. And as he

rode on her asse she came prencely doorne þe syde of the hyll, & beholde, Dauid and his men came doorne agaynst her, & she met the.

And Dauid sayde: in vayne haue I kept all that this felow hath in þe wilderness: so that nought was my selfe of all þe preyntend vnto hym. And he hath quire me euill for good. So and so do God vnto the enemies of dauid, of I traue of all that pertaine to him, by the dawninge of the daye, any thing that pisseth agaynst the walle.

And when Abigail saw Dauid, she bowed & lyghted of her asse, and fell before Dauid on her face, and bowed her selfe to þe ground and fell at his fete, and sayde: Let this unhappie deinde be counted myne, my Lorde, & let thine hand mayde speake in thine audience, and heare the wordes of thy handmayde. Let not my Lorde regard this vnrhythtfull mā Abail: for as his name is, so is he: & Abail is his name, & folle is he. But I thine handmayde saw not þe young men of my Lorde who þe sendest.

Now therefore my Lorde, as sure as I lovd I pucth, & as thy soule I pucth, & I lovd hath withholde the fro coming to thes bloud, & withdraw þe thine hand fro bloud shedde. Now, I praye God, þe thine enemies & they þe entende to do my Lorde euill, may be as Abail. And now this is the blessing which thine had mayde hath brought vnto my Lorde: & lett it be geuen vnto þe young men, that folow my Lorde. Forgeue the trespass of thine handmayde, for the Lord will make my Lorde a sure house, because my Lorde fyghteth þe batayles of þe Lorde, and there coulde none euill be founde in the in all thy dayes. And yf any man wylde to persecute the, & to seke thy soule, þe soule of my Lorde shall be bound as a stone in þe beddell of þe lyuing & þe Lorde thy God. And þe soules of thy enemies shall God cast out, euen as out of the myde of a syng. And when þe Lord shall haue done to my Lorde all the good þe hath promysed þe, I shall haue made the ruler ouer Israel: then shall it be no decaye vnto the, nee discouraunge of herte vnto my Lorde, þe thou hast not shedd bloud causelesse, nee aduenged thy selfe.

But when the Lord shall haue dealt well with my Lorde, the thynke on thine handmayde. And Dauid sayd to Abigail: blessed be the Lorde God of Israel, which sent the this daye to mete me. Blessed is thy sayge, & blessed art thou, which hast kept me from decaye from coming to thes bloud, and from aduenging my selfe with myne owne hand. Now in very deade, as sure as þe Lorde God of Israel pucth, which hath kept me backe from hurtyng the, excepte thou haddest backed and met me, thinkst þe, there had bene left vnto Abail by the dawninge of the daye, a

dape, a pisse agaynst the wall. And so David receaued of her had, that which she had brought him & sayd to her: go by in peace to thynne house. Wholde, I haue herde thy voyce, and haue accepted thy person.

And Abigail came to Abail: and behold, he held a feast in his house, lyke the feast of a kynge, & Abails herte was mery within hi, for he was very donche. Wherfore he tolde him nothing, neether lytle nor moare, untill y mozoow dape. But in y moynynge, wher the wine was gone out of Abail, his wife tolde him these wordes, and his herte dyed within him, and he became as a stone & vpon a ten dayes after, the Lorde smote Abail, y he dyed. And when David heard that Abail was ded, he sayde: Blessed be the Lorde that hath iudged the cause of my rebuke of the had of Abail, and hath kept his seruauit from euell, and hath recouered the wickednesse of Abail vpo his awne heed. And David sent to comen w Abigail: to thynke to take her to his wife. And when the seruantes of David were come to Abigail to Carmel, they spake vnto her saying: David sent vs vnto the, to take y to his wife. And she arose, & bowed her self on her face to the erth, and sayde: Wholde: let thy hand mayde be a seruauit, to washe the fete of the seruantes of my Lord. And Abigail halsted, and arose, and gat her vpon an Asse, w fyne damocilles of hers y went at her fete, and she went after y meylengers of David, and became hys wife. David also toke Abinoam of Jezrahel, & they were both his wyues. But Saul gaue

* 1. Kyng. iij. c.

* Michol hys daughter Dauids wyfe to phaltai sone of Laish which was of Gath.

¶ The xxxvi. Chapter.
¶ Saul flepyeth in his tent: and David taketh awaye his speare and a creule of water, that hee doth hit with.

The sybittes came vnto Saul to Gibea, saying: Doth not David hyde hym self in the hill of Hachila which is before Ierusalem? Saul arose, and went dūne to the wyldernesse of syph, haunynge thye thousande chosen me of Israel with hym, for to seke David in the wyldernesse of syph. And Saul pitched in the hyll of Hachila which lyeth before Ierusalem, by y waye side. But David dwelt in y wyldernesse. And he saw that Saul cam after hym into the wyldernesse. David therefore sent out spyes, & vnderstode, that Saul was come: very dede. And David arose and came to the place, where Saul had pitched, & David beheld the place, where Saul laye, and thence the sone of Acher which was his chiefe captayne Saul laye within, & the people & the hooles rounde about him. Then answered David and spake to Achemelch the hethite, & to

Abisai the sonne of Neria and brother to Joab, saying: Who will go dūne with me to Saul to the hoste? And Abisai saide: I will go dūne with the.

And so David and Abisai came dūne to y people by nyght. And behold, Saul laye sleeping within the hoste, & his speare stakke in the ground at his heed. But thence the people laye round about hym. Then sayde Abisai to David: God hath deliuered thyne enemye into thynne hande this dape. Now therefore, lett me smyte hym: once with my speare to the erth, & I will not smyte hym the secōde tyme. And David sayde to Abisai: destroye him not. For who can laye his hande on the Lordes anointed, & be guiltlesse? And David sayde furthermoare: as sure as the Lorde lyueth, the Lorde shall smyte hi: or his dape shall come to dpe, or he shall descende into battell, & there perishe. The Lord kepe me from laying myne hande vpo the Lordes anointed: But take thou now the speare that is at his heed, & the crewle of water, & let vs go. And so David toke y speare & the crewle of water from Dauid heed, and they gat them awaye, and no man saw it or marked yt or awakēd. For they were all a slepe, because the Lorde had sent a deade sleape vpon the. Then David went ouer to the other syde, and toode on the toppes of an hyll a faret off a great space betwene them: and David cryed to the people, and to thence the sone of Acher, saying: hearest thou not Abner? Abner answered, and sayde: What art thou that creepst to the hig? and David sayd to Abner: art not thou a man: and who his lyke the in Israel? Wherfore the hast thou not kept thy Lord the kyng? For there cr me one of the folke in, to destroy the kyng thy lord. It is not good that y hast done. As truly as the Lorde lyueth, y are worthy to dpe, because ye haue not kept your master, the Lordes anointed. And now is where the kynges speare is and the crewle of water, that was at his heed.

And Saul knewe Dauids voyce, & sayde: * Is this thy voyce my sone Dauid? & David sayd: it is my voyce, my Lord. Wherfore And he sayde: wherfore doth my lord thus persecute his seruauit? for what haue I done: or what euell is in myne hand? Now therefore let my Lord the kyng heare y wordes of his seruauit. If y Lorde haue stered y agaynst me, let hi smell the sauoure of a sacrifice. But y pf they be y children of men, cursed are they before y Lord: for they haue cast me out this dape fro a biding y i mberitance of the Lord, saying: hee, y go serue other gods. Now therefore lett not my bloud fall to the erth before the face of the Lorde. For the kyng of Israel is come out to dūe

¶ A flee,

a flee, as whom our doth hunt a parridge in the moorlaynes. Then sayde Saul: I haue synned, come agayn my sone Dauid, for I will do þe no moare harme, because my soule was perciouled in thyne eyes thys daye. Beholde, I haue played the foile, & haue erred exceedingly. And Dauid answered and sayd: Aske hold, þe kynges speere, lett one of þe young men come out, & sett it. The Lozde rewarde euery man accordyng to his ryghte workelle. & sayth: for þe Lozde deliuered the into my hand thys daye, but I wolde not laye myne hand vpon þe Lozdes anoynted. And behold, lyke as thys lyfe was moche set bye this daye in myne eyes: so be my lyfe set by in the eyes of the Lozde, that he deliuer me out of all tribulation. Then Saul sayd to Dauid: Blessed art thou my sone Dauid, for: thou shalt be a doer and pzenaple. And so Dauid went his waye, and Saul turned to his place agayne.

¶ The .xxvii. Chapter.

¶ Dauid fleth to Achis king of Geth.

¶ Ad Dauid sayde in his hert: I shall perishe one daye or other by the hand of Saul. Therfore is there nothing better for me, then to flee and saue my selfe in the land of the Philistines, and Saul shall cease to seke me nomore in all the coastes of Israel, & so shall I escape out of his hand. And Dauid arose, & he & þe fyve hyndred me þe were w him went vnto Achis, þe sonne of Achish, king of Geth. And Dauid dwelt w Achis at Geth, both he & his men, euery mā w his household, & Dauid w hys two wiues: Abinoā þe Iezraheliste, & Abigail Nabals wife of Carmel. And it was tolde
 23 Saul, þe Dauid was fled to Geth, and he sought no moare for him. And Dauid sayd vnto Achis: If I haue now found grace in thine eyes, lett the geue me a place in some towne i þe feldes, þe I maye dwell there. For why shoulde thy seruaunt dwell i þe heed crite of þe kyngdome w þe? Then Achis gaue hym a silke of same daye, for which cause silke pertaith vnto the kynges of Iuda vnto thys daye. And þe tyme that Dauid dwelt i þe cotepe of the Philistines, was foure monethes, and certayne dayes. And Dauid & his men went vp, and ranne vpo the Geluities, the Gerytes & þe Amalchites: for those nations were bet the begynnynge the inhabytors of the lande, as men go to Shure, vnto the labe of Egypte. And Dauid smote the land, and left nether man ner woman alayne, and dyoue awaye the shepe, the oren, the asses, camelles, and clothes, and retourned, and came to Achis. And Achis sayue: where haue ye bene a roug this daye? And Dauid answered: Toward þe south of Iuda, & toward þe south of the Iezrahelites,

& toward the south of the Iezrahelites. And Dauid saued nether mā nor woman alayne ner suffered them to come to Geth, for feare (sayeth he) lest they shuld telle on vs sayg to dyd Dauid & so wylde his name all the while he dwelleth in the cotepe of the Philistines. And Achis beleued Dauid sayng he abhorreth his people of Israel, & therfore he shalbe my seruaunt for euer.

¶ The .xxviii. Chapter.

¶ The Philistines moue warre agaynst Saul which seeketh after all cenchauter.

¶ And it chaunced in those dayes, that the Philistines gathered their hoost together to warre, to fyghe with Israel. And Achis sayde to Dauid: Be sure, thou shalt goo out with me to the battell, thou & the men þe art with the. And Dauid sayde to Achis: thou þe shalt know, what thy seruaunt can do. And Achis sayde agayne to Dauid: Then I will make þe keeper of my heed for euer. * Samuel was then deed, & all Israel had launfed hym, & buried him i Ramah his owne crite. * And Saul hat put þe womē that had spyetes of prophete, & þe sorthspers out of the labe. And the Philistines gathered together, & came, & pitched in Shimein. And Saul gathered all Israel together, & they pitched in Giboa: And whē Saul saw the hoost of the Philistines, he was afrayed, & his hert was sore astonied. And whan Saul asked counsell of the Lozde, the Lozde answered hi not, nether hy dreames, no: & by thim no: yet by prophetes. ¶ The sayd Saul vnto his seruauntes: seke me a woman that hath a spyete of prophete, þe I maye go to her & aske of her. And hys seruauntes sayde to him: Beholde, there is a woman that hath a spyete of prophete at Endor.

And Saul channged him self, and put on other rayment, & then went he & two men with hym, and they came to the woman by nyght. And he sayde: prophete vnto me by þe spyete, & byge me him by whō I shall raine vnto the. And the womā sayde vnto hym: Beholde thou knowest what Saul hath done, how he hath destroyed þe wemen that had prophesie spyetes, & the sozcerars out of the labe. Wherfore then sekest thou an occasion agaynst my soule, that he maye kyl me? And Saul toware to her by the Lozde sayg: As thou art, & þe Lozde lyueth, there shall no harme chaunce þe for this thyng. ¶ The sayd þe womā: whō shall I seche vnto the? he answered: Whig me vnto Samuel. Whē a woman saw Samuel, she cryed w a lowde voyce, and spake to Saul sayng: why hast thou dischaunced me? for þe art Saul. And þe kyng layd vnto her, be not afrayde: what seest thou? ¶ The womā layd vnto Saul: I se goddes alseid by vnto of

out of the cith. He sayde vnto her agayne: what fauour is he of? She answered: there cometh vp an olde man wth a mantell vpon hym. And Saul perceiued it was Samuel. & he stouped wth his face to the grounde, & bowed hym selfe. And Samuel sayd to Saul: why hast thou vniquieted me, to make me be brought vp? Saul answered: I am soze encombred. For the Philistynes make warre agaynst me, & God is departed from me and answereth me no more, neither by pphetes, neither by dreames. And therefore I haue called the, & thou mayest tell me, what I shall do. Then sayd Samuel: wherefore dost thou aske of me, whyle I Lorde is gone from the, & is become thine enemy? & sayd I Lorde hath done for hym before, euen as he spake by my hād. For the Lorde hath rent the kingdome out of thine hande, & geue it thy neybour Dauid. Because thou obeydest not the voyce of the Lord, nor executedst his sentence wthth the Amalechites, therefore hath the Lorde done this vnto the this daye. And moreover, the Lorde will deliuer Israel wth the, into the handes of the Philistines. & Tomorrow shalt thou and thy sonnes be with me, and the Lorde shall geue the hoste of Israel into the handes of the Philistines. Then Saul fell streight waye flatte on the cith a longe as he was, and was soze adreid because of the wordes of Samuel.

And there was no strength in hym, for he had eate no bread all the daye and the nyght before. And the woman cam vnto Saul, and saue that he was soze troubled, and sayde vnto hym: Se, thine hād mayd hath obeyed thy voyce. & haue put my soule in my hande, and haue hardened vnto thy wordes, which thou saydest vnto me. Ayme therefore harden thou also vnto the voyce of thine hād mayd, and let me lette a morsell of bread before the, that thou mayest eate and gett the strength, & then go on thy iourneie. He refused, and sayde: I will not eate. But hys seruantes & the woman togetheer cōspired him, and he hardened vnto thes voyce. And so he arose from the cith, and sat hin on a bedd. The woman had a fat calfe in the house, and she halsted & killed it, and toke flowre & kneaded it, and vndred baire twete cakes thereof, and brought the before Saul and before his seruantes. And whē they had eate, they sode vp, and went awaye the same nyght.

¶ Chapter. xlii.

¶ Dauid goeth with hys men Achis to fight agaynst Saul.

¶ The Philistines were gathered togetheer wth all their armys vnto a pber. And the Israelites pitched in a tin, which is Ierachel. And the Lordes of the Philistines went forth wth the hādreds & thousandes. But Dauid & hys men came behide to Achis. Then

sayde the Lordes of the Philistines, what art thou? Achis sayd vnto the Lordes of the Philistines: Is not this Dauid the seruant of Saul the kyng of Israel, whych hath bene wth me thes dayes of yeres? I haue founde no fault in hym, since he fled vnto me vnto this daye. And the Lordes of the Philistines were wroth wth hym and sayde vnto hym: Whiche this fellowe returne, that he maye go agayne to hys place whych thou hast appoynted hym: and let hym not go downe wth vs to battell, lest in the battell he be an aduersarye to vs. For wherewith coulde he better obtayne the fauour of hys master, then wth the fadres of these men? Is not this Dauid, to whō they singe in daunces? Saul & Que hys thousande, and Dauid hys ten thousande? Then Achis called Dauid, and sayde vnto hym: As sure as the Lorde lyueth, thou hast bene honest, and good in my syght, when thou wentest out wth me in the wood: neyther haue I founde euill wth the, since thou camest to me vnto this daye. Acuercheit the Lordes of the Philistines fauoure the not? Wherefore now returne, & go in peace, that thou bepleast not the Lordes of the Philistines. And Dauid sayde vnto Achis: And what haue I done? what hast thou founde in thy seruait, as lōg as I haue bene wth the vnto this daye, & I maye not go fyght against the enemyes of my Lorde the kynges?

Achis answered & sayd to Dauid: I know that thou art good, & art in my syght, as an Angell of God. Not wthstandinge the Lordes of the Philistines haue sayde: Let hym not go vp wth vs to battell. Wherefore nowe ryse vp earlye in the morninge, wth my masters seruantes that are come to the: and when ye be vp earlye (as some as ye haue sayde) departe. And so Dauid and hys men toke vp earlye to departe in the morninge, & to returne into the land of the Philistines. And the Philistines went vnto Ierachel.

¶ Chapter. xlii.

¶ Dauid returneth from kyng Achis to his house.

¶ At what Dauid & hys men were come to Ierachel the thirde daye, the Amalechites had rushed in vpon the south, and vpon a berge, & had smitten a berge, & burnt it wth fyre, & had taken the women (the were therein) prisoners, both (small & great) but slew not a mā, save caried them in the, & wēt they wayes. So Dauid and hys men came to the cite: & beholde, it was burnt wth fyre, & their wyues, thes sonnes and thes daughters were caried awaye. Then Dauid and the people that was wth hym, lyfte vp their voyces & wept, vntill they coulde wepe no more. And Dauid & two wyues were tak prisoners al-

to Abinoam the Jezrebelite, and abigail the wife of Nabal the Carmelite. And David was in a shyre with comfiance: for the people intended to stone hym, because the herfers of all the people were vexed for theys sonnes & theys daughters.

But David toke a good courage to hym in the Lorde hym God & sayde to Abiathar the pfeite Ahimelechs sonne: I pray þ, bring me the Ephyod. And Abiathar brought the Ephyod to David. And David asked counsell at the Lorde, sayinge: Shall I folowe after this companie: and shall I ouertake them? And he answered him: folow, for thou shalt ouertake them, and recover the praye.

So David and the fyve hundred men that were with hym, went & cam to the riuer Besor, where a part of them abode. But David and foure hundred men folowed: for two hundred abode behinde, brynging to werpe to go ouer the riuer Besor. And they foode an Egypcian in the felde, and brought hym to

David & gave hym bread to eat, & water to drynke, & gave hym a fewe fygges & two clousters of reafings. And when he had eaten, hym spete cam agayne to hym: for he had eaten, no bread nor dryncke no water in the dayes & the nyghtes. And David sayd vnto hym: to whom belongeth thou: & whence art thou? he sayd: I am a yonge ma of Egypt and seruant to an Amalekite: and my master left me behynde, because it is the dayes

ngone, & I fell aske: we came a rounyng vpo the south of Egiptus, and agaynst Iuda, and towards the south of Calch. And we burne & kille with fyre. And David sayde to hym: canst thou bryng me to this companie? And he sayde: swere vnto me by God, that thou wilt neither kyll me, nor deliure me into the handes of my master, and I will bryng thee to the companie. And whē he had brought hym thither, beholde, they lape scattered abroad vpo the erth, eatyng & drynkyng, & dauncyng, because of the piteous & great pray, & he had caried awaye out of pland of the Philistines, & out of the lide of Iuda.

And David layd vpon the from the euen, & vntill the twilpyght on the morow: so þ there escape not a man of them, save foure hundred yowng men which rode awaye vpo camels, and fled. And David recovered all þ the Amalekites had caried awaye, & David rescued bys two wyues: so that they was no person of them lacking, small or great, sonne or daughter, or of the people of all that they had take awaye. David recovered them all agayne. And David toke all the thepe, & the oxen. And they dauce them before his catell, & sayd: this is Dauids praye. And David came to the two hundred me, & were to werpe for to folowe David, whom they had made all to abyde at the riuer Besor. And they

cam to mete David, & þ people þ were with him. And whē David cam to þ people, he said: Inted the. Then answered all the wepled & the vnsuffices (of the men þ went with David) & sayde: because they went not with vs, therfore will we geue them none of þ praye, that we haue recovered. But let euery man take hym selfe and hym chyldren: & losse lett them carpe awaye, and be walpyng.

Then sayde David: y shall not do so (my brethren) & that which the Lord hath geuen vs, & hath preterued vs, & deliuered the com panie þ came agaynst vs, into oure handes, for who shuld berke vnto you in this matter? But as hym parte is þ gorth downe & fyggeth, so shall his parte be, that tarreth by the stiffe, & it maye be parted alpe. And so from þ dape forwarde: was that made a statute & lawe in Israel, vntill this dape. When David therfore cam to ziklag, he sent (as the) of the praye vnto the elders of Iuda, and to hym frenches sayng: If, there is a blessing for you, of the foyle of the encumbers of the Lorde. he sent to them of Bethel: to them of south Ramoth: to the of Zairi: to them of Aroer: to them of Sephanath: to them of Esthemon: to them of Rachel: to them of the cyties of Ierachiel: to them of the cyties of the herites: to them of Iozama: to them of Bofasan: to them of Aethach: to the that are in Hebe, and in all places, where David and hym men were wont to haunt.

Chapter.

Of Sauls death himselfe, and how he cometh to the battell.

He & Philistines fought agaynst Israel. And the men of Israel fledd awaye from the Philistines, & fell downe wounded in mount Gilboa. And the Philistines preyed soze vpon Sauls his sonnes, & slewe Jonathan, & Abinadab & Melchishua Sauls sonnes. And whā the battell went soze agaynst Saul, the archers with bowes founde hym, & he was soze afraied of the archers. Then layd Saul vnto his harnesser & sayd: thou thy swerde, & thrust me thozowe therwith, lest these vncircelised come, & thrust me thozowe and make a mockyng stocke of me. But hym harnesser wolde not, for, he was soze afraied. And Saul toke a swerde, and fell vpon it. And whē his harnesser sawe that Saul was ded, he fell by the wyse vpon his swerde, & dyed with hym. And lo Saul dyed, & his the sonnes, and his harnesser, and all hym men that same dape togethere.

And when the men of Israel that were on þ other syde of þ valeye, & they of þ other syde Jordan, heard, that the men of Israel were put to flight, and that Saul and hym sonnes were ded, they left the cyties, & rāne awaye and the Philistines cam, and dwell in them.

On the

¶ **On the morowe when** the Philistines were come to spoyle them that were layne, they founde Saul and hys three sonnes lyenge in mount Gilboa. And they cut off hys head, and strepped him out of his harnesse: & sent into the lande of the Philistines on euery spede, & they quile publish it in the temple of their Idols, and amongst the people. And they layd by hys harnesse in the house of Achishoth, but they hanged by hys body on the wall of Bethsan. ¶ When the inhabitants of Iabes in Gilboa hearde thereof, what the Philistines had done to Saul, they arose (as manne as were stronge men) and went all nyght and toke the body of Saul, and the bodyes of hys sonnes that the wall of Bethsan, and came to Iabes, and they burnt them there and toke their bones and buried them vnder a tree at Iabes, and fasted seuen daies.

**¶ The ende of the fyrst boke of
Samuel, otherwyse cal-
led the fyrst of the
kynges**

The seconde Boke
of Samuēl otherwyse called the se-
conde boke of the kynges.

The first Chapter.

¶ The lamentation of David for Saul & Jonathan.



PLATE 10. 5.

[illegible]

of the people are overthrowen, and dead: and
Saul & Jonathan his sonne are dead also. 25

And Dauid sayde vnto the younge man
that tolde him the thynges: how knowest
thou that Saul and Jonathan haue bene
beere? The younge man that tolde him, a-
nswered: I came by chauce to mount Gilboa.
And beholde, Saul leaped vpon his speare.
for the charrettes and companies of hoste-
men folowed hard after him. And whan he
looked backe be fawne me, and called me. And
I answered: here am I. And he sayde vnto
me: what art thou? I answered vnto him: I am
an Amalekite. he sayde vnto me againe:
Sleue vnto me, and slee me: for angurysine
is come vpon me, though my speere yett all
in me. And so I toke vnto hym, and sleue him:
for I was sure he coulde not lyue, & after
that he had fallen. And I toke the crowne &
was vpon his heere, and the scepter that
was on his arme, and haue brought them
hyther vnto my lord.

Then Dauid tooke holde on hys clothes,
* and rent them, and so dyd all the men that
were with him. And they mourned, and wepte,
and fasted vntill euen, for Saul and Jona-
thas his sonne, & for the people of the Lorde,
and for the house of Israel, because they we-
re ouerthrowen with the swerde.

And Dauid sayde vnto the younge man
that brought him their ryngs. Where art
thou? And he answered. I am the sonne of
an almaynt Amalekite. And Dauid sayde
vnto him: howe is it thou wast not afra-
yed, to lape thyne hande on the Lorde's
anoynt, to be slayne bym? And Dauid called
one of his younge men and sayde: Goto, and
eunne vpon him. And he shote bym: that he
died. then sayde Dauid vnto him: that blode
be vpon thyne awne head. s^r for thine awne
mouth hath testified agaynst the saynges: I
haue slayne the Lorde's anoynted. L

And Dauid mourned with thys lamenta-
tion ouer Saul and ouer Ionathas hyd
sonne, and bad teache the chyldren of Israel
the use of the bowe. And also heorde, it is
wrytten in the booke of the psymis thus. A 2
he seker comfort. O Israel, there hath he bled and wound
deu vpon the hee brides. A 3
O Noble Israel, the
wounded are flapie vpo thy hills: for he
are the mygdrie onerthowen. * Tell p he
in Gath, no; publike it in y pteares of Aila-
lon: lest the daughters of the philistines re-
ioyce, and lest the daughters of the uncircu-
cled trimmyple. Be mountaynes of Gilboa,
vpon you be neither dewe nor rayne. A 4
not
vpon thele felles of offerunges. For the
pynde of the mygdrie is cast downe: y the
pynde of Saul, as though he had not bene anoynt-
ed with oyle. The bowe of Ionathas is the
swerde of Saul turned neuer backe agayne
emetic, from the bloude of the slayne. & from

And Iobn returned fro persecuting Abner. And wha he had geathered all þ people together, ther lacked of Dauid's seruantes nyntene men, & Abiel. But the seruantes of Dauid had dayne of Beniamin, and of Abners men, the hūdes & the kioze men. And they toke vp Ashel, and buried hym in the sepulchre of his father i Bethlehem. And Iobn and his men went all nyght, vntill the dawnyng of the daye, and came to hebron.

¶ C. Cc. lii. Chapter.

¶ Abner cometh to Dauid and bryngeth hym hys wyfe Michol. Iobn killeth Abner.

There was longe warre betwene the howse of Saul, and þ howse of Dauid. But Dauid warred stronger and stronger, & the house of Saul warred weaker and weaker. * And vnto Dauid were comen chylidren borne in hebron: his eldest sonne also was Amnon, of Ahinoam the Jezrehelite: the seconde Cheleab, of Abigail the wyfe of Nabal the Carmelite: the thyrde Absalon, the sonne of Maachab þ daughter of Gethaim, the kyng of Gethur: the fourth, Adonia, the sonne of Hagith: the fyfte, Sephathia the sonne of Abital. þ fyfte Jethra of Egla Dauid's wyfe. Ther were borne to Dauid in hebron. And it fortuned, that whyle there was warre betwene the house of Saul and the house of Dauid, Abner helpe vp the house of Saul. And Saul had a concubyn named Rizpa, the daughter of Aia. And Absoloth sayde to Abner:

¶ Wherefore hast thou gone into my fathers concubyn? Then was Abner very wroth for the wordes of Absoloth, & sayde: Am I not a dogges hebd, which agaynst Iuda do the mercie thys daye vnto the house of Saul thy father, & to his brethren and frendes, and haue not deliuered the into the hande of Dauid: and thou fyndest a fault in me this daye for this woman? So and so do God to Abner. For ag the Lorde hath thowne to Dauid, so wyl I be on hys spede, to bryng the kyngdom from the house of Saul, that the thron of Dauid maye be stablished ouer Israel, and ouer Iuda and from Dan to Bersebe. And he coulde geue Abner neuer a woorde to answer, because he feared hym.

¶ And Abner sent messengers to Dauid secretly, saying: Whose is þ lande? Make a boude with me, and beholde, my hande is wryth the, to bryng all Israel vnto the. he sayde: It is good, that I make a boude with the. But one thyng I requyre of the, that thou se not my face, except thou fynd bryng Michol Sauls daughter, when thou comest to se me.

And Dauid sent messengers to Absoloth

Sauls sonne, saying, * deliuer me my wyfe Michol, which I married with* an hundred foisthynnes of þ Philistines. And Absoloth sent, and toke her from her husband * Hathi the sonne of Laiz. And her husband went with her, ad cam weeping beynde her, till they cam to Bahurim. Then sayde Absoloth vnto hym, go and returne. And he returned. And Abner had comunicacion with the elders of Israel, saying: ye fought for Dauid in tymes past, that he might be your kyng. Now then do it: for the Lorde hath sayd of Dauid: * He þ had of my seruaut Dauid, I will saue my people Israel, out of þ handes of all their enepmes. And Abner spake in þ eares of Beniamin, and went to tell in the eares of Dauid in hebron, all that Israel was content wryth, and the whole house of Beniamin. And so Abner came to Dauid to hebron, brynging twentye men w hym, & Dauid made hym & the men that were with him a feast. And Abner sayde vnto Dauid: I wyl vp, and go geather all Israel vnto my Lorde the kyng, that they maye make an appoyntment wryth the, and that thou mayst commaunde all, as thyn hart desireth. And whan Dauid had let Abner departe, he went in peace.

¶ And beholde, the seruantes of Dauid, & Iobn came from chasyng the robbers, and brought a great praye with them. But Abner was not wryth Dauid in hebron: for he had sent him awaye to depart in peace. Whyle Iobn and all the host that was with hym, were come, men tolde Iobn saying: Abner the sonne of Ner came to the kyng, and he hath sent hym awaye, þ he is gone in peace. Then Iobn came to the kyng, and sayde: What hast thou done? Beholde, Abner cam vnto the: & why hast thou sent hym awaye, that he shulde swaie quyte? Thou knowest Abner þ sonne of Ner, for he came to disceane the, & to know the outgoing & ingoing, and to know all that thou doest. And whan Iobn was come out fro Dauid, he sent messengers after Abner, which brought him agayne from the well of Sira, unknowyng to Dauid. And when Abner was come agayne to hebron, Iobn toke hym a spede in þ gate * to speake with him secretly, & smote hym vnder þ most rybbes þ he dyed, & for the bloud of Ashel his brother. And when after ward it cam to Dauids eare, he sayd: I and my kyngdom are giltye before the Lorde for euere cōuerting the bloud of Abner þ sonne of Ner. Let the bloud remaine on þ heed of Iobn & on all his fathers house þ þ house of Iobn be neuer wrythour one of other that hath runnyng issues of leper, and cleanness on a skaf, and that both fall on the sword, & lacke th speed. And the cause why

Iobn

* 1. Reg. xxi. 9

* 1. Reg. xxi. 9

* 1. Reg. xxi. 9

¶ 1. Reg. xxi. 9

¶ 1. Reg. xxi. 9

¶ 1. Reg. xxi. 9

¶ 1. Reg. xxi. 9

* 1. Reg. xxi. 9

* 1. Reg. xxi. 9

* ii. Reg. ii. 1.

* ii. Reg. ii. 1.

Jonah and Abisai slue Abner was, & Abner had a slayne their brother Iabel at Gibeon in battell. And Dauid sayd to Jonah, and to all the people that were with hym. * Kente your clothes, and put on sacke cloth, and mouene before Abner. And hig Dauid him self folowed the cofe. And when they buried Abner in hebron, the kyng lifte up his voyce, & wepte before the sepulchre of Abner, and to byd all the people. And the kyng lamented ouer Abner, and sayde: **¶** died Abner as a foole dieth: thy handes were not bounde, ner thy feet brought into cheynes: but as a man falleth before wicked childen, so feldest thou. And all they that were of y people, wept yet moare ouer hym.

¶ And when all y people came to cate meate with Dauid, while it was yet dape, Dauid swate saying: Soe & do God to me, yf I tast heere of ought elles, tyll the sonne be downe. And the people wist it, and it pleased them. And what fouer the kyng byd, it pleased all the people. **¶** For all the people & all Isral vnderstode that day, how that it was not the kynges dede, & Abner the sonne of Ner was slayne. And the kyng sayde vnto his seruantes: know ye not, how that there is a lorde and a great man fallen this dape in Isral: And I am this dape tender, and anonpnted bing. And these men the sonnes of zacaria be to hard for me. The Lorde rewarde the doer of euil, accordyng to his wyrdnesse.

¶ The. iiii. Chapter.

¶ Baanah and Rechab sley Ibsoloth the sonne of Saul.

¶ When Sauls sonne heard that Abner was dead in hebron, his handes were feble, & all the Israelites were afrayed: & Sauls sonne had two men y were captaynes ouer the loubiars, y one called Baanah, and the other Rechab, the sonnes of Rimmon a Berothite, of the chyldren of Benjamin: for Beroth was reckened to Benjamin. And these Berothites fled to Githaim, and sojourned there vntill the same tyme. * And Jonathan Sauls sonne had a sonne that was lame on hys feete. And he was thye pere olde, when the tydinges came of Saul & Jonathan out of Ierapell. And his mourt toke him vp, & fled awape. And as he made hark to flee, the childe fell, & begane to halt, and hys name was Giphtholoth. And the sonnes of Rimmon the Berothite, Rechab an Baanah wet, and came in the heat of y dape to the house of Ibsoloth, which slept on a bed at none. **¶** And the woman that was the wyfe of the boy, and stilled the wheate, was a Geph. And they came into the myddes of the house: as though they wold haue fetched wheate, and Rechab ad Baana hys brother

sloute him vnder the host rybbed and fled. **¶** For when they came into the house, he slept on his bed in hys resting chamber, and they smote hym and slue him, ad beheaded hym, and toke hys heed, & gat them awape throtw y plaine all y night. And they brought the heed of Ibsoloth vnto Dauid, to hebrd, and sayde to the kyng: behold, there is the heed of Ibsoloth Sauls sonne, thine enemy which sought after thy lyfe. And the Lorde hath aduenged my lord the kyng this dape of Saul and of his seede.

And Dauid answered Rechab and Baana his brother, the sonnes of Rimmon the Berothite, and sayde vnto them: * as I live: ly as the lord lyueth, which hath deliuered my soule out of all aduersites: Willhan one * tolde me & sayd that Saul was dead, thin kyng to haue brought good tydinges. I caught hym, and slue hym in ziklag: wher thought that I wolde haue geuen hym a rewarde for hys tydinges bynyng. How moch more wha wycked men haue slayne a ryghtiouse person, in his awne house and vpo his bed: Shall I not requite his blood of your hnde, and take pon them the erth? And Dauid commaunded his young men, & they slue them, and cut of their handes and feete, & hanged them vp ouer the pole in hebron. But they toke the heed of Ibsoloth, and buried it in the sepulchre of Abner in hebron. * ii. Reg. iii.

¶ The. v. Chapter.

¶ Dauid to yet a gaper amonped Aegyn: and tokeht the Arche from Hion.

¶ Then came all the trybles of Isral * to Dauid, vnto hebrd and sayd, We holde, we are of thy bone, and of thy fleche. And in tyme past whē Saul was oure kyng, thou leddest Isral in and out. And the Lorde hath sayd to the: thou shalt fede my people Isral, and thou shalt be a capteyne ouer Isral. And so all the elders of Isral came to the * kyng to hebron. And hyng Dauid made a couenaunt woth them in hebron before the Lord. And they amonped Dauid hyng ouer Isral. Dauid was thirtye pere olde, when he began to raygne, and he raygned fourty pere. In hebron he raygned ouer Iuda leuen pere, and byre monethes: And in Ierusalem he raygned thirtye and thye perys ouer all Isral and Iuda.

The kyng also and his men went to Ierusalem, vnto the Jebulites, the enhauisers of y land. Which spake vnto Dauid sayng: **¶** except thou take awape the vlynor and the lame, thou shalt not come I hither. For they sayd: Thou art not able to come in thyther. **¶** Muerthelesse Dauid toke the strong holde of Zion. The same is the cite of Dauid. And Dauid sayd the same dape: Which forcut

of the Lorde. they set it in his place, euen in the myddes of the tabernacle & David had pitched for it. And David offered burnt offerings & peace offerings before the lord. And as soon as David had made an ende of offering burnt offerings & peace offerings, he blessed the people in the name of the Lord of hostes, & gaue among all the folke, euen amonge the holt multitude of Israel, as well to the women as men, to euery one a Cake of bryed, & a peece of fleshe, & a basket of brycke. And so all the people departed euery one to his house.

¶ Then David returned to & blessed his household: ad Michol & daughter of Saul came out to meete Dauid, & sayde: What glorious was & big of Israel this daye, which was unconquered to daide, in & by & of many of his seruantes, as p̄t: Had bene a lycht byapnch felow unconquer? And Dauid sayd vnto Michol. I thought to daunce before the Lord, which chose me rather the thy father, & all his kynne, and commaundyd me to be iulce ouer all the people of & Lord eue ouer Israel. And therefore will I pape before the Lorde. And wilbe yet more vpic then so, & will be make in myne atone syght: & of the very same may be seruantes which thou hast spok of: that I be had in honoure Therefore Michol & daughter of Saul had no childe, vnto the dape of her deyth.

¶ The vii. Chapter.

¶ Dauid was duph & a house: but is for the
born of God.

¶ Fortuned, that as the kyng satt in his house (after & the Lord had geuen hym rest) round about fro all his enemies he sayde vnto Nathan the prophet: behold, I dwell now in an house of Cedar trees, but & the Arcke of God dwelleth within the curtayne. And Nathan sayd vnto the kyng: go & do all that is in thine hert for the Lord is with the.

¶ And it fortuneth the same nyght that the woord of the lord came vnto Natha saye: go and tell my seruauit Dauid, thus sayth the Lorde: What thou byde me an house to dwelle in: For I haue not dwelt any house, sence the tyme I brought the chyldre of Israel out of Egypt, vnto this dape: but haue walked in a tent and tabernacle. In all the places where in I haue walked with all the chyldren of Israel, spake I one woord w any of the tribes of Israel: & I sene I commaunded the iudges to fede my people Israel sayng: why byde ye not me an house of Cedar trees? And therefore, so sape vnto my seruauit Dauid: thus sayth the Lorde of hostes. ¶ I take the from the shepe cote (as thou hast folowyn shepe) that thou myghtest be ruler ouer my people Israel.

* 4. Re. 1. c.

And I was with the in all that thou wentest to, & haue destroyed all thine enemies out of thy syght, and haue made the a great name, lyke vnto the name of the great men that are in the world. And therefore, I will appoynt a place for my people Israel, and will plant it, & they may dwell in a place of their atone, and moue no moare, neether shall wycked people trouble the any moare, as they did at the beginning: sence the tyme that I sett Iudges ouer my people Israel. And I will gene the rest from all thine enemies. And the Lord telleth the, that he will make the an howse.

¶ And when thy dayes be fulfilled, & shalt & they thy fathers, and I will set thy seed after the, which shall proceed out of thy body, & will stablysh his kyngdome. ¶ He shall byde an house for my name, & I will stablysh the seate of his kyngdome for euer. ¶ I will be his father, and he shall be my sonne: ¶ p̄t he sene, I will chasten hym & with loche a rodde as men be chastened w. & w some plagis as the chyldre of mē be plagid w. But my mercie shall not depart awaye fro hi, as I toke it fro Saul, whom I put downe before the. And thine house ad thy kyngdome shall endure w out ende after the, & thy seate shall be stablyshed for euer. According to all these woordes and accordyng to all thys visyon, dyd Natha speke vnto Dauid. Then went Dauid in, and set hym downe before the Lord, and sayde: what am I, O Lord God, and what is my house: that thou shouldest haue brought me this farre forth: And this was pet a small thing in thy sight, O Lord God, but I haue spok also of thy seruantes house for a great while to come: For & this is p̄t of mē, O Lord God. And what can Dauid sape moare vnto the: for thou Lord God knowest thy seruauit. ¶ Cut for thy woordes take & according to thine atone hert haue done all these greates thynges to make them knowen vnto thy seruauit.

¶ Wherefore thou art great, O Lord God: for there is none lyke the: neether is there any God saue thou, accordyng to all that we haue heard w oure eares. ¶ And what one people in the erth is lyke thy people Israel: whose God, went & deliuered them, that they myght be his people, & that he myght make hym a name, & to the great & terribel things in p̄t the, for thy people: which thou redeemedst to the out of Egypt, out the people with thine & goddes. For thou hast ordeyned thy people Israel, to be thy people for euer. And & Lorde art become the God. And now (Lord God) the woide that thou hast spoken concerning thy seruauit and his house: make it good for euer, and do as thou hast sayd. For so shall thy name be magnified

magnified for ever, of men þ shall saye: the
 Loide of hostes is the God of Israel: and
 the house of thy seruaut shall be stablished
 before the. for þ, O Lord of hostes, God
 of Israel, hast tolde in the care of thy ser-
 uant, sayeng: * I will blyde the an house
 And therfore hath thy seruaut found in his
 hart, to praye this prayere vnto þ. * Ther-
 fore now Lord God, thou art God, and thy
 wordes must be true, thou that hast tolde
 this goodnewe vnto thy seruaut. And now
 go to, and blesse the house of thy seruaut,
 that it maye contynue for euer before the.
 for þ Lord God hast spolie it, and with thy
 blessing shall the house of thy seruaut be
 blessed for euer.

¶ The. viii. Chapter.

¶ David ouercometh the Philistines.



After this it fortuned þ David smote
 the Philistines, and subdued them, &
 roke the byddell of bondage out of the
 hande of the Philistines. * And he smote þ
 Moabites & * measured them with a ly-
 ne, & cast the downe to the grounde. ¶ Euen
 with two lynes measured he them whom
 he slue, and the length of one linc saued he a
 linc. And so became the Moabites Dauides
 seruantes, & payed trespase. Dauid smote
 also, hadarezer the sonne of Achob kyng
 of zoba as he went to recouer his boorde at
 the ryuer pherat. And Dauid toke a thou-
 sand & seven hundred hoiseme of his host,
 and twentye thousand foote men, and cut of
 the hofe of all his charette hostes, refer-
 uing onely one hundred charettes. And whā
 the Sirians of Damal: on came to succou-
 re hadarezer kyng of zoba, Dauid slue
 of the Sirians two and twentye thousand
 men, and put souldyours in Siria Da-
 malcon. And þ Sirians became seruantes,
 to Dauid, payng tribute. And thus þ Lord
 saued Dauid, in all that he wēt vnto. And
 Dauid toke þ sheldes of gold that belonged
 to the seruantes of hadarezer, & broughe
 them to Ierusalem. And out of Beza & Be-
 rothay cities of hadarezer did Dauid bryg
 exceeding much brasle. * (wherof shalomon make
 all the baten beuies in the temple, & the basen dautoye,
 and the pilles, and the altare.)

* Whē Choi kyng of Amath heard howe
 Dauid had smitten all the hoste of hada-
 rezzer, he sent Joiaz his sonne vnto kyng
 David, to salute hym with peace, & to
 blesse hym, because he had fought agaynst
 hadarezer, and beaten hym: for Choi had
 greate warre w hadarezer, which Joiaz
 broughe with hi, vessels of siluer, vessels
 of golde, and vessels of brasle: which brasle
 kyng Dauid byd dedicat vnto the Lord w
 the sylvner and golde that he had consecrated
 of all nacpions, whych he subdued: of Siria
 of the Moabites, & of the chyldien of Am-
 mon, of the Philistines, & of hamalech, and
 of the spoule of hadarezer sonne of Achob
 kyng of zoba. And Dauid gat hym a name
 after that he returned & had smitten of the
 Siriens in the valepe of salt. xviij. thou-
 sand men. * And he put keepers in Edō, euen
 thozon out al Edō put he souldyours, & all
 they of Edom became Dauides seruantes,
 And the Loide kept Dauid what fouer he
 toke in hand. And Dauid raygned ouer all
 Israel, and executed ryghte, & iustice vnto
 all his people. And * Joab the sonne of zar-
 uiah was ouer the host, and Jeholaphar þ
 sōne of Ahitub was recorder. And Shaboz
 the sonne of Ahitob, & Abimelech the son-
 ne of Abiathar were the Preakers, and Sa-
 raia was the scribe. And * Banaiab
 þ sonne of Jehoiada was ouer the Cre-
 tures and the Phylethites: & Dauides son-
 nes were chiefe walars.

¶ The. ix. Chapter.

¶ David restoreth all the rebvers of Saul, to Achis:
 wherby the sonne of Jonathan.

Ad Dauid sayd: is there yet any
 mā left of þ house of Saul: for
 I will shew hym mercede for Jo-
 nathas sake. And there was of þ
 household of Saul a seruaut who-
 se name was ziba: & whan they had called
 hym vnto Dauid, the kyng sayd vnto him:
 art thou ziba? he sayd: thy seruaut is he.
 And þ kyng sayde: remaineth ther yet any
 man of þ house of Saul, wdo I maye shew
 the mercede of God vnto? ziba answered the
 kyng: * Jonathan hath yet a sonne, which
 is lame on his fere. The big sayd vnto him
 where is he? ziba sayd vnto the kyng: be-
 hold, he is in the house of Achish þ sonne of
 Amiel of Lodber. Then kyng Dauid sent,
 a fere hym out of the house of Achish the
 sonne of Amiel, out of Lodber. Now whan
 Achishboeth the sonne of Jonathan, þ son-
 ne of Saul, was come vnto Dauid, he fell
 on his face, and did reuerce. And the kyng
 sayde: Achishboeth: he answered: Behold
 thy seruaut. Dauid sayde vnto him: feare
 not, for I will surely shew the kindelesse for
 Jonathan thy fathers sake, & will restore þ

all the felde of Saul thy father, & þu shalt eate bred on myne atvone table cōmūally. And he boted hym self, and sayde: What is thy seruānt, that thou shouldest vouchsafe to lōke vpon soche a deed dogg as I am?

*reida.

Then the kyng called vnto ziba Sauls young man & sayd vnto him: I haue geuen vnto thy masters sonne, all that pertaineth to Saul and to all his house. Soe therefore þu thou, & thy sonnes and thy seruantes tūll the lande, and bying in, that * thy masters sonne maye haue fode to eate. But Whiphibolseth thy masters sonne that eate bred allwayne vpon myn table. For ziba had siffene sonnes and ewentye seruantes. Then sayd ziba vnto the kyng: According to all þu my lord the kyng hath commaunded his seruānt, so shall thy seruānt do. Well, sayd þu kyng Whiphibolseth shall eate vpon my table, as one of the kynges sonnes. Whiphibolseth had a sonne that was younge, named Micha, and all that dwelled in the house of ziba were seruantes vnto Whiphibolseth. And Whiphibolseth dwelt in Ierusalem, for he dyed euer at the kynges table, * and was laue on both his fere.

*11. 1. 1. 1. 1.

The .x. Chapter.

The meynes of David are beliauously entreated of the kyng of Moab.

IT happened after this, þe the kyng of the children of Ammon died, & hanon his sonne ragned in his steade. Then sayd Dauid: I will lye wpyndesse vnto hanon þe sonne of Na has, as thy father shewed kynndesse vnto me. And Dauid sent to comfort hym by the hand of his seruantes ouer the death of, hys father. And Dauids seruantes came into the lande of the chylde of Ammon, and the lordes of the chylde of Ammon sayd vnto hanon their lord: thynkest thou þe Dauid dothe honoure thy father, that he hath sent comfortours to the? hath not Dauid rather sent his seruantes vnto þe, to seache þe, & to spyte it out, and to ouertrowe it?

*11. 1. 1. 1. 1.

Wherfore, hanon toke Dauids seruantes, & shaued of the one halfe of euerye mannes berd and cut of their garmentes in the myddle, euen harde to the buttockes of the, & sent them awaye. When they tolde it vnto Dauid, he sent to mete the for they were men exceedingly shamed, & the kyng sayd: tarie at Jericho untill your beerdes be growen, and then returne. And when the chylde of Ammon saw that they stancke in þe sight of Dauid, they sent and hired the Syrians of the house of Rebo, & the Syrians of zoba. .xx. thousand fore men, and of kyng Maacha a thousand mē, & of Itob twelue thousand men. And when Dauid hearde of it, he sent Joab & all the host of strong men. And the chylde of Ammon came out, and

waged battell at the entering in of þe gate, & the Syrians of zobah, of Rebo, Itob and Maacha were by them selues in the felde.

When Joab saw þe front of the battell was agaynst hym before and after, he chose of all the fresh young men of Israel, & put them in aray agaynst the Syrians. And the rest of the people he disparted into the had of Abisay hys brother, þe he myght put the in aray agaynst þe children of Ammon. And he sayd, þe the Syrians be stronger then I, thou shalt helpe me. But þe the chylde of Ammon be to strong for the, I will come ad succoure the. Therfore quyte the lyke a man, & let vs stonde still for oure people, & for the cities of oure God. And the lord do þu which is good in his owne eyes. And Joab proceedd forth, & þe people þu was with hym, to fight with the Syrians. But they fled before him. And when the chylde of Ammon saw that the Syrians were fled, they fled they also before Abisay, and entered into the city. And so Joab returned from þe chylde of Ammon, & came to Ierusalem. And when the Syrians saw that they were put to þe worse before Israel, they gathered them to gether. And Hadarezer sent, & brought out the Syrians þu were beyonde the river. And they came with their armye and Iobah the captayne of the host of Hadarezer went before them.

And when it was shewed Dauid, he gathered all Israel together, ad passed ouer Jordan, & cam to Helam: And the Syrians let them selues in aray agaynst Dauid, & fought with him: and the Syrians fled before Israel. And Dauid destroyed seven hundred charrettes of the Syrians, and fourty thousand horsemen, and smore Iobah the captayne of their host, which also dyed there. And when all the kinges (that were seruantes to Hadarezer) saw that they were put to the worse before Israel, they made peace with them, & serued them. And so the Syrians feared to helpe þe chylde of Ammon any moore.

The .xi. Chapter.

The aduocates of Dauid with Bethsabe the wyfe of Dauid.



Addit came to passe þ (after the praye was cryed) in the tyme when kynges rose to go forth to battell, Dauid sent Ioab and hys seruantes wryth hym, and all Israel, wherþ * destroyed the chyldren of Ammon, and besieged Rabba. But Dauid tarped styll at Ierusalem. And it chafed in an euynynge, that Dauid arose out of hys bed, and walked vpon the route of the kynges palace, and from the route he sawe a woman * wallynge her selfe: and the woma was very be wyfull to loke vpon. And he sent to enquire what woma it shuld be, sayenge: is it not Bethsabe the daughter of Eliam, and wyfe to Arias the Bethite? And Dauid sent messengers, and fet her. And he came in vnto hym * & he laye wryth her. And * (immediatly) she was * purtyfed from her vncleynesse, and returned vnto her house. And the woman conceaued, & sent and tolde Dauid, & sayd: I am wryth chyld. And Dauid sent to Ioab, (sayenge:) sende me Arias the Bethite. And Ioab sent Arias to Dauid. And whē Arias was come vnto hym, Dauid demanded of him: howe Ioab dyd, and howe the people fared, and howe the me of wyrrer prospered. And Dauid sayd to Arias: go downe to thyn house, and waſhe thy fete. And Arias departed out of the kynges palace, and there folowed hym a ser uice from the kynges table. But Arias slept at the doze of the kynges palace wrythall the seruantes of hys Lozde, and wet not downe to hys house.

Which whē they had tolde Dauid (sayenge: Arias wet not downe into hys house.) Dauid sayde vnto Arias: Camst thou not fro thy loiney: why dydest thou not go downe then vnto thyn house: Arias answered Dauid. The arcke & Israel and Iuda dwell in pauplyons: and my Lozde Ioab and the seruantes of my Lozde lye vpon the flate erthe: and shall I then go into myne house, to eate, and to dryncke, and lye wryth my wyfe: * & * þy lye and vpon the flate of the soule, I will not do thys thyng. And Dauid sayde vnto Arias: * tarpe here this daye also, and to morowe I will lette the depart. And so Arias abode in Ierusalem that daye, and the morowe. And whā Dauid had called hym, he byd eate and dryncke before hym, and he made hym droncke. And at ruse he went out to lye on hys couche wryth the seruantes of his Lozde, but went not downe to hys house. On þ morow Dauid wrote a letter to Ioab, and sent it by the bande of Arias. And he wrote thus in þ letter, sayeng: put Arias in the forefront of the spawes battell, and come þe backe from hym, that he maye be smyten and dye. So whā Ioab besieged the cite, he assigned Arias vnto a place, where he wyth that stroge men were,

And the me of the cite cam out, and foughe wryth Ioab. And there were certē ouerthowen of the people, and of the seruantes of Dauid, and Arias the Bethite dyed also.

Then Ioab sent, and tolde Dauid all the thynges concernynge the warre, and charged the messenger, sayenge: when thou shalt make an ende of tellynge the matters of the warre vnto the kyng, yf he begynne to summe, and saye vnto the: wherfore approached ye so nyre vnto the cite, whan ye dyd fyghe: wryth ye not that they wolde hurle and shot from the wall: who smote A himselfe sonne of Jeroboath: * dyd not a woman cast a peece of a mpyllone vpon hym from of the wall, and he dyed in thebes: wryth ye nyre the wall: then saye thou: thy seruauit Arias the Bethite is deed also.

So the messenger went, and came, and shewed Dauid all that Ioab had sent hym for, and the messaunger sayd vnto Dauid: þ me pccapled agaynst vs, and cam out vnto vs into the felde, & wro * (wryth violence) flacke vnto them, euen vnto the enterpyng of the gate. And the shoters shotte from the walles, vpon thy seruantes, and some of the kynges seruantes be deed. And thy seruauit Arias the Bethite is deed also. And Dauid sayde vnto the messenger: thus shalt þ saye vnto Ioab: let not that thyng trouble the. Ro. * (the chance of waere is tryuete, and, þ wrode denoureth one as well as another: make thy battell more stronge agaynst the cite to ouerthowen it, & se that thou courage Ioab. And when the wyfe of Arias heard that her husbaunde was deed, she mouried for hym. And whā the mourynge was past, Dauid sent and fet her to hys house, and she became hys wyfe, and bare hym a sonne. But this thyng that Dauid dyd, displeased the Lozde.

¶ The xij. Chapter.

Dauid is reioysed for the slaughter of Arias
The chyld conceaued in abowynge dyeth. After
it, is Salomons boine.

And the Lozde sent Nathan vn. to Dauid. And he came vnto þ and tolde hym: there were two men in one cite, the one ryche, and the other poore. The ryche man had ccedynge many shepe and oxen. But the poore had nothinge saue one lytle shepe, wherþ he had bought, and inoysseld vpon. And it greewe vpon wryth hym and wryth hys chyldren also, and dyd eate of hys awne meate, and dranche of hys awne cwycke, and slept in hys bosome, and was vnto hym as hys daughter. And there cam a stranger vnto the ryche mā. And he coude not fynde in hys heart to take of hys wyne shepe, and of hys awne oxen, to drasse for the stranger: that was come vnto hym. But toke the poore mānes shepe, and dressed it for þ man

That was come to him. And David was exceeding wroth wth the man, and layde to Nathan: as surely as the Lord liveth, the man that hath done this thing is wth the chyldre of death. He shall restore the lambe * & wyfe fourfold, because he dyd this thinge, and had no p^{er}se. And Nathan sayth to David: thou art the ma. And sayth the Lord God of Israel, * I anoynted the kynge ouer Israel, and gyfde the out of the hande of Saul.

I gave the thy masters house, and the thy masters wyves unto thy bosome, and gave the, the house of Israel and of Juda, & might (yf that had bene to lye) have geuen the so moche more. Wherefore then hast thou despised the commaundement of the Lord, to do wyckednesse in hys syght: thou hast kylde the ma the hertie wth the swerde, and hast take his wyfe to thy wyfe, & hast slayne hym wth the swerde of the chyldren of Ammon.

Nowe therefore, the swerde shall neuer depart from thyne house, because thou hast despised me, and taken the wyfe of Arias the hertie, to be thy wyfe. Wherefore thus sayth the Lord: beholde, I will bere v^{nto} euell agaynst the, euell out of thyne owne house, & will * take thy wyues before thyne eyes, and geue them vnto thy neyghbour, and he shall lye wth thy wyues. In the syght of the sonne, for thou dydest it secretly. But I will do this thinge before all Israel, and in the open sonne lye p^{er}dit.

And David layde vnto Nathan: I haue sinned agaynst the Lord. And Nathan layd vnto David: the Lord also hath put away thy synne, thou shalt not dye. Howbeit, because in doing thiss dare, thou hast geuen the enemies of the Lord a cause to raple, the chyldre that is borne vnto the, shall surely dye. And Nathan stroke the chyldre that Arias wyfe bare vnto David, and it sickened sore. David therfore besought God for the chyldre, and fasted and went in, and laye all nyght vpon the erthe. And the elders of hys house arose and went to hym, to take him by the p^{er}ch. But he wolde not, neither dyd he care meat wth them.

And it happened the seuenth daye, that the chyldre dyed. And the seruantes of David durst not tell him, that the chyldre was dead. For they sayd: beholde, while the chyld was yet alivie, we spake vnto hym, and he wolde not hearken vnto oure voyce. Nowe will he then bere hym selfe, yf we tell hym, that the chyld is dead: But David senege hys seruantes whyp^{er}perunge, perceaued, that the chyldre was dead. & David sayd vnto hys seruantes: is the chyldre dead? They sayde: yee. And David arose fr^{om} the erth, and washed and anoynted hym selfe, and chainged his apparell, & came into the house of the Lord, &

woeshypped, & after ward cam to hys owne house and badd the chyldre lye: but be-fore hym, and be dyd eate. Then sayd his seruantes vnto hym: what thyng is this, if that thou hast done? Thou dydest faste and wepe for the chyldre, while it was a lyue, & as sone as it was dead, thou biddeste spee v^{nto}, and eate meate. He sayde: while the chyldre was yet a lyue, I fasted and wept. For this I thought: who can tell whether God will haue increp on me, that the chyldre maye lye. But now, senege it is dead, wherefore shall I fast? can I berynge him agayne any moare? I shall go to hym, rather the he shall come agayne to me. And David comforted Berthebe his wyfe, and went in vnto her, and laye wth her, and she bare a sonne, and called his name: Salomon, and the Lord loued hym. And he sent by the hande of Nathan the prophete, and called his name: Jedidiah, of the Lords behalfe.

Joab fought agaynst Aba the cyrie of the chyldren of Ammon, and toke the cyrie of the kyngdome. And Joab sent messengers to David, sayng: I haue made asswre to Aba, and haue taken the cyrie wth waters. Nowe therefore gather y^{er} self of the people together, and belege the cyrie, that thou mayest take it: lest I take it, and call it after my name. And David gathered all the people together, and went agaynst Aba, & beleged it, and gart it. And he toke the kyngs crowne from of hys hed, which wayed an hundred weight of golde, and in it were p^{er}ceus stones. And it was set on Abas hed. And he brought out the spoyle of the cyrie in exceeding great aboundance. And he carped out the people that was therein, and put them vpon sawes and vpon p^{er}on harrowes, and vnto axes of y^{er}re, & thrust them into the trespell. Thus dyd he wth all the cyries of the chyldren of Ammon. And to David and all the people returned vnto Ierusalem.

The xiiij. Chapter.

¶ Ammon Dauids sonne beset hys fadir the mar. Abalom therfore killeth Ammon.

After this it chaunced that Abalom the sonne of David had a fayre syster, named Thamar, whom Ammon the sonne of David lough. And he was so sore vexed, that he fell speke for the loue of hys syster Thamar: for the was a weayn, and he thought it hard for hym to haue hys purp^{er}se of her. But Ammon had a frende, called Jonadab, s^{on}ne of Simead Dauids brother: and a Jonadab was a very wyse ma. And he sayde vnto him: how cometh it, that thou beynge the kinges sonne, art thus consumed euery daye? Telle thou not tell me: Ammon answered hym: I loue Thamar

¶ Amnon my brother Absoloms sister. Jonadab sayde vnto him: laye þe downe on thy bedde, & make thee the sche. And when thy father is come to le the, laye vnto hym: Wh let my sister ¶ Ammar come, and geue me meate, & drinke it in my syght, that I maye le it and eate it of her hande.

25 And so Amnon laye downe, & made hym selfe syche. And whē the kyng was come to se him, Amnon sayde vnto him: Oh let ¶ Ammar my sister come, & make me a couple of fryters in my syght, that I maye eate of her hande. Then wauld sent home to ¶ Ammar, sayng: go now to thy brother Ammons house, and drinke him meate. So ¶ Ammar wente to her brother Ammons house, and he was layed downe. And he toke flour, and made paste, and dyed fryters in his syght, & dyd bake them, and toke a platter, & powred them out before him, but he wolde not eate. And Amnon sayde: haue out all men from me. And they went all out from hym. And Amnon sayde vnto ¶ Ammar: byngge the meate into the chambze, that I maye eate of thyne had. And ¶ Ammar toke the fryters, wher she had made, & brought them into the chambze to Amnon her brother. And whā she had set the before him, to eate, he toke her, and sayd vnto her: come lye w me my sister. And she answered hym: nay my brother, do not force me, for there hath no such thinge bene done in Israel: do not thou this abhominacion. For whither shall I be able to go w my shame? And thou shalt be as one of the foles in Israel. O speake vnto the kyng, and he shall not denye me vnto the.

¶ Jonadab the hope but toke her, & forced her, and laye w her. And the Amnon hated her exceedingly: so that þe hate wher wth he hated her, was greater then þe loue, w which he before loued her. And Amnon sayde vnto her: vp, & get þe. She answered hym: Thou hast no cause. ¶ His euell þe puttest me awaye is greater then þe other that þe dydest vnto me. Neuertheles he wolde not hate her, but called his boye that serued him, & sayd: put awaye this woman from me, & bote þe doze after her. And she had a kirtell of diuers colours vpon her: for so forche were þe kynges daughters (that were veygnes) appareled. The his seruante brought her ouer, & locked þe doze after her. And ¶ Ammar toke & putt a shew on her heed, & sent her gawe a kirtell þe was on her, & layed her hande on her heed, & so weft: as she weft, cryed. And Absalom her brother sayde vnto her: hath Amnon thy brother bene with the? How yet be still my sister: he is thy brother. Let not this thyng greue thine heart. And so ¶ Ammar remayned desolate in her brothers Absaloms house. But when kyng David heard of all these thynges, he was deuyd woth.

¶ (And he wolde not here the speche of Amnon bys counsell for he toke hym, because he was his synners.) And Absalom sayde vnto his brother Amnon nether good ner bad. Howbeit Absalom hated Amnon because he had forced his sister ¶ Ammar.

¶ And it happened after two yere, that Absalom had 300 besyde the trefe of Ephraim, & had all þe kynges sonnes, and cam to the kyng, & sayd: beholde, thy seruant hath these thynges, let the kyng w his seruantes come to the seruante. The kyng answered Absalom: naye my sonne. We will not go all, ner be chargen vnto the. And Absalom laye foze vpon hym: howbeit he wolde not go, but blessed hym. Then sayd Absalom: Psthou wilt not come, then let my brother Amnon go w vs. And the kyng answered hym: what nether it, that he go wth the? But Absalom made soche instace that he let Amnon, & all þe kynges chyldren go with hym.

¶ Nowe had Absalom comaunded his younge men, kynges: marke when Ammons heart is merry wth wyne, & when I byd you slepe Amnon, then kill hym: and feare not, haue not I bydden you: be bolde therfore, & slaye the men. And the younge men of Absalom dyd vnto Amnon euen as Absalom had comaunded. And all the kynges sonnes arose, & euey man gat hym vp, vpon his gyle, & fled. And it fortuned, that whyle they were yet in the waie, the kynges cam to wauld sayng: Absalom hath slayne all the kynges sonnes, & there is none left alpye. Then wauld arose, & take his garmetes, and laye along on the erth: & all his seruantes stode by with theyr clothes rent. And Jonadab the sonne of Shimeah wauld by brother, answered, and sayde: let not my Lozde suppoze þe they haue slayne all the younge men the kynges sonnes, saue Amnon only is deed. For that hath bene determined in Absaloms mynde, lette he forced his sister ¶ Ammar. Howe therfore, let not my Lozde the kyng take the thyng so greuouly, to thinke that all þe kynges sonnes are deed, saue Amnon only is deed.

¶ But Absalom fled. And the younge man that kept the watche, spfye vpon his eyes, and looked: And beholde, ther cam moche people by a waie, & along by the hynde passe on an hylles syde. And Jonadab sayde vnto the kyng: beholde, the kynges sonnes come: & þe thy seruante sayde, so it is. And as tene as he had leste speakyng: beholde, the kynges sonnes came, and spfye vpon theyr thynges, and wepte. The kyng also and all his seruantes wepte exceedingly. But Absalom escaped, and went to ¶ Achis the sonne of Gether kyng of Gether. And David mourned for his sonne euey daie. And so Absalom escaped and went to Gether, and was there

thre yeares. And hyngc wouid desyred to go forth vnto Absalom: for wher as Ammon was deed, he was comforted ouer hym.

¶ The xliij. Chapter.

¶ For the wythome of the woman of Tekoa Absalom is called agayne.



Let the soune of zarua perceaue, that the kynges dect was towarde Absalo, & he sent to Tehkoa, and fete thence a wyle woman, and sayde vnto her: sayne thy selfe to be a mourner, and put on mournyng apparel. And anoynt not thy self with oyle. but be as a woman that had longe tyme mourned for some deed bodye. And come to the kyngc, and speake of this maner vnto hym. And so Joab taught her what she shuld saye.

And when the woman of Tekoa had fallen on her face to the grounde, and done obsequence, she sayde vnto the kyngc: helpe me O kyngc. The kyngc sayde vnto her: what apleth the? she answered: I ama wedowe, and myne husbande is deed. And thy handmayde had two sonnes, and they two fought together in the feilde, where was no man to go betwene them) but the one smote the othere and slewe hym. And behold, the whole kyndred is spen agaynst thy handmayde, and they sayde: * delyuer vs him that smote hys brother: that we maye kyll hym.

¶ Deu. 19. c. **¶** for I soule of his brother whome he slewe. We will destroye the beye also. And so they shal quenech my spakle whych is left, that he shall receyve to myn badde) neither name ne: ruse vnto I fete. And the kyngc sayde vnto the woman: go home to thyne house, I will geue a charge for the. And the woman of Tekoa sayde vnto the kyngc: O my Lorde O kyngc, thys trespase be on me and on my fathers house, and the kyngc and hys seate be gylelesse. And the kyngc sayde: yf any man saye ought vnto the, byng hym to me, and he shall paye the no moare. Then sayde she: & lett the kyngc remember hys Lorde

God, that the anuyers of the bloude geather not on heapes together to destroye, and that they shalpe not my sonne. And he answered: as hys is the Lorde kneth: there shall not one beere of thy sonne fall to the erthe.

¶ 1. re. 19. c. **¶** The woman sayde: let thyne handmayde

speake one worde moare vnto my Lorde & kyngc. And he sayde: saye on. The woman sayde: wherefore the halt & determined such a thyng agaynst p people of God: for & kyngc both speake this thyng as one which is fayne, that he shulde not fete home agayne hys banell. For we must nedes dye, & verpys as water spylt on the grounde, which cannot be gathered vp agayne: & neither both God spare any soule. Let the kyngc therefore spende & meane, & hys banellsh be not vterly expelled fro hym. Howe therefore am I comt, to speake of this thing vnto the kyngc my Lorde: for they & be of the people, haue feared me. And thy handmayde sayde: Howe wyll I speake vnto & kyngc, paraunture the kyngc will perforce p force of his handmayde. And the kyngc shall heare his handmayde, to delyuer her out of the hande of the man that wolde haue destroyed me and also my sonne out of p inheritance of God. And thyne handmayde sayde: the worde of my Lorde the kyngc shall now be comfortable: for my Lorde the kyngc is as an Angel of God, in hearyng of good and badde: therefore the Lorde thy God be with the.

¶ Then the kyngc answered, & sayde vnto p woman: hys dect not from me (I praye the) the thyng that I shall aske the: And the woman sayde: let my Lorde the kyngc now saye on. And the kyngc sayde: Is not the habde of Joab with the in all this matter? The woman answered, and sayde: * as sure as thy soule lyueth my Lorde kyngc, there is elsio man on the erpght hande nor on the lefte) but as my Lorde the kyngc hath spoken, thy seruunt Joab he bad me, and he put all these wordes in the mouth of thyne handmayde. For to the intent that I shulde alter my communicacyn, hath thy seruunt Joab done this thyng. And my Lorde is wise, eue as an Angell of God, to vnderstand all thynges that are in the erthe. And the kyngc sayde vnto Joab beholde, I am comt to do this thyng. So, and fete home the chylde Absalo agayne. And Joab fell to the grounde on his face, and bowed hym selfe, & blessed the kyngc. And Joab sayde: now the seruunt knoweth, that I haue founde grace in thy syght (my Lorde O kyngc) in that the kyngc hath fulfilled the request of hys seruunt. And so Joab arose, and wet to Usur, and brought Absalom to Jerusalem. And the kyngc sayde: let him turne to hys awne house, and not se my face. And so Absalom returned to hys awne house, and in we not the kynges face.

¶ But in all Israel there was not to goodwill: as ma as Absalo, for he was verye be wilfull: so moche & fro I sole of his fete to p toppe of his heed, there was no blame in the kyngc. And wher he shawed hys deed: for in euery peares end he shawed it, because & dect was dect on hym.

hym and must nedes chaunge) the heere of his heed wayed two hundred cyces after the kynges weyght. And this Absalom had three sonnes borne him and one daughter, named Thamar, whiche was a fayre womā to loke vpon. So Absalom dwelt two yere in Ierusalem, & saue not the kynges face. Therefore Absalom sent for Joab, to haue sent hym to the kyng. But he wolde not come to him. And whan he sent agayne, he wolde not come. Therefore he sayde vnto his seruantes: beholde, Joab hath a parcell of lande fast by my place, and he hath barke therein. Go, and sett on fire. And Absaloms seruantes sett it on fyre. ¶ And Joabs seruantes came with theyr garments rent, and sayde: Absaloms seruantes haue burnt the pce of lande wth fyre.

¶ Then Jon barok & came to Absalom vnto his house, & sayde vnto him: wherfore haue thy seruantes burnt my side wth fyre. And Absalom answered Jon: beholde, I sent for the, bespyng the to come, because I wolde haue sent the to the kyng, for to saye: wherfore am I come from Geth. It had bene better for me, to haue bene there still. Nowe therefore, wolde I se the kynges face. And yf there be any trespase in me, kyl thou me. And so Joab came to the kyng, & tolde him: whych whan he had sent for Absalom, he came to the kyng, and sell to the grounde on his face before hym. And the kynge kylled Absalom.

¶ The .xv. Chapter.

¶ Absalom maketh a suretye agaynst his fa-
ther. Dauid is fayne to see for feare of him.

¶ After this it fortuned, that Absalom gatt by him charities and bowles, and byke men to runne before him. And he roole by celye in the moynings, and stode in the place of the entreing in of the gate. And euery man that had anye matter and came to the kyng for iudgement, him dyd Absalom call vnto hym, and sayde: of what cytic art thou? he answered: thy seruant is of one of the trybes of Israel. And Absalom sayde vnto hym: if, thy matter is good and ryghteous, but there is no man deputed of the kyng to heare the. And Absalomde moouer: wh, that I were made iudge in the lande, that euery man which hath anye pleye and matter in the lawe, myght come to me, and that I myght do him iustice: And whā any man came nye to hym, and dyd him obeytaunce, he put forth his hande and toke hym to hym, and hysed hym. And on this maner dyd Absalom to all Israel that came to the kyng for iudgement, and he stole the hertes of the men of Israel. And after fouretye yeres it fortuned that Absalom sayde vnto the kyng: let me go now, to Hebron, and paye my vowe which I haue vo-

wed, vnto the Lorde: for thy seruist bowed a vowe: (when I was in Geth in the lāde of Shera) saye: yf the Lord shall bring me agayne to Ierusalem, I will serue y Lorde. And the kyng sayde vnto hym: go in peace. And so he arose, and went to Hebron.

¶ But Absalom sent spyes that were out all y tribes of Israel saye: as some are ye heare the voyce of the troper blowe, ye shall saye: Absalom raignteth kyng in Hebron. And wth Absalom went two hundred men out of Ierusalem, that were called. And they went to purchertes, not knowinge of any thynge. And Absalom sent also for Ahithophel the Gilonite Dauids counsellor, that he shoulde come out of his cytic Gilo, whyle be offered sacrifices. And there was wroughte stronge treason, for the people went and increased w Absalom in multitude. And there cam a messenger to Dauid & sayde: the hertes of the men of Israel are turned agayn to Absalom. And Dauid sayde vnto all his seruantes y were w him at Ierusalem: y, y we maye be gone, for we shall not else chape from Absalom. Make spede, to departe: lest he come to see, and catche vs, & bringe some myschefe vpon vs, and synke the cytic wth the edge of the sword. And y kynges seruantes sayde vnto him: beholde, thy seruantes are ready, to do whatsoeuer my Lord y kyng shall apoynte.

¶ And the kynges all his household departed a fote. And he left behinde hym: ten concubines, to kepe the house. And so y kyng & all the people went out a fote, & rayed in a place that was farr of. And all his seruantes wet about him. And all the Gethites & all the Shcherites and all y Gethites & all myghtie men of wares) euen by hundred men whych were come a fote from Geth) went before the kyng. ¶ Then sayde y kyng to: ¶ That the Gethite, wherfore comest thou wth vs? Returne and abide wth the kyng, for thou art a stranger, and art remoued fro thyne awne place. ¶ Thou canest but pester daye, and shouldest y conquer the to dape to go w vs: I will go whether I can. ¶ Therefore returne thou, & carpe agayne thy byerha. ¶ Thereye and truebe: ¶ And the kyng vnto the. ¶ And Jehai answered the kyng and sayd: as truebe as God lyueth & as my Lord the kyng lyueth, in what place my Lord the kyng shalbe, whether in Bethleem, or in Hebron, there also will thy seruist be. And Dauid y kyng sayde to Jehai: come then, and go forwarde. And Jehai the Gethite went forth, & all his men, & all the chyldren that were w hym. And all the countrey wepte wth a loude voyce, & so dyd all the people that wet forth. The kyng also hym selfe passed ouer the broke Hydron. And all the people went towards the waye y leddeth to the wyldernes. And Adock and all y Amittes were ¶ iiij wth

¶ ii. reg. .xv. .2

¶ ii. reg. .xv. .2

¶ ii. reg. .xv. .2

¶ ii. reg. .xv. .2

wyth him, and bare the arche of the apoyntment of God. And there they set downe the Arche of God. And Abiathar went by, until the people were all come out, out of the ctyte. And þe kynge sayde vnto Sadock. Carpe the Arche of God agayne into the ctyte. If I shall fynde fauour in the eyes of þe Lorde, he will bringe me agayne, and he wille me boyste. & the tabernacle therof. But and yf the Lorde thus saye: I haue no lust vnto the, beholde, here am I. let him do wyth me, what seemeth good in his eyes.

¶ The kynge sayde also vnto Sadock the pyncesse: Let not þa * Schar / Returne into the cite in peace. And take poue two sonnes wyth you: Abimaaz the sonne, and Jonathan the sonne of Abiathar. Beholde, I will tarpe in the feldes of the wyldernesse, until there come some wordes from you to be tolde me. Sadock therfore and Abiathar carped the Arche of God agayne to Jerusalem, and they tarped thence. And Dauid went by on mount Olyuet, and wepte as he went, and had his heed couered, & went barefote. And all the people that was wyth hym, had euery man hys heed couered, and as they went by, they wepte also. And one tolde Dauid sayenge: Achiphophel is one of them that haue conspired wyth Abalom. And Dauid sayde. O Lorde, turne the counsell of Achiphophel into folythens.

¶ When Dauid was come to the toppes of the mount, he worshipped God: and beholde, hysai þe Trachite came agaynlt hym wyth hys scoote toge, and haupinge ceth vpo his heed. Vnto whome Dauid sayde: þe thou go wyth me, thou shalt be a burthen vnto me. But yf thou returne to the ctyte, & sape vnto Abalom: I wyll be thy seruauit. Whynge: (as I haue thus longe bene thy fathers seruauit, so am I now thy seruauit) thou mayst for my sake bestrope the counsell of * Achiphophel. And thou hast there wyth þe Sadock and Abiathar the pyncesses, vnto whom thou shalt shewe all that thou canst heare out of the kynghes house. And beholde, they haue there wyth the: two sonnes: Abimaaz Sadockes sonne, and Jonathan Abiathars sonne: by them also shall ye sende me all that ye can heare. And so * hysai Dauid sende gat hym to the ctyte. And Abalom also entered into Jerusalem.

¶ The xviij. Chapter.

¶ ziba hys myghty pyncesse to Dauid dothe fastre accute: Achiphophel. Semei curst Dauid, & howeith he is at hys. Abalom vnto the counsell of Achiphophel sayeth wyth his fathers conuincence.

¶ **A**nd when Dauid was a lytle past the toppes of the hyl: beholde ziba the seruauit of Achiphophel came to meete hym with a couple of Asses laden, and vpon them two hundred loaves and one hundred bouches of Refsynges, and

an hundred fagles of dyed spyges, and a bottell of wyne. And the kynge sayd vnto ziba: what meanest thou wyth these? And ziba sayde. They be Asses for the kynghes household to ryde on, and becad and frute for the younge men to eate, and wyne: that such as be sapie in the wyldernesse, maye drynke. And the kynge sayde: where is thy masters sonne? ziba answered vnto þe kynge: beholde, he tarpyth still at Jerusalem. For he sayde: this daye shall the house of Israel restore me the kyngdome of my father. Then sayde the kynge to ziba, beholde, thyne are all that per-tayned vnto * Achiphophel. And ziba sayde: I do homage to the. I beseeche the that I maye fynde grace in thy syght, my Lorde, & kynge.

¶ And when kynge Dauid came to Babu-rim: beholde, thence cam out a man of the kynred of the house of Schar, named * Schar: mei the sonne of Sera, and he cam out cursyng. And he cast stones at Dauid, and at all the seruantes of kynge Dauid. And all y people also and all the men of warre were on hys ryght hande, and on hys lefte. And thus sayde * Semei whan he curst: come forth, come forth thou bloudestheeder, and thou man of Iselyall. The Lorde hath brought vpon the all þe bloude of þe house of Schar, in whose hande thou hast raygned, and the Lorde hath deliuered the kyngdome into the hande of Abalom thy sonne. And beholde þe art come to thy mischiffe, because þe art a bloudestheeder.

¶ Then sayde Abiathar the sonne of sarua vnto the kynge: why doth this deede dogg curse my Lorde the kynge: let me go now, and take of the heed of hym. And the kynge sayde: what haue I to do wyth you þe sonne of sarua: let hym curse: for the Lorde hath bydden hym curse Dauid. Who dare then sape: wherefore hast thou done for? And Dauid sayde to Abiathar, and to all his seruantes, beholde, my sonne wherþ cam of myne awne bodye, (seeth my lyfe. how moche more then maye this sonne of Schar do to) suffer him to curse: for the Lorde hath bydden him: haipre the Lorde wyll loke on my wepyng eyes & wretchednesse, & do me good for hys cursyng this daye. And as Dauid and his men went by the waye, Semei went alonge on the hylls syde ouer agaynlt hym, & curst as he went, and thence stones at him, and cast dust. And the kynge and all y were wyth him cam weyre, and refreshed the selfe: & there.

¶ And Abalom and all the people of the men of Israel came to Jerusalem, and Achiphophel was wyth him. And as sone as hysai the Trachite was come vnto Abalom, he sayde vnto hym: God saue the kynge, God saue þe kynge. And Abalom sayde agayne to hysai: is this þe kyndnesse thou owest to thy frende?

* i. Reg. ix. b.

* ii. Reg. xii.

* 2. Reg. xii.

* ii. Reg. xvi. b.

* ii. Reg. xvi.

* ii. Reg. xvi. b.

* ii. Reg. xvi.

frende: why wentest thou not with hym: thou hast answered unto Absalom: naye not so, but whom the Lorde and this people and all the men of Israel chose, hys will I be, and with hym will I dwell. Whereouer, vnto whome shall I do seruaice, but euen to hys sonne: And as I was seruauit before w thy father, euen so shall I be with the. Then spake Absalom to Abithophel: geue counsell, what is best for vs to do. And Abithophel sayde vnto Absalom: get the in vnto thy fathers concubines, which he hath lefte to kepe the house. And all Israel shall heare, that thou art cast out of thy father: then shall the handes of all that are with the, be stronge. And so they pitched Absalom a tent vpon the toppes of the house. And he went in vnto hys fathers concubines in the syght of all Israel.

And the counsell of Abithophel which he counceiled in those dayes, was as a man had asked counsell of God: euen so was all the counsell of Abithophel, both with Dauid and with Absalom.

The xviij. Chapter.

Abithophel, kynges hys counsell of Absalom and of Israhel, hangeth hym: &c.

Abithophel * sayde vnto Absalom: let me chose out nowe twelue thousande men. And I will by, & folowe after Dauid thy father. And I will come vpon hym, whyle he is weepe and weake handed, and will feare hym: And all the people that are with hym, shall see. And so will I surprise the hyngs onelye, and will bying agayne all the people vnto the, as euen as easily as yf I wolde bying anye other thing. And when I haue slayne the man whom thou sekest, all the people shall haue rest. And y saying pleased Absalom well, and all the elders of Israel. Then spake Absalom: call also Husai the Archite, and let vs heare his counsell. Wher Husai was come to Absalom, Absalom spake vnto hym, sayinge: Abithophel hath geuen soche counsell: Shall we do after his sayinge, or no: tell thou.

Dauid answered vnto Absalom: the counsell that Abithophel hath geuen, is not good at this tyme: For (sayd Husai) I knowest thy father, & his men, howe that they be stronge. And they be charied in their myndes, and are euen as a * Beare robbed of her whelpes in the folde. Thy father is a man also practised in warre, & maketh no tarienge with y people. Wherefore be heareth now in some caue, or in some other stronge place. And though some of his men be overthrowen at the first byunt, yet they that beare it will laye: The people that foloweth Absalom, be put to the worse. And the best men thou hast whose bettes are as the bettes of Lyons, shall crynke the

rent. For all Israel knoweth, that thy father is a myghty man, and they wyche be with him are all men of warre.

Wherefore my counsell is, that all Israel be gathered vnto the, from Dan to Beerseba, which are as y sande of the see in nombre: and that thou go to batayle in thyne awne person. For so shall we come vpon him in one place or other, where we shall fynde hym, & we will fall vpon him, euen as thicke as the dewe falleth on the grounde. And of all y men that are with hym, we shall not leaue hym one. Whereouer, yf he be gotten into a towne, then shall all the men of Israel bying ropes to that cite, and we will drawe it into the ryuer, vntyll there be not one stone founde there. And Absalom and all the men of Israel sayde: the counsell of Husai the Archite is better, then the counsell of Abithophel. * For it was euen the Lorders determination to destroye the good counsell of Abithophel: that the Lorde myght bying euill vpon Absalom. Then sayde * Husai vnto Sadock and Abiathar the Priests: of this and that maner byd Abithophel and the elders of Israel counsell Absalom. And thus and thus haue I counceiled. Nowe therefore send quickely, and thewe Dauid saying: tarpe not all nyght in the felde of the wylderneesse, but gette the ouer, lest the hyngs be deuoured and all the people that are with hym. Nowe Jonathan and Ahimaz abode by y well: Rogell: for they myght not be sene to come into the cite. And a wefe went and tolde them. And they went, & thewed kyng Dauid.

Where theleste a lad sawe them, and tolde it to Absalom. But they went both of them awaye quyetlye, and cam to a maies house in Bahurim, which had a well in his yarde, into the whych they went downe. And a woman toke and fyerde a couerlet ouer the wells mouth, and strawed spymerie come thereon. And the thynge was not syped. And when Absaloms seruantes came to the wyfe to y house, they sayde: Where is Ahimaz & Jonathan: The woman answered the: they be gone ouer the lytel broke of water. And when they had sought them and coude not fynde them, they returned to Ierusalem. And as sone as they were departed, y other came out of the well, and went and tolde hyng Dauid, and sayde vnto hym: vp, and get you quyetly ouer the water for soche counsell hath Abithophel geuen, agaynst you. Then Dauid arose, & all y people that were with hym, and they were come ouer Jordan be. * And it was daye: so y there lacked not one of the, y was not come ouer Jordan. And when Abithophel sawe, y his counsell was not followed, he balled his Asse, & arose, & gate hym home to hys awne house, and so byd

awoke cytle, and put hys houſholde in order, and hanged him ſelfe, and dyed, and was buryed in the ſepulchre of hys father.

Then Dauid came to Bethleſem. And Abſalom paſſed ouer Iordain, he and all the men of Iſrael with him. And Abſalom made Amasa captayne of ſhoote in ſtede of Ioab, wherby Amasa was a mannes ſonne named Jerſhan an Iſrahelite, that went into Abigail the daughter of Nahas ſyſter to ſernia Ioabs brother. So Iſrael and Abſalom pitched in the lande of Gilead. And when Dauid was come to Bethleſem, ſoobi the ſonne of Nahas out of Rabba the cite of the children of Ammon, & Achitoe the ſonne of Amiel out of Lodeber, and Berzelai the Gileadite out of Roglim, brought beddes, baſens, earthen veſſels, wheat & barley, flour, and parched corne, beanes, rice, oſtmell, honey, butter, cheſe and cheſe of kyene, for Dauid and all the people that were with him, to cate. ſo for they ſayd: The people is hongre, we crye, and they ſtepe in the wyldeſſe.

* ii. Reg. 17. 1

* ii. Reg. 17. 1
iii. Reg. 17. 1

¶ The xviij. Chapter.

¶ Abſalom is ouercome in battell. He hanged by the beere in an Oke. This ſpelle a put in a dreche. Dauid is ſo ſorryfull for the death of Abſalom that he weepeth.

AD Dauid nombred the people that were with hym, and ſet captaynes of thouſandes and of hundredes ouer them. And Dauid ſent forth y^e thirde parte of the people vnder the bande of Ioab, and another parte vnder the bande of Abiſai the ſonne of ſernia Ioabs brother, and the other thirde parte vnder the bande of Iſhai the Geſhite. And the kynge ſayde vnto the people: I will go with you alſo. And the people answered: Thou ſhalt not go forth: for yf we ſle, oure aduerſaries will not care for vs: neither ſhall they regard vs, though halfe vs were ſlayne: but part worth ten thouſande of vs. Wherefore it is better, y^e thou ſuccoure vs out of the cytle. And the kynge ſayde vnto them: what ſemeth you beſt, that will I do.

15 And the kynge ſtoode by the gate ſyde, and all the people came out by hundredes and by thouſandes. And y^e kynge commaunded Ioab & Abiſai, & Iſhai ſaying: Intreate y^e yonge man Abſalom gently for my ſake. And all the people heard, that the kynge gave all ſy^e captaynes charge concernyng Abſalom. And ſo the people wet out into the feide agaynſt Iſrael, and the battell was in the wooode of Ephraim: Where the people of Iſrael were put to the worſte. before the ſeruantes of Dauid, & there was a great ſlaughter that daye, euen of twentye thouſande men: For y^e feide was fought there in byerſe places, all aboarde vpon the erthe. And y^e y^e wooode deuoured moo people that daye, than dyd the

* ii. Reg. 18. 1

ſwerde. And Abſalom came before the ſeruantes of Dauid rydyinge vpon a ſoule, wherby he layd hym vnder y^e thicke bowes of a great Oke. And as his heere was caught of the Oke, and he was liſte by betwene heuen & erthe: & y^e ſoule that was vnder hym, wet his waye. And one y^e ſaw it toke Ioab, ſayng beholde, I ſawe Abſalom hanged in an Oke: and Ioab ſayde vnto the man y^e toke him. Yf thou dydeſt ſe hym, why dydeſt thou not thou there ſmyte him to the ground, & I wold haue geuen the ten ſickles of ſilver, & a girdle.

The man ſayde vnto Ioab: though thou woldeſt laye a thouſande ſickles of ſilver in my hande, yet wolde I not ſtretch out myne hande agaynſt the kynges ſonne. For we hearde with oure eares what the kynge charged the, and Abiſai and Iſhai, ſaying: Beware, y^e none touch the yonge man Abſalom. Wherefore, yf I had done it, I ſhulde haue done agaynſt myne owne liſt: for there is no matter hyd from the kynge: y^e and thou thy ſelfe woldeſt haue bene agaynſt me. Then ſayde Ioab: I may not ſtande thus ſarpyng with the.

And he toke the ſwerde in his hande, & thruſt them thorow Abſalom, while he was yet a lyue on the bodye of the tree. And ten ſeruantes that bare Ioabs weapons, turned, and ſmote Abſalom and ſlew him. And when Ioab blew the trompet, the people returned from followinge Iſrael: for Ioab ſpared the people. And they toke Abſalom, and caſt hym into a great pytt in the wood, & layd a myghtie great ſhepe of ſtoncs vpon hym. And all Iſrael fled to their tentes. And thus Abſalom y^e in hys lyfe tyme & toke counſell & reared vpon a pylle, wherby he is in kynges dole. For he ſayd: I haue no ſonne. And therefore to kepe my name in remembrance do I it. And he called the pylle after hys awne name. And it is called vnto this daye Abſaloms pylle.

* i. Reg. 18. 1

Then ſayde Abimaaz the ſonne of Nodoch: let me runne now, and heare the kyng rydyinge, how y^e the Roide hath iudged hym quyte of the hande of hys enemies. And Ioab ſayd vnto hym: ſpare no man to heare good rydyinges to daye: y^e ſhalt heare rydyinges another tyme: but to daye y^e ſhalt beare none, becauſe the kynges ſonne is dead. The ſayde Ioab to Ehuſi: go and tell the kynge, what thou haſt ſene: And Ehuſi bowed him ſelfe vnto Ioab, and ranne. Then ſayd Abimaaz the ſonne of Nodoch agayne to Ioab: come what come will, let me alſo rane after Ehuſi. And Ioab ſayd: Wherefore wilt thou runne my ſonne: ſeing that for the rydyinges thou ſhalt haue no rewarde: well, ſayde he come what will, let me runne. He ſayd vnto him: runne. The Abimaaz rane by y^e plaine waie, and came befoze Ehuſi.

And

And Dauid sat betwene the two gates. And the watchman went vp to the rouffe ouer the gate vnto the walle, a lyte vp hys eyes, and sawe: a beholde, there cam a man runnyng alone. And y watchman cryed, a tolde y hyng. And the hynge sayde: yf he be alone, there is good tydinges in his mouth. And he came, a dyd we nye. And y watchman sawe another man runnyng, and he called vnto the poster and sayde: beholde, there cometh another man runnyng alone. And the hynge sayde: he is also a tydinges byng. And the watchman sayde: me thynketh the runnyng of the foremost is lyke y runnyng of Ahimany the sonne of Adock. The hynge sayde: he is a good man, and cometh with good tydinges. And Ahimany called, a sayde vnto the hyng: good tydinges, and he fell downe flat to the erth vpon his face before the hyng, and sayde: blessed be the Lorde thy God, which hath shutt vp the men that lyft vp their handes agaynst my Lorde the Kyng. And the hyng sayde: is the younge mā Abisalom safe? Ahimany answered: Why Ionb sent: Chusi the kynges seruauit, and me thy seruauit, I sawe much a doo. But I whote not what it was. And y hyng sayde vnto him: turne, and stande here. And he turned, and stode still.

And beholde, Chusi came also, and sayde: Good tydinges my Lorde the kyng, for y Lorde hath quyeted the thys daye out of the hande of all them y rose agaynst the. And the hyng sayde vnto Chusi: Is the younge mā Abisalom safe? Chusi answered: The enemyes of my Lorde the kyng, and all that yst agaynst y, to do the hurt, be as that younge man is. And the hyng was moued, and went vp to a chambe ouer the gate, and wept. And as he went, thus he sayde: O my sonne Abisalom, my sonne, my sonne Abisalom, wolde God I had dyed for the: O Abisalom my sonne, my sonne.

¶ The xix. Chapter.

¶ Dauid is brought to his kingdome, and brought agayne to Hierusalem.

And it was tolde Ionb: beholde, y hyng wepeth and mourneth for Abisalom. And the victorie of that daye was turned into mournyng vnto all y people. For the people hearde saye that daye, howe the kynge sorowed for hys sonne. And the people shak a waye that daye from goyng into the cite, as people consoled stee a waye, when they are in battel. But the kynge had his face, and cryed with a loude voyce. O my sonne Abisalom, O Abisalom my sonne, my sonne.

And Ionb came into the houle to y hyng, and sayde: thou hast chaunced this daye the fa-ces of all thy seruantes, which this daye haue sined thy lyfe, and the lyues of thy sonnes

and of thy daughters, a the lyues of thy wi-ues, and of thy concubynes, in that thou lo-uest thine enemyes, and hatest thy frendes. For thou hast declared thys daye, that thou regardest neither thy Lorde nor seruantes. And this daye I do perceane, that yf Abisalom had lyued, a all we had dyed this daye, that had pleased y well. Howe therefore y, and come out, and speake kyndely vnto thy seruantes: for I sweere by the Lorde, ex-cept thou come out, there will not tarye one man with the thys nyght. And that wilbe worse vnto the, then all the euell that fell on the from thy youth vnto thys houre. Then the kyng arose, and satt downe in the Gate. And they tolde vnto all the people, sayng: Beholde, the kyng doth lytt in y Gate. And all the people came before the king. But Is-rael fled, euery man to his tent.

And it fortuned y all the people were at strepte thow we out all the tribes of Israhel, sayng: the kyng saied vs out of the hāde of oure enemyes, he deliuered vs out of y hāde of y Philistines, and now he is fled out of the laude for Abisalom. But Abisalom whō we anoynted ouer vs, is ded in battell. There-fore, why are ye so still, that ye byng not y kyng agayne? And hyng Dauid sent to Sa- dock and Abiathar y priests, sayng: speake vnto the elders of Iuda a saye: why are ye behynde, to byng y kyng agayne to his houle. seynge that such tydinges is come fro all Israhel vnto the kyng euen to hys house:

¶ For the hyng had sayde: Thus shall ye saye vnto the people of Iuda. ¶ Ye are my brethren, my bones a my fleche: wherfore then are ye the last that byng the kyng home agayne. And saye ye to Amasa: art thou not of my bone a of my fleche? God do so and so to me, yf thou be not captayne of y host to me for euer in y roume of Ionb. And he bowed the brekes of all the men of Iuda, euen, as the hert of one man: so y they sent this worde to the kyng: Returne thou with all thy seruantes. So the hyng returned, a came to Iordā. And Iuda came to Gilgal, for to go downe to meete y hyng, a to conuey him ouer Iordā. And Sumi a y sonne of Gera, the sonne of Kemū, which was of Asburim, halted, and came with the men of Iuda to meete king Dauid, and there were a thousande men of Beniamin w him, a a ziba the seruauit of the houle of Saul and his. v. sonnes and twentye seruantes with him. And they went quickly ouer Ior- dan before the kyng. And they went ouer a boate that carped ouer y hynges householde and they dyd him pleasure.

And Sumi the sonne of Gera fell before the kyng (as he was come ouer Iordā) and sayde vnto him: let not my Lorde impute wickednesse vnto me, ner remember the thynges (that) thy seruauit dyd wickedly when my

¶ v. Lorde

¶ v. p. 1. b.

¶ v. p. 1. b.

Lozde the kyng departed out of Ierusalem) that the kyng shulde saue it to herre. For thy seruauit both knowe, howe I haue done amysse. And therefore beholde, I am the first this daye: of all the house of Ioseph, that am come to go downe, to mete my Lozde the kyng. But Ibsai sonne of Ierua answered, and sayde: shall not Semci dye for this, because he cursed the Loyds anoyner? And Dauid sayde: what matter is betwene you and me ye sonnes of Ierua? For this daye ye be aduerfaryes vnto me. Shall there any mā dye this daye i Israel: Do not I knowe, that I am this daye kyng ouer Israel: And therefore the kyng sayde vnto Semci: thou shalt not dye, & the kyng sware vnto him.

And Miphiboseeth the sonne of Saul came also to mete the kyng, & had nether washed his feet, ner shauen his beerde, ner washed his clothes from the tyme the kyng departed, but yll he came agayne in peace. And it fortuned that when he was come to Ierusalem, and met the kyng, the kyng sayde vnto him: wherfore wentest not thou wyth me Miphiboseeth? he answered: my Lozde, O kyng, my seruauit deceaued me. For thy seruauit sayde I wolde haue mine Aile sated to ryde thereon, for to go to the kyng, because thy seruauit is lame. And ziba hath falselye reported of thy seruauit vnto my Lozde the kyng. And my Lozde the kyng is as an angel of God: do therefore what semeth good in thine eyes. For all my fathers house were but dead in befor my Lozde the kyng: and yet dydest thou put thy seruauit amonge the ydow eate at thine a wue table. What ryght therefore haue I yet, to crye any more vnto y kyng. And the kyng sayde vnto him: why speakest thou yet in thine a wue cause? (He is determined, that) I haue sayde: thou and ziba deuide the landes betwene you. And Miphiboseeth sayde vnto y kyng: yee lett him take all: for to much as my Lozde the kyng is come agayne in peace vnto his a wue house.

And Berselai the Gileadite came downe from Roglim, and went ouer Jordan wyth the kyng, to conuaye him ouer Jordā: Berselai was a verry aged man, euen foure score yere olde, & prouyded y kyng of sustenance, whyle he laye at Mahanaim: for he was a man of verpe great substaunce. And y kyng sayde vnto Berselai: come thou wyth me, & I will fede the wyth me in Ierusalem. And Berselai sayde vnto the kyng: I am thus olde, and howe am I able to go vp wyth the kyng vnto Ierusalem? I am this daye foure score yere olde: and can I decerne betwene good and euill: hath thy seruauit any talt in that he catcheth or drinketh? Can he heare any more the voyce of spyngeing men & women: Wherfore then shulde thy seruauit be yet a burthen vnto my Lozde the kyng?

Thy seruauit will go a litle waye ouer Jordan wyth the kyng: and why wilt y kyng recompence it me wyth such a rewarde? Let thy seruauit turne backe agayne, that I maye dye in myne a wue cyte, and be buried in y graue of my father and of my mother. Beholde, here is thy seruauit: Chimeam: lett him go wyth my Lozde the kyng, and do to him, what shall please the:

And the kyng answered: Chimeam shall go wyth me. And I will do to him that thou shalt be content wyth. And whetfouere thou shalt requyre of me, that same will I do for the. And all the people went ouer Jordā: And whē the kyng was come ouer Jordā, he blessed Berselai, and blessed him, & he wet backe agayne vnto his a wue place. And then the kyng went to Gilgal, and Chimeam wet wyth him, & so dyd all the people of Iudā, and brought ouer the kyng, and there were but halfe the men of Israel.

And beholde, all the men of Israel came to the kyng, and sayde vnto him, why haue our brethren y me of Iuda stolen the awaye and haue brought the lyng & his household, and all handes men wyth him ouer Jordan? And all the men of Iuda answered the men of Israel: the kyng is nere of kypme to vs: wherfore be ye angrye for y matter? thynke ye that we care of y kynges colt, or that we take vs any gyftes? And the men of Israel answered y men of Iuda and sayde: we haue ten paces in the kyng, & haue thereto more ryght to Dauid then ye. Wlhy then dyd ye despyse vs, y our aduise shulde not be tpsell had in reschaunge oure kyng agayne? And y wordes of the me of Iuda were fiercer, then the wordes of the men of Israel.

Chap. xx.

Of Seba the sonne of Ichbi: which reperteth Asael aga: pnt Dauid. Iosh spierth Amasa traitorously. The hee of Seba is bequyred to Iosh. Dauids recouerys are nombred.



40. Ec. 100. E

* Berselai sayde vnto the kyng: I am thus olde, and howe am I able to go vp wyth the kyng vnto Ierusalem? I am this daye foure score yere olde: and can I decerne betwene good and euill: hath thy seruauit any talt in that he catcheth or drinketh? Can he heare any more the voyce of spyngeing men & women: Wherfore then shulde thy seruauit be yet a burthen vnto my Lozde the kyng?

And Berselai sayde vnto the kyng: I am thus olde, and howe am I able to go vp wyth the kyng vnto Ierusalem? I am this daye foure score yere olde: and can I decerne betwene good and euill: hath thy seruauit any talt in that he catcheth or drinketh? Can he heare any more the voyce of spyngeing men & women: Wherfore then shulde thy seruauit be yet a burthen vnto my Lozde the kyng?

euery man of Israel went from Dauid, and folowed Sheba the sonne of Bichai. But the men of Iuda claue fast vnto their kynge, fro Iordan to Ierusalem.

And David came to his house to Jeru-
salem, * and toke the ten women his concubi-
nes, that he had left behynde him to kepe the
house, and put them in wards, and seld the-
m: but sate no moare with them. And so they
were enclosed unto the daye of their deeth,
lyinge in widowhode.

¶ Then layde the kynge to Amasa: call me the men of Iuda together agaynſt the thirde daye, and be thou here alſo. And ſo Amasa went to gather the men of Iuda togeather: but taried longer, then the tyme which he had appoynted him. And Dauid layde to Aſiſi: nowe ſhall ſheba the ſonne of Zichri do vs moze harme, then dyd Aſhalom. Take thou

therefore the Lordes seruantes, & folowes
after him: lest he gett him walled cyties, & folowes
escape vs. And there went out after hym
Joab his men, and the Cherethes and the phe-
licthes, and all the myghtiest mē. And they de-
parted out of Ierusalem to folowe after
Seba the sonne of Bichri. And when they
were at the great fone in Gihon, Amasai
went before them. And Joab garnēt (that

E he had about him was gyved vnto him, and he had gyved thereon, a knefe, which was topped fast to hys loynes, in such a therf, y^e (as we see) tell come ymes out. And Joab sayde to Amia: art thou in healdy my brother? And Joab toke Amia by the chynne with the ryght hand, to xpyss hym. But Amia toke no heede to the knyffe that was in Joabs hande, for the which he smote hym ^{in the} thort rybbes, and shed out hys bowelles to the grounde, and thrust at him no more. and he dyed.

So Iob and Bilan his brother folowed
after Seba the sonne of Wichi. And one of
Iobas men **E**thiobed by him, and sayde:
I becheere any fauour to Iob, or good will
to dauid, let him go after Iob. And Ama-
saipe waioued in bloude, in the myddes of
the waye. And there was a man, which wote
he knewe that **a**ll the people Iobd still, be-
rowled Amasai out of the waye into the fel-
de, & caſt a cloth vpon him, becauſe he ſawe
that euerie one that came, Iobd still by hym.
And as ſone as he was combed out of the
waye, **a**ll the people went after Iob, to fol-
lowe after Seba the ſonne of Wichi.

threw it. Then cryed a wyle woman out of
the crie, heare heare, bpd Joab come hither,
that I maye speake with you. Wher Joab
was come vnto her, the woman layde: art
Joab he? she answered: I am he. She layde vnto
him: heare the wordes of thy handmayde. And
he answered: I do heare. And the layde
againge: [¶] Thy spake in the olde tyme, say-
ing: [¶] men must alpeace first, how ma-
ke rather quile they so do to Abell. [¶] For to
haue the p continued hether: I am one of
them that are peaceable and fapfull in Is-
rael. And thou goest about to destroie a cite
and a mother in Israel. Wher wylt thou de-
uoure the embreiance of the Lorde

And Iob answered, and sayde: God forbeyd, God forbeyd it me, that I shoulde ceasse dis-
honour of despayre. The matter is not so: but
a man of mount Ephraim (Sheph sonne of
Rechub by name) hath bytten by his hande
against the hyngre, euen against Dauid. De-
spier vs him only, and I will departe from
the cytie. And the woman sayde vnto Iob: G
23holde, his heed shall be thyowe to the, ouer
the wall. And then the woman went vnto
all y^e people, & wth her wisdom. And she
singe of the hebd of Sheph s^{on} of Rechub,
and cast it out to Iob. * And he blew a
troumpet, and they scattered from the cytie,
euen man to his tent. And Iob returned to
Ierusalem, vnto the hyngre. ¶ Reg. 2. 2.

¶ And Iob was over all the holste of Israel. And Sanaia f sonne of Jehoiada was over the Greethies & Whelerhites. And Iudram was once the tribute. And Ieholaphat the sonne of Ithilud was Recorder. Sena was scribe. And Sadoek & Ibiathar were the preastes. And Iza the Tairite was Dauides yeast.

The. xxi. Chapter.

Chap. xij. Emphat.
¶ The deare price. The vengeance of the spirit
of Saul lighteth on his seven sonnes, which
are haged. Nine great barrells, which David had
against the Philistines.

Then there fell an donger in the dapes of
of Dauid, the peres together. And
Dauid enquired of the Lorde. And the
Lorde answered: it is for Saul, and for house
of bloude, because hee flue the * Sibaoimets. *v. 17. 18. 19.*
And the hynge called the Sibaoimets, * saye
vnto them: Powethe Sibaoimets were,
not of the * chyldren of Israel, but a remnant
vnto the Ammonites, and the chyldren of
Israel swaue vnto them. And Saul sought
to slay them, for a yele that he had to the chil-
dren of Israel and of Iuda. * Wherefor Da-
uid sayde vnto the, what shall I do for you,
and wherewith shall I make the attonement,
that ye maye be bleste the enberstaunce of
the Lorde: *v. 20.*

The Gibeonites answered him: we will haue no syluer nor gold, of Saul nor of his house: neither is it oure mynde, & thou wilt

W best kyll any man in Israel. he sayde: what saye ye then? I shall do for you? They answered the king: the man that consumed vs, & pynagred to hyunge vs to nought him will we destroye, that nought of him continue in any of the coastes of Israel. Let ten men of his sonnes be deliuered vnto vs, and we will hange them vp vnto the Lorde, in Gibeah of Saul, whom the Lorde dyd chose. And the kynge sayde: I will geue them you.

But the kynge had cōspayson on Michiboloth the sonne of Ionathas, the sonne of Saul, because of the Lorde; othe f was betweene them: euf betwene Dauid and Ionathas the sonne of Saul. But he toke the two sonnes of Kizpa the daughter of Nia (who the bare vnto Saul) euen Armoni and Michiboloth, & the fure sonnes of Michol (the daughter of Saul) whom the bare to Adiel the sonne of Barleai f Wholathite. And he deliuered them vnto the handes of the Gibonites, which hanged the in the hill before the Lorde. And they fell all seuen together, and were layne in the dapes of herust: euen in the fyfth dapes, and in the beginnyng of Barleis herust.

And Kizpa the daughter of Nia toke sackcloth and & hanged it vp for the vpon the Roche, euen from the beginninge of haruest vntill haruest droppedd vpon them out of heuen: and suffred neither the byrdes of the Ayre to fall on them by dape, nor beasts of the feilde by nyght. And it was tolde Dauid what Kizpa the daughter of Nia the concubine of Saul had done: and Dauid went, & toke the bones of Saul and of Ionathas his sonne, fro the men of Jabes in Gilead (which had stolen thym from the strete of Bethsan, where the Philistines had hanged them wth the Philistines had layne Saul in Gilboa.) And he brought thence the bones of Saul, and f bones of Ionathas his sonne, & they toke by the bones of them that were haged. And the bones of Saul and Ionathas hys sonne buried they in the contrey of Beniamin, in sela, in the sepulchre of Elis hys father. And when they had performed all that the kynge commaunded, God was then at one with the lande.

It fortuned, that the Philistines had yet warre agayne with Israel. And Dauid wte downe & his seruantes with hym, & fought agaynst the Philistines. And Dauid waxed faynte, and Islop of Aob one of the sonnes of the gyauntes (the yson of whose speare waped & thre hundred cycles, and he beynge wgyded with a newe werbe) thought to haue layne Dauid. But Abisai the sonne of Zaria succoured hym, and smote the Philistine, and killed him. Then the seruantes of Dauid wte vnto him, sayinge: Thou shalt go no moare out with vs to battell, that p

quench not the lpyght of Israel. And yet after this, there was a battell with the Philistines at Aob, and then Sibbechai the husathite slew Shaph which was one of the sonnes of the gyauntes.

And there was yet another battell in Aob with the Philistines, where Elianah the sonne of Jaer & Agun, a Bethlemitte slue one Goliath a Gethier: the staffe of whose speare was as great as a weiners cloth beame.

And there was yet another battell i Geth where was a man of a great stature, & had on euery hand, vij. fyngers and on euery fote vij. toes. xxiij. in all. And was bozne also of the kyured of the gyauntes in Geth. And wth he defyed Israel, Ionathas the sonne of Simeon the brother of Dauid slew hym. These foure gyauntes were bozne in Geth, & fell into the hande of Dauid and into the handes of his seruantes.

¶ The xxij. Chapter.

¶ The Conge of Sauls for hys despayres from hys synnes.

AD Dauid spake the wordes of this songe vnto the Lorde, what tyme the Lorde had deliuered him out of the hande of all his enemyes, and out of the hande of Saul.

And he sayde the Lorde is my roche, and my castel, and my deliuerer. God is my strength, in hym will I trust: he is my thyld, and the hoine of my saluacion: my worship and my refuge: my saluour, thou shalt saue me from wronge.

* I will call on f Lorde which is my worship, and so shall I be saued from myne enemyes. For the corrupcyons of deeth closed me about: the floudes of Belial put me in skare. The sorowes of hell compassed me about: the snarres of deeth ouertoke me. In my tribulacion will I call vpon the Lorde, and crye to my God. And he shall heare my voyce out of his temple, and my crye shall enter into his eares. He crieth trembled and quaked: the foundacyons of benen moued and shoke, when he was angrie.

Smoke went vpin his wrath, and consuminge fyre out of hys mouth, coles were hended therof. And he bowed hene, and came downe, and there was darkefnes vnder his fete. And he satt vpon Cherub & dyd he was leue carped vpon the wynges of the wynde. He made darkefnes a tabernacle rounde about hym, with waters gathered to geather in thycke cloudes. He doawed the byghthelme of his pylence were the fyre coles hynbled.

God thundred from heuen, and he that is most hye, doth put out his voyce. He shotte arrowes, and shatred them: he hurled lpyghtenynge,

tenynge, and ouerthrowe them. The flow-
inges of the see appeared, and the founda-
cyons of the worlde were sene, by the reason
of the rebukinge of the Lorde, and thow we
the blasfemye of the breeth of hys nofterles.
he shall sende from heauen, and fetter me, he
shall plucke me out of many waters.

he shall deliuer me from my myghtye
aduersarie, and from myne enemyes, for they
are to stodge for me. When they had querta-
ken me in the dape of my calamitye & Lorde
slayed me vp. for he brought me out into
rowmth: he deliuered me, because he had a
loue vnto me.

1000. 9. 10.

* The Lord will rewarde me accordyng
to my ryght wyshe: accordyng to the pure-
nesse of my handes will he recompense me.
for I haue kept the wordes of the Lorde, &
done no wickednesse agaynst my God. for
all his lawes are in my myght, & his statutes
will not I put away fro me. In his myght
also haue I bene vnderpiled, & haue kepte
me from myne awne iniquite.

And the Lorde dyd to me agayne, accor-
dyng to my ryght desires, eue after my yn-
ueness in his myght. With the godly thou
shalt be godly, and with the man that is vncor-
rupt, thou shalt be vncorrupt. With the pure
thou shalt be pure, & with the frowarde thou
shalt be frowarde. And the poore people & are
in aduersite, I shall helpe. And on & prouide
that thou cast thine eyes. Thou art my light
& Lorde shall lyght my darlemite.

for with thy helpe I will runne thow we
an host of men, and in & my God will I
sprynge ouer a walle. for God is vncorrupt
in his waye: the worde of the Lorde is tryed
in the fyre: he is the defender of all them that
trust in him.

for who is a God, saue the Lorde: & who
is myghty, saue our God: God strengther
me with power, and & repdyth the waye
in battell cleare before me. he maketh my
fete lyke hartes feete, & setteth me fast vpon
my hys holde.

1010. 10. 11.

* he reacheth my handes to myght, & eu
a bowe of stele is to weake for myne armes.
Thou hast geuen me the child of thy sal-
uacyon, and with thy louinge mekenesse thou
dost multiplye me. Thou shalt inake me spa-
ce to walke in, and my legges shall not faile
me. I will folowe vpon myne enemyes and
destroie them, and turne not agayne vntill
I haue consumed them.

I will vndersthem and smyte them, that
they shall not be able to aryse: yee, they shall
fall vnder my fete.

Thou hast gyved me about with myght
to battell, and them that rose agaynst me,
dost thou subdued vnder me.

And thou madest myne enemyes (& them
that hated me) to turne their backes to me,

that I myght destroie them. They loke for
helpe, but there is none to saue them: yee,
euen vnto the Lorde do they crye, but he sea-
reth them not.

I will venge them as small as the dust of
the erth: I will stamp them as the dype of
the strette, and will spreade them abroad.

Thou shalt helpe me from the dissen-
cyon of my people: thou shalt kepe me from
an herd ouer nacion: the people whych I
knewe not, shall serue me.

Strange children dilemble with me: & the
hearynge of the eare they obeye me.

Strange chyldre will chyncke awaye,
and they shall be smytten with feare in their
pryncy chamber. God is a lyue, and blessed
be my maker: magnified be God, my most
stronge saluacion. It is God that aduenceth
me, and byngeth downe the people vnder
me. he deliuereth me from myne enemyes, &
also shall lyfte me vpon hys from them that
sleie agaynst me, thou shalt deliuer me from
the wicked men.

And therfore I will praye & O Lorde
amonge the nacion, and will syng vnto
thy name. Wyth thy worth great saluacyon
for his kynge, and dealeth mercifully with
his anoynted: euen with David, and with
his seide for euermore.

Of the xxiii. Chapter.

Of the last communicacion of Dauid, and the de-
scripcion of the myghty men to hym belongyng.

These be the last saynges of Da-
uid, Dauid the sonne of Isay sayde.
And the man which was made, the
anoynted of the God of Iacob, and
the noble psalmist of Irael sayde: & spake
of the Lorde spake by me, & his worde was
my tounge. The God of Irael spake of
me, euen & most myghty of Irael, sayde: he
shall beareth rule ouer me, ought to rule iustly
in & feare of God. And as & my myghty lyght
when the sonne is vp, a myghtyng in whych
are no cloudes to lett the byghtnesse, and as
the grasse of the erth is by the vertue of the
rayne. & shall not my house be so w God
* for he hath made with me an euerylastyng
coneuynant, perfecte and sure in all popntes:
this is truly all my healt: & all my desire & re-
gret but not as grasse. But & vngodly man
of Belial shall be as a thorne cleane pinche
vp, which cannot be taken w bandes: But
the man that shall touch them, must haue
pion, or a longe helue. * & els must they be
burnt with fyre in the same place.

These be the names of the myghty men
whom Dauid had: & one & sat in & fear
of wisdom, beuge cheft and ge the, pleasaunt
was he and stronge: he was eue hundred at
an tyme. After him was Eleazar the sonne
of Nodbi the sonne of Abi, one of the thre

11. 12. 13.

14. 15. 16.

17.

worthies to Dauid, which despyed the Philistines that were there gathered together to battell: whā the men of Israel were gone vp. he arose & layed on the Philistines, & with hys hande was weyre, and claue vnto the sword. And the Lorde gaue grent victorie the same daye. And the people returned, and went after him to runne to the people. After him was Samma the sonne of Age the Baraitte: and the Philistines gathered together beyde a towne. (Where was a parcell of lande full of eyes) and the people fled from the Philistines. But he stood in the myddes of the grounde, and defended it, and slue the Philistines. And the Lorde gaue grent victorie.

1. Sam. xv. b.

* These thre (which were of the thirtie cheif captaynes) went downe to Dauid in yharuelt tyme vnto the caue Aullam, & the host of the Philistines abode in the vale of Gerinim. And Dauid was then in an holde. And the soundours of the Philistines were in Bethlehem. And Dauid longed and sayde. Why that I had of the water that is in the well by the gate of Bethlehem, for to drinke. And the thre myghtie beaſtes thow the host of the Philistines, & feet water out of the well of Bethlehem that was by the gate, and toke and brought it to Dauid. After theſe he wolde not drinke thereof, but offered it vnto the Lorde, and sayde: the Lorde forbyd that I shoulde do so. Is not this the bloude of the men that went in reard of the lyues: and therefore he wolde not drinke it. And these thinges vpon these thre myghtie men. * Abiah the brother of Joab, y sonne of Saruah, was cheif amonge the thre, and he spake vpon hys speere agaynst the hundred, & slue them, and had the name amonge the thre. For he was nobler man then the thre and was their captayne. Howbeit he attained not vnto the worthie.

2. Sam. xxi. b.

And Banaiahu the sonne of Jehonada (y sonne of a myghtie man) valiant in actes, of Iabzei. slue two stronge lyons, euen lyons of Joab. he went downe also, & slue a lion in a pyt in tyme of snowe. And he slue an Egyptian, a goodly byrge man, which had a speere in his hande. But he went downe to him with a staffe, and plucked the speere out of the Egyptians hande, and slue him with a wone speere. These thynges did Banaiahu the sone of Jehonada, & had the name amonge the thre worthies. he was honorable amonge thirtie, but he attained not to (first) thre. And Dauid made him of hys counsell. Abiah the brother of Joab also was one of the thirtie. When Eliaba the sonne of Hodo of Bethlehem: Samma the baraitte: Elia the Harobite: Helez the Gatite: Ira the sonne of Akes the Ghehoite: Abieser of Anathoth: & Jeonai the Iudathite: zelmon an Abobite:

Abaharai the Acrobatite: Helez the sonne of Banahab an Acrobatite: Itbai the sonne of Iabai out of an hill of the chylye of Benjamin: Banaiahu the Haraitte: Hebal, of the cyne of Sias: Abiahon the Ierabite: Amiaueha Barhumite: Eliahba a Gaalbonite: and the sonnes of Isai, Jonathas, Samma the Haraitte. Abiam the sonne of Sereat an Haraitte: Eliphelet the sonne of Aduai the sonne of a Gaacathite: Elam the sonne of Aithophel the Gilonite: Hezrai the Carmelite: Hoarai the Arbite: Igal the sonne of Nathan of zoba: Naui the Gathite: zelec an Amointe: Abaharai a Berothite, which was the harnesser of Joab y sonne of sarua. Ira the Ierabite: Gareb y Arthite: Elia the Hebrite, thirtie men in all.

C. The xxiii. Chapter.

¶ Dauid caused the people to be numbered, and therefore le Israel plagued with pestilence: so that in this chapter thre dyed. lxx. thousand.

Against the Lord was wrath agaynst Israel, and he moued Dauid agaynst the, in y he sayde: * go and nobie Israel and Iuda. For the kynge sayde to Joab the captayne of his host: go thou abroade now, & thow out all the trybes of Israel, euen from Dan to Zecr Seba, a nombre y the people, that I maye knowe the nomibre of them. And Joab sayde vnto the kynge: I beseech y Lorde thy God, to make y people as many moo as they be: y an hundred tymes so many moo, and that the eyes of my Lorde the kynge maye se them. And what is the cause y my Lorde the kynge hath a lust to this thinge? For wilt a bynge the kynges wode reapeled agaynst Joab and agaynst the captaynes of y hoste.

And Joab and the captaynes of the host went out from the presence of the kynge, to nombre the people of Israel. And they passed ouer Jordan, and pitched in Zecr on the ryght syde of the cyne that lyeth in the myddes of the vale of Gad, ouer agaynst Iazer. And then they came to Gilad, and to the nether lande, where was a newe habitecsh, & from thence they came to Dan Iaan about to sholon, & came to the stronge bolde of yre, and to all the cryes of the heuites and of the Cananites, & then went out to y south of Iuda, eue to Beersiba. And so, whē they had bene abroade thowowe out all the lande, they returned to Ierusal agayne, after the ende of nyne monethes and twente dayes. And Joab deliuered vpon the nobre and summe of the people vnto the kynge. And there were in Israel eyght hundred thousande men of myght y dre we swordes. And the men of Iuda were fye hundred thousande men.

And Dauid here smote hym, after that he had nobied the people. And Dauid sayde vnto the Lorde: I haue sinned exceedingly in that

4. Ety. 1751.

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in that I haue done. And nowe Lorde take awaye the trespase of thy seruāt: for I haue done verie folpshely. And when Dauid was vp in a morninge, the worde of the Lord came vnto the prophet Gad Dauides sear, sayinge: go and saye vnto Dauid, thus sayeth the Lord: I offer the thre thynges, chole of which of them I will do vnto the.

So Gad came to Dauid, and shewed him, & sayde vnto him. Wilt thou haue I. I seuen yerres hunger to come in thy lande, or wilt thou haue iiij. yeres besyde thyne enemies, they folowinge the, or that there be thre dayes of silence in thy lande? Howe therfore answere the, & se, what answere I shall geue to him I sent me. And Dauid sayde vnto Gad: I am in extreme trouble. We will fall now into the hande of the Lord, for much is his mercye, and lett me not falle into the hande of man.

And so the Lord sent a pestilence in Israel. And the morninge vnto the tyme appoynted. And there dyed of the people from Dan to Beerleba seyntly thousande men. And when the Angell stretched out his hande vpon Ierusalem to destroye it, the Lord had compassion to do that euell, and sayde to the Angell that destroyed the people: it is nowe sufficient: holde thyne hande. And the Angell was by the thershyng place of Arefna the Iebulite. And Dauid spake vnto the Lord (when he sawe the angell that smote the people) and sayde: loo, it is I that haue sinned, and I have done wickedly. But these shepe, what haue they done? lett thyne hande (I praye the) be agaynst me and agaynst my fathers house.

And Gad came the same daye to Dauid, and sayde vnto him: go vp and reare an altare vnto the Lord in the thershyng howse of Arefna the Iebulite. And Dauid (accordinge to the sayinge of Gad) wote vp, as the Lord commaunded. And Arefna looked, and sawe the kyng and his seruantes cominge toward him. And Arefna wet out, and bowed him selfe before the kyng flat on his face vpon the grounde, and Arefna sayde: wherefore is my Lord the kyng come to his seruant? Dauid answered: to bye the thershyng howse of the, and to make an altare vnto the Lord, that the plage maye cease from the people.

And Arefna sayde vnto Dauid: let my Lord the kyng take and offer what semeth him good in his eyes: Scholde, here be oxen for burnt sacrifice, and deades and the other instrumentes of the oxen for wood. All these thynges byd Arefna geue vnto the kyng, & sayde moreover vnto the kyng: the Lord thy God accept the. And the kyng sayde vnto Arefna: not so, but I will bye it of thee at a payce, and will not offer sacrifice vnto the Lord my God of which doth cost me nothinge. And so Dauid bought the thershyng

howse, & the oxen & for hytte speies of sacrifice. And Dauid burnt there an altare vnto the Lord, & offered burnt sacrifices and peace offerings. And so the Lord was intreated for the lade. And the plage ceased fro Israel.

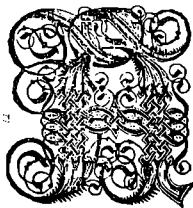
The ende of the second boke of Samuel: other wyle called the seconde of the kynges.

The thirde boke of

the kynges after the reboynge of the Larpistres: which thirde boke and the fourth also, is but one with the hebrues.

The first Chapter.

The younge virgin Abisag kept Dauid in his extreme age. Abisag occupieth the realm vnto the tyme to his father. Salomons is anointed kinge, and so Abisag getteth him awaye.



Dauid was olde & stricken in yeres: so that when they covered hym wth clothes, he caught no heat: wherefore his seruantes sayde vnto him: let there be

sought for my Lord the kyng a younge mayden, to stonde before the kyng and to cherishe him. And let her lye in thy bosome, ym the kyng maye get hente. And so they sought for a yonge damosell thowout all the countres of Israel, & founde one Abisag a Shunamite, & brought her to the kyng. And the damosell was exceedingly fayre, & cherished the kyng, & ministered to him. But the kyng knewe her not.

And Abisag the sonne of Nether exalted him selfe, sayinge: I will be kyng. And he gatt him charrettes & horsmen, and hytte men to raine before him. And his father wolde not dysplease him at any tyme, nor sayd sonowch to him, why doest thou so? And he was a goodlye mā, & his mother bare him next after Abisalom. And he toke counsell at Ionathans sonne

the sonne of Israhel, & at Abiathar p prest:
And they helpe Adonia. But Shadoch the
prest, Banaiah p sonne of Iehoiada, A-
thah the prophet, Semai and Iei, and all the
B men of myght which were with Dauid, fa-
uoured not Adonia. And Adonia sacrificed
shepe and oxen, and fat cattell, by the stone of
yobeleth, which is calld * by the well of R-
gell, and called all his brethren the kynges
sonnes, and the men of Iuda the kynges ser-
uantes. But Athan the prophet and Ba-
niah, and the other myghtie men, and Sa-
lomon his brother, he called not.

* 2 Sam. 17. 1

Wherefore, Athan spake vnto Bethsabe
the mother of Salomon, sayinge: hast p not
hearde howe that Adonia p sonne of hagith
doth enyne, and Dauid our Lord knoweth
it not: for we therefore come, & I will geue p
counsel, howe to saue thyne a wile lyfe, & the
lyfe of thy sonne Salomon. So and get the
in vnto kyng Dauid, and saye vnto him: bi-
dest not p (my Lord & kyng) were vnto
thy hand mayde, sayunge: Salomō thy sonne
shall raygne after me, & he shall syt vpon my
seate: whys then Adonia kyng: Beholde,
whyle thou yet talkest there with p kyng, I
will come in after p, & confirme thy wordes.

And Bethsabe went in vnto the kyng in-
to the chāber. And the kyng was very olde,
and Abiath the Sunnmer minister vnto p
king. And Bethsabe bowed, & made obe-
saunce vnto the kyng. And p kyng sayde:
what is thy matter: she answered him: My
Lord, thou swarst by the Lord thy God
vnto thyne hand mayde: Salomō thy sonne
shall raygne after me, & he shall syt vpon my
seate. And beholde, now is Adonia kyng,
& my Lord the kyng wotterth not of it. And
he hath offered oxen, fat cattell, & many shepe,
and hath called all the sonnes of the kyng, &
Abiathar the prest, and Joab the captayne
of the hoste. But Salomon thy seruant
hath be not byddē. And now my Lord (p
kyng), the eyes of all Israel wapte on the,
p thou shuldest tell them, who ought to syte
on the seate of my Lord the kyng after him.
For elles when my Lord the kyng shall
scape with his father, I and my sonne Sa-
lomon shall be conspyners.

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And whyle the yet talked with the kyng,
Athah p prophet came also. And they tolde
the kyng sayinge: beholde, here cometh A-
than the prophete. And whē he was come in
to the kyng, he made obeysaunce before the
kyng vpon his face on the ground, & Athah
sayde: My Lord (p kyng) hast thou sayd,
Adonia shall raygne after me, & he shall syt
vpon my seate: For he is gone downe this
daye, & hath slayne many oxen, & fat shepe,
and hath called all the kynges sonnes, & the
captaynes of the host, & Abiathar the prest.
And beholde, they eat and dyncne before

him, and sape: God saue kyng Adonia. But
me thy seruante, and Shadoch the prest, and
Banaiah the sonne of Iehoiada, & thy ser-
uante Salomon hath he not called. Is there
thyng done of my Lord the kyng, & p hast
not shewed it vnto thy seruante, who shulde
syte on p seate of my Lord p kyng after him?

Then kyng Dauid answered & sayde: call
me Bethsabe. And she came into the kynges
presence, and stode before him. And p kyng
iware sayinge: Truly as the Lord spuech
(p hatht ydd my soule out of all aduersite)
even as I sware vnto the by the Lord God
of Israel, sayinge: Salomon thy sonne shall
raygne after me, & he shall syt vpon my seate
for me, so will I do this daye. Then Bethsa-
be bowed on her face to the erth, & ydd re-
spondence vnto the kyng, & sayde: I praye God
p my Lord kyng Dauid (p maye lyue ever. &
And kyng Dauid sayde: call me Shadoch the
prest, & Athah the prophet, and Banaiah
the sonne of Iehoiada. And they came before
the kyng. & he kinge also sayde vnto them:
take w you the seruantes of poure Lord, &
set Salomon my sonne vpon myne a wile
whele, & carpe him downe: & to Sihon. And
let Shadoch the prest, & Athah the prophet
anoynte him there, kyng over Israel. And
blow ye w trumpets, & saye: God saue kyng
Salomō. And then come ye after him, that
he maye come and syte vpon my seate. For
he shall be kyng in my steade. And I will cō-
maunde him to be captayne ouer Israel and
Iuda. And Banaiah the sonne of Iehoiada
answered the kyng, & sayde: Amen. I praye
God p the Lord God of my Lord p kyng
saye so to. And as God hath bene with my
Lord the kyng, eue so be he with Salomō
also, & make his seate greater, then the seate
of my Lord kyng Dauid hath bene.

And so Shadoch the prest, and Athan
the prophet, & Banaiah the sonne of Ieho-
iada, & the Ecclerikes and Shelerikes went
downe, & set Salomon vpon kyng Dauides
whele, and brought him to Sihon. And Sha-
doch the prest toke an home of oyle out of
the tabernacle, and anoynted Salomō. And
all they of the people blew trumpets, and
sayde: God saue kyng Salomō. And all the
people cam vpon after him, ppyng with pipes
and reioysynge greatly, so p the erth range
with the sounde of them.

And Adonia and all the gesses p he had
called vnto him, hearde it, euen as they had
made an ende of eatynge. And when Joab
hearde the sounde of the trompet, he sayde:
howe happeneth it p there is soche a noyse
in the cytye: And as he yet spake: beholde, Iona-
thas p sonne of Abiathar p prest came. And
Adonia sayde vnto him: come in, for p art a
valiant man, and byrgest good thynges.
And Ionathas answered & sayde to Adonia:
Curly

creely oure Lorde kyng Dauid hath made Salomon kyng. And the kyng hath sent vs him, Sadock the pnest, & Nathan the pphet, and Banaiahu the sonne of Jehoiada, and the Cretites, and the Shelethites, and they haue set him vpon þ kynges mule. And Sadock the pnest, and Nathan the pphet haue anoynted hym kyng in Sibo. And they came vpp agayne, and resoyled, that the cytie shold sounde agayne. And that is the noyse, that ye haue heerde. And Salomon spreketh on the seate of the kyngdome. And moze ouer the kynges seruantes came to blesse oure Lorde kyng Dauid, sayinge: thy God make the name of Salomon moze honozable then thy name, and make hys seate greater then thy seate. And the kyng bowed hym selfe vpon the bedd. And thus sayde the kyng: Blessed be the Lorde God of Israel: which hath made one to set on my seate thys daye, myne eye seynge it.

And all the gesses that were with Adonia were asfayed, and rose vp, and went euer myn bys waye. And Adonia fearyng the pcesence of Salomon, arose, and went. ^(in to the tabernacle of the Lorde) And caught holde on the hornes of the altare. And one tolde Salomon, sayinge: beholde, Adonia doth feare kyng Salomon: for he hath caught holoe on the hornes of the altare, sayinge: letting Salomon swere vnto me thys daye that he wyll not slep his seruait with the swerde. And Salomon sayde: yf he wyll be a chyld of vertue, there shall not an heere of hym fall to the earth. But and yf wickednes be foude in him, he shall dye. And so kyng Salomon sent, and they brought hym fro the altare. And he came, and vpd obepaisance vnto kyng Salomon. And Salomon sayde vnto hym: gett the to the thyne house.

C The. ij. Chapter.

¶ Dauid dyeth. Adonia reppeth to haue Absag to his concubene, and therefore Salomon com-mauneth to slaye hym. Absalath is put from his pphete. Jeremi and Joab are slayne.

In the dayes of Dauid dyewe nyf þ he shulde dye, and he charged Salomon hys sonne, sayinge. I go the waye of all the worlde, & be thou stronge therfore, and shewe thy selfe a man. Kepe thou the watch of the Lorde thy God, that thou walke in hys wayes, and kepe his statutes, and his preceptes, hys iudgements, and hys testymonyes, euen as it is wyrtten in the lawe of Moyses: that thou mayest prosper in all that thou doest, and in euery thyng that thou medest withall. That the Lorde also maye make good hys woordes which he spake vnto me, sayinge: yf thy chyldren take heede to thes wayes, that they walke before me in tructhe, with all their dettes, and with all their soules, & then

halt thou not be without a man on the seat of Israel.

¶ Mozeouer, thou wottest howe Joab þ sonne of Zeruia serued me, and what he dyd to that two captaynes of the hostes of Israel: vnto Abner the sonne of Ner, and vnto Amala the sonne of Zether: whom he line and shed bloude in tyme of pece (euen as it had bene in warre) & put the bloude of warre vpon hys gyrdle that were about hys loynes, and in hys shoes that were on hys fete: Deale with hym therfore accordyng to thy wysdome, and byngne not hys houe. ²⁵ heed downe to the graue in pece. ¶ But shewe hyndnes vnto the sonnes of Zeruia the Gileadites, that they maye cate at thy table. For they came to me, when I fled from Absalon thy brother.

¶ And beholde, thou hast with the Semei the sonne of Gera, the sonne of Gemin, of Bahurim, which cursed me with an horrible curse, in the daye whā I went to Danaham. But he came to meete me at Jozaban, and I swore to hym by the Lorde, sayinge: I wyll not slep the with the swerde: But thou shalt not counte him as vngyfte. For thou art a man of wydome, and knowest what thou oughtest to do vnto hym. His houe heed shalt thou byngne to the graue with bloude.

And so Dauid slepe with hys fathers, and was buryed in the cytie of Dauid. And the dayes which Dauid reigned vpon Israel, were fourtye yeres: Euen yeres reigned he in hebron: and thyrtye and thre yeres reigned he in Ierusalem. ¶ Then sett Salomon vpon the seate of Dauid his father, & his kyngdome was stablished mightely.

And Adonia the sonne of Hagith came to Bethsabe the mother of Salomon. And she sayde: Commett thou peaceably. And he sayde: peaceably. He sayde mozeouer: I haue somwhat to saye vnto the. She sayde: saye on. And he sayde: thou knowest that the kyngdome was myne, and that all Israel set their faces on me, that I shulde reigne, howbeit, þ kyngdome is turned awaye, and geue to my brother: for it is appoynted him of the Lorde: and nowe I aske a peticion of the: denye me not. And she sayde vnto him: Saye on. And he sayde: speake, I praye the, vnto Salomon the kyng, for he wyll not saye the naye, that he geue me Absag the Summite to wyfe. And Bethsabe sayde: well, I will speake for the vnto the kyng.

Bethsabe therfore went vnto the kyng Salomon, to speake vnto him for Adon. And the kyng rose vp to meete her, and bowed him selfe vnto her, and sett hym downe on his seate. And there was a seate sett for the kynges mother, and she sat on his right syde. Then she sayde: I desyre a lytell peticion of

the, I praye the, saye me not naye. And the kynge layde vnto her: Vtke on, my mother: for I will not saye the naye. She sayde: lett vsing the Sumamite be gotten to Adonia thy brother to wyfe. And kyng Salomon answered and sayde vnto his mother: why dost thou thus? vsing the Sumamite for Adonia: alse for him the kyngdome also: for he is myne elder brother, and hath for hym Abiathar the pcesse, and Joab the sonne of Zaria. Then kyng Salomon swore by the Lorde, sayinge: God do so, and so to me, yf Adonia haue not spoken this word agaynst his awne lyfe. Howe therefore, as trulpe as the Lorde lyureth, which hath ordeyned me, and set me on the seate of Dauid my father, and he made me an house, as he promised, Adonia shall dye this daye. And kyng Salomon sent by the hande of Banaiah the sonne of Jehoiada, and he smote hym, that he dyed.

And vnto Abiathar the pcesse, sayde the kyng: get the to Anathoth vnto thyne awne felde: for thou art worthy of death: but I will not at this tyme kill the, because thou barest the arche of the Lorde God before Dauid my father, and because thou hast suffered with my father in all his afflictions. And so Salomon put a waye Abiathar from being pcesse vnto the Lorde: that he myght fulfill the wordes of the Lorde which he spake out the house of Eli in Silo. Then tidpynges came also to Joab: for Joab had turned after Adonia: though he turned not after Abiathar. And Joab fled vnto the tabernacle of the Lorde, and caught holde on the hornes of the aultare. And it was tolde kyng Salomon, howe that Joab fled vnto the tabernacle of the Lorde, and stode by the aultare.

Then Salomon sent Banaiah the sonne of Jehoiada, sayinge: go and fall vpon him. And Banaiah came into the tabernacle of the Lorde, and layde vnto hym, Thus sayeth the kyng: come out. And he sayde: naye, but I will bye euyl here. And Banaiah brought the kyng wordes agayne, sayinge: thus sayd Joab, and thus he answered me.

And the kyng sayde. Do euyl as he hath sayde: smyte hym, and burpe hym, that thou maist take a waye the bloude, which Joab shed causelesse, from me, and from the house of my father. And the Lorde shall bypnyng his blood vpon his awne hebd, for he smote two men right wyse and better then he, and lue them with the swerde, my father Dauid not knowyng thereof: euyl vnto the sonne of Iser, captayne of the host of Israel, and Adonia the sonne of Iser captaine of ydool of Iuda. The bynde shall therefore retorne vpon the hebd of Joab, and on the hebd of his seed for euer. But vpon Dauid, and vpon his seed, and vpon his house, and vpon his

seate shall there be peace for euer of the Lorde.

So Banaiah y some of Jehoiada wote by, and smote hym, and lue hym, and burped hym in his awne house in the wylderness. And the kyng put Banaiah the sonne of Jehoiada in his rowme ouer the host and put Saboth the pcesse in the rowme of Abiathar.

And the kyng sente and called Semel, and sayde vnto hym: buyde the an house in Jerusalem, and dwell there, and se that thou go not forth thence any whether. For be thou lue, that the daye that thou goest out, and passist ouer the ryuer of Cedron, thou shalt dye ydape, and thy bloude shall be vpon thyne awne heade. And Semel sayde vnto the kyng. This is a good thinge: as my Lorde the kyng hath sayde: so will I my seruante do. And Semel dwelt in Jerusalem many a daye. And it chanced after thre yeres, that two of the seruantes of Semel came away vnto Achis, sonne of Achish king of Geth. And they tolde Semel, sayinge: beholde, thy seruantes be in Geth. And Semel stode vp, & labed his alle, and gat hym to Geth to Achis, to selde his seruantes, and returned, and brought his seruantes agayne from Geth.

And it was tolde Salomon, howe that Semel hath gone from Jerusalem to geth, and was come agayne. And the kyng sent, and called Semel, and sayd vnto hym: whyd I not charge the by the Lorde with an othe, and restitied vnto the, sayinge: be lue, that whensoever thou goest out, and walkest a bynde any whether, thou shalt dye ydape? And thou saydest vnto me: it is good tidpynges that I haue hearde. Why then hast thou not kept the othe of the Lorde, and the commaundement that I charged the withall?

The kyng sayde moreover to Semel: thou remembrest all the wychednesse which thine heet knoweth, and that thou bydest to Dauid my father. The Lorde also shall bypnyng the wychednesse vpon thyne awne hebd: and kyng Salomon shall be blessed, and the seat of Dauid stablyshed before y Lorde for euer. So the kyng commaunded Banaiah the sonne of Jehoiada: which went out, and smote hym that he dyed. And the kyngdome was stablyshed in the hande of Salomon.

C The iiij. Chapter.

¶ Salomon toke the daughter to Iseph. The Lorde appeared to hym and greut hym wylde. The pcesse of the two daughters who guide one the kyngs chylde: and Salomons sentence therein.

Salomon made affinitie with Iphraim kyng of Egypt, & toke Iphraims daughter, and brought her in to the crite of Dauid, vntill he had made an ende of buydinge his awne

his a true house, & the house of the Lord, and the wall of Ierusalem rounde about. Onely the people sacrificed in altares made on hylls, because there was no house buylde vnto the name of y^e Lord, vntill those dayes. And Salomon loued y^e Lord, and walked in the ordynances of Dauid hys father, saue one-ly that he sacrificed and offered incense vpon altares in hylls.

¶ 1st Para. f. a
v

* And the kyng went to Gibeon, to offer there: for y^e that was a speciall offering place. A thousand burnt offerings byd Salomon offer vpon that altare: and in Gibeon the Lord appeared to Salomon in a dreme by nyght. And God sayde: aske what thou wylt, that I maye geue it the. And Salomon sayde: thou hast aske vnto thy seruauit Dauid my father great mercie, when he walked before the in trueth, in ryght welnes, & in playnesse of heart with the. And thou hast kepte for hym this greates mercie, that y^e hast geuen hym a sonne, to sett on hys seate: as it is come to passe this daye. *

¶ 1st Para. l. b

¶ And now, O Lord my God, it is thou y^e hast made thy seruauit kyng in steade of Dauid my father, * And I am but yong, and wote not howe to go out and in. And thy seruauit is in the myddes of thy people, which thou hast chosen. And verely, the people are so manie, that they cannot be tolde nor noized for multitude. * Gue therefore vnto thy seruauit an vnderstandyng heart, to iudge thy people, y^e I maye decreene betwene good and bad. For who is able to iudge thyss, thy so myghty a people? *

¶ 1st Para. l. a

¶ And thus pleased the Lord well, y^e Salomon had despyed thyss thyng. And God sayde vnto him: because thou hast asked this thyng, and hast not asked longe lyfe, nethe-lyst thou hast asked ryche, nor y^e the soule of thyne enemyes, but hast asked vnderstandyng and discrecyon in iudgement.

¶ 1st Para. l. a

¶ Beholde, I haue done accordyng to thy prayson. For I haue geuen thee a wyle and an vnderstandyng heart, so that there was none like the before the, nethe after the that cup aryse lyke vnto the. And I haue also geuen thee, that which thou hast not asked, en-ryche and honoure, so that there shalbe no kyng lyke vnto the all thy dayes. And y^e wyle walk in my wayes, to kepe in y^e ordynances and my commandmentes, * as thy father Dauid byd walke, I will lengthen thy dayes. When Salomon awoke, behold, it was a dreme. * And he came to Ierusalem and stode before the arch of the testament of the Lord, and offered burnt offerings and peace offerings, and made a feaste to all his seruauits.

¶ 1st Para. l. b

* Then came there two women, that were harlottes, vnto the kyng, and stode before hym. And the one woman sayde: O y

my Lord, I and thyss woman dwell in one house. And I was deliuered of a chyld with her in the house. And the thyrde daye after that I was deliuered, she was deliuered also: and we were together, and no straunger with vs in the house, saue we two. And thyss wyues chyld dyed in the nyght, for she smothered it. And she rose at mornynge, and toke my sonne from my spide, whyle thyne hand mayde slepte, and layde it in her bosome. And when I rose vnto geue my chyld suche: beholde, it was dead. But what I had looked vpon it in the mornynge, beholde, it was not my sonne, which I yd beate.

¶ The other woman sayde: it is not so: but my sonne lyueth, and thy sonne is dead. And she sayde agayne: No, but thy sonne is dead, and my sonne is alijue. And thus they pleated before the kyng. Then sayde the kyng: the one sayth, this that is alijue is my sonne: and the dead is thine. And the other sayth, naye: but thy sonne is the dead, & the lyuynge chyld is myne. And the kyng sayde: lyuynge me a swerde. And they brought out a swerde before the kyng. And the kyng sayde: Wende the lyuynge chyld in two, and geue the one halfe to the one, & the other to the other.

¶ Then spake the woman, whose the lyuynge chyld was, vnto the kyng, for her bowelles yerned vpon her sonne, and sayde: I beseeche the my Lord, geue her the lyuynge chyld, and in no wyse slepe it. But the other sayd: let it be nethe myne nor thine, but be-lyde it. Then the kyng answered and sayd: * geue her the lyuynge chyld, and slep it not: for she is the mother thereof. And all they of Israel heard of the iudgement, which the kyng hath iudged, and feared the kyng: for they sawe that the wysdome of God was in hym, to do iustice. *

¶ The iiij. Chapter:

¶ The pyeres and rulers vnder Salomon. The puruancer to his byshops. The nombry of his boyss and of hys parables.

¶ Ad to kyng Salomon was I kynges ouer all Israel. And these were hys lordes. Aarabiu the sonne of Shadoch the prest. Eli-hozeph and Abiad the sonnes of Sila, scribes. Ieholaphath the sonne of A-hilud, the recorder. Baanaihu the sonne of Ieholada was ouer the hoofe. And Shadoch and Abiahar were the pyers. And Aarabiu the sonne of Aarab was ouer the officers. And zabud the sonne of Aathan was a prest, the kynges companion. And Abisar the warde of householde. * And Amonram the sonne of Abda was ouer the tributes.

¶ 1st Para. l. b

¶ And Salomon had twelue officers ouer
Gij all Israel

¶ 1st Para. l. b

all Israel, which prouided bytaylor for the kyng and his household: eche man hys month in a yere, made prouision for necessarj things. And these are thej names: the sonne of Ihur in mount Ephraim: the sonne of Dekar in Manasse, and in Sualbin Bethunes, Elon and Bethhanan: y sonne of Ihesed in Ruben, to whom perteyned Socho

B And all the land of Iserphel: the sonne of Abinadab in all region of Dor, which had a pther y daughter of Salomons to wyfe: Baana the sonne of Abinadab was ouer Chanach & Hagaddo, y ouer all Bethshan, which is by zarthana beneth Jezrael, fro Bethshan to the playne of Bethlah, eue unto the place that is oueragaynst Iechmeam: the sonne of Gaber had Ramoth Gilcad, & his were the townes of Jair: the sonne of Chanasse, which are in Gilcad, y under him was the region of Argob which is in Basan the thre grete cytyes with walled and barres of brasse.

Abinadab the sonne of Hibdo had Abinenaum. Abinam was in Jephthahim, and he toke Asmarth the daughter of Salomons to wyfe. Baana y sonne of Hual was in Jaser in Aloth. Jehosaphat the sonne of Paruah was in Glachar. Benier y sonne of Ela was in Sammin. Gaber y sonne of Jery was in the countrey of Gilcad, the lande of Jehon liping of the Amozites, & of Gtuning of Basan, and was officer alone in the lande. And

C Iuda and Israel were many, euen as y land of the see in more, eatyng, drynchynge & making mery. * And Salomons raygned ouer all kyngdoms, fro the ryuer vnto y lande of the Philistines: eue vnto y border of Egypt, and they brought presentes, and serued Salomon all the dayes of hys lyfe.

And Salomons bred for one daye was xxx. quarters of mached flour, and thre score quarters of maled: ten stalled oxe, and xx. out of the pastures, and a hundred shepe, be-

syde herres, buches, and wilde goates: and capons. for he ruled in all the region on the

other side of Ephraim, fro Bethlah to Azza, ouer all the kynges on the other syde the ryuer. And he had pence with all hys seruantes on euery syde. And Iuda and Israel dwelt without feare, euery man vnder hys vyne and vnder hys figge tre, from Dan to Berseba, all the dayes of Salomon.

D And Salomons had xli. thousand of horses for charrettes, and xij. thousand men. And the officers prouided bytaylor for kyng Salomon and for all that came out of any place to kyng Salomons table, euery man hys month, so that there lacked nothing. Warre also and steaw for the horses and mules, brought they vnto the place where the officers were, euery man in hys office.

* And God gaue Salomons wydsome and vnderstandynge exceeding moche, and a

large hert, euen as the sand that is on the see thow: and Salomons wydsome excelled the wydsome of all the chyldren of the east countrey, and all the wydsome of Egypt. For he was wyser then all men, yee euen, & than the Egiptite, and Heman, Chalkol, & Barada the sonnes of Mahol. And his name was spoken of thowout all nacions on euery syde. And Salomons spake of the thousand prouerbes. And his songes were a thousand and fyue. And he spake of trees, euen fro the Cedar tre that groweth in Libanon, vnto y floye that spryngeth out of the wall. He spake also of beastes, of foules, of wyrmes, and of fflyes. And thre came of all nacions to heare the wydsome of Salomons, and from all kynges of the earth, which had hearde of hys wydsome.

Chapter.

Of King Hiram southen Cedar wyer to the buyldynge of the temple. The descreyppon of the wyches.



Ad Hiram kyng of Tyre sent his seruantes vnto Salomon, for he had heard, y they had anoynted hym kyng in the towne of hys father. * For Hiram was euer a loue of Dauid. * And Salomon sent to Hiram, sayng: thou knowest how that Dauid my father coude not builde an house vnto the name of the Lorde hys God, for the warres which were aboute hi on euery syde, vntill the Lorde put them vnder the soles of hys fete. But now the Lorde my God hath geue me rest on euery syde, so that there is neither aduersaier, nor mye euill plage. And behold, * I am determened to buyidan house vnto the name of the Lorde my God, as the Lorde spake vnto Dauid my father sayng: thy sonne whom I will set vnto thy seate for y, he shall buyidan house vnto my name. Howe therfore, commaunde thou that they beue me Cedar trees out of Libanon. And my seruantes shalbe with thyne, and vnto tye, will I geue y hye for thy seruantes, accordynge to all soche thynges as thou shalt appoynte, for thou knowest that they are not amonge vs, that can thylt to beue tymber, lyke vnto the Sidonys.

Whan Hiram heard the wordes of Salomons, he reioysed greatly, & sayd: Blessed be y Lorde this daye which hath geue vnto Dauid a wyfe

* Gen. xli. b.
Exo. xiii. d.
Psalm. lxxv. c.

1. Esdras. c.

* 1. Reg. ii. b.
1. Sam. x. a.
1. Sam. xvi. a.

* 1. Reg. vi. d.

* 1. Reg. x. b.

* Ecc. i. b. c.

a wyfe sonne once this in pgyty people. And
hysent sent to Salomō, saying: I haue con-
sidered the thynges which thou sendest to me
For: I will accept of all thy desyre, concerning
cynioke of cedar trees and fyre. And I serui-
ce shall buyng them fro Libanon to the see.
And I will conuey them by thynto a place
that thou shalt thewe me: & I will cause the
to be discharged there. And thou shalt receaue
the. And thou shalt do me a pleasure againe
yd thou mislaye fodre for myne house. And
to hyram gaue Salomō cedar trees & fyre
trees, accordyng to all hys desyre. And Sa-
lomō gaue hyr xx. iiij. quartres of wyte
for fodre to his household, and twentye but-
ters of pure oyle. Thus much gaue Salomō
to hyram ycare by ycare.

¶ And the Lorde gaue Salomon wiſdome
as he promiſed him. And ther was peace be-
tweene hiſa and Salomon: theſe two were
cōfederedtogether. And king Salomon re-
ſed ↗ a ſome out of all Iſrael. And the ſome
was thiſſep̄e thouſande men, whom he ſent
ro Liban̄. ¶ ¶ a moneth by courſe, ſo that
when they had bene one moneth in Liban̄,
they abode two monethes at home.

And **I** donirā was over the some . And Salomon had three score and ten thousand that bare burthenes , and foure score thousand masons in the mountaynes , besydes the lozders , who Salomō apoynted to ouerle the worke , euen the thousand and the thubred ,
 ¶ which ruled the people : ^(and them) I wroughte in the worke . And the kynge commaunded them to buyng great stones , weighty stones and hewed stones for the foundation of the house . And Salomons masons and the masons of him am browe them , to the workmans of the corners . And so they prepared bath timber & stones for the building of y^e house .

¶ The. vi. Chapter.

¶ And when the temple was builded.

And when he came to passe y^e in the iij.
C. and lxx. yere (after the chil-
dren of Israel were come out of
the land of egipt) and * the iij.
yere of the raigne of Salomon
vpo Israel and in the moneth x. iij. which
is the ij. moneth, * he beganne to build the
house of the Lord. And the house which Sa-
lomon buylt for the Lorde, was lx. cubites
longe, and xx. cubites broad, and xxx.
cubits hie. And he made a porch befoie
the body of the temple, which was lx.
cubits longe after the bredth of the house, and l.
cubits broad, euen in the forefrote of the hou-
se. And in the house he made wyndowes
broad without, and narrow within.

And in the wall of the house, he made chabers round about, (euf in the wall of the house) round about the temple & the queen: and made sydes round about. The nether-

inost chamber was fyfte cubytes broad, and the myddle was fyve cubytes boade, a the thyrd was fene cubytes broad. for without in the wall of y house he layde beames round about, that the begynnes of the chambers shuld not be fastned in y wallis of the house. And the house was buylt of stone, made perforce allycaby before it was brought thither, so that there was neither hāmer, ne a tre, eithr any tole of yron heard in the house, whyle it was in buyldinge.

The doze of the myddle chābre was in p
rppge fyde of the house: and men went by w
winding staires into the myddle chambe,
and out of the myddle, into the thyrde. And
so he buylte the houle and frumf herit, i
and couffet it with beames of Cedar timber. And
then he buylte chambers to all the temple, offp
cubytes heyght, and they were loyned to the
house with beames of Cedar.

And the worde of the Loide came to Salomon, saying: concerninge the house whiche thou arte in buildinge, yf thou wilt walke in myre ordinaunces, and execute my lawes, and heepe my commandmentes, to walke in the: then will I make good vnto the my psones, & whiche I promised vnto thy father. ¶ And J will be dwel amonge the children of Israel, and will not forsake my people Israel. Salomon therefore built the house, and finished it, and styled the wallis of the house within, w borders of Cedar tree: next to the pavement of the house vnto the conffessed he spile the wallis of it within, with Cedar tree: and bezeched the floure of the heuse w plaunces of fyre.

And he spyled xx. cubites: in the hydes
of the quere of the temple, both floure: & wales
with boordes of Cedar: & dyffers it within
in the secrete place of the temple, euen in the
moost holpe. And the first holpe, that is to
saye, the body of the temple without, was
fourtye cubites longe. And the Cedar of the
house within, was harned with knoppes, &
graued with floures, and all was Cedar timber,
so that no stone was sene. And the quere
that was within the temple, he prepared, to
set there the archie of the appoyntement of the
Lorde: And the quere before was twentye
cubites lāge, and twenty cubites in breith,
and twenty cubites in heighth. And he syle-
d it with pure golde, and bozded it: the
aulare with Cedar.

And Salomõ also fylde the house withun
with pure golde. And he made golden bar-
res runne alonge the queer, which he had co-
uersed with golde. And the whole house, he
ouerlayd with golde vntill he had ended it.
And the aukare þ was in the queer he ouer-
layde with golde also.

And within she queer he made. ij. *Che
rubing of olyue tree, ten cubytes hyc. If yue
C ij cuby,

* 16.17.50.5
† 16.17.50.6

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* John, J. C.
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* 6250.563.6.

51

Salomons iii. Kynges. house.

cubites longe was a wyng of the one Cherub, and fyue cubites longe was a wyng of the other Cherub: so that fra the vtermoſt parte of one wyng vnto the vtermoſt part of the other, were ten cubites.

And the other Cherub was ten cubites high also, so þo both the Cherubes were of one measure & one syde. For the heigth of the one Cherub was ten cubites, and so was it of þe other. And he put the Cherubes within the pinner house. * And the Cherubes stretched out their wynges, so that the one wyng of þe one touched the one wall, and the one wyng of the other touched the other wall. And the other two wynges of them touched one another in the myddes of þe house. And he overlaid the Cherubs with golde.

And in all the walles of the house round about, he made fygyurs of carued & syled woike: as namelȝ, pictures of Cherubs and Palmertrees and grauen floures, both withyn in the queer, & without in the temple. And the floure of the house he couered with golde both withyn in þe queer and also without in the temple. And in the enterpyng of the queer he made two doores of Olivetree. And both the upper & two syde postes were .v. square. The two doores also were of Olive tree, and he graued them with grauyngs of Cherubs and Palmertrees, and grauen floures, & couered them with gold, and laped thynne plates of golde vpon the Cherubs and Palmertrees. And in like maner dyd he in the doore of the temple, sawyng that the postes were of Olivetree four square. & he two doores were of fyre tree: and epyer doze with two folde leaues, he graued therō Cherubs Palmertrees, and floures: and couered them with golde, which was laped thynne vpo the carued woike. And he buylt the pinner court wth thre rowes of hewed stone, and one rowe of Cedar wodde.

In the fourth pere was the foundation of the honie of the Lorde laped: euen in the moneth ziff. And in the eleuenth pere & in the moneth zull, which is the egypt moneth, was the house full fynyshed thowout all the parties therof, and accordyng to all the falschyon of it. And so he seuen pere in buyldyng it.

¶ The viij. Chapter.
¶ The vntygge of the house of Salomon. The house of Pharaos daughter. The forme of the pillars of brasse of the brasse tre.

¶ **B**ut Salomon was buyldyng his awne house thirtene pere, & fynyshed it all. And he buylt the house in the woodd of Libanon, an hundred cubites longe, and fyfte cubites broad, & xxx. cubites hie. And it stode vpon foure rowes of Cedar pylars, and Cedar beames were laped vpon the pylars. And þe rounke was Cedar aboue vpon the beames, that laye on the pylars: euen fyue and four-

tye beames in fyftene rowes. And there were wyndowes in the rowes: and the wyndowes were one agaynst another the folde. And the dozes with the syde postes, and the vpperposte were four square, and had wyndowes one agaynst another the folde.

And he made a porch by the pylars, that bare vpe the house. I. cubites longe, and xxx. cubites broad: & that porch was before those of the other pylars. For there was a thicke tree set before them. Then he made a porche to syt a indge in, syled with Cedar & thowout all the paucementes. And hys awne house that he kept reſidene in: & that was in another court without þe porch was made of that same woike. And then Salomon made an house for Pharaos daughter: wds he had taken to wyfe, lyke vnto the fashion of that porche. And all theſe were of the best stones, hewed after a measure, and sawed wth saws within and without, from the foundation vnto the beames that laye aboue, after the measure, & euen so on the outsyde towardes the grent court. And the foundation was laped vpon xvj. stones & þe very great stones: wherof some were x. cubites, & some viij. cubites. And aboue were good stones squared after a certayn rule, & couered wth Cedar. And the grent court round about was wth thre rowes of hewed stone, & one rowe of Cedar plaches, after þe maner of the pinner court of the house of the Lorde, & of the porch of the temple. * And hyng Salomon sent and fette

one Hiram out of Tyre, a wdozen sonne of the tribbe of Aſraphatim, his father bryng a man of Tyre. Which Hiram was a crafter man in brasse: full of wysdome. vnderſtandye and conyng: to woike all maner of woike in brasse. And he came to king Salomō, & wrought all his woike. For he cast & two pylars of brasse of xviij. cubites hie & a stringe of xij. cubites dyp compass ether them about. And he made xij. hed peeres of molten brasse (after the falschyon of a crowne) to set on the topes of the pylars. The heigth of the one hed pece containede .v. cubites, & the heigth of the other hed pece cōteyned .v. cubites also: he made also net woike & garlandes of chepe woike, vpo the hed peeres that were on the top of the pylars, euen seuen rowes vpo the one hed pece, and seue vpon the other. And so he made the pylars, and two rowes round about, in the one wynde woike, to couer the hed peeres y were vpon the poyngetanes. And thus dyd he also for the other hed pece. And the hed peeres that were on the topes of the pylars, couered he aboue with a curyous woike of gold: towardes the palace by the space of iiii. cubytes. Likewyle, vnder þe hed peeres in those ij. pylars beneath, ouergainst þe myddes & before þe net woike. And vpo the ſcāde hed pece

¶ 11. 122. 2.

¶ 11. 122. 1.

¶ 11. 122. 1.

¶ 11. 122. 1.

were ther. iij. C. pomgranates in two rowes round about. And he set by the pillars in the porch of the temple. And whē he had set by the right pillar, he called y name therof: Joachi: & whē he had set by the left pillar, he called y name therof: Boas. And in the toppē of the pillars was a worke of roses, and so was y workmanthyp of the pillars synchēd.

And he made a molten lautoy, ten cubytes wyde frō bym to bym, round in compass, & v. cubytes hie. And a streyn of thirtie cubytes byd compass it about: and vnder the bym of it. there were knoppes round about. ten in one cubite: and they compassed the lautoy round about. And y knoppes were cast wth it, in two rowes, when it was caste. And it hode on twelue orē: of which thre lo- led toward the north. iij. toward the west. iij. toward the south, & iij. toward the east. And the lautoy hode vpo them, & all they vnder partes were inward. It was an hand brendeth thyele, & y bym wrought lyke the bym of a cup wth flowers of lylies. And it con- tyned two thousand & 800 bates.

And he made x. sockettes of brasē. iij. cu- bites longe, and iij. cubites broade a peece, & iij. cubites hie. And the worke of the sockettes was on this manner. They had lides, and the sydes were betwene the ledges. And on the sydes that were betwene the ledges, were lyons, orēn and cherubs. And lyke wyle, vpo the ledges that were about: and beneth the lyons and orēn were certayne additions made of thyme worke. And vnder eury socket, were four brasen wheles, and borders of brasē. And in the foure corners therof, were vnder setters vnder the lautoy, cast cōp- ouer agaynst hyr felowe.

And the skalle of the lautoy was in the myddle of it, & where it is to lene on the out syde one cubite hie, and a cubite and an halfe rounde: and in the height of it were granen worches, whose sydes were made four square, and not rounde. And vnder the sydes were iij. whe- les: and the agletres ioynd fast to the bot- tome. And the heygth of eury whele was a cubite and an halfe. And the workmanthyp of the wheles was lyke the worke of a char- et whele. And the axeltrees, the naucelles, spokes and shaftes were all molten: And there were foure vnder setters in the iij. cor- ners of one socket: and the vnder setters were of the very bottoome selfe. And in y heygth of the bottoome was there round compass of a cubite hie: and in that heygth of the botto- me, there proceeded both ledges & sydes out of the same. For in the borders of the ledges, and on the sydes, he had grauen pictures of cherubins, lyons and palm trees, one by an other round about. Thus made he the ten sockettes after this maner. And they had all one fastion of cast yng: one measure, and one

size. Then made he x. launces of brasē, one la- uer conteyning xl. bates: and one lauer was 80 fouer cubytes, and vpon eury one of the ten sockettes, he put one lauer. And he put fyue of those sockettes on the right syde of the house and other fyue on the left. And he set the la- natoy on the ryght syde of the house cast- warde and toward the south.

And hiram made portes, shouels and ba- sens, and so synchēd all the worke y he made kypng Salomon for the house of the Lorde: y is to saye, two pillars, two roddes herd peccs, that were to be sett on the toppes of the two pillars. If net woikes to couer the two roddes herd peccs set vpo the toppes of the pillars, and iij. C. pomgranates for the two net wor- kes, and two rowes of pomgranates in ene net worke, to couer the two herd peccs that were to be sett on the toppes of the pillars. And the ten sockettes, and ten launces on the sockettes. The lautoy and xij. orēn vnder it: and portes, shouelles and balsus. And all these vessels which hira made to kypng Sa- lomon for the house of y Lorde, were of bright brasē. In the playne of Jordan did the king cast them: euen in the thyele claye betwene Mochoh and zarthan. And Salomon left all the vessels vnwaped, because they were lo- crendyng many, neyther founde they ouer the weygth of the brasē.

And so Salomō made all the vessels that pertayned vnto the house of the Lorde: the golden aulter and the golden table, wheron the brede was. And fyue candellty- cles, for the ryght syde, and fyue for the left be fore the quere of pure golde: with lynces, lampes, and snuffers of golde: & boules, flax peccs, balsams, spoones and maiours of pure golde: and hynoges made be of golde for the doores of the quere, the place moost holy, and for the doores of the temple also.

And so was ended all y worke that kypng Salomon made for the house of the Lorde. And Salomō brought in y thinges which David his father had dedicated: euen the sil- uer, golde, & vessels: and laped the vp amōge the treasures of the house of the Lorde.

* v. p. 11. a. 1.

¶ The viij. Chapter.

¶ The arch is borne into the temple. A clowbe set: lath the temple. The temple is blessed.



hen Salomō gathered together the elders of Israel, all y Braden of the tribes, and them that were captaynes among the father of y child of Israel, vnto him in Je- rusalem, that they might byng vp the arch of the appointmēt of the Lorde: out of the cite of David, which is Shon. And all the men of Israel assembled vnto kypng Salo- mon for the festiue that fallth in the moneth of Ethanim, which is the sixth moneth. And all the elders of Israel were come and

* v. p. 11. a. 1.

* v. p. 11. a. 1.

the prestes toke by the arch. They bare the arch of the Lord into the tabernacle of witness, and all the holy vessels that were in the tabernacle: those by the prestes and the Levites bare. And lying Salomon and all the congregation of Israel that were assembled unto him, and went with him before the arch, by offer thyse and oten, that coulde not be tolde nor nombred for multitude.

And so the prestes brought the arch of appointment of the Lord unto his place: and into the quere of the temple a place most holy, under the winges of the cherubs. For the cherubs stretched out their winges over the place of the arch, and covered both it and also the staues thereof as he upon it. And they drew out the staues, y^e the endes of the myght appeared out of the holy place within the quere:

but they were not seene about. And there they have bene unto this daye: and there was nothing in the arch, save the two tables of stone, which Moses put there at horeb, in the which tables the Lord made an appointment with the chyldren of Israel, when he brought them out of the lande of Egypt.

And it fortuned y^e when the prestes were come out of the holy place, the cloude fylled the house of the Lord, y^e the prestes coulde not stande and minister, because of the cloude: for the glory of the Lord had fylled the house of the Lord. Then spake Salomon: the Lord, I saye: y^e wolde dwell in the darke cloude. I saye: he built the an house to dwell in as a habytacoe for the, to abyde in for ever.

And the lyng turned his face, and blessed all the congregacion of Israel: and all the congregacion of Israel rode still. And he sayd: Blessed be the Lord God of Israel, which spake with my mouth unto David my father, and hath to his hande fulfilled it, saying: When the daye I brought my people Israel out of Egypt, I chose no cytye of all y^e trybes of Israel, to buyde an house, y^e my name myght be therein. But I have chosen David to be ruler over my people Israel.

And it was in the herte of David my father to buyde an house for y^e name of the Lord God of Israel. And the Lord sayd unto David my father: Where as it was thyne herte to buyde an house unto my name, thou diddest well, y^e thou wast to be rebuffed. Nevertheless I shall not buyde y^e house, but thy sonne that shall come out of thyne loynes, he shall buyde the house unto my name. And the Lord hath made good his worde y^e he spake. And I am ryen up in the crowne of David my father, and sit on the seate of Israel as the

Lord promised and have buyde an house for the name of the Lord God of Israel. And I have prepared the place for the arche wherein is the covenant of the Lord, which he made with our fathers, when he brought

them out of the lande of Egypt, Salomon stode before the altare of the Lord in the syght of all the congregacion of Israel, and stretched out his handes toward heauen, and sayde: * Lord God of Israel, there is no God like theu heauen above, or in the earth beneath, thou that kepest covenant and mercy for thy seruantes that walke before the with all their herte: thou that hast kept with thy seruante David my father, y^e thou promysedst him. Thou shalt also with thy mouth, and hast fulfilled it with thyne hande, as it is come to passe this daye. Therefore now Lord God of Israel kepe with thy seruante David my father y^e thou promysedst him, saying: * thou shalt not be without a man in my syght to syt in the seate of Israel: so that thy chyldre take hede to their wyse, that they walke before me as thou hast walked in my syght. And now, O God of Israel, let thy worde be verified, which thou spakest unto thy seruante David my father.

Will God in dede dwell on the earth? Beholde: the heauens, and heauens of all heuens are not able to cōteyne the. And howe canst thou this house do it, that I have builded: haue y^e therefore respect unto the prayer of thy seruante, and to his supplicacion. O Lord my God, to heare the voyce and prayer before the this daye: that thyne eyes maye be open toward this house, night and daye, euen toward this place, of which thou hast sayd: * thy name shall be there. That y^e mayest hearken unto y^e prayer which thy seruante prayeth in this place. And regard y^e supplicacion of thy seruante and of thy people Israel, whē they praye in this place. And heare thou in heauen thy dwelling place, when thou hearest, haue mercy. * I praye man trespass against his neyghboure, and there go an oth betweene them, and the one cōpellet the other, and come toswearing before thine altare in this house, then hearken thou in heauen, and worke and iudge thy seruantes, that y^e cōdemne the vngodly for bying wyse wyse upon his head, and iustifie the righteous to geue hym according to his righteousnesse. * Call the people of Israel be put to y^e worde before the enemye, because they haue sinned agaynst the: and afterwarde turne agayne to the, and knowledg vnto thy name, and praye and make intercessio vnto the in this house: then heare thou in heauen, to be mercifull vnto the synne of the people of Israel, & bying them agayne into the lande, which thou gauest vnto their fathers.

* If heauē be shut up, & there be no praye because they haue sinned agaynst the: yet y^e they praye in this place, a knowledg vnto thy name, & turne from their synne, thou wilt be mercifull to them: then heare thou in heauen, and be mercifull (unto the synners) of the

* 1. Pet. 1. 12.

* 1. Pet. 1. 12.

* 1. Pet. 1. 12.

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* 1. Pet. 1. 12.

* 1. Pet. 1. 12.

* 1. Pet. 1. 12.

* 1. Pet. 1. 12.

thy seruantes and of thy people Israel, that thou shewe them a good waye to walke in, and geue rayne vpon thy lode that thou hast geuen vnto thy people to inheret.

If there be in the lande dearth, or pestilence, or drought, blakpynge, grethopper, or caterpillar, or yf they enemy besedge them in the lande of theyr cyties, or what soeuer plage or synecrisse chaunce: * then what prayers & supplicacyon shouldest thou make of any man of all thy people Israel, which shall knowe euery man the plage of his owne herte, and stretche forth his handes towarde thys house: heare thou them in heauen, euen in thy dwellinge place, and be mercifull, and wofull, and geue euery man accordyng to all his wayes: eue as thou that only knowest his herte, for thou onely knowest the hertes of all the chyldren of men: that they maye feare the as lode as they lye in the lode, which thou gauest vnto oure fathers. And lyke wyse, yf a straunger that is not of thy people Israel * come out of a farr countrey for thy names sake, for they shall heare of thy greute name, & of thy myghte habde and of thy stretched out arme: & shall come and praye in thys house. Therefore, heare thou in heauen thy dwellinge place, and do all that the stranger calleth to the for: that all nacions of the erth maye knowe thy name and feare the, as do thy people Israel: and that they maye knowe that thy name is called vpon in thys house whiche I haue buylt.

If thy people go out to batell agaynst their enemye, whether thou shalt sende the, and shal praye vnto the, O Lord: * towarde the waye of the cytie whiche thou hast chosen, and towarde the house that I haue buylt for thy name: heare thou in heauen theyr prayer and supplicatio, and iudge their cause.

If thy people go out to batell agaynst their enemye, whether thou shalt sende the, and shal praye vnto the, O Lord: * towarde the waye of the cytie whiche thou hast chosen, and towarde the house that I haue buylt for thy name: heare thou in heauen theyr prayer and supplicatio, and iudge their cause.

If they synne agaynst the * (for there is no man that synneth not) and thou be angrie with them, and deliuer them into the hande of theyr enemyes: so that they carie them awaye captiues vnto the lande of theyr enemyes, whether farre or neare, yet yf they turne agayne vnto theyr hertes in the lande (to the whiche they be caried awaye captiue,) and returne and praye vnto the in the lande of theyr enemyes, saying: we haue synned, we haue done wycke dyce, and haue committed vngodlynesse, and to turne agayne vnto the with all theyr herte, and all theyr soule in the lande of their enemyes, which led them awaye captiue, and praye vnto the toward the waye of theyr lande, whiche thou gauest vnto theyr fathers, and towarde the cytie, whiche thou hast chosen, & towarde the house whiche I haue buylt for thy name: then heare thou theyr * prayer and supplicacyon in heauen thy dwellinge place, & iudge theyr cause:

and be mercifull vnto thy people, that haue synned agaynst the, and vnto all theyr iniquityes, wherby they haue done wyckedly agaynst the, and get thou them the fauoure of those which led them awaye captiue, that they maye haue compassion on them. For if they be thy people, and thine inherytance, which thou broughtest out of Egypt, euen from the myddes of the fornace of yron. And let thine eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel: * to hearken vnto the, in all that they call for vnto the, for thou thyself seest the, from amonge all the nacions of the erth, to be thine owne inherytance, as thou saydest by the hande of Moses thy seruant, when thou broughtest oure fathers * out of Egypt: O Lord God.

And when Salomon had made an ende of prayyng all thys prayer and supplicatio vnto the Lord, he arose from before the altare of the Lord, and from kynelyng on his knees, and from stretchyng of his handes vnto heauen, and stood and blessed all the congregation of Israel with a loude voyce, saying. Blessed be the Lord, that hath geuen rest vnto hys people Israel, accordyng to all that he promysed, * there hath not failed one word of all the good promysed, whiche he promysed by the hande of Moses hys seruant. The Lord oure God be with vs, as he was with oure fathers, and forsaue vs not, neither leaue vs: but that he maye bowe oure hertes vnto the, that we maye walke in all his wayes: and kepe hys commandmentes hys statutes and hys lawes, whiche he commaunded oure fathers. And these my wordes whiche I haue prayed before the Lord, be nye vnto the Lord oure God daye and nyght, that he defende the cause of his seruant, and the cause of hys people Israel: what thinge shouldest thou aske at any tyme: that all nacions of the erth maye knowe, that the Lord is God, and none but he. Let your herte therefore be perfecte with the Lord oure God, that ye walke in hys statutes, and kepe hys commandmentes, as thys daye.

And the kyng and all Israel with hym, offered offerynges before the Lord. * And Salomon offered in sacrifice of peace offerynges vnto the Lord, and he offered vnto the Lord, xxi. thousand oren and an hundred & twenty thousand shepes. And so the kyng & all the chyldren of Israel dedicated the house of the Lord. The same daye dyd the kyng halowe the myddel of the court, that was before the honir of the Lord: for there he offered burnt offerynges, meate offerynges, and the fat of y peace offerynges: because y blasphemous that was before y Lord, was to lytle to receaue y burnt offerynges, meate offerynges, and the fat of the peace offerynges.

And Salomon helde that same tyme an hye fest & all Israel with hym, a very great congregacion, euen from the entreynge in of hemath vnto the ryuer of Egypt. before the
 * 2. Reg. xviij. **Lorde our God, & seven dayes a feut dayes euen xiiii. dayes. And the cyght daye he sent the people awaye. And they blessed the kyng and went vnto theyr tentes ioyous and with glad herte, because of all the goodnesse that y^e Lorde had done for Dauid his seruaunt, and for Israel his people.**

Chapter.

The Lorde appereth the seconde tyme to Salomon. Salomon geueth Tolnes to Hyram. The Canaanites become tributaries. The Chereth Shry: res for gold. The buylders many cyties.

IN the daye when Salomon had & fynyshed the buyldynge of the house of the Lorde and the kynges palace, & all that he had in his mynde, and was apointed to make: the Lorde appered vnto hym agayne, as he appered to hym at Gibeon. And the Lorde sayde vnto hym: I haue hearde thy prayer and thy intercessyon, that thou hast made before me. for I haue halowed this house: (which thou hast buylte) to yue my name there for euer, and myne eyes and myne iudgement shall be there perpetuallye. And yf thou wilt walche before me: (as Dauid thy father walched) in purenesse of herte and in rightconnesse: to do all that I haue commaunded the, and wylt heye my statutes, & my lawes. then wyl I stablish the feare of thy kyngdome vpon Israel for euer, as I prompced to Dauid thy father sayynge. * **¶** ¶ Thou shalt not be without a man vpo the feare of Israel.

But and yf ye and youre chyldren turne awaye from me, and wyl not heye my commaundementes and my statutes (whyche I haue set before you) but go and serue other Goddes, and worshyppe them: then wyl I weede Israel oute of the lande, whych I haue geuen them. And thys house whych I haue halowed & for my name, wyl I cast oute of my syght. And Israel shall be a prouerbe and a fable amonge all nacpous. And thys house shall be taken awaye: so that eury one that passeth by it, shall be astonysed, and shall saye, and they shall saye: * **why hath the Lorde done thus vnto thys lande and to thys house? And they shall answer: because they forsake the Lorde theyr God, whyche broughte theyr fathers out of the lande of Egypt, and haue taken holde vpon other Goddes, and haue worshipped them, and serued the, therefore hath the Lorde wrought vpon them all thys cruel.** * And he fortuned, that **at the ende of twentye yeres, Salomon fynyshed the buyldynge of the two houses, that is to wete, the house of the Lorde and the kynges palace. And Hyram the kyng of**

Theye brought Salomon tymber of Cedre, and fyre trees, golde, and whatsoeuer he desired. And Salomon agayne gaue Hyram xx. cyties into the lade of Salie. And * Hyram came oure from Tyre to se the cyties whyche Salomon had geuen hym, and they pleased hym not. And he sayde: what cyties are these, which thou hast geuen me, my brother: and he called them the lande of **Ca- bull vnto thys daye. And Hyram sent the kynges fyre thow hundred waypys of golde. And thys is the tunne, which kyng Salomon rayled for a tribute whan he buylded y^e house of the Lorde and hys awne house, and **Ca-** walls, and the wall of Jerusalem, and **Ca-** hazor, and **Ca-** Hegerdo, and **Ca-** Gazer.**

for **Ca-** Harnas kyng of Egypte went by, & toke Gazer, and burnt it with fyre, and due the Canaanites y^e dwell in the cytie, and gaue it for a present vnto hys daughter, Salomons wyfe. And Salomon buylt Gazer and **Ca-** Beth hozon the urther: and **Ca-** Balaith and **Ca-** Chamar in the wyldernes and in the lande: and all the treasure cyties that Salomon had, **Ca-** and were vniualled: that he made stronge: and cyties for hys chaerettes, & cyties for hys horsemen, and all that Salomon besyged and wolde buylte in Jerusalem, in Libanon, and in all the lande of hys domynion.

And all the people that were left of the Amorites, Hethites, **Ca-** Phereites, **Ca-** Heneites ad **Ca-** Jebusites, (whyche were not of the chyldren of Israel) theyr chyldren that were left after them in the lande, whom the chyldren of Israel also were not able to destroye. **Ca-** Whole dyd Salomon compell to byng tribute vnto thys daye. But of the chyldren of Israel dyd Salomon * make no bondmen. But they were men of warre, hys ministers, hys **Ca-** Lorders, his captaynes, and rulers of his chaerettes, and of hys horsemen. And these were the Lorders, that were left ouer Salomons woyle: euen fyue hundred were they and fyfetye, and they ruled the people that wrought the woyle.

And **Ca-** Harnas daughter came by ouste of the cytie of **Ca-** and vnto the house which Salomon had buylt for her. And then dyd he also buylte **Ca-** walls. And theye a yere dyd Salomon offer burnt offerings and peace offerings vpon the altare, whyche he buylt vnto the Lorde. And he burnt incense vpon the altare that was before the Lorde, and so he fynyshed the house.

And kyng Salomon made a nauys of wyppes in **Ca-** Zion Gazer whyche is besyde **Ca-** Elath, on the bynche of the reed see, in the lande of **Ca-** Edom. And Hyram sent by thysse also of hys seruantes, that were Hyppimen, and had knowlege of the see, with the seruantes of Salomon. And they came to **Ca-** Ophyr and set from thence one and twentye **Ca-** thow

thoſe hundred weyght of golde, & brought
it to kyng Salomon.

¶ The .x. Chapter.

¶ The queene of Saba cometh to heare the wyſe
dom of Salomon, whoſe reuerſe is here deſcribed.

¶ The .x.
queene of Saba



And the * queene of Saba hea-
red the fame of Salomon
(concernynge the name of the
Lorde) came to proue hi with
harde queſtions. And ſhe ca-
me to Jeruſalem with a very
great traine: with Camels that bare ſweete
odoures, and golde exceedinge moche, and
precious ſtones. And ſhe came to Salomon
and commone with him of all that was in her
heart. And Salomon declared vnto her all
her queſtions, ſo that there was not one thing
hydd from the kyng, which he expounded
not vnto her.

And the queene of Saba diſpyred all Sa-
lomons wyſdome, and the houſe that he had
buiyled, and the meate of his table, & the
ſeruyng of his ſeruauntes, the order of his
myſters, and theyr apparell, his dryncke,
and his burnt ſacrifices that he offered in the
houſe of the Lorde, and ſhe was aſtoniſhed.

And ſhe ſayde vnto the kyng. It was a true
woyde that I hearde in myne awne lande
of thy ſaynges, and of thy wyſdome. Howbeit
I beleued it not, tyll I came, & ſawe it with
myne eyes. And beholde, the one halfe was
not tolde me: for thy wyſdome and proſperite
exceedeth the fame wherof I hearde of the.
happy are thy men: and happy are theſe thy
ſeruauntes, which ſtode euer before the,
and heare thy wyſdome. Bleſſed be the Lord thy
god, which loued the, to let the on the ſeat of
Iſrael, becauſe y Lord loued Iſrael for euer,
and made the kyng, to do equyte and iuſtice
vnto all.

And ſhe gaue the kyng ſyre thoſe hun-
dred weight of golde, and of ſweete odoures
exceedynge moche, and precious ſtones. There
came monies ſo be aboundance of ſweete o-
doures, as the queene of Saba gaue to kyng
Salomon. The name alſo of the * thynnes
of hyzant (that carped golde from Egypt)
brought lyke wyſe greates plenty of * Al-
muge tre and precious ſtones. And y kyng
made of the Almuge trees, pillars for y houſe
of the Lorde and for the kynges palace, and
made harpes and psalteres for ſyngers.

There came no moare ſuche Almuge trees,
nor were anye moare ſene vnto this daye.
And kyng Salomon gaue vnto the queene
of Saba accordynge to all her deſyre what-
ſoever ſhe aſked: beſydes that he gaue her of
a free wyll with his awne hande. And ſo the
returned vnto her awne countrey: both ſhe,
and her ſeruauntes.

¶ The weyght of golde that came to Sa-
lomon in one yere, was ſyre hundred thyſe

thoſe and ſyre talentes of golde, beſydes that
he had of chapmen and of marchauntes and
of ſhopkeepers, and of all the ſelynges of Ara-
bye, and of the Lordes of the countrey. And
kyng Salomon made two hundred bucl-
lers of beate gold, ſyre hidde ſpyces of gold
went to a bucller. And he made theſe hundred
thyſes of beate gold, the pounde of golde
went to one thyſe, and the kyng put them
in the * houſe of the wood of Libanon.

* 10. 11. 12. 13.

And the kyng made a great ſeat of pur-
pyle, and couered it with the beſt golde. And
the ſeat had ſyre ſteppes. And the topp of
the ſeat was rounde beynde, & there were
poyntes on ether ſyde on the place of y ſeat
and two Lyons ſtode beſyde the poyntes.
And there ſtode .xii. Lyons on the ſteppes. vi.
on a ſyde. & her was none lyke woyle ſene
in any kyngdome.

* 10. 11. 12. 13.

¶ And all kynges Salo-
mons drynckynge beſelles were of golde,
a lyke wyſe all the beſelles of the houſe of the
wood of Libanon were of pure gold. And as
for ſpicer, it was nothing worth in y dayes
of Salomon, for y kynges nauy of thynnes
wet on the ſeas vnto Charis with the nauy
of hyzants thynnes: and once in the yere wet
the nauy to Charis, & brought golde and
ſyluer. ¶ Elephanes tery apes and peca-
res.

* 10. 11. 12. 13.

¶ And ſo kyng Salomon exceeded all
the kynges of the erth both in riches & in wyſ-
dome. And all the world reſorted to Salo-
mon, to heare his wyſdome, which God had
put in his heart. And brought him euer y
his preſent, beſelles of ſpicer and beſelles of
golde, rayment, harnelle, and ſweete odoures
and horyles and quiles, yere by yere. And
Salomon gathered together charrettes and
hoſemen. And he had a thouſande and foure
hundred charrettes, & twelue thouſande hoſe-
men, whom he beſtowed in the charrette cy-
cles, and with the kyng at Jeruſalem.

* 10. 11. 12. 13.

¶ And the kyng made ſyluer in Jeruſa-
lem as plenteous as ſtones. & Cedar as plente-
tous as the wyde Egypte trees that growe
aboundantly in the felde. ¶ The dryn-
gynge of hoſtes alſo out of Egypte: & the col-
lection of the warres: & the kynges mar-
chauntes take agayne, and ſold the ſuffe for
a yere. ¶ Choret came vp out of Egypte for
ſyre hundred ſpyces of ſyluer: that is to ſay
one hoſte for an hundred and fiftye. And enen ſo
for all the kynges of the beſtydes and for
the kynges of Syria, byd they dryngynge them
oute thowowe theyr handes.

* 10. 11. 12. 13.

¶ The .xi. Chapter.

¶ Salomon had ſeven hundred queenes and theſe hi-
gh Conſortes, which byng hym to Holycir,
his aduerſaries rebell agayn hym. In yere.

¶ The kyng * Salomon had many
outlandiſhe women: and the daye
after of Pharaos: and women of the
Arabes, Ammonites, Edomites, ydo-
metes,

* 10. 11. 12. 13.

uities and heritages. Where as yet (concerning these nacions) the Lorde sayde vnto the chylidren of Israel: * (come not ye at them, nor let them come at you: elles will they turne poure heres after theyr goddes. **R**euerchelede, Salomō claue vnto them in lout. * And he had seuen hundred Quenes, and three hundred concubines, and his wyues turned a waye his bett, for it came to passe, when Salomon was olde, his wyues turned his bette after other Gods: and his bette was not perfecte with the Lord his God, as was the bette of Dauid his father: for Salomon followed Astaroth the God of the zidonis, and Achimon, the abhominacion of the Ammonites. And Salomō wrought wychebushes in the sight of the Lorde, a folowed

not the Lorde perfectly, as dyd Dauid his father. For than did Salomō buylde an hye place for Chemos the abhominacion of Moab, in the hyll that is befoze Jerusalem, & vnto Moloch the abhominacion of the chylidren of Ammon. And his wife dyd he for all his outlandish wyues, which burnt incense and offered vnto theyr gods. And the Lorde was angry with Salomon, because his bette was turned from the Lorde God of Israel: * which had appeared vnto him twyse, and gaue him a charge, concerning this thinge: that he shuld not folowe other gods. But he kepte not that, which the Lorde commaunded him, wherefoze the Lorde sayde vnto Salomon: for as much as this is done of the, and thou hast not kepte myne appoyntment, and my statutes (which I commaunded the) I will rent the kyngdome from the, and will geue it to thy seruante. For withstandinge in thy dayes I will not do it because of Dauid thy father but will take it fro the hāde of thy sonne. howbeit, I will not take awaye all thy kyngdome: but will geue one tribte to thy sonne, because of Dauid my seruante, and because of Ierusalem which I haue chosen.

And the Lorde stered by an aduersarye vnto Salomō: euen one Hadad an Edomite of the kynges seide, which was in Edo. For whē Dauid was in Edom, and Ioab the captayne of the hoste was gone vp to burie the that were slayne, he smote all the men chylidren in Edom. For hye monethes dyd Ioab remaine there and all Israel, tyll he had destroyed all the men chylidren in Edom. And then hadad fled and certen other Edomites of his fathers seruantes with him, to come into Egypte: Hadad being yet a lyte chylde. And they arose out of Chabian, and came to Parā, and toke mē with them out of Parā and came to Egypte vnto Pharaos kyng of Egypte, which gaue him an house, & appoynted him vnto theyr, and gaue him lande.

And Hadad cal greake fauoure in fleghte of Pharaos, so that he gaue hym to wyfe the

lyster of his awne wyfe, euen the lyster of Tabipenes the quene. And y sister of Tabipenes bare him Gembarth his sonne, whome Tabipenes noughted Pharaos house. And Gembarth was of Pharaos householde amonge the sonnes of Pharaos. And when Hadad hearde in Egypte, that Dauid was layde to slepe with his fathers, and that Ioab the captayne of his host was deed also, he sayd to Pharaos: let me departe, that I maye go to myne awne contreye. Pharaos sayde vnto hym: what hast thou lacked here with me, y thou woldest thus go to thine awne contreye? he answered: Nothing, howbeit, let me go. And God stered him by an other aduersarye, one Rezon the sonne of Eliab, whyche fled from his Lorde Hadad beinge kyng of Ioba. And he gathered men vnto hym, and became captayne ouer the companye, when Dauid slewe them. And they went to Damasco, and dwelt there, and raigned in Damasco: Therefore was he an aduersarye to Israel all the dayes of Salomō. And this was myschefe, in that Hadad dyd abhoire Israel, and raygned ouer Syria.

And Ieroboam the sonne of Nebat an Ephraimite of Zareda (whose mother was called Zeruah, which was a wydowe, and he Salomons seruante) lyfte up his hande agaynst the kyng. But this was the cause, that he lyfte up his hande agaynst the kyng. Salomon buylte Achem, & mended the broke places of the cytie of Dauid his father. And this fellowe Ieroboam was a man of warre. And Salomon sawe the younge man, that he was able to do the worke, he made hym ruler ouer all the tribute of the house of Ioseph. And it chanced at that reason, that Ieroboam went out of Ierusalem, and the prophete Achab the Salomite mett him by the waye hauping a newe mantell on hym, and they two were alone in the felde. And Achab caught the newe mantell that was on hym and rent it in twelue peces, and sayde to Ieroboam: take the ten peces. For thus sayeth the Lorde God of Israel: behold, I will rent the kyngdome out of the handes of Salomon, and will geue ten tribes to the, & he shall haue one, for my seruante Dauides sake and for Ierusalem the cytie whyche I haue chosen out of all the tribes of Israel: because they haue forsaken me, and haue wylfullye vnto Astaroth the God of the zidonis, & Chemos the God of the Ammonites, and Achimon the God of the chylidren of Ammon, and haue not walked in my wayes (to fulfill my pleasure, my statutes and my lawes) as dyd Dauid his father.

I will not take the whole kyngdome out of his hāde: but will make hym chiefe all his lyfe longe, for Dauid my seruantes sake, whom I chose: because he kepte my commaundmentes

* Eccl. iij. 17.

* 2 Sam. xviij. 18.

* 1 Ki. iij. 14.

and iij. 1.

* 2 Sam. xviij. 18.

de mentes and my statutes. * But I will take the kyngdome out of his sonnes hande, & will gene it vnto the, euen ten tribes of it: and vnto vsys some will I gene one tribie, y^e Dauid my seruauit maye haue a lyght all waye before me in Ierusalem, the cytie which I haue chosen me, to put my name there. And I will take the, & thou shalt ragyne accor- dyng to all that thy sonie desyrez, & shalt be kyng ouer Israel. And yf thou heark vnto all that I commaunde the, & wilt walke in my wayes & do that is ryght in my syght, that thou hege my statutes & ad my commaundementes (as Dauid my seruauit dyd) then will I be with the, & bypde the a sure house that shall continue, as I bypde for my seruauit Dauid, and will gene Israel vnto the. And I will for thy offence (which Salomon hath committed) be the seede of Dauid, but not for euer.

Salomon fought therfore to kyll Ieroboam, and Ieroboam arose, and fled vnto Egypte vnto Shishak kyng of Egypte, and continued there in Egypte vntill the deeth of Salomon. The rest of the wordes that concerne Salomon, and all that he dyd, and bys wysdome: are they not wyrtten in the booke of the wordes of Salomon: The tyme that Salomon ragyned in Ierusalem vpon all Israel, was fortye yere. And Salomon slepe and belayde him with bys fathers, and was buryed in the cytie of Dauid his father, and Ieroboam his sonne ragyned in bys steade.

¶ The xii. Chapter.

The kyngdome is deuided. Ieroboam ragyneth ouer ii. tribes, and Ieroboam ouer i. Dauid is nobled. Ieroboam maketh golden calves.

And * Rehoboam went to Sichem: for all Israel were come to Sichem, to make him kyng. And Ieroboam the sonne of Nabat (which was yet in Egypte) heard of it: & he fled to Egypte from the presence of kyng Salomon, & dwelt in Egypte. So they sent and called hym, and Ieroboam and all the congregacyon of Israel came, and spake vnto Rehoboam, sayenge thy father made oure greuouser seruice of thy father and bys foie poche which he put vpon vs, lyghtter, & we will serue the. And he sayde vnto them: departe yet for the space of thre dayes, and then come agayne to me. And the people departed.

And kyng Rehoboam toke counsell with the olde men that stode before Salomon bys father, while he yet lyued, and sayde: what counsell gene ye, that I maye haue matter to answer theys people? And they sayde vnto hym: If thou be a seruauit vnto thys people this daye, and folowe theys mynres and answer them, and speake lynde wordes to them: they will be thy seruauites for euer.

But he forsoke the counsell that the olde me had geuen him, and called vnto bys counsell yonge men, that were growen vp with him, and wayted on hym.

And he sayde vnto them: what counsell gene ye, that we maye answer theys people: for they haue commoned with me, sayenge: make the poche which thy father dyd put vpon vs, lyghtter: And the yonge men that were growen vp with hym, spake vnto hym sayenge: Thus shalt thou speake vnto thys people: that haue sayde vnto the: thy father made oure poche heuie, butt make thou it lyghtter: Euen thus shalt thou saie vnto them: * Thy lytle synger shall be wyghtner, the my father was in the loynes. And nowe where as my father did lade you & put a greuousse poche vpon you, I will make it heuier. Thy father also collected you to stronges, but I will chastyse you with scorpions. And so Ieroboam and all the people came to Rehoboam the thyrde daye, as the kyng had apointed, sayenge: come to me agayne the thyrde daye. And the kyng answered the people churlyshly, and left the olde mens counsell: that they gaue hym, & spake to them after the counsell of the younge me, sayenge. My father made your poche greuousse, and I will make it greuousser. My father also chastised you with whyppes, but I will chastise you with scorpions. And the kyng herkened not vnto the people: for it was the ordynance of God, that he myght performe bys sayenge, which y^e Lord spake by Iehia^h & Salom^e vnto Ieroboam the sonne of Nebat.

And so, when all Israel sawe, & the kyng regarded them not, the people answered the kyng with thes wordes, sayenge, * what portion haue we in Dauid: we haue no encrease in the sonne of Iai. * O youre tentes, O Israel, now be to thine awne house Dauid. And so Israel departed vnto thre tentes, howbeit, ouer the chyldren of Israel which dwelt in the cytie of Iuda, dyd Rehoboam ragyne still. Then kyng Rehoboam sent Ibur^a the receauer of the tribute. And all they of Israel stoned hym to deeth. But kyng Rehoboam made sped to gett hym vp to bys charer, and to fye to Ierusalem. And they of Israel rebelled against the house of Dauid, vnto thys daye. And when all Israel heard that Ieroboam was come agayne, they sent and called hym vnto the multitude, and made hym kyng ouer all Israel: and there was no tribie that folowed the house of Dauid, but Iuda onely. * And when Rehoboam was come to Ierusalem, he gathered all the house of Iuda, with the tribie of Ben Iamin an hundred & foure floze thousand of chosen me (which were good men: reynours) to fygte agaynst the house of Israel,

rael, and to bynne the hyngdom agayne to Ichoboam the sonne of Salomon.

And the worde of God came unto Se-maia the man of God, sayenge: speake unto Ichoboam the sonne of Salomon kyng of Iuda, and unto all the house of Iuda & Beniamin, and to the remnant of the people, sayenge: Thus saith the Lorde. Ye shall not go vp, nor yet fyght agaynst poure brethren the chyldren of Israel, returne euery man to his house, for this thinge is my doinge. They hearkened therfore to the worde of the Lorde, and returned to departe, accordyng to the worde of the Lorde. Then Jeroboam buylt Sichem in mount Ephraim, & dwelt therein. And went from thence, * a buylt Deniel.

* Judi. vii. b

And Jeroboam thought in his heart: nowe shall the kyngdome returne to the house of Dauid. For yf this people go vp and do sacrificer in the house of the Lorde at Ierusalem, then shall yf here of this people turne agayne unto theyr Lorde Ichoboam kyng of Iuda: and so shall they kylle me, and go agayne to Ichoboam kyng of Iuda.

* 2 heb. f. a. * Wherupon the

* 2 heb. f. a. * Wherupon the

* 2 heb. f. a. * Wherupon the

* 2 heb. f. a. * Wherupon the

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* 2 heb. f. a. * Wherupon the

* 2 heb. f. a. * Wherupon the

bones shall be bent vpon the. And he gaue a token the same tyme, sayenge: thus is the token, that the Lorde hath spoken it. Beholde, the alter shall rene, and the ashes that are vpon it, shall fall out.

And when the kyng heard the sayenge of the ma of God (which had crept agaynst yf alter in Bethel) he stretched out his hande from the altare, sayenge: hold him. And his hande which he put forth agaynst him, dyed vpon yf he coule not pull it in agayne to hym: the alter also claued asunder, and the ashes fell out from the altare, accordyng to the token which the man of God had geuen by the worde of the Lorde. And the kyng answered, and sayde vnto the man of God. * Whi praye vnto the Lorde thy God, and make intercession for me, that my hande maye be restored me agayne. And the man of God besought the Lorde, and the kynges hande was restored agayne, & became as it was afore.

* 2 heb. f. a. * Wherupon the

And the kyng sayde vnto the ma of God come home with me, that thou inapest dyne, and I will geue thee a reward. And the ma of God sayde vnto the kyng: yf thou woldest geue me halfe thyne house, I will not go in with yf, neither will I eate breade or drinke water in thyne place. For so was it charged me, that thou geue the worde of the Lorde, sayenge: eate no bread nor dryncke water, nor turne agayne by the same waye that thou camest. And so he went another waye, & returned not by the waye that he came to Bethel. And there dwelt an olde prophet in Bethel, & his sonne came, and tolde him all the wordes, that the man of God had done that daye in Bethel: and the wordes which he had spoken vnto the kyng & tolde theyr father also. And the yf father sayde vnto the: what waye went he? And his sonne shewed him what waye the ma of God went, which came from Iuda. And he sayde vnto his sonne: saddle me the Asse, which whither he had saddled, be gat hym by the sonne, and went after the man of God. & founde hym sittinge vnder a tre. And he sayde vnto him: art thou the ma of God that camest from Iuda? And he sayde: I am.

He sayde vnto him: come home with me, and eate bread. He answered: I maye not returne with the, to go in with the neether will I eate bread or drinke water with yf in this place. For it was sayde to me in the worde of the Lorde: Thou shalt eate no bread, nor drinke water there, nor turne agayne to go by yf waye that thou camest. He sayde vnto him: I am a prophet also as well as thou, and an Angel spake vnto me in the worde of yf Lorde, sayenge: bynne him agayne with the into thyne house, that he maye eate bread and dryncke water. And he yed vnto hym. And so he went agayne with hym, and bynne eate bread

¶ The xiiij. Chapter.

¶ Jeroboam doynge sacrificer vnto the calves, & re: scribed of the isrophet. Iere hande byrth vp, whiche he putteth it out agaynst the isrophet. The isrophet is helpe, and buried.

¶ Beholde, there came a man of God out of Iuda (by the worde of the Lorde) vnto Bethel, & Jeroboam rode by the altare to put incense. And he cried agaynst the altare in the worde of the Lorde sayde. O altare, altare, thus saith the Lorde: Beholde, a chyld shall be bozne vnto the house of Dauid, (Jolia by name) & vpon the shall he offer the priestes of the hillaulares that burne incense vpon the, & menies

bred in hys house and droncke water,

And he forsaue, that as they late at the table, the wyde of the Loide came vnto the prophete, that brought him agayne. And he cryed vnto the man of God that came from Iuba, sayenge: thus sayth the Lord because thou hast disobeyed the mouth of the Loide, and hast not kept the commaundement which the Loide thy God commaunded the, but camest backe agayne, and hast eaten bread and droncke water, in the place concernynge the which the Loide byd saue vnto the: (Thou shalt enter no bread nor dryncke water) thy carkasse shall not come vnto the sepulchre of thy fathers.

And so it came to passe, that when he had eaten bread and droncke, the prophete which brought him agayne, sadde him an ass. And when he was gone, * a Lyon mett hym by the waye, and slue him, and his carkasse was cast in the waye, and the Ass stode therby, and the Lyon stode by the coarke also. And men that passed by, sawe the carkasse cast in the waye, and the Lyon standynge therby: * they came and tolde it in the towne where the olde prophete dwelt. And when the prophete that brought him backe agayne from the waye, heard thereof, he sayde: it is the ma of God: he was disobedient vnto the wyde of the Loide, and therefore the Loide hath de-lynered him vnto the Lyon, which hath rent him and slayne him, accordinge to the wyde of the Loide, which he spake vnto hym. And he spake to his sonnes, sayenge. I adoe me an Ass, and so they byd. And he went, and founde hys bodye cast in the waye, and the Ass and the Lyon stode by the coarke. And the Lyon had not eaten the carkasse, nor hurt the Ass. And the prophete toke vp the bodye of the

man of God, and layed it vpon the Ass, and brought it agayne: and the olde prophete came to the cytie to lament, and to burye hym. And he layde hys bodye in his awne graue, and they lamented ouer him. (Alas my brother.) And when he had buried him, he spake to his sonnes, sayenge. whē I am deed, se that ye burye me in the sepulchre wherein the man of God is buried: laye my bones betwixt hys bones. * For the sayenge which he cryed at the wyde of the Lord agaynst the nultare in Bethel (and agaynst all the houses of hyl nultares which are in Egyptes of Samarie) shall come to passe.

Howbeit, for all that, Ieroboam converted not from hys wicked waye: but turned backe, and made of the lowest of the people preastes of the hyl nultares. And whoso pleased hym, he fylled hys hande, and he became preake of the hyl nultares. And this thyng turned to spynne vnto the house of Ieroboam even to destrye hym, and to byngne hym to naught from of the face the earth.

The xliii. Chapter.

¶ Ieroboams wyfe askech counsell of Ahiab the prophete. Ieroboam dyeth. Shalck kyng of Egypte robbeth the house of the Loide. Ieroboams dyeth, and Ahiab succedeth hyu.



¶ That tyme Ahiab the sonne of Ieroboam fell sycke. And Ieroboam sayde vnto hys wyfe: vp (I praye the) and disguise thy selfe, that thou be not knowen to be the wyfe of Ieroboam, and get the to Silo. Forther is Ahiab the Prophete which tolde me * that I shulde be kyngre ouer this people. And take with the ten lonies, and crencknelles, and a creuse of honye, and go to him: that he maye tell the what shall become of the childe. And Ieroboams wyfe byd so: and arose, and wet to Silo, and came to the house of Ahiab. But Ahiab coulde not se, for hys eyes were waxen deymne for age.

And the Loide sayde vnto Ahiab: beholde, the wyfe of Ieroboam cometh, to aske a thyng of the fox her sonne, for he is sycke. But thus thale thou saue vnto her. And when she came in, she feyned her selfe to be a nother woman. But when Ahiab herde the founde of her fete as she came in at the doore, he sayde: come in thou wyfe of Ieroboam, why feynest thou thy selfe so, to be a nother? I am sent to the to shewe the heuy thynges.

So, tell Ieroboam, thus sayth the Loide God of Israel. It repenteth me for as moche as * I exalted the from amonge the people, and made the pyppre ouer my people Israel. I byd rent the kyngdome awaye from the house of Dauid and gaue it the: Nevertheless, thou hast not bene as my seruaunt Dauid, which kepte my commaundementes, and folowed me wyth all hys herte, to do y whych is ryght in myne eyes: but hast done euyll, aboue all that were before the: for thou hast gone, and made the other goddes, and molten ymages, to prouoke me, and hast cast me beynde thy backe: therefore beholde, I will byngne euill vpon the house of Ieroboam, and will rote out from Ieroboam & euery hym that * pyppeth agaynst the wall and hym that is in person and forsaken in Israel, and will take awaye the remnaunt of the house of Ieroboam, as a man taketh awaye donge, tyll he hath carped out all.

Wholence

* 16. 17. 18. 19.

* Whosoever (of Jeroboams house) dye in the towne, hym shall the dogges cate: & he þe dyeth in the feld, shall the fowles of the ayre cate: for the Lord hath sayde it. & þe fozze and gett the to thynk haule. & scholde, when thy fore entereth into the cytie, þe chylde shall dye. And all they of Israel shall mourne for him, and burie hym: for he onely of Jeroboam, shall come to the sepulchre, because in hym there is founde goodnesse towards the Lord God of Israel in the house of Jeroboam.

Whozoner, the Lord shall sere hym up a kynge ouer Israel, which shall deliue the house of Jeroboam in that dape. & But what is it now? For the Lord shall synke Israel, as when a rede is hake in the water and he shall wrede Israel out of thys good lande (which he gaue to theyr fathers,) and þe shall flatter them beyond the ryuer, because they haue made the Idoles groues, and angered the Lord. And he shall geue Israel vp, because of the synnes of Jeroboam, which dyd synne, and made Israel to synne.

And Jeroboams wyfe arose, and departed, and came to Tbirah, and when she came to the thecholdr of the doze, the chylde was deeb. And all Israel buried hym, and lamented him, accordyng to the worde of þe Lord which he spake by the hãde of hys seruunt Aha the Þsoaphet. And the rest of the wordes that concerne Jeroboam, howe he warred, and howe he raygned. & scholde they are wyette in the boke of the Cronicles of the kynges of Israel. And the dapes which Jeroboam raygned, were .xlii. yere. And when he was layed a slepe with hys fathers, Ahab his sonne raygned in his steade.

¶ Jeroboam the sonne of Salomon raygned in Juda, and Rehoboam was .xli. yere olde when he begonne to raygne, and he raygned .xviij. yere in Jerusalem: the cytie which the Lord dyd chioke out of all the trybes of Israel. (to put his name there.) his mothers name was Naama an Ammonite. And Juda wrought wickednesse in the syght of the Lord, and angered him in moo thynges then their fathers dyd, in their synnes, which they synned. For they also made the hyllaulers, Images, & Idols groues on euery hye hyll, & vnder euery thicke tre. And there was a dices of male chyldren in the lande, & they dyd accordyng to all the abhominacions of the nations which the Lord callt out before the chyldren of Israel. And it fortunyd, that in the fyft yere of kyng Rehoboam: Salack kyng of Egypt came by agaynst Jerusalem, ad toke awaye the treasures of þe house of the Lord, & the treasures of the kynges house, & spoyled all that was to be had. And he toke awaye the spydes of golde, which Salomo had made. In whole trade kyng Rehoboam made brasen spydes, and comit-

* 11. 12. 13. 14.

ted them vnto the handes of the kepnyng of the captaynes of the garde, which wayted at the doze of the kynges house. And when the kyng went into the house of the Lord, they of the garde bare them, and brought them agayne into the garde chambyze.

The rest of the wordes that concerne Rehoboam, and all þe dyd, are they not wyrtten in the boke of the Cronicles of the kynges of Juda: And there was warre betwene Rehoboam and Jeroboam all theyr lyues. And Rehoboam slepte with his fathers, and was buried besyde his fathers in the cytie of Dauid. Hys moethers name was Naama an Ammonite. And Aham hys sonne raygned in hys steade.

C The .xv. Chapter.

¶ Which Aha raygneth ouer Juda, & raygneth Aha succedeth in hys towne. The battell betwene Aha & Baasa. Jeroboam succedeth Aha. Baasab succedeth Jeroboam. Baasa killeth Maasab.

In the .xviij. yere of kyng Jeroboam the sonne of Ahab, & raygned Aha ouer Juda. This yere raygned he in Jerusalem, and hys mothers name was Anacha the daughter of Abisalom. And he walked in all the synnes of his father, which he had done before hym and hys hert was not perfect with the Lord hys God: & as the hert of Dauid his father. & neuertheless for Dauid sake dyd the Lord hys God geue hym lyght in Jerusalem, that he sett vp his sonne after hym, and to stablish the Jerusalem: because Dauid dyd that which was ryght in the syght of þe Lord, and turned from nothinge that he commaunded hym all the dapes of hys lyfe: & saue onely in the matter of Urias the heebite. And there was warre betwene Rehoboam and Jeroboam as longe as he lyued. The rest of the wordes that concerne Aham, and all that he dyd, are they not wyrtten in the boke of the Cronicles of the kynges of Juda: And ther was warre betwene Aham and Jeroboam. And Aham slepte with hys fathers, and they buried hym in the cytie of Dauid. And Aha his sonne raygned in his steade.

* In the .xx. yere of Jeroboam kyng of Israel, raygned Aha ouer Juda .xli. yere raygned he in Jerusalem, & hys mothers name was Anacha, the daughter of Abisalom. And Aha dyd that semed ryght in the eyes of the Lord, as dyd Dauid his father. * And he toke awaye the whoze keepers out of the lande, and put awaye all the abhominable Idols that his fathers had made. And he put downe Anacha hys mother from be-ryng rule, because she had made ymages in grouns. And Aha destroyed her ymages, and burnt them by the broke Cedron. * But þe hyllaulers were not put downe. & neuertheless Ahas herte was perfecte with the Lord all

* 1. 2. 3. 4.

* 11. 12. 13.

* 11. 12. 13.

* 11. 12. 13.

* 11. 12. 13.

* 11. 12. 13.

And thus dyd zimi destroye all the house of Baala, accordyng to the woꝛde of the Loꝛde, whych he spake agaynst Baala by the hande of Iehi the pꝛophet, for all the synnes of Baala & synnes of Eliā hys sonne, whych they synned, and made Isꝛael to synne, and anger the Loꝛd God of Isꝛael with their vanities. & be rest of y woꝛdes y concerne Eliā, & all he dyd, are they not wyrtten in the booke of the Chronycles of the kynges of Isꝛael?

In the xxvij. yere of Aſa kyng of Iuda, dyd zimi raigne. vij. dayes in Tbirza, and the people was then in the hoost beſeyginge Gebethon a cite of y Whilſtines. And y people in the hoost heard one ſape: zimi hath coſpired, & ſlayne y kyng. Wherefoꝛe, all they of Isꝛael made Amri, the captayne of the hoost, living ouer Isꝛael that same daye, eue in y hoost. And Amri departed by fro Gibethon, and all Isꝛael wold hym, & they beſeged Tbirza. And when zimi ſawe y the cite muſt needs be taken, he went into the paylaye of the kynges houſe, and burnt him ſelfe and the kynges houſe w yꝛe, and to dyed, for his synnes whych he ſynned, in doynges y which is euell in the ſpyght of the Loꝛde, and in walkynge in the waye of Ieroboam and in hys synnes whych he dyd, and in that he made Isꝛael to synne.

The rest of the woꝛdes y concerne Amri and the reaſon y he wrought, are they not wyrtten in the booke of the Chronycles of the kynges of Isꝛael: Then were the people of Isꝛael deuided into two partes, for halfe y people folowed Tſhibi y ſonne of Sinath, makinge hym kyng: & the other halfe folowed Amri. But the people that folowed Amri, pꝛeuayled agaynst the people that folowed Tſhibi the ſonne of Sinath. And ſo Tſhibi dyed, and Amri raigned.

In y. xxxij. yere of Aſa kyng of Iuda, beganne Amri to raigne ouer Isꝛael. xij. yere. Since yere raigned he in Tbirza. he bought the hyll → Schomron of one Schemar for two talentes of ſyluer, and buyt in the hill, and called the name of the cite whych he buyt, after the name of Schemas whych had bene owner of the hyll Schomron. But Amri wrought that which is euell in y eyes of the Loꝛde, and dyd woꝛſhe then all y were befoꝛe hym. Foꝛ he walked in all y waye of Ieroboam the ſonne of Nebat, & in hys synnes, y made Isꝛael ſynne, to anger y Loꝛde God of Isꝛael w their vanities. & be rest of the woꝛdes y concerne Amri, & all y he dyd, & his ſtrength y he dwel, are they not wyrtten in the booke of the chronycles of y kynges of Isꝛael: And ſo Amri ſlepte w hys fathers and was buryed in Schemaron, and Ahab hys ſonne raigned in hys ſteade.

In y. xxxviij. yere of Aſa kyng of Iuda, beganne Ahab the ſonne of Amri to raigne

ouer Isꝛael, and the ſame Ahab the ſonne of Amri raigned ouer Isꝛael i. lxxij. yere. And Ahab the ſonne of Amri dyd euell in the ſpyght of the Loꝛde, aboue all that were befoꝛe. Foꝛ it ſemed vnto hym but a lyght thinge to walke in the ſynnes of Ieroboam the ſonne of Nebat: he toke Izabel alſo the daughter of Ethbaal kyng of the Sidonites to wyfe, and → went and ſerued Baal, & woꝛſhypped hym. And he reared vp an altare foꝛ Baal in the temple of Baal, whych he had buylded in Schomron. And Ahab made groꝛes, and pꝛoceeded further in angerynge the Loꝛde God of Isꝛael then all the kynges of Isꝛael that were befoꝛe hym.

→ In his dayes dyd hiel of Bethel buyde Jericho. And it → coſte him Abira hys eldeſt ſonne wbe he layde y foundation, & his yongest ſonne Segub, wbe he ſett vp the gates, accordyng vnto the woꝛde of y Loꝛde: whych he ſpake by Iosia the ſonne of Nani.

The xxvij. Chapter.

¶ Eliā is reioyced and ſet of houſes, and after to ſent to zarybath (coheremſe called Sarybba) to a woman, whote child he caried to yſe.

¶ Ad Eliā the Deſbitie whych I was of y entablers of Gilead ſayde vnto Ahab: as truly as the Loꝛd God of Isꝛael lyeth, befoꝛe whome I ſtande → there ſhal be neither dewe noꝛ raine theſe yeres, but accordyng to my woꝛde.

And the woꝛde of the Loꝛde came vnto hi, ſayng: gett the hence, & tūne the eſt warde, & hide thy ſelfe in y brooke Cherith, y is it that lyeth befoꝛe Jorda: & thou ſhalt depꝛyck of y ruer, & I haue comaunded the rauer to fede y there. And ſo he wet, & dyd accordyng vnto the woꝛde of y Loꝛde: ſo as he wet, & dwelt by y brooke Cherith, y is befoꝛe Jorda. And y rauer brought him bread & ſheue in the mornynge, & a lytle wiſe bread & ſlicke in y euenynge, & he dranke of the brooke. And it chaunced after a while, y the brooke dꝛyed vp, becauſe there fell no raine vpo y erth. & And y woꝛd of the Loꝛde came vnto him, ſayng: → y p gett the to → zarybath, whych is in ſhido, & dwell there. & behold I haue comaunded a wydoꝛe thereto to ſuſtayne the. So he aroſe, & went to zarybath. And wbe he came to the gate of the cite, the wydoꝛe was there, gathering ſtickes. And he called to her, & ſayd: → ſet me I praye y, a lytle water in a deſſell, y I maye dꝛynke. And as he was goynge to ſett it, he crept after her, and ſayd: heynge me I praye the, a moſſell of bread alſo in thyne hande. She ſayd: As truly as the Loꝛd thy God lyeth, I haue no bread ready, but ene an handfull of meale in a barell, and a lytle ople in a cruſe. And behold, I am gathering two ſtickes foꝛ to go in, & deſſe it foꝛ me and my ſonne, that we maye eate it, and dye.

And Eliā ſayde vnto her: feare not, come and do

E does thou hast sayde: but make me therof a lyttle cake fyrt of all, & hyng it vnto me: and after wards make for the and thy sonne. For thus sayth the Lorde God of Israel: the meale in the barreil shall not be wasted neyther shall the oyle in the cresse be mynished, vntill the Lorde haue sent rapne vpon the erthe. And he went, and dyd as Elia sayde. And the & he & her house dyd eate a good space, and the meale wasted not out of the barreil, neyther was the oyle spent out of the cresse according to the woode of the Roide, which he spake: by the hande of Elia. **R**

And after these thynges, it happened, that the sonne of the wyfe of the house seil spcke. And his syckneesse was so fore, & there was no breache left in him. And the sayde vnto Elia: what haue I to do with the. O thou man of God: art thou come vnto me, to call my synne agayne to remembraunce, & to slaye my sonne? he sayde vnto her: geue me thy sonne. And he toke him out of her lappes, and caried him vp into a losse where he abode, & layde him vpon his awne bedde, & called vnto the Lorde, and sayde: O Lorde my God, hast thou punished also this we dowe (with whom I dwell as a stranger) & hast slayne her sonne? **R** And he stretched hym selfe vpon the chyldre three tymes, & called vnto the Lorde, and sayde: O Lorde my God, let this chyldres soule come into him agayne. And the Lorde hearde the voyce of Elia, and the soule of the chyldre came into hym agayne, & he reueryed. And Elia toke the boye, and brought hym downe out of the chambric into the house, & deliuered hym vnto hys mother, and Elia sayde: beholde, thy sonne lyueth. And the woman sayde vnto Elia: nowe I knowe, that thou art a man of God, and that the woide of the Lorde in thy mouth, is true. **R**

El. The. xviij. Chapter.

Elia is sent to Abab. Abadiah: other topes called Abadiah: prophesie on hundred prophets. Elia helieth all Abadiah prophets: afterwarde obdureth capt.



After proesse of many dayes & woide of the Lorde came to Elia in the thyrde yere, saynges: go theweth selfe vnto Abab, and & I will sende rapne vpon the erth. And Elia came to thewe hym selfe vnto Abab, & ther was a great fa-

myment in Schomeon. And Abab called Obadiah, whych was the gouernier of hys house: & Obadiah feared God greatlye: for when Jezabell destroyed the prophetes of the Lorde, he toke an hundred prophetes and dyd the, hidde in one cave & spete in another, & prouided beere & water for the. And Abab sayde vnto Obadiah: Go into the labe, vnto all fountaynes of water, & vnto all brokes, yf ha prophete maye fynde graile, to saue the hoike ad the mulcs, & that we destroye not some of the beastes. And so they demped the labe betwene the, to walke thowow it. Abab went one waye by hym selfe, and Obadiah went another waye by hym selfe.

And it chaunced that as Obadiah was in the waye, Elia mett hi. And Obadiah knewe hym, & fell on hys face, & sayde: art not my Lord Elia? And he answered hym: I am he. So and tell thy Lorde: beholde, Elia is here. he sayde: what haue I saymed, that I woldest deliuer thy seruait into, yf had of Abab, to slep me? As truly as the Lorde thy God lyueth, there is no nacyon or kyngdome, whether my Lorde hath not sent, to seke the. And when they sayde: he is not there, he tooke an othe of the kyngdome & nacyon, whan he founde the not. And nowe thow sayest: goo: tell thy Lorde, that Elia is here. And as sone as I am gone from the, the spete of the Lorde shall carie the into some place that I do not knowe, and so when I come, and tell I hab, & he came not fonde the, he shall slep me. **R** But I thy seruait feare the Lorde from my yowth vp. Was it not tobe my Lorde, what I dyd, when Jezabell slue the prophetes of the Lorde howe I dydde an hundred men of the Lordes prophetes, spete in one cave and spete in another, and prouided the of beere and water: And nowe thou sayest, goo thou nowe and thewe thy Lorde. Beholde, Elia is here, that he maye slep me?

And Elia sayde: as truly as the Lorde of hostes lyueth, before whos I stande, I will thew my selfe vnto him this daie. So Obadiah went to mete Abab, and tolde hym. And Abab went to mete Elia. And it fortuned y whan Abab sawe Elia, he sayde vnto him: art thou he that troubleth Israel? he answered: it is not I that haue troubled Israel, but thou, and thy fathers house, in that ye haue forsaken the commaundementes of the Lorde, and thou hast folowed Baal. Nowe therfore sende and gather to me all Israel vnto mount Carmel, and the prophetes of Baal & foure hundred & spete, and the prophetes of the Idols groues foure hundred, which eate of Jezabells table. So Abab sent vnto all the chyldren of Israel, & gathered y prophetes together vnto mount Carmel.

And Elia came vnto all the people, and sayde: howe longe haite ye betwene two oppo-

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nions: If the Lord be God, followe hym: but yf Baal be he, then go after hym. And the people answered hym not one worde. Then layde Elia vnto the people agayne. I onely remaine a prophete of y Lord: but Baals prophetes are foure hundred and fyfte. Let them therefore geue vs two oxen, & let them chosse the one, & cut hym in peces, & laye hym on wodd, and put no fyre vnder: and I will dresse the other ox, & laye him on wodd, and will put no fyre vnder. And call ye on the name of youre God, & I will call on the name of the Lorde: and then the God that answereth by fyre, let him be God.

* I. reg. xvi. f. 1. **E** And all the people answered & sayde. yt is well spoken. And Elia sayd vnto the prophetes of Baal: chosse you an ox, and dresse hym fyre: for ye are many, and call on the name of your goddes, but put no fyre vnder.

* Mat. vi. 1. **A**nd they toke the one ox that he byd geue them, & they dyressed it: & called on the name of Baal from morninge to noone: sayng. O Baal heare vs. But there was no voyce nor one to answer. And they lepte vpon the auter that they had made. And at none it fortyned, that Elia mocked them, and sayde: crye lowde, for he is a God: peradventure he is talkinge or occupieng (in folowinge vpon his encynnyng) as he is in his iourneys, or happily he is slepyng, & must be awaked wth the pource crye. And they cryed lowde, and cut the felucers, as their maner was, wth knyves & knyfcs, tyll the bloude folowed on them. And it chaunced, y when myddaye was passed: & they prophesied vntill y tyme of y euenyng sacrifice. But there was neither voyce nor one to answer, nec any y regarded the.

* I. reg. xvi. f. 2. **A**nd Elia sayde vnto all the folke: come to me. And all y people came to hym. * And he repayed the auter of the Lord, that was broken. * And Elia toke xij. stones accordyng to the nombre of the xij. tribes of the sonnes of Jacob: vnto whō the worde of the Lorde came, sayng. * Israel shall be thy name. And wth the stones he made an auter in the name of the Lorde. And he made a dyche rounde about y auter. And he layde as two forowes of the corne felde. And he put the wodd in order, & he wode the ore in peces, & layd hym on the wodd, and sayde: fyll foure barels wth water, and powete it on the burnt sacrifice & on the wodd. And he sayd: do so agayne. And they byd to the thyrde tyme. And he sayde a gayne: do it the thyrde tyme. And they byd it the thyrde tyme. And the water ranne rounde about the auter, and he fylled the pitte wpth water also.

And it fortyned whē y tyme came (when y burnt sacrifice of y euenyng was vled to be offred) Elia the prophete came & sayd: Lord God of Abrahā, & Isaac & of Israel, it shall be knowen this daye, that thou art the God in

Israel, & that I am thy seruant, & y I haue done all these thynges at thy commaundement: heare me! O Lorde! heare me, y this people maye knowe, that thou art y Lord God. & y hast turned they here agayne now at the last. * And the fyre of the Lord fell, & consumed the burnt sacrifice & y wodd, the stones & the dust, & lyched vnto the water y was in y pitte. And whē all y people sawe it, they fell on their faces, & sayd. The Lord, he is God, y Lord, he is God. And Elia sayde vnto the. Take the prophetes of Baal, & let not one of them escape. And they toke them, and Elia brought the vnto y brooke Risoun, & slue the thre. And Elia sayd vnto Ahab: gett y vp, eate and drinke, for ther is a foule of moche rayne. And so Ahab went vp to eate and to drinke, & Elia wet vp to y toppe of Carmel. And he layde y selfe flat vpon the erth, & put his face betwix his knees, & sayd to his seruant: go vp y praye y I looke towarde the waue of the see. And he wet vp & lohed, & sayde: there is nothyng. And he sayde: go agayne. vij. tymes. And it fortyned, ynt y tenth tyme he sayd: behold, ther ariseth a litle clowde of the see, lyke a mānes hande. he sayde: go, & saye vnto Ahab, Whā he fast thy charre, & gett the downe, y the rayne stoppe the not. And it came to passe, y in the meane while, y cheut was blacke wth clowdes & wide, & there was a great rayne. And Ahab gatt vps came to Jezreel. And the hād of y Lord was on Elia, & he gyrded vps yos loynes, & ranne before Ahab, tyll he came to Jezreel.

¶ The xix. Chapter.

¶ Elia being from Jezreel is nourished of the Angel of God, and is commoued to anointe Ahab, Jehu and Eliseus, whom the Hebrews call, Elissa.

And Ahab tolde Jezreel, all that Elia y had done, and howe he had slayne all the prophetes wth the sward. ¶ Then Jezreel sent a messenger vnto Elia, sayng: so & so let the goddes do to me, yf I make not thy soule lyke one of theys, by to morowe thys tyme. When he sawe that, he arose & went for his lyfe: and came to Beersaba in Iuda, & left his seruant there. But he hym selfe went a dayes iourney into the wilderness, and came and fast downe vnder a Juniper tree, and despyed for his soule: that he myght dye, and sayde, * it is nowe pough! O Lorde! take my soule, for I am not better then my fathers. * I. reg. xix. f. 3.

And as he laye and slepte vnder the Juniper tree: beholde, an Angell touched hym, and sayde vnto hym: vp, and eate. And whā he looked aboute hym: beholde, there was a bosome of broyled barde & a vessel of water at his heed. And he dyd eate and drinke, and layde him downe agayne to slepe. And the Angell of the Lorde came agayne the seconde tyme, and touched him, and sayd: vp, and eate, for thou hast yet a great iourneye. And

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And he arose, and dyd ente and dyynke, and walked in the strengthe of that meate * foure dayes & foure nyghtes, euen vnto hore the mount of God. ¶ When he came thither into a cane, he lodged there in, all nyght.

And beholde, the wynde of the Lorde came to him & sayde vnto hym: what doest thou here Elia? And he answered, I haue bene gelous for the Lorde God of hostes sake. For the chyldre of Israel haue forsake thy counaunt, & broken downe thine autters, & slayne thy prophetes with the swerde, and I onlye am lefte, and theye seke my lyfe to take it awaye.

And he sayde: come out & stande vpon the mount, before the Lorde. And beholde * ¶ The Lorde went by, & a mygthie stronge wynde that rent the mountaynes & brake the rockes before the Lorde. But the Lorde was not in the wynde. And after the wynde came an eerty quake. But the Lorde was not in the eerty quake.

And after the eerty quake, came fire: but the Lorde was not in the fyre. And after the fyre, came a small spyll voyce. And when Elia hearde it, he covered his face with hys mantel, & went out & stode in the entreinge in of the caue.

And beholde, there came a voyce vnto him, & sayd: what doest thou here Elia? And he answered, I haue bene gelous for the Lorde God of hostes sake: because the chyldren of Israel haue forsaken thy counaunt, cast downe thine autters, & slayne thy prophetes with the swerde, & I onlye am lefte, & theye seke my lyfe to take it awaye.

And the Lorde sayde vnto him: go & turne thy waye to the wyldernesse vnto Samaria, that thou mayest annoynte * hazael, kyng ouer Siria.

And Elia the sonne of Amittai, shall thou annoynte kyng ouer Israel. And Elia the sonne of Shaphat of Abel Metholah shall annoynte to be prophete in thy royme. And

it shall come to passe that whoso escapeyth the swerde of hazael, hym shall Iesu slaye: and yf any man scape the swerde of Iesu, hym shall Elia put to death. And therto * I haue lefte me senen thousande in Israel, of whych neuer man bowed his knies vnto Baal, nor kyssed him wyth hys mouth.

So he departed thence, & founde Elia the sonne of Shaphat plowying, & hauyng twelue yocke of oxen before him, & he w the twelue.

And Elia wet by him, & cast his mantell vpon him. And he lefte the oxen, & ranne after Elia & sayde: let me I praye the, kysse my father & my mother, & then I will folow. he sayd vnto him: go backe agayne, for what is it, & I haue done to thee? And wha he wet backe agayne sed him, he toke a couple of oxen, & slue them, and dyled the fleshe wyth the instrumentes of the oxen, & gaue vnto the people, and they dyd eate. And then he arose, & went after Elia, and mynistred vnto hym.

¶ The xx. Chapter.

¶ The xxiij. and xxxviij. time ¶ Samaria was besieged of Benhadad kyng of Siria.



And Benhadad the kyng of Siria gathered all his hostes together, hauyng .xxxij. kynges w hym, and hostes and chariottes: & went up and besieged Samaria, & warred agaynst it. And he sent messengers to Ahab kyng of Israel into the cytie, and sayde vnto him: thus sayeth Benhadad. Thy syluer and thy golde is myne, and the sayest of thy wyues, and of thy chyldren be myne. And the kyng of Israel answered and sayde: thy Lorde byng accordyng to thy sayeng, I am thine and all that I haue.

And when the messengers came agayne, they sayd: thus sayeth Benhadad. For as moche as I haue sent vnto the, sayng: thou shalt deliuer me thy syluer & thy golde, & thy wyues, & thy chyldren. I will therefore sende my seruantes vnto thee to meowen this tymes: & they shall seeche thine house, & the houses of thy seruantes. And what soeuer is preyed for in thine eyes, they shall take it in thine handes, and byng it awaye. ¶ Then the kyng of Israel sent for all the elders of the lande, & sayde: take hede I praye you, & se, howe theyr fellow goeth about my secheafe, for he set vs to me, for my wyues, for my chyldre, for my syluer & for my golde: & I deliued hym not. And all the elders & all the people sayde: herken not vnto hym, nor consent.

Wherefore he sayde vnto the messengers of Benhadad: tell my Lorde the kynges, all that thou dydest send for to the seruant at the first tymes, that I will do, but thus thing I maye not do. And the messengers departed, and brought answer agayne. And Benhadad sent vnto hym agayne, and sayd: and thus do the Gods vnto me, yf I dult of Samaria be ynough for all the people that folowe me, to take euery man an hundred. And the kyng of Israel answered, & sayde: tell hym: let not hym that putteth on his harness booke hym selfe, as he that putteth it of. And it fortuned, that wha Benhadad hearde that tydynges, as he was w hys myghte dyynkyng with in the pauplyons, he sayde vnto his seruantes, put on yd harness. And they set them selues in aray agaynst the cytie.

And beholde there came a Prophet vnto Ahab kyng of Israel, sayng: thus sayeth the Lorde. halt thou sene all this great multitude: behold, I will deliuer it into thine hande this daye, and thou shalt knowe, that I am the Lorde. And Ahab sayd: wshw he sayde: thus sayeth the Lorde: euen by the seruantes of yd gouernours of the chere. he sayde agayne: who shall orde the barapill? And he answered: thou. ¶ Then he nombred the seruantes of the gouernours of the chere: and they were two hundred and .xxxij.

¶ The iiij. And

And after them also, he nombred all the people, all the chyldre of Israhel, euen seven thousande. And they went out at none. But Benhadad dyd dryncke tyll he was dronchen in the panyllions both he and his knyghtes: euen xxiiij. knyghtes, that holpe hym. And the remainers of the gouernours of the tpyes went out first.

And Benhadad sent out, and they drew him, saying: there are not come out of Samaria. he said: Whether they be come out for peace, take them a lyne: or whether they be come out to fight, take them yet a lyne. And so those young men of the governors of the cities came out of the city, and the host after them, and they slew every one his enemy that came in his way. And the Syrians fled, and they of Israel followed after them. And Zebadad the king of Syria escaped on a horse, with his horsemen. And the king of Israel went out, and smote the horses chariottes, a with a great slaughter such be the Syrians.

And there came a Prophete forth hynge
of Iſrael, and layde vnto hym: go forth and
playe the man, be wyſe and ſaſie hebe what
thou doſt-for: when the yere is gone aboute,
the hynge of Siria will come vp againſt the,
and the ſeruauntes of the kynge of Si-
ria layde vnto hym. The Gods of the hilles
are there Gods, and therefore they had the
better of vs: but let vs fight againſt them
in the playne, and for what ye will, we thall
haue the better of them. And this do take
pſeyngd awaye every man out of his place,
ſit þut bulkes in their rowmes. And do thou
nombie the an holt, lyke the holt that thou
haſt loſt, ſochiſt heſe a ſoch characteres, and
we will fight againſt them in the playne, ſ
e thou thalt be vngert the better of them. And fo
he heckened vnder their doycer, & dyd euen lo.

And it fortuned, that after the price was gone about, Benhadad nombred the Syrians, and wēt by to Ahab to fight agaynst Israhell. And the chyldre of Israhel were nombred, & with theyr whole nombre went they agaynst them, and the chyldre of Israhel pitched before them, lyke two little flockes of hyddres: but the Syrians fylled the countreye. And there came a mik of God, and layde bynd to the kynge of Israhel: thus layth the Lorde: Because the Syrians have fauour'd the Lorde is not God of the hylls, and not God of the vales: therefore will I deliuer all this great multitude into thine hāde, & pe shall knowe, that I am the Lorde. And they pitched one ouer agaynll the other. viij. dayes, & it came to passe, & in the seuenth daye & daye was layned. And & chyldre of Israhel did of Syrians an hundred thousand fowr me i one daye. But the rest fled to Ahab into pgypt. And there fell a walle vpon, & xviij. thousand of

men þ were leste. And Bēhadad fled, & came
into the cytie, from chaubrie to chaubrie.

And his seruantes sayde vnto hym, Be-
holde, we haue heere the lady, that is pur-
chased of the house of Israel at mercerfull prices. We
will therefore put this clothe aboute diopnes
and robes aboute our neckes, as go out to the
king of Ifrail: yf happily he will saunt the
lyfe. And so they gyvede this clothe aboute
theyr loynes, as yur robes aboute theyr be-
des, & came to yf hyng of Ifrail, & sayde, The
seruante Benhabad sayeth, I praye yf let me
lyue. The sayde is he yet a lyue, he is my bro-
ther. And they toke yf woudt for good lucke
a hastily caught it out of his mouth & sayde:
yece thy brother Zhabad. The sayd go, bring
him byther. And Benhabad came out vnto
hym, & he cauled him to come yf vnto yf cha-
reit. And he sayd vnto him: the cyries wyche
my father toke fro thy father, I wyll restore
again. And thou shalt make streets for yf
in Samaria, as my father dyd in Samaria.
And yf wyll make an apoyntment with
the, & send the awaye. And so he made an ap-
pointment with him, and sent him awaye.

And there was a certain man of þe childre
of þe prophets, which sayde vnto his neygh-
bour in the wordes of the Lord: A nyte me I
praye the. And the mañ wold not impte him.
Then sayde he vnto him. Because thou hast
not hearkened vnto þy voyce of the Lord: be-
hold as soone as þat ar departed from me, a
lyf shall slay the. And it came to passe, þas
soone as he was departed fro him, * a lyon
founde him, & slayd him. Then he founde ano-
ther man & sayde: Impte me I praye the. And
the man knowe him, to that in smynghe he
wounded þym. So þy Prophet went forth, &
wayted for the kyng by the waye, & put him
selfe out of knowledge wth all men, which he
laped vpon hys face. And whē the kyng cam
by, he crept vnto þy kyng, & sayd: þy lie-
uour wert thou in þy wyddes of þy battell. And
beholde, there w^{as} a waye a man, w^{ho} ano-
ther man brought vnto me, and sayde: kepe
this man. And yf he be mysed or lost, thy lyf-
fe shall go for his: or else, thou shalt paye a
rent of syluer. And was gone the frumle had bene
there to do, he w^{as} not gone. And the kyng of
Israel sayde vnto hym: euen so shall thy judg-
ment be, as thou hast defenyd thy selfe.

And he hasted, & toke a pallers awaye fro his face: & the kping of Iſrael knewe him, & he was of p prophesies. And he ſayde vnto him, thus ſayth y^e Lorde, becauſe thou haſt lett go a man that thy^e ſelf is in my cuelle, thy ſelf ſhall go for his life, and thy people for his people. And y^e kping of Iſrael went to his houſe, wayward: & diſpleaſure, came to Samaria:

● The.π. Chapter

¶ Jezebel commaundeth to Ahiab, Naboth, for the dr-
tyard that he refused to sell to Ahab. Balaam repro-
veth Ahab, and he repenteth.



148. viii.

After these thynges, it chaunced, þat Naboth the Jezrehelite had a vyneparde in Jezrebel, hard by þe palace of Ahab kyng of Samaria. And Ahab spake vnto Naboth, sayge. * Geue me thy vyneparde, þat I maye make me a garden of yerbes therof, because it lyeth so nye my house. * I will geue the for it a better vyneparde then it is: or rather if it please the, I will geue the, þat worthe of it in money. And Naboth sayde to Ahab: the Lorde forbyd þe fro me, that I shulde geue the inheritance of my father vnto the.

And Ahab came into hys house heuy. * As he enell a payde, because of the worde which Naboth the Jezrehelite had spoken to him, for he had sayde: I wyl not geue the the inheritance of my father. And he layde him downe vpon his bed, and turned awaye his face, (to the wall) and wolde eate no bread.

149.

But Jezabel hys wyfe came to him, and sayde vnto hym: why is thy payse so wayward, that thou eatest no bread? And he sayde vnto her: for I spake vnto Naboth the Jezrehelite, and sayde vnto hym: geue me thy vyneparde for money: or else if it please þe, I wyl geue the another vyneparde for it. And he answered: I wyl not geue the my vyneparde.

And Jezabel his wyfe sayde vnto hym: wolt thou thus gouerne the kyngedom of Israel: vp, & eate bread, and let thyne heart rest. I will geue the, þat vyneparde of Naboth the Jezrehelite. And so she wrote a letter in Ahab's name, and sealed it with hys seale, and sent the letter vnto the elders and to the nobles that were in hys cytye dwellinge with Naboth. And she wrote in þe letter, sayenge: pproclayne a fast, and let Naboth on hys amonge the people, and let two vntyffes before him, to beare witness vnto hym, as thou dydest blasphemie God and the kyng. And then carrye hym out, and stone hym to deeth.

150.

And the men of his cytye: that is to saye, which dwelt in his cytye, did as Jezabel had sent vnto them, and as it was wyttne in the letter wherof he had sent vnto them. They proclaymed a fastyng, and let Naboth amonge the cheefe of the people, & there came in two men, the children of Belial, and stode before him. And the two vntyffes persons were, nelled agaynst Naboth, in the presence of þe people, sayge: Naboth dyd blasphemie God and the kyng. * And they caried hym out of his cytye, and stoned hym with stones that he dyed. And then they sent to Jezabel, sayge: Naboth is stoned to deeth. And it fortuneth when Jezabel heerd that Naboth was stoned to deeth: she sayde to Ahab: vp, & take

149. viii.

possession of the vyneparde of Naboth, the Jezrehelite, which he denied to geue the for money, for Naboth is not aliv, but dead. And when Ahab hearde that Naboth was dead, he rode vp to go downe to the vyneparde of Naboth the Jezrehelite, and to take possession of it.

And the worde of the Lorde came vnto Elia the Thelbite, sayge: vp and go downe to mete Ahab kyng of Israel, which is in Samaria. For so, he is gone downe to þe vyneparde of Naboth: to take possession of it. And therefore shalt thou saye vnto him thus sayth the Lorde: halt thou kyled, & gotten possession. And thou shalt speake vnto him þe sayeng: thus sayth the Lorde * in the place wher dogges lyched the bloud of Naboth, shall dogges likee enen thy bloud also. And Ahab sayde to Elia: halt thou founde me, o thou myne enemye: he answered: I have founde the: for þat euell folde to worthe wickednesse in the syght of the Lorde. Beholde, I will bring euell vpon the, and will make cleane riddance of the posterite: & wil * destrope fro Ahab, enen him þat maileth water agaynst þe wall, & him þat is out vp & left brynde in Israel: & will make thyne house, lyke the house of Jeroboam the sonne of Nebat, & lyke the house of Baasha the sonne of Achia, for the prouocation, wherwith þu halt prouoked, and made Israel to synne.

150. ix.
151. i.
152. i.
153. i.

And of Jezabel sayke the Lorde sayeng: * dogges shall eate Jezabel, in the possession of Jezrehel. * And he that depeth of Ahab in þe towne, him shal dogges eate: & he þat depeth in the felde, him shal the foules of the ayre eate. But there was none lyke Ahab which dyd enen sell hym selfe, to worke wickednesse in the syght of the Lorde, and that because Jezabel hys wyfe pyched hym forwarde. He dyd erre aduynge abhominable, in folowynge foule doctores, according to all thynges, as did the Ammonites * whom the Lorde cast out before the children of Israel.

154. x.

And it fortuneth, that when Ahab hearde those wordes, * he rent hys clothes, and put sackcloth about his flesh, and fasted, and laye in sack and went bare fote. And the worde of the Lorde came to Elia the Thelbite, sayenge: seest thou how Ahab humbled hym selfe before me: because he to submyteth hym selfe before me. I wyl not bringe that euell in his dayes: but in his sonnes dayes, wyl I bringe euell vpon hys house. And they continued there yere without warre betwene Siria and Israel.

155. xii.

¶ The .xxii. Chapter.

¶ Four hundred false prophetes do counsel Ahab and Achisaph to warre agaynst Izaaboth: one of which prophetes is Izaaboth, so much he is hurt: en and put to prison. And Ahab is rebuked with the wordes of the Lorde.

ouer fyfte: (with his fyfte men) which came to him, & beholde, he satt on the topp of an hyll. And he spake vnto hym: Thou man of God, the kyng hath sayd: come downe. Elia answered and sayd to the captayne ouer the fyfte: **p**f I be a man of God, fyre come downe from heauen, and consume the & thy fyte. * And there came fire of God, and consumed him and his fyte. And the kyng went agayne, & sent to him another captayne ouer fyfte wryth hys fyte. And he answered and sayde vnto hym: O man of God, thus hath the kyng sayd: make hast, and come downe. Elia answered and sayd vnto them: **p**f I be a man of God, fyre come downe from heauen, and consume the & thy fyte. And there came fyre of God downe from heauen, & consumed hym and hys fyte.

* 2. K. 1. 10.

And the kyng went agayne and sent the thirde captayne ouer fyfte to his fyte me. And the thirde captayne ouer fyfte went up and came & fell on his knees before Elia & besought him, and sayde vnto hym: O man of God, let my lyfe and the lyfe of thyse fyte thy seruantes be precious in thy syght. Beholde, there came fire downe from heauen, and burnt vp the two foze captaynes ouer fyfte with their fytes: therefore let my lyfe now be precious in thy syght. And the Angell of the Lorde sayd vnto Elia: go downe to him, & be not asfraid of him. And he arose, and went downe wryth hym vnto the kyng.

And he sayd vnto hi, thus sayth **p** Lorde: for as moche as thou hast sent messengers to aske counsell at Bethel, & God of Ekro as though there had bene no God in Israll, whose worde thou mightest seke after: therefore thou shalt not come downe of the bedd on which thou art gone vp, but shalt dye the death. And so he dyed accordyng to **p** worde of the Lorde which Elia had spoket. And Jehoram: **s** the sonne begonne to raigne in his steade, in the seconde year of Jeiozabab the sonne of Jeiozabab kyng of Iuda, because he had no soune. The rest of the wordes that concerne Ahaziah, what thynges he dyd, are they not writte in the booke of the chronicles of the kynges of Israll.

The ii. Chapter.

Elia drubbed **p** waters with his mantell. he taken by our hand. The byter & beuome waters are here: **s** the chyldren that muche elia was (theyr name callid Elia) are rent in peeces.

* Gen. 1. 1.

* 1. K. 17. 11.

phetes **p** were at Bethel, came out to Elia, & sayde vnto hym: knowest thou not, how **p** Lorde will take awaye thy matter **s** fro thy head this daye: he sayd: I knowe it also holde ye your peace.



And Elia sayd vnto him: Elia, tarpe here **s** I praye the, for the Lorde hath sent me to Jericho. he sayd: as surely as the Lorde lyueth, and as surely as thy soule lyueth, I wil not leaue the, & so they came to Jericho. And the chyldren of the prophetes **p** were at Jericho came to Elia & sayd vnto hym: knowest **p** not, that the Lorde will take awaye thy matter from thy head this daye: he answered: I knowe it also, holde ye your peace. And Elia sayd vnto hi: tarpe I praye **p** here, for the Lorde hath sent me to Jordan. he sayd: as surely as the Lorde lyueth, and as thy soule lyueth, I wil not leaue the. And so they two went together. And fyfte men of the sonnes of the prophetes came and rode on the other syde as farre of, and they two rode by Jordan.

And Elia toke his mantell and waipit it together, & smote the waters, and they were diuided, parte the one waye & parte **p** other, so that they two went ouer thozow the drye lande. And it fortuned, that as some as they were ouer, Elia sayd vnto Elia: aske what I shall do for the, **p** I be take awaye from the. And Elia sayd: I praye the, **s** let thy fyte be double vnto me. And he sayd: thou hast asked an hard thinge. Reuerthefelle, **p** thou se me when I am taken awaye fro the thou shalt haue it so: **p** thou do not, it shall not be. And it fortuned, **p** as they went walking and talking: beholde, there appeared a charret of fyre and hoyses of fyre, and parted them both asonder. * And Elia went by thozow the whole winde into heauen. And Elia, saue, & cryed: O my father, O my father, the charret of Israll and the hoysmen therof, & he saue hym no more: and he toke his awne clothes, & rent them in two peeces.

* 1. K. 17. 11.

he toke vp also the mantell of Elia that fell from hym, & went backe agayne & rode by Jordans syde, & toke the mantell of Elia (that fell from hym,) & smote the waters (and they parted not asunder,) and he sayd: where is the Lorde God of Elia, and he hym selfe: And when he had smitten the waters, they parted

This is a *Handwritten* copy of the
manuscript April 1540 having
 the of *Al. A. 14* lines of text
 The Kings Ch. 12. In a manner
 found back this one & one in every
 collection; in all the rest of
 the manuscript were four *Shewes*
 written of *Francis Joy*
William Vindol.
Y. M. 30 1543

Kynges.

120, 121.

the waye of his father, & in the waye of his
 mother, & in the waye of Ieroboam: For
 he served Baal, which made Israel to synne. For
 he served Baal, & worshipped him, and pro-
 voked the Lorde God of Israel unto wrath.
 accordinge to all that his father had done.

The ende of the booke of the kynges,
 after the reconyng of the Latinistis
 which the hebreues call the first
 booke of the kynges.

The fourth booke of

the Kynges, after the Latinistis, which
 booke, & the thyrde together, is but
 one with the hebreues.

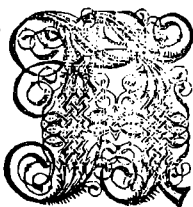
The first Chapter.

The captaynes oure spittle with their foules
 are burnt with fire from heauen, by the prayer of
 Elisha. Thalia in reproves of Elisha, and dyeth, &
 Ieroboam his brother succorth him.

Adiab

did voice
 he bly ag-
 pnt Israel
 after y de-
 eth of A-
 hab. And
 Thalia fell
 thowoe a
 grate of
 yps upper
 chambe y
 he had in
 Samaria:

Thalia was
 thence cal-
 led Desolatis



and whyle he was in his synne, he sent
 messengers, and sayde unto them: go and
 enquire of Beelzebub the God of Ekron,
 whether I shall recover of this my disease.
 But y angell of the Lorde spake to Elisha the
 Chelbyte. Arise, and go by agaynst y mes-
 sengers of y kyng of Samaria: a sape unto
 the: Is there not a God in Israel, y ye go to
 aske counsell at Beelzebub y God of Ekron?
 Wherefore, thus sayth the Lorde: y shall not
 come downe fro the bed on which y art gone
 up, but shalt die y death. And Elisha departed.

And whan the messengers turned backe
 agayne unto him, he sayde unto them: why
 are ye now come agayne? They answered
 him: there came a ma up agaynst vs, & sayde
 unto vs: go & turne agayne unto the kyng
 y sent you, a sape unto him: Thus sayth the
 Lorde. Is there not a God in Israel, y y seek-
 est to enquire of Beelzebub y God of Ekron?
 Therefore thou shalt not come downe fro the
 bed on which thou art gone up, but shalt dye
 the death. And he sayde unto the: what ma-
 ner a man was that which came up in youre
 waye, & tolde you these wordes? And they
 answered him: it was an heary man &
 gydde with a gyddle of lether about his loy-
 nes. And he sayde: it is Elisha the Chelbyte.

120, 121.

shed the chareet in y pole of Samaria & and
 the dogges licked vp his bloude (and har-
 lottes washed by the pole syde) accordinge
 unto the wordes of the Lorde which he spake.
 The rest of the wordes y concerne Ahab
 & all that he dyd, & the Inque house which he
 made, and all the cyties that he buylded, are
 they not written in the booke of the chro-
 nicles of the kynges of Israel? And so Ahab
 slepe with his fathers, and Thalia his soue-
 raygne in his steade.

Jehoshaphat the sonne of Asa beganne to
 raygne upon Iuda in y fourth yere of Ahab
 kyng of Israel, and Jehoshaphat was. xxv.
 yere olde when he beganne to raygne, & ray-
 gned. xxv. yere in Jerusalem. his mothers
 name was Azuba the daughter of Shibi.
 And he walked in all the wayes of Asa his
 father and bowed not therfro: but dyd that
 which was ryght in the eyes of the Lorde.
 Nevertheless, the hyllaulers were not taken
 out of the waye: for y people offered a burnt
 incense yet, in the hyllaulares. And Jehosa-
 phat made peace with the kyng of Israel.

The rest of the wordes that concerne
 Jehoshaphat, and y myght that he used, and
 howe he warred, are they not written in the
 booke of the chronicles of y kynges of Iuda:
 And the remnant of the stues of the males,
 which remayned in the dayes of his father,
 he put cleane out of blande. There was then
 no kyng made in Ebon. And Jehoshaphat
 made ten shippes in the se, to come & thow-
 we Thariss to Ophir for golde, but they
 went not: for the shippes bialt at ozlon Ga-
 ber. Then sayde Thalia the sonne of Ahab
 unto Jehoshaphat: let my seruantes go with
 the seruantes in the shippes. But Jehosa-
 phat wolde not. And Jehoshaphat dyd as
 he was with his fathers, and was buryed with his
 father in the cytie of Samaria his father: And
 Jehozan his sonne enygned in his steade.

Thalia the sonne of Ahab beganne to
 raygne ouer Israel in Samaria, the thur-
 tenth yere of Jehoshaphat kyng of Iuda, &
 reygned two yeres ouer Israel. But he did
 euill in the syght of the Lorde, and walked in

ouer fyfte (with his fyfte men) which came to him, & beholde, he satte on the toppe of an hyll. And he spake vnto hym: Thou man of God, the kyng hath sayd: come downe. Elia answered and sayd to the capteyne ouer the fyfte: yf I be a man of God, fyre come downe from heauen, and consume the & thy fyfte. * And there came fire of God, and consumed him and his fyfte. And the kyng went agayne, & sent to him another capteyne ouer fyfte with dys fyfte. And he answered and sayd vnto hym: O man of God, thus hath the kyng sayd: make hast, and come downe. Elia answered and sayd vnto them: yf I be a man of God, fyre come downe from heauen, and consume the & thy fyfte. And there came fyre of God downe from heauen, & consumed hym and dys fyfte.

* Luke. ix. g.

And the kyng writt agayne and sent the thirde capteyne ouer fyfte with dys fyfte me. And the thirde capteyne ouer fyfte went vp and came & fell on his knees before Elia and besought him, and sayd vnto hym: O man of God, let my lyfe and the lyfe of these fyfte thy seruantes be precious in thy syght. Beholde, there came fire downe fro heauen, and burnt vp the two foze captaynes ouer fyfte with their fystes: therfore let my lyfe now be precious in thy syght. And the Angell of the Lord sayd vnto Elia: go downe with him, & be not afraid of him. And he arose, and went downe with hym vnto the kyng.

And he sayd vnto hi, thus sayth the Lord: for as much as thou hast sent messengers to aske counsell at Beelzebub the God of Ekra as though there had bene no God in Isracill whose worde thou mightest fele after: therfore thou shalt not come downe of the bedd on which thou art gone vp, but shalt dye the death. And so he dyed accordyng to the worde of the Lord which Elia had spoke. And Jehozan: his brother, beganne to raygne in his steade, in the seconde yere of Jehozan the sonne of Jehosaphat kyng of Iuda, because he had no sonne. The rest of the wordes that concerne Ahazya, what thynges he dyd, are they not writte in the booke of the chronicles of the hynges of Isracill?

¶ The ii. Chapter.

¶ Elia's death. He was taken up into heuē. The dynter & deuine waters are heauē. The chyliden that moue the wylles (otherwise callid Elia) are sent in priue.

* Gen. i. b. c.

* Eccl. xlviii. b.

phetes
& sayd
the he
holde!

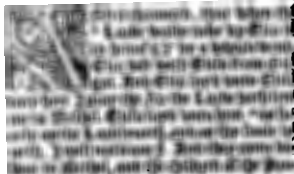


And Elia sayd vnto him: Elia, tarp here & I praye the, for the Lord hath sent me to Jericho. He sayd: as surely as the Lord lyueth, and as surely as thy soule lyueth, I wil not leaue the, & so they came to Jericho. And the chyliden of the prophetes were at Jericho came to Elia & sayd vnto hym: knowest thou, that the Lord will take awaye thy master from thy head this daye? He answered: I knowe it also, holde ye your peace. And Elia sayd vnto hi: tarp I praye the here, for the Lord hath sent me to Iorda. He sayd: as surely as the Lord lyueth, and as thy soule lyueth, I wil not leaue the. And so they two went togather. And fyfte men of the sonnes of the prophetes came and stode on the other syde afarre of, and they two stode by Iordan.

And Elia toke his mātell and wrapte it togather, & smote the waters, and they were deuicid, parte the one waye & parte the other, so that they two went ouer thownd the drye lande. And it fortunēd, that as sone as they were ouer, Elia sayd vnto Elia: aske what I shall do for the, yf I be take awaye from the. And Elia sayd: I praye the, let thy sperte be dowble vpo me. And he sayd: thou hast asked an hard thyng. Neuerthelless, if thou se me whan I am taken awaye fro the thou shalt haue it: so yf thou do not, it shall not be. And it fortunēd, yf as they went wal- kyng and talkyng: beholde, there appeared a charēt of fyre and hoyses of fyre, and parted them both asondye. * And Elia went vp thownd the wholē wynde into heauen. And Elia, inwe, & cryed: O my father, O my father, the charēt of Isracill and the hoysmen therof, & he sawe hym nomore: and he toke his a wyne clothes, & rent them in two peces.

He toke vp also the mantell of Elia that fell from hym, & went backe agayne & stode by Iordans syde, & toke the mantell of Elia (that fell from him,) & smote the waters, and they parted not asunder, and he sayd: where is the Lord God of Elia, and be hym selfe? And when he had smyten the waters, they

parted



And a certen man by a meane howe ignora-
tpe and a chauce smote þyng of Israel
betwene the ribbes, and his harnesse. Where-
fore he sayde vnto þe dyuer of his charrettes:
turne thy harte, and carpe me out of the host.
for I am a chauce speke. And the battell increa-
sed þe daye, & the kyng stode still in his charret
ngaynst the Syrians, & dyed at euē. And the
bloude ranne out of the wounde into þe im-
pdes of the charret. And there went a procla-
macyū thowowe out the hoste aboute the go-
f yngc downe of the sonne, sayinge: enery man
to his ctyte, & to his a wne countrepe. And so
þe kyng of Israel dyed, and they came to Sa-
maria, and buryed him there. And one was
slayd the charret in þe pole of Samaria: and
the dogges lyched vp his bloude (and har-
lottes walketh vp the pole) by the accorde
vnto the worde of the Lord which he spake.

The rest of the wordes y concerne Ahab
& all that he dyd, & the Tuozie house which he
made, and all the ctytes that he buylded, are
they not wyrtten in the boke of the chro-
nicles of the kynges of Israel? And so Ahab
slepe with his fathers, and Ahazias his sou-
ne raygned in his steade.

* Jolaphat the sonne of Aha begonne to
raygne vpon Iuda in þe fourth yere of Ahab
kyng of Israel, and Jeholaphat was xxxv.
yere olde when he begonne to raygne, & ray-
gned. xxv. yere in Jerusalem. his mothers
name was Zibba the daughter of Silbi.
And he walked in all the wayes of Aha his
father and bowed noe theerfro: but dyd that
which was right in the eyes of the Lorde.
Nevertheless, the hyllaulers were not taken
out of the waye: for þe people offered & burnt
incense yet, in the hyllaulers. And Jeholaphat
made peace with the kyng of Israel.

* The rest of the wordes that concerne
Jeholaphat, and þe myght that he vsed, and
howe he warred, are they not wyrtten in the
boke of the chronicles of þe kynges of Iuda?
And the remnant of the stues of the males,
which remayned in the dapes of his father,
he put cleane out of þe lande. There was then
no kyngc made in Edom. And Jeholaphat
made ten shippes in the se, to come to thow-
owe Tharhis to Ophir for golde, but they
went not: for the shippes brake at ozion Ga-
ber. Then sayde Ahazias the sonne of Ahab
vnto Jeholaphat: let my seruantes go with
the seruantes in the shippes. But Jeholaphat
wolde not. And Jeholaphat dyd slepe
with his fathers, and was buryed with his
father in the ctyte of doudū his father: And
Jehozam his sonne enygued in his steade.

Ahazias the sonne of Ahab begonne to
raygne ouer Israel in Samaria, the twen-
tyeth yere of Jeholaphat kyng of Iuda, &
reigned two yeres ouer Israel. But he did
euill in the syght of the Lorde, and walked in

the waye of his father, & in the waye of his
mother, & in the waye of Jeroboam þe sonne
of Nebat, which made Israel to synne. For
he serued Baal, & worshypped him, and pro-
uoked the Lorde God of Israel vnto wrath,
accordyng to all that his father had done.

The ende of þe thyrd boke of the kynges,
after the reconyng of the Latingis
which the hebreues call the spist
boke of the kynges.

The fourth boke of
the kynges, after the Latingis. which
boke, & the thyrd together, is but
one with the hebreues.

The spist Chapter.

The captaynes ouer spiste with the countre;
are burnt with fyre from heauen, by the prayere of
Elisha. Ahazias is reuerend of Elisha, and dyed, &
Jehoram his brother succeedeth him.



And Moab
did reuol-
kedly aga-
inst Israel
after þe de-
eth of A-
hab. And
Ahazias fell
thowowe a
grate of
hys upper
chamber þe
he had in
Samaria:

* Ahazias was
therwith cas-
ted by Gehazias

and whyle he was in his synchess, he sent
messenger, and sayde vnto them: go and
enquire of Beelzebub the God of Ekron,
whether I shall recouer of this my discale.
But þe angell of the Lorde spake to Elisha the
Thebyte: Arise, and go vp agaynst þe mes-
sengers of þe kyng of Samaria & saye vnto
the: Is there not a God in Israel, þe ye go to
aske conseil at Beelzebub þe God of Ekron?
Wherefore, thus sayeth the Lorde: þe shalt not
come downe fro the bed on which þe art gone
vp, but shalt die þe death. And Elisha departed.

And whan the messengers turned backe
agayne vnto him, he sayde vnto them: why
are ye now come agayne? They answered &
him: there came a maid vp agaynst vs, & sayde
vnto vs: go & turne agayne vnto the kyng
þe sent you, & saye vnto him: Thus sayeth the
Lorde. Is there not a God in Israel, þe þe
dest to enquire of Beelzebub þe God of Ekron?
Therefore thou shalt not come downe fro the
bed on which thou art gone vp, but shalt dye
the death. And he sayde vnto the: what man-
ner a man was that which came vp in poure
waye, & tolde you these wordes? And they
answered him: it was an heerey man &
gyrde wit ha gyrdle of lether about his loy-
nes. And he sayde: it is Elisha the Thebyte.

* Agat. 15. a.

þe v Then the

¶ Then the kyng sent vnto him a captayne ouer fpyte, with his fpytie men, which came to him: and beholde, he satt onf toppes of an hill. And he spake vnto him: ¶ Thou man of God, the kyng hath sayd: come downe. Eli answered and sayde to the captayne ouer the

¶ fpyte: yf I be a man of God, fpye come downe from heauen, and consume the & thy fpytie. ¶ And there came fpye of God, and consumed him and his fpytie. And the kyng went agayne, & sent to him another captayne ouer fpyte with his fpytie. And he answered and sayde vnto him: ¶ Man of God, thus hath the kyng sayd: make hast, and come downe. Eli answered and sayde vnto them: yf I be a man of God, fpye come downe from heauen, and consume the & thy fpytie. And there came fpye of God downe from heauen, & consumed him and his fpytie.

¶ And the kyng went agayne and sent the thirde captayne ouer fpyte wth his fpytie men. And the thirde captayne ouer fpyte wnt vp and came & fell on his knees before Eli and brought him, and sayde vnto him: ¶ Man of God, let my lyfe and the lyfe of these fpytie, thy seruantes be precious in thy syght. ¶ And there came fpye downe fro heauen, and burnt by the two fore captaynes ouer fpyte with their fpyties: therfore let my lyfe now be precious in thy syght. And the Angell of the Lorde sayde vnto Eli: go downe to him, & be not afraid of him. And he arose, and went downe with him vnto the kyng.

¶ And he sayde vnto him, thus sayth the Lorde: for as much as thou hast sent messengers to aske counsell at Bethel, because the God of Ekron as though there had bene no God in Israel whose worde y mightest lye after: therefore thou shalt not come downe of the bedd on which thou art gone vp, but shalt dye the death. And so he dyed accordyng to the worde of the Lorde which Eli had spoken. ¶ And Jehoiam (his brother) beganne to rage in his reade, in the seconde yere of Jehoiam the sonne of Jeholaphat kyng of Iuda, because he had no sonne. The rest of y wordes that concerne Ahazias, what thynges he dyd, are they not wyrtten in the booke of the chronicles of the kynges of Israel?

¶ The ij. Chapter.

¶ Eli dreameth the waters with his mantell. He is taken vp in to heuen. The dryt & benigne waters are heate. The children that moue Eli: these other people called Eli, are rent in peces.

¶ **A**ddit chauned, that whā the Lorde wolde take vp Eli in to heuen, by a wholse wind, Eli went with Eli from Sugil. And Eli sayde vnto Eli: ¶ here I praye the, for the Lorde hath sent me to Bethel. Eli sayde vnto him: ¶ as surely as the Lorde liueth, and as thy soule lyeth, I will not leane the. And they came downe to Bethel, And the chyldren of the pro-

phetes y were at Bethel, came out to Eli, & sayde vnto him: knowest thou not, howe that the Lorde will take awaye thy matter fro thy head this daye? he sayde: I knowe it also holde ye your peace.



¶ And Eli sayde vnto him. Eli, saye here I praye the, for the Lorde hath sent me to Jericho. he sayde: as surely as the Lorde liueth and as surely as thy soule lyeth, I will not leane the, & so they came to Jericho. And the chyldren of the prophetes y were at Jericho came to Eli and sayde vnto him: knowest thou not, that the Lorde will take awaye thy matter from thy head this daye? he answered: I knowe it also, holde ye your peace. And Eli sayde vnto him: saye I praye the here, for the Lorde hath sent me to Iordan. he sayde: as surely as the Lorde liueth, and as thy soule lyeth, I will not leane y. And so they two went together. And ftyttemen of the sonnes of y prophetes came and rode on y other syde a farr of, and they two rode by Iordan.

¶ And Eli toke his mantell and wapped it together, & smote the waters, and they were drayned, parte the one wape & parte y other, so that they two went ouer thozowe drye lande. And it fortyned, that as soone as they were ouer, Eli sayd vnto Eli: aske what I shall do for the, per I be take awaye from the. And Eli sayde: I praye the, let thy spete be do woble wth me. And he sayde, thou hast asked an hard thyng. ¶ Nevertheless, yf thou se me whan I am taken awaye from the thou shalt haue it so: yf thou do not, it shall not be. And it fortyned, y as they went walking and talkyng: beholde, there appeared a charer of fpye and hostles of fpye, and parted them both a sondre. ¶ And Eli went by thozowe the wholse wynde in to heauē.

¶ And Eli, sawe, & cryed: ¶ my father, ¶ my father, the charer of Israel and the hostlemen therof, and he sawe him nomore: & he toke his awne clothes, & rent them in two peces. he toke vp also the mantell of Eli that fell from him, & went backe agayne & stode by Iordan syde, & toke the mantell of Eli (that fell from him), and smote the waters on (and they parted not a funder), and he sayd: where is the Lorde God of Eli, and be him selfe? And when he had smyten the waters, they parted

¶ Gen. v. 2.

¶ 1. Chr. xviij.

¶ 1. Chr. xviij.

¶ 1. Chr. xviij.

parted this waye & that waye, & Elisa went over. And when the chyldren of the prophetes which were at Jericho sawe hym from a farr, they sayde: the spyrte of Elisa dothe rest on Elisa, and they came to meete him, and fell to the grounde before him, & sayde vnto hym. **S**ee: there be with thy seruantes cystic stroge men: let them go & sette thy master: haplype thy spyrte of the Lorde hath taken hym vp, and cast hym vpon some mountayne or in to some valleye. And he sayde. Ye shall see none. And when they laye vpon him tyll he was aduamed, he sayde. Send. They sent therfore cystic men, which sought him the dayes and the nyghtes, but founde him not. And when they came agayne to him, which taried at Jericho, he sayde vnto the: byd I not saye vnto you, that ye shoulde not go?

And the men of the cystic sayde vnto Elisa beholde, howe, the dwellynge of this cyste is pleasaunt as thou thy selfe seest: but the water is thought & the grounde barren. He sayde. Wrynge me a new ruse, and put salt therein. And they brought it to him. And he wete vnto the springe of the waters, and cast the salt in thither, & sayde: thus sayeth y. Lorde. I haue healed this water, ther shall not come hereafter the ether deeth or barrenesse. So y waters were healed vnto this daye, accordyng to the sayinge of Eliseus, which he spake.

And he went vnto thence vnto Bethel. And as he was goinge vnto the waye, there came cyste chyldre out of the cyste, & mocked him, & sayd vnto him. Go vp thou bald heed, go vp thou bald heed. And he turned backe, and looked on them, and cursed them in the name of the Lorde. And there came two beares out of their woodd, & tare the chyldren of them. And he went from thence to mount Carmel, and from thence he turned agayne to Samaria.

The. iij. Chapter.

¶ The kynges of Israel, Juda and Edom lache water, which ther obtayne through the prayer of Eliseus. The kynges of Moab fighteth against Israel.

Jehozam the sonne of Ihab begynne to raygne vpon Israel in Samaria the. xviij. yere of Jehosaphat kyng of Juda, and raygned twelue yeres. And he wrought euill in the syghte of the Lorde: but not lyke his father and lyke his mother, for he put awaye y. ymagines of Baal, that his father had made. **R**euerthelesse, he cleaued vnto the synnes of Ieroboam the sonne of Nebat (which made Israel to synne) and departed not there from.

And Westi kyng of Moab was a Lorde of thepe, and rendered vnto the kyng of Israel an hundred thousand lamhes & an hundred thousande rammes with y. wolles. But when Ihab was deyd, it fortunied, that the

kyng of Moab rebelled agaynst the kyng of Israel. And kyng Jehozam went out of Samaria the same season, and nombred all Israel, & wete, & sent to Jehosaphat y. kyng of Juda, sayyng: the kyng of Moab hath offendd agaynst me, wilt thou come with me agaynst Moab to battell? he answered: I wyll come vp, for as I am, so act y. and no my people be, so are thy people, & thy hostes as myne. And he sayde. What waye shall we go vnto? And he answered. The waye thow the wilderness of Edom.

And so the kyng of Israel toke his iourneye, and the kyng of Juda, & the kyng of Edom. And when they had compassed y. waye seven dayes, they had no water for the hoost and for the cattell that followen them. And y. kyng of Israel sayde. Alas, y. Lorde hath called these three kynges together, to deliuer the one into the hande of Moab. But Jehosaphat sayde: is there not here a prophet of the Lorde, that we maye enquire of y. Lorde by him? And one of the kynges of Israel seruaunts answered and sayde: here is Elisa y. some of Shaphat, which powred water on the haires of Elisa. And Jehosaphat sayde. Is not the woide of the Lorde w. hym? And so the kynges of Israel, & Jehosaphat and the kyng of Edom went down to him.

And Elisa sayde vnto the kynges of Israel. What haue I to do with the? Set the, to the prophetes of thy father, and to the prophetes of thy mother. And the kynges of Israel sayd vnto him. Chynape, for of the Lorde hath called these three kynges together to deliuer the into the hande of Moab. And Elisa sayde: as sure as y. Lorde of hostes lyeth in whose syght I stand, and it were not, y. regard y. presence of Jehosaphat the kyng of Juda, I wolde not loke towards the, nor yet se the. But nowe bringe me a mynstrell. And wha the mynstrell played, the hande of the Lorde came vnto him. And he sayde. Thus sayeth y. Lorde. Make this playne grounde full of dyches. For thus sayeth the Lorde: ye shall see whether wynde nor raine, & yet the broke shall be fylled w. water, that ye maye dryynke, both ye, and your beastes, and your cattell. And this is yet but a small thyng in the syght of the Lorde, for almoche as he will geue our y. Moabites alio into your handes. And ye shall synne euery thynge to wone, and euery goodlye cyste, and shall sell euery pleynne free, and stoppe euery well of water, and marre euery good platte of grounde with stones. And in the morninge, when the meate-offeryng was offred, it fortunied, that there came water by the waye from Edom, and the contreye was fylled with water.

And when all the Moabites heard of the kynges were come vp to fyght agaynst the, they gathered all to geather, fro y. youngest that

that was able to put on harnesse and to vppwarde, and stode in the border of the lande.

And they were vp early in the morninge and ran sonne shone vpon the water, that the Moabites sawe the water a farre of as red as bloude, and they sayde. This is y^e bloude of slaughter: the kynges are slayne and one hath synnt another. Howe therfore Moab getteth to the people. And whē they came to the hoste of Israel, the Israelites stode vpon and smote the Moabites, so that they fled before them, but they folowed vpon them, & smote Moab. And they ouerthrew the cyties, & on euery good parcell of lāde, cast euery mā his stone, and fylled it, and they stooped all the wellies of waters, and feld all y^e good trees. And in the cytie of Iherich they the stones ther of howbeit they went aboute it with synges, and smote it.

And when the kyng of Moab sawe, that the battell was fore agaynst him, he toke wth him seuen hundred men that drew y^e sword to haue gone thowoe, euen vnto y^e kyng of Edo: but they coude not. And then he toke his eldest sonne, that shoulde haue raygned in his steade, & offered him for a burnt offering vpon the wall. And ther was great indigna cyon agaynst Israel, and they departed from him, and returned to their owne lande.

¶ The iij. Chapter.

¶ Soberth a certen pious woman vnto a floure by laetius. De alius: whom the text calleth Eliza: daughter of Sods a floure for his holles: which beeth and is left to the life. Be mactio for the portage and mactio the toke.

AND there cryed a certen woman of the wyues of the prophetes vnto Elisa, sayinge: thy seruau^t my husbande is deed, and thou knowest, that thy seruau^t dyd feare the Lorde. And the creche is come, to sett my two sonnes, to be his bondemen. Elisa sayde vnto her. Tell me what shall I do for y^e? What hast thou in thine house? She sayde, thine handmayde hath no tounge at all in y^e house, save a pether with ople. He sayde vnto her: So & doo we bestell for the, of them that are without euen of all thy neybourcs, empie vesselles and that not a fewe. And when thou art come in, thou shalt shutt the doze after the mō after thy sonnes, and pouze out into all those vesselles, and sett asyde y^e which is full.

And so the woman went from him, and shutt the doze after her and after her sonnes. And they brought to her, & she pouzed out. And it came to passe, that when the vesselles were full, she sayde vnto her sonne: bypze me yet a vessel. And he sayde vnto her: I haue no mo. And the oyle ceased. When she came, and tolde the man of God. And he sayde: go & sell the oyle, & paye the y^e thou art in debt vnto, but lye y^e & thy chyldren of y^e red. ¶

And it fell on a daye, that Elisa came to Shoun, where was a great woman, y^e toke him in, for to cate brede. And so it came to passe, that frō that tyme forth (as ofte as he came y^e waye) he turned in thither to cate brede. And she sayde vnto her husbande. Beholde, I perceaue, that this is a holy man of God, that cometh to off by ouer place. Let vs make him a chaubie (I paye the) with walles, & let vs set him there a beed, & a table, & stole & a candelstick: that he maye tunc in thither when he cometh to vs.

And it fortuned on a daye, y^e he came thither & turned into the chaubie, & laye there. ¶ And he sayde to Gehazi his seruau^t: call this Sunamite. And when he called her, she presented byr selfe before hym. And agayne he sayde vnto him: Tell her. Beholde, thou hast bene carefull for vs, and hast made all thy pious. What shall we nowe do for y^e? Woldest thou be spoken for to the kyng or to the captayne of the hoste? She answered & dwelt amonge myne owne people. And he sayde agayne, what is to be done for her? She answered. Certely she hath no chyld, & her husbande is olde. And he sayde: call her. And when he had called her, she stode in the doze. And he sayde & by such a tyme, and as she came as the fente can lue, then shalt embrace a sonne. And she sayde: Dō maye my Lorde, y^e mā of God, do not lye vnto thine hād maye. And the wyfe conceaued, and bare a sonne y^e same cralon that Eliscus had layde vnto her as lone as the fente coude haue lyfe.

And when the chyld was growne, it fell on a daye, that he went out to his father, and to the reapers. And he sayde vnto his father, my herd, my heed. And he sayd to a lad. Carpe him to his mother. And when he had taken him and brough him to his mother, he late on her knes till none, and then dyed. And he went vp, and layde him on the bed of the man of God, and shutt the doze about him, and went out, and called vnto her husbande and sayde: sende with me (I paye y^e) one of the younge mē & one of the asses, for I will runne to the man of God, and come agayne. And he sayde: wherefore wilt thou go to him seinge that to daye is nether newe mone nor Saboth daye. She answered: For health. Then she laddell an ass, & sayde to her seruau^t: leade a waye the ass, and make her not to go slowly (because I yde vpon her) but when I byd the.

¶ And so she went & came vnto the man of God, to mount Carmel. And it fortuned: that when the mā of God sawe her farre off, he sayde to Gehazi his seruau^t: Beholde, y^eder is the Sunamite. Make therfore to meete her, and saye vnto her: Is all well with the and with thy husbande, & with the ladde? And she answered: All is well. And whē she came to the

to the man of God vnto the hyll, he caughte him by the fete. But Gehazi went to her, to thrust her awaye. And y^e man of God sayde: let her alone, for her soule is vexed with hie. And the Lorde hath hidde it from me, and hath not tolde it me. Then the ladye: byd I desire a soune of my Lorde: byd I not requere the, that thou shouldest not diseraue me?

Then he sayde to Gehazi: * gyde vnto thy loynes, and take my staffe in thyn hande, and go thy waye. * If I meete anye ma^e, I salute him not. And yf anye salute the, answere him not agayne. And laye my staffe vnto the face of the chyldre. And the mother of the chyldre sayde: * as sure as the Lorde lyueth, & as thy soule liueth. I will not leaue y. And he arose and followed her. Gehazi went before them, & layed the staffe vpon the face of the chyldre. But there was nerher voyce nor any feling. Wherfore he went agayne to mete him, and tolde him, sayyng: the chyldre is not awaked.

And when Elisa was come into y^e house: Beholde, the chyldre was deed and layde vnto his bed. He went in therfore, & thus the voyce of the ladd and him, and prayed vnto y^e Lorde. * And went vnto the ladd, & put his mouth on his mouth, & his eyes vnto his eyes, & his handes vpon his handes, and whā he laye vpon the chyldre, the flesshe of the chyldre waxed warme. And he wet agayne, & walked once vnto and downe in y^e house, and then went vnto, and layed him selfe vpon him agayne. And then y^e chyldre gasped seven times, and opened his eyes. And he called Gehazi, & sayde: Call for this Summarite. So he called her: which whā she was come in vnto him, he sayde vnto her: take thy sone. Therfore she went in, and fell at his fete, & bowed her selfe to the grounde, and toke vnto her sone, and went out. * Elisa came agayne to Silgal, and there was a dearth in the lande, and the chyldre of the prophetes dwelt with him. And he sayde vnto his seruante. Set a great pot on the fyre, and make portage for the chyldren of the prophetes. And one went out vnto the felde, to gather herbes, & founde

as it were a wilde vyue, and gathered thereof toptide Coloponydas his laype full, & came, & shewed them into the pott of portage: for they knewe it not. So they powdered out for the men to eat. And it fortuned, y^e when they tasted of the portage, they cryed out, and sayde: O thou man of God, there is death in the pot: and they coude not eate thereof. But he sayde: byngie meate. And he cast it into y^e pot, & sayde: fyll for the people, that they nape eate, and there was no more harme in the pot.

There came a man from Baal Salisa, & broughte the man of God bread of y^e fyrr frutes, and xx. loaves of barley, and newe cozne which was yet in his bagges. And he sayde:

Geue vnto the people, that they maye eate. And his mynster answered: why, shall I let this before an hundred men? he sayde agayne: geue it vnto the people that they maye eate. For thus sayth the Lorde: & they shall eate, and ther shall be left ouer. And he set it before them, & they byd eate, and left ouer, accordyng to the worde of the Lorde.

¶ The v. Chapter. ¶

¶ Raaman the Syrian is heale of his leprosie. Gehazi is therfore with a leprosie, because he forsooke moine and rayment of Raaman.

N Raaman, captayne of the hoste of the kyng of Siria, was a grate man, and honorable in the syghe of his master: because y^e by him the Lorde had geueⁿ health vnto syria. He was also a myghtie man, and expert in warre, but he was a leper. And the Syrians had gone out by capaynes, & had brought out of the contreye of Israel a leyle mayde, & she was with Raamans wyfe. And the ladye vnto her ladye: I wold to God my Lorde were with the prophet that is in Samaria: for he wolde deliuer him of his leprosie. And he went in, and tolde his Lorde, sayyng: thus and thus sayde the mayde, that is of y^e lade of Israel. And y^e kyng of Siria: Come and entre in, and I will sende a letter vnto the kyng of Israel. And he came, and toke with him ten talents of siluer, and by thousande peces of golde, & ten change of raimentes, and brought the letter to y^e kyng of Israel contaynyng thus renoure: I owe when this letter is come vnto the, Beholde, I haue therewith sent Raaman my seruante to the, that thou mayest rydde him of his leprosie. And it fortuned, that when y^e kyng of Israel had redde the letter, he rent his clothes, and sayde: * am I God, that I shoulde slaye, & make alpyre: for he doth sende to me that I shoulde deliuer a man from his leprosie. Wherfore sayst thou? I praye you, let he whiche seareth a quarell agaynst me, which whā Elisa the man of God had bragde, howe that the kyng of Israel had rent his clothes. he sent to y^e kyng, sayyng: Wherfore hast thou rent thy clothes? let him come now to me, & he shall knowe, y^e there is a prophet in Israel.

And so Raaman came to his lordes and with his charrettes, ab stode at the doze of the house of Elisa. And Elisa fene a pessenger vnto him, sayyng: go and wade y^e in Jordā seven tymes, & thy flesshe shall come agayne to the, & thou shalt be cleane. But Raaman was wroth, & wet a waye, & sayde. Beholde I thoughte wth my selfe: he wolde surely come out, and stande & call on the name of y^e Lorde his God, and put his hande on the place that he maye heale the leprosie. He not Abana & Pharphar, ryuers of Damasco, better then all the waters of Israel? yf I waike me also in them

in them, Quall I not be cleaſed? And ſo he turned him, and departed with diſpleaſure. And his ſervantes came, & comoned with hym, and ſayde: Feaſter, yf the prophete had bydd the do ſome great thinge, oughteſt thou not to haue done it? how moche rather then, whā he ſayeth to the: waſhe, and be cleane? Then went he to Jordan, & waſhed him ſelte ſent of Symon in Jordan, accordinge to the ſayinge of Symon of God, & his ſelfe chainged, like unto yf heſſe of a lyre child. * & he was cleaſed.

* *Exod. xlii. 1.* yf heſſe of a lyre child. * & he was cleaſed. And he turned agayne to the man of God, he and all his companye, and ſtoode before him, and ſayde: Beholde, I knowe nowe yf there is no God in all the worlde, but in Iſrael.

* *1. ſ. 1. 1. 1.* Nowe therfore like yf a beſſing of thy ſervant. But be ſa: be: * as ſurely as the Lorde liueth: before whom I ſtode I will reſcace none. And when the other wolde haue conſtrained hym to receaue it, he wolde not.

* *1. ſ. 1. 1.* And Naaman ſayde: * *Exod. xlii. 1.* As thou wilt, but I beſeeche the. * Shall there not be geue to thy ſervant as much of this erthe as two mulcs maye beare? For thy ſervant will beere forth offer neither burnt ſacrifice nor offeringe vnto any other God, ſaue vnto the Lorde. But herein the Lorde be mercifull to thy ſervant, that when my maſter goeth into the houſe of Rimmon, & both worſhippeth there, & leaſeth on my hande, and I alſo worſhippe in the houſe of Rimmon. (When I do worſhippe I ſay: in the houſe of Rimmon, the Lorde be mercifull vnto thy ſervant becauſe of this thinge. Vnto who he ſayde: go in peace. And when he was departed from him as it were a furlonge of grounde, & beheld the ſervant of Eliſa the man of God, ſayde: beholde, my maſter hath ſpared Naaman thyſe Syrian, that he wolde not receaue of thy hande thoſe thinges yf he offered. As ſurely as the Lorde liueth, I will runne after him, & take ſome what of him. And ſo he folowed Naaman. And when Naaman ſaw him runninge after him, he ſpyed downe from the charret, to meete him, and ſayde: * is all well? he answered: All is well. Beholde, my maſter hath ſent me, ſayinge: ſee, there be come to me euen nowe fro mount Ephraim two yonge men of the chyldren of the prophetes: geue them I praye the, one taſt of ſyluer and two chaunge of garmentes. And Naaman ſayde: With a good will. & ake two talentes: & he compeſſed him to bynde two talentes of ſyluer in two bagges, with two chaunge of garmentes, and layed them vpon two of his ſervantes, to beare them before him. And when he came in to a ſecrete place, he toke them fro their hande, & beſtowed it in the houſe, & the men were let go, and they departed.

* *1. ſ. 1. 1.* But he went in, and ſtoode before his maſter. And Eliſa ſayde vnto him: when commeſt yf he ſayde: thy ſervant went

no whether. But he ſayde vnto hym: went not in myne heart with the, when the man turned agayne from his charret to mete the? * & it nowe a tyme to receaue moneye, to receaue garmentes, olivetrees, vnyepardes, theye and oken, men ſervantes & mayde ſervantes? The leproſie therefore of Naaman ſhall cleaue vnto the, and vnto thy bed for ever. * And he went out from his preſence a leper, as wythe as ſnowe.

* *1. ſ. 1. 1.* & *1. ſ. 1. 1.*

The. vi. Chapter.

* *1. ſ. 1. 1.* Eliſus maketh prou to ſtoppage about the ſire. The ſirians beſage Iſrael, ſo that two kynges agree together to ſale theſe alone chylde.

The chyldre of the prophetes ſayde vnto Eliſa: Beholde, the place where we dwelle with yf is to leſte for vs. We wyll therefore go vnto Jordan, and take thence euer yf a beanie, and bynde vs a place, to dwell in. And he answered: goo. And one ſayde: be content I praye the, and come with thy ſervantes. And he answered: I will come, and ſo he went with them.

And when they came to Jordan, they cutt downe wood. But it fortuned, that as one was ſellenge downe of a tre, the axe hee fel into the water. And he cryed, & ſayde: Alas maſter, it was lent me. And the man of God ſayde: Where fell it? And he ſhewed him the place. And he cutt downe a ſpyke, & caſt it in thither, & immediately the yf dyd ſwemme. Therefore ſayde he: take it vp. And he ſtreched out his hande, and toke it vp.

But the kynges of Siria warred agaynſt Iſrael, & toke counsell with his ſervantes, and ſayde: In poudre ſecrete place ſhalbe my remainyng. And the man of God ſent vnto the kynges of Iſrael, ſayinge: Beware, that thou go not ouer to ſuch a place, for there the Syrians are lurking. Therefore the kynges of Iſrael ſent to the place whiche the man of God tolde him, and warned him of, & ſaured him ſelfe from it, not once nor twyſe.

And the hart of the kynges of Siria was troubled for this thinge, and he called for his ſervantes and ſayde vnto them: wyll ye not ſewe me, which of oure men * *1. ſ. 1. 1.* be the kynges of Iſrael? And one of his ſervantes ſayde: none my Lorde a kyng. But Eliſa the wyſe, that is in Iſrael, telleth the kynges of Iſrael, yea euen, the wordes yf thou ſpeakſt in thy pynne childe. He ſayde: go, & ſpie where he is, that I maye ſende and ſett him. And one tolde him, ſayinge: beholde, he is in Moſha. Therefore ſent he thither boyes and charrettes, and a myghtye hoſte. And they came by nyght, & copelled yf about.

And when the ſervant of the ma of God roſe by earlye to go out: Beholde, there was an hoſt round about the towne with boyes and charrettes. And his ſervant ſayde vnto hym:

him: Als master, what shall we do? he answered: feare not, for they that be with vs, are moo then they that be with them. And Elisa prayed and sayde: Lorde (I beseeche þe) open þys eyes, that he maye se. And the Lorde opened the eyes of the yonge man. And beholde, the mountayne was full of horses, and charrettes of fyre rounde aboute Elisa. And when they came downe to hym, Elisa prayed vnto the Lorde, and sayde: Smyte this people (I praye the) with blindness. And he smote them with blindness, according to the besye of Elisa. And Elisa sayde vnto them: this is not the waye, nether is this the towne: folowe me, and I will bringe you to the mā whom ye seeke. But he ledde them to Samaria.

And it fortuned, that when they were come to Samaria, Elisa sayde: Lorde, open their eyes, that they maye se. And the Lorde opened their eyes, and they sawe. And beholde, they were in the myddes of Samaria. And the kynge of Israel sayde vnto Elisa, when he sawe them: My father, shall I smyte them? And he answered: Thou shalt not smyte them. But smyte those that thou hast taken with thync awne swordes, and wth thync awne bowe. But rather let bread and water befoze them, that they maye cate and drynke, and go to their master. And he prepared a great refection for them. And when they had eaten and dronke, he sent the awaye and they went to their master. And so the soundpoures of Syria came no more into the lande of Israel.

¶ After this it chaunced, that Zebadab kynge of Siria gathered all his hoste & wte vp, and beseged Samaria. But there was a greate dearth in Samaria: and beholde, they beseged it, vntyll an Alles heerd (was solde) for foure hore spicer pens, and the fourth part of an Cab of bones donge for fyne flesch. And as þy kynge of Israel was gounge vpo the wall, there ceyed a womā vnto him sayinge: helpe, my Lorde & kynge. he sayde: yf þe Lorde do not succoure the: wherewith can I helpe the? & w the barne, or w the wyne presse? And the kynge sayde vnto her: what wilt þe? She answered: ponder womā sayde vnto me: byynge thy sonne, þe we maye cate him to daye, and we will cate myne to morowe. * And so we dyelled my sonne and dyd cate him. And I sayde to her the other daye: byynge thy sonne þe we maye cate hym, and the hath byrd her sonne. And it came to passe, that when the kynge hearde þe wordes of the woman, he rent his clothes, and went vp on the wall. And the people looked: and beholde he had a sack cloth vnder, vpon bys flesche. Then he sayde: * God do so & so to me, pf the heerd of Elisa þe sonne of Saphat shall scide on him this daye. But Elisa satt in his house

and the elders satt by him, & the kynge sent a minit befoze him. But per the messenger came to him, he sayde to the elders: haue ye not se, howe that the sonne of this murder-er hath sent, to take a waye in mynched: he circumspect when the messenger cometh, and shut the doze, and holde him at the doze: is not the fownde of hymynaltes feete bynde him? Whyle he yet talked with the. & beholde þe messenger came downe vnto him, & sayde beholde, the threeuelt is of þe Lorde, & what more shall I tolke for of the Lorde.

¶ The viij. Chapter.

¶ Elisa propheseth the trouble of battles and other thinges to Samaria. The Syrians tunc abate & haue no man folowynge them. The Lorde that woulde not beleue the wordes of Elisa is tressed to death.

Ehen Elisa sayde: beare ye the word: of the Lorde: thus sayth þe Lorde. * to morowe this thinge shall a boultrell of thyns houre be solde for a shele, and two boultrells of barley for a shele in the gate of Samaria. ¶ Then a certayne Lorde on whose hand the kynge leaned, answered the man of God, and sayde: beholde, yf the Lorde woulde make windowes in heuen, myghte this sayng come to passe: he sayde: Beholde, thou shalt it w thyne eyes, but shalt not cate thereof.

And there were foure leperous men at þe entreng in of þe gate. And thei sayde one to another, why lyet we here, vntill we dye? ¶ If we saye: we will entre into the cite, beholde: the death is in the cite, and we shall by the-ryn. And yf we lytt still here, we dye also. ¶ Nowe therfore come, and let vs fall vpo the hoste of the Syrians: if they sawe our lyues we shall lyue: yf they kyll vs, then are we deed. And so they arose in the nyght, to go to the hoste of þe Syrians. And when they were come to the vtmost parke of the hoste of Siria: beholde, there was no man there.

¶ For the Lorde had made the hoste of the Syrians: * to beare a noyse of charrettes and a noyse of hostes, & the noyse of a great hoste. In so much þe they sayde one to another, lo, þe kynge of Israel hath byrd agaynst vs þe kyn- ges of the herbitres, and the kynges of the Egyptians, to come vpo vs. Wherfor they arose and fled in þe nyght, and left their restes their hostes, and their Alles, and the shele which they had yfchedene as it was, & fled for their lyues. And when these lippers came to the edge of the host, they wte into a tent, & dyd cate, & drynke, & carped thence spicer, & gold and raymet, and went and hyddit: came agayne and entred into another tent, and carped thence also, and went and hyddit.

¶ Then sayde one to another: We do not well this daye, for in so much as it is a daye to bringe good thynges, & we holde our pence yf we carpe tpyl þe daye tpygh, some mischefe will

* 117. ex. viij. b

* 117. ex. viij. b
Esa. xiii. a.

will come vpon vs. Howe therfore come, that we maye goo, and tell the kynges hou-
C holde. And so they came, & called vnto the porter of the cytie, and tolde them sayinge: we came to the panyons of the Syrians: & se, there was no man there, neither voyce of man, but howles and wailing, and the tentes were, such as they were wont to be.

And so the man called vnto the porters, & they tolde the kynges houle within. And the kynges arose in the myght, and sayde vnto his seruantes. I will hit you now, what the Syrians haue done vnto vs. They knowe that we be hungrye, & therfore are they gone out of the panyons, to hyde them selues in the felde, sayinge: What they come out of the cytie, we shall catch them alyue, and get into the cytie. And one of his seruantes answered, and sayde. Let men take I praye you: fyue of y^e hostes that remaine, and are left in the multitude. Scholde they are cū as all the multitude of Israel that are left in y^e cytie. Scholde I saye they are cū as all the multitude of y^e Israelites that are consumed, & we will sende, & se. They toke therfore the hostes of two charrettes, and the lyng sent after the hoste of the Syrians, sayinge: go, & se. And they went after them, cū vnto Jordan: and so, all the waye was full of clothes and vessels which the Syrians had cast from them in their haste.

And the messengers returned, and tolde the kynges. And the people went out, & spoyled the tentes of the Syrians. And so it came to passe, that a bushell of spyn flower was sold for a syke, and two bushelles of barley for a syke: according to the woide of the Loide. And the kynges appointed y^e Loide (on whose hand he leaned) to be at the gate. And y^e people trode vpon him in the gate, and he dyed, according to the woide of the man of God which he sayde, when y^e kynges came downe to him. And so came the thyng to passe y^e man of God had spoken to y^e kynges, sayinge: two bushelles of barley for a syke, & a bushell of spyn flower for another, shalbe to moow we this tyme in the gate of Samaria. Wher vnto that Loide answered the mā of God, and sayde. Yee, and yf y^e Loide made wryndowes in heauē myght it come to passe. And he sayde: Scholde, thou shalt se it with thyne eyes, & shalt not eate thereof. And euen so channide it vnto him: for the people trod vpon him in the gate, and he dyed.

¶ The viij. Chapter.

¶ Elisa prophesied vnto the Sunamite y^e birth of his sonne. And y^e death of Nabab regent of Syria in Syria. And y^e sonne of Gehazi that regent in Syria, whom slayeth from him, who had sworne to Nabab.

¶ Then spake ¶ Elisa vnto the woman whose sonne he had restored to lyfe agayne, sayinge: vp and go, thou and thyne houle, & sojourn where-

soeuer thou canst, for y^e Loide hath called for a deth, and the same shall come vpp^e stand seuen yeres. And the woman arose, and vpd after the sayinge of y^e man of God, and went both she and her household, & sojourned in the lande of the Philistines seuen yeres. And at y^e seuen yeres ende, it fortuned, that the woman came agayne out of the lande of the Philistines, and went out to call vpd the kynges for her houle and for her land. And the kynges talked with Gehazi the seruant of the man of God, sayinge: tell me I praye the all the great deades that Elisa hath done: he tolde y^e kynges, howe he had restored a dead bodie to lyfe agayne: but in the meane tyme y^e woman (whose sonne he had raysed vp agayne) cryed to y^e kynges for her houle & for her land. And Gehazi sayde: Wp Loide I saye, this is the woman, and this is her sonne whom Elisa raysed vp agayne. And when y^e kynges asked the woman, she tolde hym. And so the kynges deliuered her a chādelapine, sayinge: rest for thou vnto her all that are hers, and all the frutes of the felde, fence the daye that she left the lande, vnto this tyme.

And ¶ Elisa came to Damascus, & Ben- hadab the kynges of Siria was sick. And one tolde him sayinge. The mā of God is come hither. And y^e kynges sayde vnto hazael: take a present in thine hāde, and goo meete the man of God, that thou mayest alke the Loide by him, whether I shall recover of this dyscase. And so hazael went to meete him and toke the present with him, and of euery good thinge of Damascus, cut as much as foure Camels coulde beare, and came & presented hym selfe before hym, and sayde: Thy sonne Benhadab the kynges of Siria hath sent me to the, sayinge, shall I recover of this dyscase?

And Elisa sayd vnto him: go & saye vnto him: thou shalt recover, howbeit y^e Loide hath thewed me, y^e he shall slepe by. And he looked asyde, and was ashamed, and y^e man of God wepte. And hazael sayde: why wepest thou Loide? he answered: for I knowe the euill thinges that thou shalt do vnto the chyldren of Israel: for their stronge cryes shalt thou set on fire, and their polse men shalt thou sle with y^e sword & shalt deliue all the hapyness of their luckynge chyldren, & all to reare their women with chylde.

But hazael sayde: what is thy seruante, a dogge, that I shoulde do this great thynges? And Elisa answered: the Loide hath thewed me, that thou shalt be kynges of Siria. And so he departed from Elisa, & came to his master, which sayde to him. What sayde Elisa to the? he answered: he tolde me, that thou shouldest recover. And on the morowe it fortuned, that he toke a thicke cloth, and dypt it in water, and spred it on his face, and he dyed, and hazael sargined in his steade.

¶ The xijte

The fyfte yere of Jehoram the sonne of Ahab kyng of Israel. Jeholaphat begynne also kyng of Juda. Jehoiā the sonne of Jeholaphat kyng of Juda, beganne to raygne.

iiij. reg. xvi. 1

*xxii. yere olde was he, when he beganne to raygne, and he raygned eght yere in Jerusalem. And he walked in the wayes of the kynges of Israel, as they that were of the house of Ahab: for the daughter of Ahab was his wyfe, and he dyd euell in the syght of the Lozde. And y^e Lozde wolde not bestrope Juda, and that because of wounde hys seruunt, as he promysed hym to geue hym all waye a spghte amonge hys chylidren.

iiij. reg. xvi. 2

iiij. reg. xvi. 3

iiij. reg. xvi. 4

iiij. reg. xvi. 5

* In those dayes Odb dyd wickedly wbe he was vnder the hande of Juda. for they made them a kyng of thes^e awne. So Jehoram went to sair, he and all his charetters with hym. And he rofe by nyght, and smote the Edomites, which cōspilled hym in, with the captaynes of hys charetters, & the people fledd into thes^e tentes. But Edom rebelled, so that he wold not be vnder the hāde of Juda vnto this daye. And then Aobnah began to be discobedient euen that same tyme.

The rest of the wordes that cōcerne Joram and all that he dyd, are they not wyrtte in the booke of the chronicles of the kynges of Judā. And Joram rested with hys fathers, and was buryed besyde his fathers in the cite of David. And

iiij. reg. xvi. 6

iiij. reg. xvi. 7

iiij. reg. xvi. 8

iiij. reg. xvi. 9

* Ahasiah his sonne raygned in his steade. In the xij. yere of Joram the sonne of Ahab kyng of Israel, dyd Ahasiah the sonne of Jehoiā kyng of Juda begynne to raygne. He was a twenty yere olde was Ahasiah when he beganne to raygne, and he raygned one yere in Jerusalem, and hys mothers name was Athaliah the daughter of Omri kyng of Israel. But he walked in the waye of the house of Ahab, and dyd euell in the syght of the Lozde, euen as dyd the house of Ahab. for he was y^e sonne in lawe of the house of Ahab.

iiij. reg. xvi. 10

iiij. reg. xvi. 11

iiij. reg. xvi. 12

iiij. reg. xvi. 13

And he went with Joā the sonne of Ahab to warre agaynst Hazael kyng of Siria, in Ramoth Gilead, as the Sirians wolde. And *kyng Joram went backe agayne to be healed in Jezabel of the woundes which the Sirians had geue hym at Ramoth, when he fought agaynst hazael kyng of Siria. And Ahasiah the sonne of Jehoram kyng of Juda went downe to se Joā the sonne of Ahab in Jezabel, because he was sycke there.

iiij. reg. xvi. 14

iiij. reg. xvi. 15

iiij. reg. xvi. 16

iiij. reg. xvi. 17

iiij. reg. xvi. 18

iiij. reg. xvi. 19

iiij. reg. xvi. 20

iiij. reg. xvi. 21

iiij. reg. xvi. 22

iiij. reg. xvi. 23

iiij. reg. xvi. 24

iiij. reg. xvi. 25

C The ix. Chapter.
This is made hono^r of Israel, and helth Jehoiā the kyng thereof, and Ahasiah, otherwise called Athaliah, the wyfe of Juda also, and caused Jezabel to be caste downe out of a wyndow, and the dogges eat her.

And Elisa the prophete called one of the chyliden of the prophetes, & sayd vnto him: *gyde by thy loynes, and inake this boze of oyle in

thyne hande, and get the to Ramoth in Gilead. And when thou comest thether, loke where is Jehu the sonne of Jeholaphat, the sone of Siumi, and go to him, and make him arysle by from amonge hys brethren, & carpe hym to a secret chambye. Then take the boze of oyle, and powze it on hys bred, and saye: thus sayth the Lozde. I haue anoynted the to be kyng ouer Israel. And then opene the doze, and see without any tarsynge. And so the seruauent of the prophete gat hym to Ramoth Gilead: and when he came in, beholde, the captaynes of the host were spytynge togyther. And he sayde: I haue an erred and y^e, o captayne. And Jehu sayde: vnto which of all ys: he sayde: to the, o captayne. And he arose, and went into the houle.

And he powzed the oyle on hys heed, and sayde vnto hym: thus sayeth the Lozde God of Israel: * I haue anoynted the to be kyng ouer the people of the Lozde, euen ouer Israel. Thou shalt smyte the house of Ahab thy master, that I maye abouge the blood of my seruantes the prophetes, and the bloude of all the seruantes of the Lozde, of the hande of Jezabel, for the whole houl of Ahab shal be destroyed, and * I will destroye from Ahab, euen hym y^e maketh water agaynst the wall, and him that is y^esoned and forsaken in Israel: and I will make the house of Ahab lyke the house of Jeroboam the sonne of Nebat, and lyke the house of Zasaia y^e sonne of Achin. And as for Jezabel: she the dogges shall eat her in the felde of Jezabel, and there shall be none to burye her. And he opened the dore, and fledd.

Jehu came out to the seruantes of hys lozde, and one sayde vnto hym, is all well: wherfore came this madd frowe to the? And he sayde vnto the: ye knowe what manner of man it is, and what hys cōmynceyos is. They sayde vnto hym agayne: it is not so, tell vs. he sayde: thus and thus spake he to me, sayinge: Thus sayeth the Lozde: I haue anoynted the to be kyng ouer Israel.

Then they bespide the holooyge basted, and toke euery man hys garment, and put it vnder hym, and blew with trumpettes, sayinge: Jehu is kyng. And so, Jehu the sonne of Jeholaphat the sonne of Siumi conspyred agaynst Joram, Joram kepte Ramoth Gilead, he and all Israel because of hazael kyng of Siria: and *kyng Joram returned to be healed in Jezabel, of the woundes which the Sirians had geuen him, when he fought with hazael kyng of Siria.

And Jehu sayde: If it be your myndes, then let no man departe and scape out of the cite, to go, & tell in Jezabel. So Jehu gat by into a charette, and wente to Jezabel, where Joram laye, & Ahasiah kyng of Juda was come downe thether to se Joā. And

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iiij. reg. xvi. 26

iiij. reg. xvi. 27

iiij. reg. xvi. 28

iiij. reg. xvi. 29

iiij. reg. xvi. 30

iiij. reg. xvi. 31

iiij. reg. xvi. 32

iiij. reg. xvi. 33

the watchman that stode on þe towre in Jeru-
salem, spyed the company of Jehu as he came,
and sayde: Is he a companye. And Jehozam
sayd: take an horsman, and sende to mete the,
that he come aske whether it be peace. And
to there went one on horsbacke to mete him,
and sayde: thus sayeth the kyng: is it peace?
and Jehu sayde: what hast thou to do with
peace: turne the behynde me. And the watch-
man tolde, sayinge: the messenger came to
them, but he cometh not agayne.

¶ Then he sent out another on horsbacke,
which came to them, and sayde: thus sayeth
the kyng: is it peace? Jehu answered: what
hast thou to do with peace: turne the behind
me. And the watchman tolde, sayinge: he ca-
me to them also, and cometh not agayne,
and the dynynge is lyke the dynynge of Je-
hu the sonne of Nimri: for he dyneth the cha-
ret as he were madd. And Jehozam sayde:
make ready. And Pharez was made ready.
And Jehozam kyng of Israel, and Ahazia-
hu kyng of Juda went out ether of them in
hys charret agaynst Jehu, and met hym in þe
furlonge of Naboth þe Jezraelite. And it for-
tuned, that when Jehozam sawe Jehu, he
sayde: is it peace Jehu? he answered: What
peace shaldest thou be, so longe as þe whoredoms
of thy mother Jezebel, and her witchcraftes
are so great? And Jehozam turned his handes,
and fled, and sayde to Ahaziah: ther is fal-
shed, o Ahaziah. And Jehu toke a bowe in
hys handes, and shotte Jehozam betwene the
armes, & the arrowe went thowre hys heart.

¶ And he fell downe flat in hys charret. Then
sayde Jehu to Zibkar a captayne: take him,
& cast him in the place of the grounde of Na-
both the Jezraelite. For I remembre þe when
I and þe roode together in a charret after A-
hab his father, þe Lozbe layed this heuy bur-
den vpon hym. I haue sene þe felle drape þe bloud
of Naboth, & the bloude of his sonnes, sayde
the Lozbe: I will quyte it the in this ground,
sayeth the Lozbe. Nowe therfore take him, &
cast hym in the plat of ground, accordyng to
the worde of the Lozbe. But whē Ahaziah
the kyng of Juda sawe this, he fled by the
woye of the garde house. And Jehu folowed
after hym, & sayde: smyte him also in the cha-
ret: * (and ther cometh hym in hys charret, at þe go-
ynge vp to Sur by Iblea, & he fled to Ba-
gadda, & ther dyed. And his seruantes caried
hym in a charret to Ierusalem, & buried hym
there in his sepulchre, wher his fathers, in þe cite
of Dauid. And in the xl. yere of Joas þe sonne
of Ahab, beganne Ahaziah to ragyne ouer
Juda. And whē Jehu was come to Jezabel

¶ Jezabel hearde of it, & sate herselfe at the
table. And whē Jehu entered at þe gate, the sayde: heb
shalme pence which thou sayest master? And he
spoke by his eyes to the windowe, and sayde:

who is of myspede, who? And ther looked out
to hym two of the chamberlaines. And he
sayde: throwe her downe. So thep throwe
her downe, and her bloude dashed towarde
the wall, & toward the houses, and he trode
her vnder fote.

¶ And when he was come in, he dyd eate &
drinke, & sayde: goe vnto I praye you you
pouder cursh creature, and hurie her: * for she is
a kynges daughter. And so when they came
to burye her, they founde homoge of her then
the shulle, and the fece, and the palmes of her
handes. Wherfore they come agayne, & told
hym. And he sayde: thus is the worde of the
Lozbe, which he spake by the hande of his ser-
uant Elin the Thesbite, sayinge: * in the
felde of Jezabel shall dogges cate the flesh
of Jezabel. And so þe carcas of Jezabel was
eaten as donge vpon the earth, in the felde of
Jezabel: so that no man myght saye: This
was Jezabel.

¶ The x. Chapter.

¶ Jehu causeth the xxx. sonnes of Ahab to be slayne
and after þe xij. of hys brethren. He smyth a means
also to hys all the priestes of Baal. After þen death,
hys sonne ragyneth in the citie.



¶ And Jehu had xxx. sonnes in Samaria. And
Jehu wrote letters, and sent
to Samaria vnto þe rulers of Je-
rue, to the elders, and to them that
brought vp Ahab's children, sayinge: nowe
when this letter cometh to you, þe haue
with you your masters sonnes, þe haue with
you both charrettes and bowes: a strong cite
haue ye also: and haue, loke which of your
masters sonnes is best and most mete, and let
hym on hys fathers seate, & and spight for
your Lozbes house. But they were exca-
nding: þe sayde, & sayde: se, two kynges were
not able to stande before hym, how shall we
then be able to stande? And he that was go-
uerner of Ahab's house, and he that ruled the
cite, & elders also, & þe futors came to Jehu,
sayinge: we are thy seruantes, & will do all þe
thou shalt byd vs: we will make no man kyng:
therfore do þe what semeth good to thine eyes.

¶ Then he wrote another letter to the, in-
pynge: If ye be myne, and will beken vnto
my voyce, then take the heed of the me that
are your masters sonnes, and come to me to
Jezabel by to morowe this tyme. And the
kynges sonnes were xxx. per sonnes, and they
were with the great me of the cite, which
brought them vp. And when the letter came
to them, they toke the kynges chylidren, and
slue them, cken xxx. per sonnes, & layed thep
hedes in basulletes, and sent them to him to
Jezabel. And there came a messenger, and
tolde hym, sayinge: they haue brought the
hedes of the kynges sonnes. And he sayde:
let them laye them on two benches in the en-
terpyng in of the gate, vntill the moynynge.

E And whā it was daye, he went out, and rode, & sayde to all þe folke: ye be ryghteous. Beholde, I conspired agāst my maister, and slue him. But who slue all these? Lerne here, & ther shall fall vnto the erth nothyng of the woordes of þe Lorde, which he spake cōcerning the house of Ahab. For þe Lord hath brought to passe the thynges þe he spake: by þe hāde of his seruānt *Eliā. And so Jehu slue all þe remayned of the house of Ahab, in Ierabel: and all þe were great wth him, & his kniſſolikes: and his prestes, so þe let nothyng of him remayne. And he arose, & departed, & came to Samaria. And whā Jehu was in the waye to the house where the shepherdes byd there their shepe, he met wth the brethren of Ahaziah king of Iuda, & sayde: what are ye? They answered: the brethren of Ahaziah are we, and go downe to salute þe children of þe kyng and of þe quene. And he sayde: take the alpine. Withō when they had taken them alpine, they slue them at the well which was by the house where the shepe are chozen, euen two and four: ye men, nether left he any of them.

And: when he was departed thence, he met wth Jehonadab þe sonne of *Rechab cōmynge agāst hym. And he blesed hym, & sayde to hym: is thyne hert ryght, as in myne hert is true wthine: And Jehonadab answered: yea that it is. (et it. be sayd be) then geue me thyne hande. And whā he had given him his hand, he toke him vp to hym into þe charēt, & sayde: come wth me, & I fe the zeale that I haue for the Lorde: so to they made him ryde in hys charēt. And when he came to Samaria, he slue all þe remaynyng vnto Ahab in Samaria, & yll he had wypte him out, accordyng to the sayyng of the Lorde which he spake to Eliā.

And Jehu gathered all þe people together and sayd vnto the: *Ahab serued Baal a lytle. But Jehu shall serue hym moze. Howe therfore call vnto me all þe prophetes of Baal: all such as serue him, & all his prestes, and let none be lackyng. For I haue a greute sacrificie to do to Baal: & therfore, whosoer is myſſed, he shall not lye. But Jehu byd it for a surteynte, to the intent that he might destroye þe seruāntes of Baal. And Jehu sayde: Proclaime an holy conuocacyon for Baal, and Jehu sent vnto all Iſrael. And all þe seruāntes of Baal came, & there was not a mā lefte helpeynde that came not. And they came into the house of Baal, & the house of Baal was full from one ende to another.

And he sayde vnto hym that was the heper of the bestre, bringe forth garmentes for all the seruāntes of Baal. And he brought them out garmentes. And when Jehu went with Jehonadab the sonne of Rechab into þe house of Baal, he sayde vnto the seruāntes of Baal: sencerbe, and loke, that there be here wth you none of the seruāntes of the Lorde,

but the seruāntes of Baal only. And when they were in to offer sacrificie & burnt offering: Jehu appoynted lxxx. men without, & sayd: If any of the mē whom I haue brought vnder youre handes, escape, be that letteth him go, shall dye for hym.

And it fortuned, & a stone as he had made an ende of offering the burnt sacrificie, Jehu sayde to the men of warre, and to the captains: go in, and slepe them, let none come out. And they smote them with the edge of the sword. And the men of warre and the captaynes cast them out, and went vnto the cite of the temple of Baal, and fet the ymagis out of the temple of Baal, and burnt them. And they brake the ymage of Baal, & razed the house of Baal, & made a draff house of it vnto this daye. And so Jehu destroyed Baal out of Iſrael. But fro þe synners of Ieroboā the sonne of Nebat, which made Iſrael to synne: Jehu departed not, nether from following of them: nether for toke be, & the golde & calues that were in Bethel and in Dan.

And the Lorde sayde vnto Jehu: because thou hast done ryght well, in destroyyng to passe the thyng that is ryght in myne eyes, and hast done vnto the house of Ahab according to all thynges þe are in myne best, therefore shall & thy children vnto the fourth generation sit on the seate of Iſrael. But Jehu cared not for this, to walke in the lawe of the Lord God of Iſrael with all his best: for he departed not from the synnes of Ieroboā, which made Iſrael to synne.

¶ In those dayes the Lorde began to call Iſrael woth: & Hazael smote tē in all coastes of Iſrael, fro Jordan eastward: eue all the land of Silab, the Gadites, the Hittites, and the & were of Hamaſſes, fro Arer to vnto the ryuer of Arnon: euen Silab & Baſan. The rest of the wordes þe cōcerne Jehu, & all þe byd, and all his power, are they not written in the booke of the Chronicles of the kynges of Iſrael: And Jehu slept wth his fathers, & they buried him in Samaria, and Jehoahaz his sonne raygned in hys steade. And the tyme that Jehu raygned vpon Iſrael in Samaria, is ccccij. yeres.

C The xj. Chapter.

¶ Rebeba putteth to death all the kynges sonnes except Jehoahaz þe sonne of Osoah, which is hid: and affect her death is made kyng.



And Athalia the mother of Ahaziah, when she sawe that her sonne was dead, she arose, and destroyed all the kynges seide. But Jeholiba the daughter of kyng Joazim, and sylster of Ahaziah, toke Joas the sonne of Ahaziah, and saue hym from amonge the kynges sonnes that were slayne, & hid his nource wth hym, out of a slepyng chābre, & wth hym from Athalia, that he was not slayne. And he was with her byd in the house of þe Lorde.

vj. yere. And Athalia did raigne ouer y lade.
And the vij. yere Jehoiada sent and fet y
rulers ouer hūdydes, wth the captaynes, & the
of the garde, and toke them to hym into the
house of the Lorde, and made a bonde wth the,
and toke an othe of them in the house of the
Lorde, and the word them the kynges sonne.
And he commaūded the, saying: thys is it y ye
must do: one thys pte of you, whose dew-
ty is to come on y Sabbath daye, shall kepe
the watch of the kynges house. And another
thys pte shall kepe the gate of Sur: and
another thys pte shall kepe y gate, which
is behynde them of the garde: and so y shall
kepe y the watche of the house of the Lorde, &
two partes of you, that is, all that go out on
the Sabbath daye, shall kepe the watche of
the house of the Lorde about the kynges, and
ye shall compass the kynges rounde about, and
euery mā shall haue his wepen in his hād.
And whosoeuer cometh wth in the ranges,
let hym be slayne. And be that ye wth the
kynges as he goeth out and in.

* ii. Paralip.
trina. a.

And the captaynes ouer y hūdydes dyd,
according to all thinges that y Jehoiada the
preste commaūded: and they toke euery man
hys mē, that were to come in on y Sabbath
daye wth the that shuld go out on y Sab-
bath, and came to Jehoiada the preste. And
to the captaynes ouer hundredes, dyd the
preste geue kynges Dauides speeres & myl-
dres that were in the tēple. And they of the gar-
de stode, & euery man had his wepen in y
hand rounde about the kynges, fro y pte
corner of the temple to the left, alonge by the
altar and the tēple. And he brought out the
kynges sonne, & put the crowne vpon him: &
deputyed hym: & the witnesse, and made
hym kyng, & anoynted hym. And they clapt
their handes, and sayde: God saue the kyng.

* Deu. tibi. d
y. 27.



* ii. pa. xlii b

* And when Athalia heard the noyse of y
rūnyng of the people, she came to the people
into the tēple of the Lorde. And when she lo-
ked, behold, the kyng stode by a pillar, as the
maner was, and the puygers & the troyettes
by the kynges, and all the people of the lande
reioyced, and blew w troyettes. And Atha-
lia rent her clothes and cryed: treason, trea-
son. But Jehoiada the preste commaūded
the captaynes of the hundredes that had the

rule of the host, and sayd vnto the: haue her
out without the tēple. y she maye be wth
the ranges, and y any folowor her, kill hym
wth the swearde: for the preste had sayd the
maye not be slayne in the house of the Lorde.
And they layde hādes on her till she came in
to the waie, by the which the hostes went in
to the kynges palace: & there was she slayne.

* And Jehoiada made a bonde betwene
the Lorde and the kynges, and the people, that
they shuld be the Lordes people, and also be-
twene the kynges and the people. And all the
people of the lade wēt into y house of the Lorde,
and destroyed it, his altars also. & his yma-
ges brake they downe lustyly, and slue Atha-
lia the yrester of the Lorde before the altars.
And the preste set a watch ouer the house of
the Lorde, and toke the rulers ouer hundred-
es, the captaynes & them of the garde, and
all the people of the lande. And they brought
the kynges from the house of the Lorde: and
came by the waie of the gate of them of the
garde to the kynges palace. And he sat hym
downe on the seate of the kynges. And all
the people of the lande reioyced, and the cy-
tye was in quyet. And they slue Athalia w
the swearde besyde the kynges palace. Scue
yere olde was Jehoiada, when he beganne to
raygne.

¶ The xij. Chapter.

¶ Jehoiada maketh ppyson for the repayinge of
the tēple, he is helpe by two of his seruantes, and
Amasai tenneth in his stode.

And he beganne to raygne in the
vij. yere of Jehu. xi. yere ray-
gned he in Jerusalem: & his mo-
thers name was zebib of Be-
ersaba. And he did y which was
good in the sygh of y Lorde, as long as Je-
hoiada the preste enfourmed hym. But the
hplaiters were not take a waie, for y peo-
ple offered a burnt incense yet vpon the hyl-
altars. And Jehoiada sayde to the prestes: all
the splure of dedicat thinges y be brought to
the house of the Lorde in curraunt monye, y
is to saye, the monye that euery man y is
set at, and all the monye y euery man with a
willing hert geueth a bringeth into the hou-
se of the Lorde, let the prestes take it to the,
euery mā of his acquaintance, to repayre the
broken places of the house, wherforeuer any
decaye is to be. And so it came to passe, that
vnto the xliij. yere of king Jehoiada, y prestes
had mended nothing, that was decayed in y
temple. Then hyng Jehoiada called for Jeho-
iada the byshop, & the prestes, and sayde
vnto the: why repayre ye not the broke pla-
ces of the temple? shewe therfore, if that ye
receaue nomore monye of your acquaintance,
except ye deliuer it to repayre the temple
wthall. And the prestes consented to recea-
ue nomore monye of the people: except to re-
payre the decayed places of the temple.

But Jeroiada the prest toke a cheft and bozed an hoale in the yb of it, & fet it by the altare on the rppre fyde, as a ftermy com- mether into the temple of the Lorde. And the prestes & the pte the vessels, put the thernal the money & yns brought into the hoile of the Lorde. And it fornieth, that when they fa- w there was moche money in the cheft, & yf yu gea fcribe and the ype preste came, yu, and foide the money that was foude in the hoile of the Lorde, and put it in to a bagg.

410.56.57 1 a

¶ The scribe and the hye preaske came, vp, and tolde the money that was foude in the house of the Lorde, and put it in to a bagg.

And they gaue the money scaled into the
hãdes of the that caryed the woche, and
that had the ouerkyght of the house of
the Lozbe: and they brought it out to the car-
penters and buylders that wrought vpon
the house of the Lozbe) and to masons and
bewers of stone: And they bought tymber
and fre stone, for payne the decay in the house
of the Lozbe, and to all that went out to

Then he saide to the people; howbeit ~~this~~ there was
not made for the house of the Lorde, bowells
of silver, instrumentes of Musicke, basens,
trumpettes or any vessels of golde, or ves-
sell of silver, of the money that was brought
in to the house of the Lorde: But they gaue
that to the workemen, and repayed ther-
ewith the house of the Lord. Moreover, they
reckoned not wrth the men, into whose han-
des they deliuered that money to be be-
lowed on workmen: for they dyd their busi-
ness faithfully. Howbeit ~~get~~ ^{gave} twelve man-
ney and synne money was not brought in-
to the house of the Lorde, for it was the
peraltre.

15

Then came hazael kynge of Siria vp,
and fought agaynst Beth and toke it, & ha-
zael set hye face to go vnto Ierusalem. And

D Jehoiach the kyng of Iuda toke all the halowed thynges that Jehoiaphat, Jehoram and Jha-
ziah his fathers hynges of Iuda, had dedi-
cat, and that he hym selfe had dedicated, and
all the golde that was found in the treasures
of the house of the Lorde and in the kynges
house, and sent it to Bazael kyng of Siria:
and so he departed from Ierusalem.

The crumment of the wordes that concerne Iehosafat and all that he dyd, are they not written in the booke of the Chronicles of the kynges of Iuda: And thus auncient sermitynges, a gyle, and woudes trefason, and flue Iehosafat in the house of Silo, whan he came downe to Solla. Ioyahab the sonne of Seemeath and Iehozabab the sonne of Souner hys seruantes, smote hym, & he dyed. And they buryed hym wth hym his fathers in petye of dauid. And Amasiahu hys sonne raygned in hys steade.

The xth Chapter.

¶ Jehoahaz the sonne of Jehu is deliuered into the handes of the Syrians, & dyeth. Hoas his sonne reigneth in his stead, & also dyeth.

In the xxiiij. yeare of Ions the sonne of Abasibab kynge of Iuda, Zebadiaz the sonne of Zebu bragane to carye ouer Isracil in Samaria sentene yeare. And he wrought that whych was euell in the sight of the Lorde, and followed the synnes of Ieroboam the sonne of Nebat whych made Isreal to synne, and departed not ther fro. And the Lorde was angry wryth Isracil, and deliuered them into the hand of Iahaz kynge of Siria, and into the hande of Zebadad the sonne of Iahaz all theyr dayes.

And Jehoahaz becougnt the Lorde, & the
Lorde heard him. For he childed the trouble
of Israel, wher with the king of Siria trou-
bled them. And the Lorde gaue Iſaia a deli-
verer, so that they went out from under the
ſubieccion of the Sirians. And the child of
Iſaia dwelt in theſe ſentes as before tyme.
Neertheleſſe they departed not fro the ſyn-
ne of the houſe of Jeroboam, which made
Iſrael ſinne, but walked i the. And there re-
mained an Idols groue ſtill alſo in Sa-
maria. Neither dyd he leaue of the people to
Jehoahaz, but ſpake hoſienn ten charctes,

▲(0.17.544)

a ten thousande foremen * for the kynge of
 Siria destroyed them, and made their lyke
 theyrselfe dust. The rest of the wordes that
 concerne Iehozabaz, and all that he byd,
 and hys power, are they not wyttē in the booke
 of the Chronicles of the kynges of Israel.
 And Iehozabaz slepyt wryth hys father, and
 they buryed hym in Samaria, and Joas his
 sonne raygned in hys steade. In the ccccviij.
 yere of Joas kynge of Iuda, begonne Jeho-
 shaph the sonne of Iehozabaz to raygne ouer
 Israel in Samaria the xxij. yere, and byd
 that whych is euell in the syght of the Lord,
 and departed not from all the synnes of Je-
 roboam the sonne of Eberat, (that made Is-
 rael synne) for he walkeð therein.

The remnant of the wordes that concerne
 Iosaf all þe þyd, a þys power wherwith
 he fought agaynst Azzabab the kyng of Iuda
 are they not wyrtte in the chronycle booke
 of the kynges of Iſrael: And Iosaf ſlepte with
 his fathers, and Zerobab ſat vpon his ſeate.
 And Iosaf was buried in Samaria amonge
 the kynges of Iſrael.

When Eliza was fallen specke of hys speck-
nelle; wherof he dyed? Ioss the kinge of I-
sraell came downe vnto him, & wepte before
him, & sayd: O my father, my father, & the
charer of Iisrael, & the doctenre of the same.
Eliza sayde vnto him: take bowes & arrowes.
And he tolde vnto him how he arrowes. And
he sayde to the kyng of Iisrael: put thine hand
vnto the bowe, & he put his hande vnto it. And
Eliza put his handes vnto the kynges handes,
& sayde: open a windowe call warre, & wold
he had opened it. Eliza sayde: wote, & be thorte.

3 11 3ND

And he sayd: the arrowe of helth of the Lord:
and the arrowe of helth agaynst Siria, for þ
hale synge Siria in Apphe, tþll thou haue
made an ende of them.

And he sayd thus þe wordes. & he toke the
 And he sayd vnto the kyng of Iheri: mynre
 the ground: & he smote thurle and crafed. And
 the man of God was angrie wth him, & sayd:
 I shulddest haue smytte true of fyve epines: & (of
 seuen epines) & then thou haddest smytten Sira
 iyll thou haddest made an ende of them
 wyllest thou now? Quail mynre Sira be thurle.
 And so Elisa dyed and they buryed hym, &
 foundres of elye doobitis came into þe lode,
 & the fane preyre. And it chaunced as fad-
 of them were buriege a man, and fpyed the
 foundres, they cast the ma into the sepulchre
 of Elisa. And whā the mā was rolled dow-
 ne, and touchid the body of Elisa: & he reuy-
 ned, and stode vpon hys feet.

But hazael hated israel, all the dayes of Jehoahaz. And y^e Lord had mercie on them as he p^{re}said, he had respect vnto thei, because of his appointment made of Jehoahaz, Ahazab & Jacob, and wolde not destroy thei, neither call he thei from hym as yet. So hazael the hynde of Siria dyed and Jehoahaz his sonne reigned in his steade. And Jehoahz y^e sonne of Jehoahaz wote agayne, and toke out of the h^{ou}se of Benhadad y^e sonne of hazael, the cyties which he had taken awaye out of the hande of Jehoahaz his father, in warre: for thei tynes by Joas beate hym, and restored the cyties vnto Jehoahaz agayne.

The VIII. Chapter.

Amazishurke King of Tuba puteth to death
the manquellera of his father, and after cometh
to him. As he doth & Jerobab hys sonne succedeth
in hys royaume. & after him cometh zacharias.
Amazishurke King of Tuba puteth to death
the manquellera of his father, and after cometh
to him. As he doth & Jerobab hys sonne succedeth
in hys royaume. & after him cometh zacharias.

The seconde pere of Joas sonne of
Iehoahaz kyng of Israel ray-
gued Amaziahu the sonne of Joas
kyng of Iuda: * he was. xlv.
yeare olde when he began to ray-

gunt, and reigned .xliij. years in Ierusalem, & his mothers name was Jehoadan, of Ierusalem. And he dyd y^e which is good in the sight of the Lord, y^e not lyke Dauid his father:

23 but dyd accordynge to all thynges as Iohn
his father dyd. For he were the hyllaulter
taken a wape: for as yet the people dyd sa-
crifice & burnt incense on the hyllaulter. And
as sone as the kyngdome was sette in hye
hande: it came to passe, that he shuld byse-
mannes which had kille the kyng his fa-
ther. But the chyliden of those murderars
he shuld not, accordynge vnto it that is writte

in the booke of the lawe of Moyses: where in
the Lorde commaunded, sayinge: * let not
the fathers dye for the chyldren, nor let the
chyldren be slayne for the fathers: But let
euery man be put to death for his owne synne.

The slue of Edom in the salt balcke * ten
thoulande, and toke the castell on the rock in
the same battell, & called the name of it Jok-
thel vnto this daye.

¶ Then Amziabab sent messengers to Je-
hoash the sonne of Jehoahab; sonne of Ierub-
baine hyng of Israel, sayinge: come, let vs se-
ke other. And Jehoash the kynge of Israel
sent to Amziabab hyng of Iuda, sayinge:
• as doo not a thyselfe ym libanon, sende to a
cedre tree that is in Libanon, sayinge: geue
thy daughter to my sonne to wyfe: And the
wyde brasse that was in Libanon, wylt and
traube downe the chynell. Thou hast synnyd
• 66. thyne hart hard made the proude: En-
ter thou thyselfe glory, a tarpe at home. Why dost
thou proude to myschene, y thou quyldest be
ouerthrowen, and Iuda wylth the

But Amaziab would not heare. And Iehoshaphat king of Iſrael wyl ſay, and he and Amaziab king of Iuda ſaw eſter other at Zerſhames wyche in Iuda. And Iuda was put to the worke before Iſrael, and they ſet euery man to theyr tentes. And Iehoshaphat king of Iſrael toke Amaziab king of Iuda, the ſonne of Iehoshaphat the ſonne of Amaziab, at Zerſhames, and came to Jeruſalem by aſe downe the wall of Jeruſalem from the gate of Ephraim to y^e corner gate, foure hundred cubites. And he toke all the golde and ſiluer and all the beſtilles that were founde in the houſe of the Lorde, & in the treaſures of the hyeghs houſe, and the chylidren ſo he to be bys wardes & returned to Samaria againe.

The rest of the actes of Jehoiach which he
did, & hys power, and howe he fought with
Amasiah hyng of Juda, are they not writ-
ten in the Chronycle booke of the hynges of
Israel: and Jehoiach slepte with his fathers,
and was buryed at Samaria, amonge the
hynges of Israel: and Ieroboam hys sounne
rapayed in hys steade.

¶ Amasiah the sonne of Ions kynge of
Iuda, lyued after the death of Iehoshas sonne
of Iehozabaz kynge of Israel, fiftene yeare.
And the remnant of the wordes that con-
cerne Amasiah, are they not wyrtten in the
booke of the Chronicles of the kynnges of Iu-
da? But they conspired treason agaynst him
in Ierusalem: and wha he fled to Achish, they
sent after him to Achish, and hve him there.
And they brought him on horses, & he was
buried at Ierusalem wth his fathers in the
citty of David. * And all the people of Iuda
toke Azaria, wherhe was xvi. yere olde, and
made him kynge for his father Amasiah.
he buyle * Clath, and brought it agayne to
Iuda, after that the kynge was layde to rest
wth his fathers.

In the xv. yeare of Amaziah the sonne of
Joash king of Iuda, was Jeroboam the sonne of

* ၁၁၁.၆၆၆၆.၆

*li. p. 177b. 4

* Diff. eq. ref. 1

*bra. 27.11.6 in the boke of the lawe of Moses: where in
 21. par. 22. b. the Lozbe commanded, sayinge: * let not
 3. rec. 27.11.6 the fathers dye for the chylidren, nor let the

Jons made kyng ouer Israel in Samaria, and raygned xli. yere, and wrought þ which was euell in þ sight of þ Lorde. After turned he awaye from all the synnes of Ieroboam the sone of Nebat which made Israel to synne. he resioyed the conste of Israel fro the entreynge of hemath vnto the see of þ wilderness, according to the worde of the Lorde God of Israel, which he spake by the hande of his seruauent * Iona the sonne of Amithai the prophete, which was of Beth hepher. fro: the Lorde sawe howe that the aspiroyon of Israel was excreadyng bytter, in so moche that the pelsoned and the forsaken were at an ende. And ther was none to helpe Israel. And the Lorde sayde not, that he wolde put out the name of Israel from vnder heauen, but he helped the by the hande of Ieroboam the sonne of Iosab.

1102. f. 11. b.
1102. f. 11. c.

The rest of the wordes þ concerne Ieroboam, and all that he dyd, and his strength, which he executed in the warres, and howe he resioyed Damascus, and hemath to Iuda in Israel, are not they writen in the boke of the chronycles of the kynges of Israel. And Ieroboam slepte with his fathers, euen w the kynges of Israel, and zacharia his sonne raygned in his steade.

¶ The .xv. Chapter.

¶ Azaria the kyng of Iuda becometh a leper.
Of Jotha, Shallum, Menahem, Pekahia, Osi, Iotham, and Ahaz.

In the .xxvii. yere of Ieroboam kyng of Israel, beganne Azaria sonne of Amaziah kyng of Iuda to raygne. His reie peare olde was he when he was made king, and he raygned two and fiftie peare in Jerusalem, and his mothers name was Iecholciab of Jerusalem. And he dyd that which was right in the sight of the Lorde, accordyng to all thynges as dyd his father Amaziah: save þ the byltaunters, were not put awaye: for the people offered, and buried incense styll on the byltaunters.

¶ And the Lorde smote the kyng, and was a leper vnto þ daye of his deeth, * and dwelt in a seuerall house at libertye, and Jorab the kynges sonne gouerned the palace, and iudged the people of the lande. The reste of the wordes þ concerne Azaria and all þ he dyd, are they not writen in the boke of þ chronicles of the kynges of Iuda? And so Azaria slepte with his fathers, and they buried him with his fathers in the clype of Dauid, and Iotham his sonne raygned in his steade.

In the .xxxviii. yere of Azaria kyng of Iuda dyd zacharia the sonne of Ieroboam raygne vpon Israel in Samaria. by monethes: and wrought þ which was euell in þ sight of the Lorde, as dyd his fathers: and turned not awaye from the synnes of Ieroboam the sonne of Nebat, which made Israel to synne. And Shallum the sonne of Iabes conspyred

agains hym, & smote hym in the sight of the people, & kyled him, & raygned in his steade.

The rest of the wordes that concerne zacharia, beholde, they are wyrtten in the boke of the Chronycles of the kynges of Israel. Thys is also the worde of the Lorde, which he spake vnto Iehu, sayinge: * the sonnes shall sye on the leate of Israel in þ fourth yeare after the. And it came so to passe.

* 1102. f. 11. c.

Shallum the sonne of Iabes beganne to raygne in the .xxxix. yere of Azaria kyng of Iuda: & he raygned a moneth in Samaria. For Menahem the sonne of Gadi went up fro Thirza, & came to Samaria, & smote Shallum the sonne of Iabes in Samaria, & slue him, & raygned in his steade. The rest of the wordes that concerne Shallum, & the reason which he cōspired, beholde, they are wyrtten in the boke of the chronicles of the kynges of Israel. The same tyme Menahem destroyed Thiphsah, & all þ were therein, & the castles therof fro Thirzah. And because they opened not to hym, he smote it, and eypte vp all thei women with chylde.

The .xxxix. yere of Azaria kyng of Iuda began Menahem the sonne of Gadi to raygne vpon Israel ten peare in Samaria. And he dyd euell in the sight of the Lorde, & turned not awaye from his dayes fro the synne of Ieroboam the sonne of Nebat, which made Israel to synne. And Phul the kyng of Assiria came vpo þ lāde. And Menahem gaue Phul a & half tre of silver, that his hand might be with him and stablyshe the kyngdome in his hande. And Menahem made a proclamation for the money in Israel, that all men of substance shulde geue the kyng of Assiria fyfte spekes of syluer a pece. And so the kyng of Assiria turned back agayne, and rayred not therr in the lande. The rest of the wordes þ concerne Menahem, and all that he dyd, are they not wyrtten in the boke of the chronicles of the kynges of Israel? And Menahem slepte with his fathers, & Pekahia his sonne dyd in his steade succede him in the kyngdome.

In the lxxxvi. peare of Azaria kyng of Iuda, beganne Pekahia the sonne of Menahem to raygne ouer Israel in Samaria two yere, & dyd that which was euell in the sight of the Lorde: and leste not of fro the synnes of Ieroboam the sonne of Nebat, which made Israel synne. But Pekah the sonne of Remalihu, which was a captayn of his, conspyred agains hym, and smote hym in Samaria, euen in the palace of the kynges house with Argob and Arin: and with him were fiftie men of the Silcadites: and he kyled hym, and raygned in his rowne. The rest of the wordes that concerne Pekahia, and all that he dyd, beholde, they are wyrtten in the boke of the chronicles of the kynges of Israel.

¶

In the .liij. yere of Aharis kyng of Iuda
beganne Pekah the sonne of Remaliahu,
to raigne ouer Israel in Samaria. .xx. yere. &
died euell in the syght of the Lorde, and tur-
ned not awaye fro the synnes of Iacoban
the sonne of Israhel, that made Israel synne.
In the dayes of Pekah kyng of Israel, came
Eglathael Delaier kyng of Assiria, and to-
he Iion, Abel, Berthmaacha, Zanoah, Re-
des, Hazoz, Gilad, Galile, and all the lande
of Aschubail, & rayed the awaye to Assiria.

¶ And holan a sonne of Ela conspired trea-
son agaynst Pekah the sonne of Remaliah,
and sloute him, and slue him: and ragned in
hys steade in the .xx. yere of Iotham the son-
ne of Azzabab. The rest of the wordes y
concerne Pekah and all that he dyd, beholds,
they are wyrted in the booke of the chyonicles
of the kynges of Israel.

The secunde yere of Pekah the sonne of
Remaliahu kyng of Israel, beganne Iotha
the sonne of Azzabab kyng of Iuda to ragn-
e. .x. yere and twentye yere olde was he whe
he began to ragnye: and he ragned sytterne
yere in Ierusalem. Hys mothers name was
Ierusa the daughter of Iadob. And he dyd y
which is rpght in the syght of the Lorde: eue
acordyng to all as dyd his father Azzabab,
so dyd he. But the hplaulters were nott put
a wyse: for the people offered ad burnt in-
sic still in the hplaulters: he bupte the hygh
boze of the boult of the Lorde. The rest of
the wordes that concerne Iotham, and all that
he dyd, are they not wirted in the booke of
the chyonicles of the kynges of Iuda. In thole
dayes the Lorde beganne to sende into Ju-
da, Rezin the kyng of Siria, and Pekah the
sonne of Remaliahu. And Iotham slepe w
his father, and was buried w his fathers in
the cite of Dauid hys father, and Ahaz hys
sonne ragned in hys steade.

¶ The .xviij. Chapter.

¶ Ahaz kyng of Iuda consecrated hys sonne in syer,
and had many battayles agaynst the kyng of Assria.
In the darke of Ahaz reigned Syria hys sonne.



¶ In the .xviij. yere of Pekah y sonne of
Remaliahu kyng of Israel, Ahaz
the sonne of Iotham kyng of Ju-
da, beganne to ragnye. ¶ Twentye
yere olde was he, when he wng made kyngye.

and ragned sytterne yere in Ierusalem, and
dyd not that which was rpght in the eyes of
the Lorde hys God, like Dauid hys father:
But walked in the waye of the hynges of
Israel, yee, and made hys sonne to go to-
towe the syer, after the abominacions of
the heythyn, whom the Lorde cast out be-
fore the chyldren of Israel. And he offered and
burnt in sic in the hplaulters and on the hyl-
les, and vnder euery thicket tree. ¶ Then Re-
zin kyng of Siria and Pekah sonne of Re-
maliahu kyng of Israel came vp to Ieru-
salem to syght. And they fought agaynst A-
haz, but could not ouercome hym. At the sa-
me tyme Rezin kyng of Siria brought
lathagapne to Siria, and rpgd the Jewes
thence. And the Sirians came to Elath,
and dwell therein vnto this daye.

So Ahaz sent messengers to Eglathael
Delaier kyng of Assiria, sayng: I am thy
seruaunt and thy sonne, come vp and deliuer
me out of the hande of the kyng of Siria, &
out of the hande of the kyng of Israel, which
rple vp agaynst me. And Ahaz tolke the sil-
uer and the golde that was founde in y hou-
se of the Lorde, and in the treasures of y kin-
ges house, and sent a rewarde to the kyng of
Assiria. ¶ And the kyng of Assiria con-
fented vnto hym. For the kyng of Assiria wet
vp agaynst Dauid. And when he had ra-
ked it, he carped the people a wyse to lryz, and
slue Rezin.

And kyng Ahaz went to Damasco, to
mete Eglathael Delaier kyng of Assiria. And
when kyng Ahaz sawe an aulter that was
at Damasco, he sent to Atria the prest the
patene of the aulter, & the fastyon of it, and
all the woorkmanshipp thereof. And Atria the
prest made an aulter in all popetes lyke to
the patene which kyng Ahaz had sent from
Damasco: euen so dyd Atria the prest make
it, agaynst kyng Ahaz came from Damasco.
And so, when the kyng was come from Da-
masco, he sawe the aulter, and the kyng wet
to it, & offered thero. And he burnt his burnt-
offeringe, and hys meatofferinge, and pow-
red hys drinckofferinge: and spynchled the
blonde of hys peaceofferinges be syde y aul-
ter. y was by y brasen aulter which was be-
fore the Lorde, and set it about the temple be-
twene the aulter and the temple of the Lorde:
and put it on the north syde of the aultere.

And kyng Ahaz commanded Atria the
prest, and sayde: vpon the greate aulter set
on fyre in the moynynge the burnt offeringe, &
in the euen the meatofferinge, and the kynges
burntsacrifice & his meatofferinge, with the
burntoffering of all the people of the lande,
and their meatofferinge, & their drinckoffe-
ringes: & powze therby, all the blonde of the
sacrifice offerings. But y brasen aulter will
I come and se. And Atria the prest dyd ac-
cordinge

De corbynge to all thynges as lyunge. Thaz comadred hym. * And kyngc Thaz brake the spere of the botomes, and toke the lauer fro of them, and toke downe the Lauatoze fro of the heauen othen that were vnder it, & put it vpon a pavement of stones. And the voyce for the Sabbath: (that they had made in the houle) & the bynges entre without turned he to the houle of the Lozde, for feare of the kyngc of Assyia. Thereste of the wordes y contere Thaz, what he djd, are they not witten in the booke of the Chronicles of the kynges of Iuda: And Thaz lepte with hys father, and was buried with hys father in the cytie of David: and hezekia his sonne ragned in hys stede.

The xlii. Chapter.

Of howe kyngc of Israel is taken. And he and all the realme brought to the Assyrians.

In the xlii. yere of Thaz kyngc of Iuda, begaune hosea the sonne of Elia to raigne in Samaria vpo Israel ix. yere, and djd y which was euill in the syght of the Lozdr, but not as the kynges of Israel that were befoze him. And Salimanasar kyng of Assyria came vp agaynst him, and hosea became hys seruaunt, and gaue hym presentes. And the kyngc of Assyria founde treason in hosea: for he had sent me letters to So, kyngc of Egypte, and brought no presente vnto y kyngc of Assyria, from yeres to yere: and therfore the kyngc of Assyria toke hym: and put hym in prison. * And then the kyngc of Assyria came vpo thowout all the lande, & gat vp agaynst Samaria, and besieged thre yere. In y fourth yere of hosea, the kyngc of Assyria toke Samaria, and carped Israel awaye vnto Assyria, and put them in bala, in haboz by the ryuer of Gosa, and in the cyties of the ebydes. For it came to passe, that the chyldren of Israel synned agaynst the Lozde theyr God, which had brought them out of the lande of Egypt, from vnder the haube of Pharao kyngc of Egypte: and feared of hyr Godas. And they walkid in the ceremonies of the hethen, whom the Lozde cast out befoze the chyldren of Israel, & in the ceremonies which the kynges of Israel had made. And the chyldren of Israel went about to hyde thole thynges that were not well, fro the Lozde theyr God. And they buyt them hyllanters, in all theyr cyties, bothe in the towres where they kept watch, and also in the strage to wones. And they made the ymagas and grones in euer yhe byll. and vnder euer yhech tre. And there they burne incense in all the hyllanters, as djd y hethen (who the Lozde carped awaye befoze them) and wrought wyched thynges to angre y Lozde withall: For they feared most vyle Idoles, wper of the Lozde had sayde vnto them.

* Ye shall do no soche thyng.

And the Lozde resstyd in Israel, and in Iuda by all the prophetes and by all y sears, sayng. * Turne fro your wyched wayes and kepe my commaundmentes and my statutes, accordyng to all the law which I commaunded your fathers, and which I sent to you by my seruantes the prophetes. For I withstandyng theyr wolde not here: * but rather hardened theyr neckes, lyke to y stubburnesse of their fathers that djd not beleeve in the Lozde their God. For they refused hys statutes, and hys appoyntment that he made with theyr fathers, & the witness (where with he witnessid vnto the) & they folowed banyte, and became vayne, and went after the hehen that were rounde aboute the: concerning whom, the Lozde had charged the, that they shuld not do lyke the. But they left the commaundmentes of the Lozde theyr God and made them Images of metall: * euen twocalles: and made Idole groves, & worshipped all the houle of heauen, and serued Baalt. * And they sacrificed the: sonnes & the: daughters in fyre, and vled with chrefit and enchauntementes: * euen sellyng them, & selues to worke wychednesse in the syght of the Lozde, and to angre hym.

And the Lozde was exceedinge woth w Israel and put them out of hys syght: that there was leste but the trybe of Iuda onely. Neuer theles, Iuda also kept not the commaundmentes of the Lozde theyr God, but walkid in the ceremonies of Israel, which they made. And the Lozde cast vp all the seed of Israel, and vcred them, and delueryed them into the handes of spoylers, vntill he had cast them out of hys syght. For Israel deuoyd them selues from the house of David, & made them a kyng, euen Jeroboam the sonne of Nebat. And Jeroboam & drewe Israel awaye, that they shulde not folowe the Lozde: and made them synne a greate synne. For the chyldren of Israel walkid in all the synnes of Jeroboam which he djd, and departed not therfro, vntill the Lozde put Israel awaye out of hys syght, as he had sayde by all hys seruantes the prophetes. And so woe Israel carped awaye out of theyr wone lade to Assyria eue vnto this daye.

And the kyngc of Assyria brought men from Babylon, from Cush, from Aua, fro Syanath, and from Sepharaim, and put the in the cyties of Samaria, in stede of chyldren of Israel. And they possessed Samaria, and dwelt in the cyties therof. And it fortuned, that at the begynnyng of theyr dwellinge ther, they feared not the Lozde. And y Lozde sent Lyons amonge them, which slue them. Wherefoze, men sayde to the kyngc of Assyria. Euen yones which thou hast traslated, & put in y cyties of Samaria, knowe

not the lawe of the God of the lande, therfore he hath sent ypoung vpon them: and behold they slaye them, because they knowe not the maner of worshipping of God of the lade.

Then the king of Assyria commanded
Sayerce: carry thither one of twaine of
the priests, whom he brought thence, and let
them go, and dwell there, and teach them þ
fastion how to serue the God of the country.
And then one of the priests which they had
carried thence came, and dwelt in Bethel,
and taught them howe they shuld feare the Lo-
rd: howbeit euery nation made them Gods
of their owne: and put them in the houses of
the hyllanters which the Samaritans had
made, carrye nam in their cities wherin they
dwelt. Eue of Sabab made Sicoth
Sicoth: and the men of Eub made A-
gal: and the men of Hamath made Nima:
The Auites made Abbas, and Tharbak.
And the Serpharites burnt their children
in fyre for Adamelech and Anmelech, the
Gods of Serpharaim. And so they feared
the Lord, and made them Images of the
hyllanters, which sacrificed for them in the
houses of the hyllanters. And so they feared
the Lord, and serued they aunc Gods
after the maner of the people, whom they
caried thence.

And vnto this daye they do after the olde manner: and nether feare God, nether do after theiſe theyr ordinaunces and cuſtomes, and after the lawe and commaundement which the Lord commaunded the chyl dren of Iacob,

* who he called Israel. And the Lord made
an appointment with them, and charged
them, sayinge: * feare none other Goddes,
nor bowe youre selues to them, nor serue the
nor sacrifice to the: but feare the Lord which
brought you out of the lande of Egypte with
greate power and stretched out arme: hym
feare, and to hym bowe, and to hym do sa-
crifice. The statutes, ordinaunces, lawe and
commandment which he wrote for you, is
that ye be diligent to do for euermore, & feare
not any other goddes. And the appointment
that I haue made with you, se ye forget not
and feare none other goddes: but the Lord
your God ye shall feare, and he shall deliuer
you out of the handes of all youre enemies.
I comitt, they dyd not hearken, but dyd after
thez olde custome. And so thez nacions fer-
re as dyd thez chyldren and thez chy-
ldrens chyldren. & euen as dyd thez fathers,
so do they vnto this daye.

The xviii. Chapter:

¶ Hezekiah king of Juda putteth downe the
brazen serpent, and destroyeth the Idoles. Sal-
manassar bryngrith Israel to the Assyrians. The
dishearing of Sennacherib or Sancherib.



The thyrd pette of holynesse of
Ela hyng of Israel it came to pas-
se, that heerein the sonne of Ahas
hyng of Iuda dyd ragnye. ¶ *¶ 11. Bu.
1594.* ¶ Wel-
tye and fyve yere olde was he, when he be-
ganme to ragnye, and drayngned. ¶ *¶ 11. Bu.
1594.* ¶ First pere in
Ierusalem. his mothers name also was Abi-
he the daughter of zacharia, and he dyd y^e which
is ryght in the syght of the Lorde accordyng
to all an dyd wth and hys father. ¶ He put a-
waye the hyllaulers, and bryke the ymagis
and cut downe the groves, and all to bryke
the y^e bryken serpent that y^efolow had made. ¶ *¶ 11. Bu.
1594.* ¶ For unto those dayes the chyldren of Israel
dyd burne sacrifice to it, y^e he called it y^e As-
terisk. He trusted in the Lorde God of Is-
rael, so that after hym was none lyke him a-
monge all the kynges of Iuda. nether were
there anye suche before hym. For he clauze to
the Lorde, and departed not from hym, but
kepte hys commaundementes, which the
Lorde commaunded y^efolow. And the Lorde
was wth hym: so y^e he prospered in all thynges
which he toke in hande. And he rebelled
agaynst the kyngs of Assyria, and serued him
not. He smote the Philistines even unto Gaza
and wth coastes of it. ¶ *¶ 11. Bu.
1594.* ¶ Forth cometh where
they heere watches and stronge cryed.

* And in the fourth yere of kyng Hezekia, (which was the seuenth yere of holca toun of Eln kyng of Israel) it fortuned, that Salmanaizer kyng of Assyria came vpon gopult Samaria, & beleget it. And after thre yeres the toke it euem in the fyfte yere of Hezekia: that is to saye, fyfynyth yere of holca kyng of Israel. And Samaria was wonne. And the byrges of Assyria, and pryete in halah and in haboz by the ryuer of Gosan, and in the cyties of the Aibes: because they wolde not heken vnto the voyce of the Lorde thete. God: but transgressed hys appoyntment, and all that Aioles the seruauit of the Lord commaunded, & wolde nether heare them noz do them.

* Therfore in the xiiii. yere of kynge
herzin byd Sennacherib kynge of Assyria
come by agaynst all the stronge cyties of
Juda, and toke them. And herzin kynge
of Juda sent to the kynge of Assyria to La-
chis, saying, ¶ I haue offended: departe fro
me, and

me. And all þ thou puttest on me, that will I beare. And the kyng of Assyria appoynted vnto hezekia kyng of Iuda thre hundred talents of syluer, & thirtie talentes of gold.

¶ And hezekia gaue him all the syluer that was foude in the house of the Lorde, & in the treasures of the kynges house. At the same season dyd hezekia rent of the dores of the temple of the Lorde & the pillars / whych the sayde hezekia kyng of Iuda had conuered ouer / & gaue the to the kyng of Assyria.

¶ And the kyng of Assyria sent Sennacherib and Rabanis and Rabshake from Lachis to hynghe hezekia with a great hoste agaynst Jerusalem. And they went vp, and came to Jerusalem, & gat them vp, & stode by the cōduyte of the wyper pole which is in þ wyper of the fullers felde. And whan they had called to the kyng, there came out to them,

¶ Eliakim sonne of Eliahi which was stuarde of houtholde, and Sobia the scribe, & Ioab the sonne of Asaph, the recorder. And Rabshake sayde vnto them: Tell ye hezekia I praye you: thus sayth the great kyng, eue the kyng of Assyria: What confidence is this þ thou hast? dost thou speake soche a lyghe worde in dede? dost thou cell and pwyse I will be ready to make warre. On whō then doest thou trust, that thou rebellest agaynst me?

¶ Dost thou truste to the staffe of this broken reede Egypte, on which yf a mā leane, it will go into his hande, and pearce it. Menis is the wharke of Egypte vnto all that trust on him. ¶ If ye saye vnto me, we trust in the Lorde oure God: Is not that he whose hil-aunters and his other outers, hezekia hath put downe, and hath sayde to Iuda & Jerusalem, ye shall worshyppe befoze this autter here in Jerusalem.

¶ Nowe therfore deliuer wardes to my Lorde þ kyng of Assyria, that ye rebell not, & I will deliuer the two thousand hoyses, yf thou be able to sett ryders vpon the. Why thynkest thou to come at the ptesence of one of the leest wykes of my maisters seruantes, & trustest to Egypte for charrettes and horse? Wo to couer, ain I come now without þ hyndinge of the Lorde to this place, to destroye it: the Lorde sayde to me go vpon this lade, & destroye it. And Eliakim the sonne of hezekia & Sobia, & Ioab sayde vnto Rabshake: speake I praye the to thy seruantes in the Syriens language, for we vnderstande it. ¶ He talke not w vs in the Iewes tonge, in the eares of this people that are on þ wall. And Rabshake sayde vnto them: hath my maister sent me to thy master and to þ, to speake their wordes? hath he not sent me because of the men which lytt on the wall, þ the men ye eate their awne donges, & depynche their awne pisse with you?

¶ And to Rabshake stode, and cryed with a

lowde voyce in the Iewes language, and spake sayng: heare the sayng of the great kyng of Assyria. Thus sayth the kyng: let not hezekia begile you, for he shall not be able to deliuer you out of myne hande: neither let hezekia make you to trust in the Lorde, & sayng: þ Lorde shall surely deliuer vs, and this cytie shall not be geuen ouer into þ hande of the kyng of Assyria. hearken not vnto hezekia, for thus sayth the kyng of Assyria.

¶ And he came with me, & come out to me. And then eate euery man of his awne wyne, and of his awne fygge tree, & depynche euery mā of the water of his awne well, tyll I come, and sett you to as good a lande as poures is: a lande of coine and wyne, a lande of bread and wyneparden, a lande of ople, of olyue trees, and of honp: that ye maye lue, and not dye. And hearken not vnto hezekia, for he begyleth you, sayng: the Lorde shall deliuer vs. ¶ hath euery one of the gods of the nacions deliuered his lande out of the hande of the kyng of Assyria: where is the God of hamath, & of Arphad: and where is the God of Sepharaim, heua & Ima: dyd they deliuer Samaria out of myne hande, & what God is it amonge all the gods of the nacions, that hath deliuered his lande out of myne hande. Shall the Lorde deliuer Jerusalem out of myne hande?

¶ But they þ were of the people helde theie peare, and answered not him a worde: for þ kyng had cōmaunded, sayng: answere him not. Then Eliakim which was the stuarde of houtholde, and Sobia the scribe, and Ioab the sonne of Asaph the recorder, came to hezekia with their clothes rent, and tolde him the wordes of Rabshake.

¶ The xix. Chapter.

¶ The Angell of the Lorde sleeth an hōdred foure thousand of the chylde men of the Assyrians. Sennacherib is helde of his awne fowle.



¶ It came to passe, þ when kyng hezekia hearde it, he rent his clothes, and put on sacke, and came into the house of the Lorde, and sent Eliakim which was stuarde of houtholde, and Sobia the scribe, & the elders of þ preastes clothed in sacke, to say the prophete the sonne of Amos. And they sayde vnto him, thus sayth hezekia: this daye is a daye of tribulacion and of tribulacion and blasphem. For the chylde men are come to the byrth, and there is no strenght to be deliuered. Paraduventure the Lorde thy God will heare all the wordes of Rabshake, whō the kyng of Assyria his master hath sent, to sayle on the hynges God, and to rebuke him with wordes, which the Lorde thy God hath bearde: And lyfte thou vp thy prayer for the remnant that are left. So the cruunites of kyng hezekia came to say: And say

Thus said vnto them: So shall ye saye to your master: Thus sayth the Lorde: be not afrayde of wozdes which thou hast heard, with which the younge men of the kyng of Assyria haue rayled on me. Beholde, I will put him in another mynde, and he shall heare saynges, and so returne to his awne lande: * And I will bringe to passe, & he shall fall vpon the swerde * euen in his awne lande.

¶ And Rabshakeh went backe agayne, and founde þe kyng of Assyria fyghting agaynst Libna: for he had hearde, howe that he was departed fro Lachis. And wth he hearde men saye of Tirhaka kyng of blacke Voyces: Beholde, he is come out to fyght agaynst þe, he departed, & sent messengers vnto hezekia sayinge: Thus speake to hezekia kyng of Iuda, sayinge: let not thy God deceaue þe, in who þe trustest, sayinge: Ierusalem shall not be deliuered into the hande of the kyng of Assyria. Beholde, thou hast heard, what the kynges of Assyria haue done to all landes, howe they haue utterly destroyed the. And * shall thou * alone escape, haue the Gods of the hethen deliuered the, which myne anisties haue destroyed: As Gosai, & Haran, Reseph, & the chyldren of Ben which were in Bithlailar: where is þe kyng of Hamath, and the kyng of Arpad, the kyng of the cytyr of Sepharuaim, & of Hena & Iua?

¶ So hezekia receaued the letter of þe hande of the messengers, and redd it: And hezekia went vp into the house of the Lorde, & sayde it abroade before the Lorde. And hezekia prayed before the Lorde, and sayde: O Lord God of Israel, who dwellest betwene the Cherubs, þe art God alone ouer all the kyngdomes of the erth, thou hast made heauen & earth, howe downe thine care, & heare: Open Lorde thine eyes (þe beseeche the) & se: and heare the wozdes of Sennacherib which hath sent this man to torale on the lypynge God. O fa truste Lorde, the kynges of Assyria haue destroyed nacys and their landes, and haue sett fyre on their Gods. For they were no Gods, but the woicke of the handes of man: euen of wood & stone. And they destroyed them. Nowe therefore, O Lorde oure God, þe beseeche the, save thou vs out of this hande, þe all the kyngdomes of the earth maye knowe, that thou onely art the Lorde God. And I saye the sonne of Amoz sent to hezekia, sayinge: thus sayth the Lord God of Israel: þe which thou hast prayed me, concerning Sennacherib kyng of Assyria, I haue heard it. This is therefore the worde that þe Lord hath sayde of him: * The virgin eue the daughter of Sion hath despyed the, and laughed the to scoone (o lypynge of Assyria) the daughter of Ierusalem hath taken her head at the. * Whom hast thou rayled on, & whom hast thou blasphemed? Agaynst who

hast thou exalted thy voyce, and lyked by thine eyes to hye. Euen agaynst the holy of Israel. * As the bande of thy messengers thou hast rayled on the Lorde and sayde: w the multitude of my charcetes I am come vp to the topes of the mountaynes, euen alonge by the sydes of Libanon, and I will cut downe the hye Cedar trees and the luffe fyre trees thereof: and I will go into the lodging of his nest, & into þe wood of his playne. I haue digged a bronche strange waters, and w the strepe of my gonyng will I drye all the water poyles that are belenged.

¶ Hast thou not heard, howe I haue ordeyned such a thynge a great whyle agoe, & haue prepared it fro þe begynnyng? And shall I not nowe bringe it forth, þe it maye destroye, and to bryng stronge cyties into wast heapes of stones: And þe inhabitants of the walbe of Iryle power, & saynt heret, and confounded, and * shall lyke the gralle of the felle, or grene herbe, or as þe hye on the topes of the houses: or as þe cozne þis vnyre, & smyeten w blastyng. I knowe thy dwellinge, thy commynge out, and thy gonyng in, * (and thy wozes) thy fury agaynst me. And because þe ragell agaynst me, and thynkest thy selfe to bested: this is come vp vnto myne ears, & I will put my holc in thy nactels, and my bytt in thy lypes, and will bringe the backe agayne, the same waye thou comest.

¶ And this shall be a signe vnto the: O hezekia þe shall eate this yere of such thynges as growe of them selfes, and the next yere such as come vp of thole that vye growe of their awne accorde. And the thyrde yere thou ye and scape, plant vineyardes and eate the frutes thereof. And if that is escaped & leste, of þe daughter of Iuda, shall yet agayne take rottinge downe warde and beare frute vnywarde. For out of Ierusalem shall go a remnant, and a nombre that shall escape out of mount Sion: the zeile of the Lorde of holles shall bryng thes thyng to passe.

¶ Wherefore, thus sayth þe Lorde, concerning the kynges of Assyria: he shall not come to this cytie, nor those an arrowe into it, nor come before it with shilde, nor cast banke agaynst it: but shall go backe agayne the waye he came, & shall not come into this cytie saynt the Lorde. For I will defende this cytie, to saue it, for: myne awne sake, and for wound my seruantes sake.

¶ And so it came to passe that the selfe same nyght þe angell of the Lorde wet out a smote in the hoole of the Assyrians an hidzed foure shawe and fyue thousande. And when þe remnant were vp eyle in the moynynge: they sawe, they were all deed coarles. * And so Sennacherib kyng of Assyria awok up and departed, and went agayne, & dwelt at Ninuic. And it fortuned, þe as he was in a tye wozshyping

* msk. r. b. b. d. d. ecc. p. b.

wozthyppeinge Aischel hys God, Aban-
lech & Sarelar his wive sonnes sinote hym
with the sword. And they escaped into the
lande of Armenia, and Achabaddon his son-
ne raygned in his steade.

¶ The .xx. Chapter.

¶ Hezekia is sick, and recoueth the signe of his health.
He recoueth remembrance of Jeroboam, and is reprehended
of Jhal because he desired hym the treasure. He dyeth
and is anasled by some cruelly in his deade.

¶ 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ About that tyme * was Hezekia
sicke unto deeth. And the pro-
phete Jhal & some of Amoz
came to him, and sayde vnto hym.

¶ Thus sayth & Lozde: * put thy-
ne hontholde in an azdyre, for thou shalt die,
and not lyue. And Hezekia turned his face to
the wall, & prayed vnto the Lozde, sayenge:
I beseeche the name, O Lozde, remembre howe
I haue walked before the in tructh and with
a perfecte herte, and haue done that which is
good in thy syght, and Hezekia wepte sore.

¶ And it continued that * afore Jhal was
gone out into the mybble of the courte, the
wozde of & Lozde came to him, sayenge: turn
agayne, and tell Hezekia the captayne of
my people: Thus sayth & Lozde God of Da-
uid thy father: I haue heede thy prayer, and
sene thy teares. And behold, I will heale &,
so that on the thyrde daye thou shalt go vp
into the house of the Lozde. And I will adde
vnto thy dayes yet fyfene yere, and will de-
lyuer the and this cytie out of the hãde of the
kynges of Assyria, and will defende thy cy-
tie for myne awne sake, and for Dauid my
seruauntes sake. And Jhal sayde: Take a lo-
pe of fygges. And they toke and layed it on
the soze, and he recouered.

¶ And Hezekia sayde vnto Jhal, what shalbe
the signe, that the Lozde will heale me, and
that I shall go vp into the house of the Lozde
the thyrde daye? Jhal answered: thy sygne
shalt thou haue of the Lozde, that the Lozde
will do that he hath spoken. * Shall the sha-
dowe go forwarde ten degres, or go backe
agayne ten degres? Hezekia answered: it is
n lyght thyng for the shadowe to go downe
ten degres. * (where is that my deye.) but yf the
shadowe go backwarde ten degres, it is no
lyght thyng. And Jhal the prophete called
vnto the Lozde, * and he broughte the sha-
dowe ten degres backwarde by which it had
gone downe in the byall of Ahas.

¶ The same season Serodach Baladan
the sonne of Baladã kynges of Babylon sent
letters ad a pfect vnto Hezekia, for he had
hearde, howe that Hezekia was sick. And
Hezekia was glad of them, and shewed them
all his treasure house of siluer, golde, odours,
precious apyntment, all the house of hys ar-
mozpe, and all that was founde in hys trea-
sures: there was nothinge in hys house, & in
all his realme, that Hezekia the wed the not.

¶ And Jhal the prophete came vnto kynges
Hezekia, and sayde vnto hym. What sayde
thele men, and from whete came they to the?
¶ And Hezekia sayde: they be come from a far-
re countree, euen from Babylon. And he say-
de agayne: what haue they sene in thy house?
¶ Hezekia answered: all the thynges that are
in my house haue they sene: there is nothinge
amonge my treasures, that I haue not shewed
them. And Jhal sayde vnto Hezekia: heare
the woordes of the Lozde: Beholde, the dayes
come, that all that is in thy house, and what
somer thy father & haue layde vp in store vnto
to thy daye * shalbe carped into Babylon,
and nothinge shalbe lefte sayde the Lozde.
¶ And of thy sonnes: that I shall preccade out
of the, and which thou shalt begette: I shall
they take awaye, and they shalbe chambe-
lains in the palace of the kyng of Babylon.
¶ And Hezekia sayde vnto Jhal: wellcome be
the woordes of the Lozde which thou hast spo-
ken: And he sayde: shall there not be peare and
true the in my dayes?

¶ The remnant of the woordes that con-
cerne Hezekia, and all hys powere, and howe
he made a pole and a conuyrte, and brought
water into the cytie, are they not written in
the boke of the Chronicles of the kynges of
Iuda: * And Hezekia slepe with his fathers,
& was anasled by some cruelly in hys
steade.

¶ The .xxi. Chapter.

¶ Hezekia anasled agayne the wall
and after he was anasled he was anasled
with which he killed of hys awne seruantes, & after
hym was anasled Saphirill Josia, whom we be to call
Josias, & Josiab.

¶ Hezekia * was twelue yere olde,
when he beganne to raygne and
raygned ffyfy & fyue yere in Jeru-
salem: hys mothers name also was
Hezekia. And he dyd euell in the
syghte of the Lozde, euen after the abhomi-
nacions of the heethen whom the Lozde
cast out before the chyldren of Israel. For he
went and buylt up the hyllaulders, * which
Hezekia hys father had destroyed. And he
reared up altiers for Asal, and made Idoll
groues: as hys Ahas kynges of Israel, and
wozthypped all the host of heauen, and ser-
ued them. And he buylt altiers in the house
of the Lozde, of which the Lozde sayde: * in
Jerusalem wyl I put my name. And he buylt
altiers for all the host of heauen, euen in two
courtes of the house of the Lozde. * And
he offered hys sonnes in fyre, and gaue bede
vnto wycheffer and solety, and mayntend
woylers with spiers, and tellers of fortines:
and he bought moche wykednesse in the
syghte of the Lozde to anger hym.

¶ And he put an ymage of a groue (that he
had made) euen in the temple, of which the
Lozde had sayde to Dauid and to Salomon
his sonne, * in thy house and in Jerusalem
(which

* 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

(which I haue choſen out of all tribes of Iſrael) will I put my name for euer. Neither will I make the ſet of Iſrael more any more out of the lande, which I gaue thy fathers: ſo that they will obſcure and do all that I haue commanded them, and accordinge to all the lawe that my ſeruant Moſes commanded them. But they bekedned not: and I ſhall lead them out of the waye to do moe wickedlye then dyd the Iſraeliſh people, whom the Lord deſtroyed befoze the children of Iſrael.

And the Lorde spake by his seruantes & prophetes, sayinge: because that the luyne of Iuda hath done suche abhominacions, and hath wrought moche wickedlye then all that the Amozites, which were before him, doo: & hath made Iuda synne also with hys Doles. Therefore thus sayeth the Lorde God of Israel. & Scholde, I will byinge soche euill

¶ Upon Ierusalem and Iuda, that wylso be-
rethly of it both his eares hall tynge. And I
wyl stretch outt Ierusalem as the square
lynke of Samaria, and the plommett of the
house of Ahab. And I wyl wypte outt Ieru-
salem, as a man wyppeth a dyshe, and when be
hath wyppet it, tynceuth it vpside downe.
And I wyl leaue the remnant of myne en-
heritance, and deliuer them into the hande
of thez enemies, and they shal be robbed and
spoiled of all thier adueraries: then because
they haue done euell in my sight, a haue an-
gered me, fence the tyme thez fathers came
out of Egypt vnto this daye.

And Manasse shed innocent bloude ex-
ceedynge muche, till he replenished Ierusa-
lem from corner to corner, besyde hys synne
wherewith he made Iuda to synne, and to do
euill in the sight of the Lorde.

The rest of the wordes of concerne Ma-
 nasse, and all that he dyd, and hys synne that
 he spured, are they not written in the booke of
 the chronicles of the saynges of Iuda: And
 Manasse slepte with hys fathers, and was
 buried in his awne house, eufers in the garde of
 the city: And his sonne raygned in hys steade.

¶ **A**imon was .xiiij. yeare olde whē he beganne to ragne, and be ragged two yeare olde in Ierusalem. Hys mothers name also was called 44) Sulemeth the daughter of Barum of Zoba. And he did euill in the sight of the Lord (as his father 44) annas did), and walked in all the waye of his father walked in: & feuled the pdales of his father ferued, & wrought pdales the. And he forsoke the Lord God of hys fathers, & walked not in the waye of the Lord.

And the seruantes of Amon conspyred agaynst hym, and slue the kynge in hys owne house. And the people of the lande slue all the that had conspyred agaynst kynge Amon, & the people made Josia hys sonne kynge, in hys steade. The rest of the wordes that con-

cerne Amos, what thynges he dyd, are they
not wyrtten in the booke of the chronicles of
the kynges of Iuda? And they buried hym
in hys sepulchre, in the garden of Alza: & Jo-
sia hys sonne raygned in hys steade.

The xii. Chapter.

¶ After Josiah heards of the booke of the lawe that was founde in the temple, he sendeth to Eldaie the propheticke for counsell.

Mosia was* egypt pere olde when he
begane to raygne, and he ray- * II. ^{Wals.}
gned. xxi. pere in Ierusalem. his ^{ff. 44. a.}
mothers name also was Iedida
the daughter of Adnia of Bos-
rath. he dyd that which is rayght in the eyght
of the Loide, and walked in all the wayes of
Dauid his father, and bowed nerher to the
reache hande ozt to the leftte.

And it came to passe, that in the twi-
 yenths of the reygne of kynge Iudas, flyinge
 Saphan the sonne of Balia the sonne
 of Aschaf the scribe, to the house of the Lo-
 zbe, sayenge: he go wyth to helpin p hye priest,
 that he maye comen p yherusalem which is brou-
 ght into the house of the Lozbe, which the
 keepers of poynt haue gathered of the peo-
 ple, and let them deliuer it into the hande of
 them that do the worke, and that haue the
 ouersight of the house of the Lozbe: and let
 them greue to them that worke in the house
 of the Lozbe (for paye the decayed places
 of the temple, Iewen into carpenters & m-
 sons, and workers vpon the walles, and for
 to be tymber and fre stone to repaue the
 temple. howbeit, let no rehaunging be made
 with the of the monney that is deliuered vnto
 their hande, for their due is to deale faithfully.

¶ And helia the hye preste sayd vnto Saphan the scribe: *¶* I haue founde the booke of the lawe in the house of the Lorde, and helia gaue the booke to Saphan, and he red in it. And Saphan the scribe came to the kynge, and brought him worde agayne, and sayde: the seruantes haue bestowd f monney (that was founde in the temple) haue deliuered it vnto them that do the worke, & that haue the ouerlyght of the house of the Lorde. And Saphan the scribe shewed the kynge, sayeng: helia the preste hath deliuered in a booke. And Saphan red in it be fore the kynge.

* 11.12.22.

† જે.એમ.
Frost

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1. J. M. B. 1991

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cause our fathers haue not hearkened vnto the wordes of thyss booke, to do accordyng vnto all that which is wrytten therein for vs.

So Helkia the hye preast and Ahikam, Achob, and Saphan and Afsia went vnto hylia the prophete the wyfe of Shullia the sonne of Chikna the sonne of Harham keeper of the wardrobe: whyche propheticke dwelt in Ierusalem in the house of the doctrine, and they communed with her. And he answered them thus sayth the Lord God of Israel: Tell the man that sent you to me: thus sayth the Lord-bolde, I will byynge enell vpon this place, and on the inhabitants thereof: (cutt all the wordes of the booke which the kynges of Iuda hath red) because they haue forsaken me, and haue burnt incense vnto other Gods, to angrie me with all the wordes of thess handes: they wrauth also shalbe kindled agaynst this place, and shall not be quenched.

But to the kynges of Iuda (which sent you to the counsell of the Lord), so shall ye saye: thus sayth the Lord God of Israel as touchyng the wordes which ye haue heard: Because thynge herte byd me, and because thou hast builded thy selfe before me the Lord, when I heardst what I spake agaynst this place, and agaynst the inhabitants of the same (howe that they shulde be destroyed and accursed:) and hast rent thy clothes and wepte before me: of that also haue I heard, sayth the Lord. Beholde therefore, I will reuenge the vnto thy fathers, and thou shalt be put into thy graue in peace, and thynge eyes shall not se all the enell, which I will bringe vpon this place. And they brought the kyng wordes agayne.

¶ The xxiii. Chapter.

¶ Josia readeth Deuteronomy before the people. He quitted downe the Idolles, after he had killeth the preast thereof. He killeth the preast thereof. He was burned in the sacrifice, and his sonne Achob: rage: with in his death, after he was taken, his sonne Josiah was made kyng.

And then the kyng sent, and there gathered vnto hym all the elders of Iuda and of Ierusalem. And the kyng went vp into the house of the Lord, with all the men of Iuda and all the inhabitants of Ierusalem, with the preastes, and prophetes and all the people both small and greete. And he red in the eares of them all the wordes of the booke of the conuenance, which was founde in the house of the Lord. And the kyng stode byn pylle: and made a conuenance before the Lord, that they shulde walke after the Lord, and keepe his commandmentes, his wynticelles, his statutes with all thess herte, and all thess soule, and make good the wordes of the lapyd appointment that were wrytten in the fowlyde booke. And all the people consented to the appointment.

And the kyng commanded Helkia the hye preast, and the inferior preastes and the keepers of the ornaments, to bringe out of the temple of the Lord, all the vessels which were made for Baal, for the Idole groues, and for all the hostes of heauen. And he burnt the without Ierusalem in the feldes of Cedon, and carped the ashes of them vnto Bethel. And he put downe the ministers of Baal whom the kynges of Iuda had founded to burne incense in the hyllantes and cyties of Iuda, that were rounde aboute Ierusalem, and also them that burnt incense vnto Baal, to the sonne, to the moue, to the planetes, and to all the hostes of heauen. And he brought out the groue from the temple of the Lord without Ierusalem vnto the broke Cedon, and burnt it there at the broke Cedon, and stampe it to powder, and cast the dust thereof vpon the graues of the chyliden of the people. And he brake downe the selles of the male stues that were by the house of the Lord, where the women woune hangynges for the Idole groue.

And he brought all the preast out of the cyties of Iuda, and despyed the hyllantes, where the preastes had burnt incense: cunctes Sebata, Scerleba, and destroyed the altars of the Sates, that were in the entreynge in of the gate of Josia the gouernour of the cite which were (as a man goeth by) on the left hande of the gate of the cytie. Where the preastes of the hyllantes came not vp to the altar of the Lord in Ierusalem, but only they byd entre of the breche among thess brethren.

And he despyed the sepulchres, which is in the valeye of the chyliden of Ammon, because no man shulde offer hys soule or hys daughter in fyre to Moloch: he put downe the hostes that the kynges of Israel had giuen to the sonne at the entreynge in of the house of the Lord, by the chabur of Nathanielch the chamberlaire which was ruler of the suburbs, and burnt the charrettes of the sonne with fyre. And the altars that were on the toppe of the parloure of Ahas (which Phynoges of Iuda had made) and the altars which Chanaas had made in the two corners of the house of the Lord, byd the kyng brake downe, and raine thence, and cast the dust of them into the broke Cedon.

And the hyllantes that were before Ierusalem on the ryght hande of the mounte Sion: (which Salomon the kyng of Israel had buylded for Baaloth the Idoll of the syons, and for Chamos the Idoll of the Abanites, and for Milchom the abhomyable Idoll of the chyliden of Ammon) toke the kyng despyed: and brake the pylages, and cut downe the Idole groues, and fylled thess places with the bones of men.

* iii. Regu.
xiii. a.

¶ The autler that was at Bethel, the hyllautler made by Jeroboam the sonne of Nabat (which made Israhel speme) bothe the autler and also the hyll, he brake downe and burnt the hyll autler and stampe it to powder, and burnt þe Beole grone. And as Josia turned hym selfe, he spied the graues that were in the mount, and sent and fette the bones out of the graues, and burnt them vpon the autler, to pollute it, accordyng to þe woordes of the Lord that the man of God proclaimed: which tolde the same woordes.

* iii. Regu.
xiii. a.

¶ Then he sayde: what graue stone is yonder that I see? And the men of the cytie tolde hym, it is the sepulchre of the man of God, which came from Juda, and tolde the selfe same thynges that thou hast done to the autler of Bethel. And he sayd let hym be: that no man moue hys bones. And so hys bones were laied with þe bones of a prophete that came out of Samaria.

¶ And all the houses of the hyllautlers in the cyties of Samaria which the kynges of Israhel had made, to aunge: (the Loide) with all those Josia put out of the waye, and dyd to them accordyng to all the actes that he had done in Bethel. And he sacrificed all þe pictures of the hyllautlers þe were there euen vpon the autlers, and burnt mennes bones vpon them, and returned to Ierusalem.

* ii. Data.
J. r. 1. a.
10. C. 1. 1. a.
1. Data. 1. 1. a.
* 10. C. 1. 1. a.

¶ And the kyng commanded all the people, sayng: * kepe the fast of passouer vnto the Loide your God: as it is wyrtten in the boke of thyen couenaunt. * There was no Passouer holden lyke that, from þe dayes of the iudges that iudged Israhel, and in all the dayes of the kynges of Israhel and of the kynges of Juda. In the. xviij. yere of kyng Josia was this Passouer holden to the Loide in Ierusalem.

¶ And thereto workes with spetes, & soth-fayers, ymagis, ydols, and all the abominacyons that were spied in the lande of Juda and in Ierusalem, those did Josia put out of the waye, to performe the woordes of the lawe, which were wyrtten in the boke, that helia the preaste founde in the house of the Loide: lyke vnto hym was there no lyng before hym, that turned to the Loide with all hys herte, with all his soule & all hys myght accordyng to all the lawe of Moyses, neither after hym arose there any soche as he.

¶ Not withstandinge the Loide turned not fro the fiercenesse of hys great wrath (where-with he was angrie agaynst Juda) because of all the prouocacyons that Manasse had prouoked hym withall. And the Loide sayde: * I will put Juda also, out of my syght, as I haue done awaye Israhel, and will cast of this cytie Ierusalem which I haue chosen: and the house of whiche I sayde: my name shall be there.

* iii. Regu.
xxiii. a.

¶ Therest of the woordes that concerne Josia and all that he dyd, are they not wyrtten in the boke of the Chronicles of the kynges of Juda?

* In þe dayes of Pharaos: Acho kyng of Egypte was agaynst the kyng of Assyria to the cytie of Euphrates. And kyng Josia went agaynst hym, and was slayne of hym at Megiddo, when he had sent hym. And hys seruantes caried hym deed from Megiddo, and brought hym to Ierusalem & buried hym in hys owne sepulchre. And the people of the lande toke & Jehoahaz the sonne of Josia, and anoynted hym, and made hym kyng in hys fathers steade.

¶ Jehoahaz was. xxiij. yere olde when he beganne to raygne, and raygneth the monethes in Ierusalem. Hys mothers name also was Hamiel daughter of Jeremia of Libna. And he dyd euell in the syght of þe Loide, accordyng to all thynges as his fathers had done. And Pharaos Acho put hym in bondes at Ribla in the lande of Hamath, that he shuld not raygne in Ierusalem, and put the lande to a tribute of an hundred talentes of syluer and a talent of golde. And Pharaos Acho made Eliakim þe sonne of Josia kyng in the rowme of Josia his father, and turned hys name to Jehoakim, and toke Jehoahaz awaye, whiche when he came to Egypte, dyed there.

¶ And Jehoakim gaue the spiler and the golde to Pharaos: & tared the lande, to geue the moneye accordyng to the request of Pharaos: requyryng of euery man accordyng to the pabylyte spiler and golde: euen of the people of the labe, to geue vnto Pharaos Acho. Jehoakim was. xxv. yere olde when he beganne to raygne, and he raygned. x. yere in Ierusalem. Hys mothers name also was Zebuda the daughter of Bebai of Rama. And he dyd that which was euell in þe syght of the Loide, accordyng to all thynges as his fathers had done.

¶ The. xxiii. Chapter:

¶ Jehoakim dyed, Ierusalem is besieged of the Babylonians. Jehoakim perished byn sent to the kyng of Babylon. And in þe coloume came Garbaniado, which was called Jechiah.

¶ In þe dayes came Nabuchodonosor kyng of Babylon vp, and Jehoakim became hys seruante thre yere, and then turned, and rebelled agaynst hym. And the Loide sent vnto hym men of warre from amonge the Caldees, from amonge the Syryans, out of the Arabittes, and from the chyldren of Ammon: and sent them agaynst Juda, to destroye it, accordyng to the sayyng of the Loide, which he spake by hys seruantes the prophetes. And, at the byddynge of the Loide happened it to Juda, to put them out of his syght, for the synnes of Manasse, accordyng

accordinge to all that he dyd: and for the innocent blood that he shed, and spyled Jerusalem with innocent blood: and the Lorde wolde not be reconciled.

¶ The rest of the wordes that concerne Jehoachim, & all that he dyd, are they not written in the booke of the chronicles of the kynges of Iuda: And so Jehoachim slepte wth his fathers: and * Jehoachim hys sonne raygned in hys steade. And the kyng of Egypt came nomore out of his lande: for the kyng of Babilon had taken frō the puer of Egypt vnto the puer of Egiptians, all y^e percynted to the kyng of Egypte. Jehoachim was xviij. yere olde, & raygned in Jerusalem the monethes. Hys mothers name also was Shebusha, y^e daughter of Elmethā of Jerusalem. And he dyd y^e which was euill in the sight of the Lorde, according to all as hys father had done. * In that tyme came the seruantes of Nabuchadnezzar kyng of Babilon by agaynst Jerusalem, & the cite was beleaged. And Nabuchadnezzar the kyng of Babilon came agaynst the cite: & his seruantes dyd beleage it.

* Math. i. b.
1st. 17. 11. 1.

* Dan. i. a.

* 2. Cor. i. a.

* 1. Tim. ii. c.
2. 2. 17. 11. 1.

* 1. Tim. ii. b.
1. 17. 11. 1.

* 2. Cor. i. b.
1. 17. 11. 1.

* 1. Tim. ii. a.

* And Jehoachim y^e kyng of Iuda came out to the kyng of Babilon, he and hys mother, hys seruantes, hys wyues, and hys chambelaines. And the kyng of Babilon took him, in the vytht pere of hys raygne.

* And he caried out thence all the treasures of the house of the Lorde, & the treasure of the kynges house: and brake all the vessels of golde, which Salomon kyng of Israel had made in the temple of the Lorde, as the Lorde had sayde. And he caried awaye all Jerusalem, and all the lordes, and all the strong men of warre, euen x. iij. into captiuitie: and all craftesmen and bevers, none remayning save the poore common people of the lande.

¶ And he caried awaye Jehoachim to Babilon, and the kynges mother, and the kynges wyues, his chambelaines, and the that were myghty in the lande: those caried he awaye into captiuitie frō Jerusalem to Babilon. And all the actiue me of warre, euen x. iij. & all craftsmen, and poynters. And all y^e were stronge and apte for warre, dyd the kyng of Babilon byng to Babilon captiue. * And the kyng of Babilon made Esharbania hys fathers brother, kyng in his steade, & chaunged hys name to Zedekia.

* Zedekia was xxi. yere olde when he beganne to raygne, and he raygned cleue yere in Jerusalem. Hys mothers name also was Innithail the daughter of Jeremia of Libia. And he dyd euill in the sight of the Lorde, accordinge to all as Jehoachim had done. For the warre of the Lorde was moued agaynst Jerusalem and Iuda, vntill he cast the out of hys sight. And Zedekia rebelled agaynst the kyng of Babilon.

The xxv. Chapter.

Jerusalem is beleaged of Nabuchadnezzar, & other: wyle called, Nabuchadnezzar, and it and the temple are bothe burnt. The sonnes of Iericho are caried before hys eyes, and after are hys awone eyes putt out. Iuda is brought to Babilon, and after is Zedekia released.



And it fortuned, * that in the nyynth pere of hys raygne, the tenth daye of the tenth moneth: Nabuchadnezzar the kyng of Babilon came, he and all his host agaynst Jerusalem: and pitched agaynst it, and made engyns agaynst it on euery syde. And the cite was beleaged vnto the eleuenth pere of kyng Zedekia. * And the nyynth daye of the moneth, there was to greate hongre in the cite, that there was no bread for the people of the lande.

* 7. Cor. i. a.
and. 11. a.

* 2. Cor. i. b.
and. 11. a.

And the cite was broken vp: and all the men of armes fled by nyght, by a waye that was a gate which is betwene two walles, by the kynges garden: the Chaldees lying about the cite.

And the kyng went the waye toward the playne. And the soudyers of y^e Chaldees folowed after the kyng, and toke him in the playne of Jericho. And all hys armye were scattered awaye from hym. * So they toke the kyng, and brought hym to Nabuchadnezzar the kyng of Babilon to Ribla, where they reasoned wth hym. And they slue the sonnes of Zedekia before hys eyes: and he put out the eyes of Zedekia, and fettered him wth two chaynes, and caried hym to Babilon.

* 2.

* 2.

And the vij. daye of the v. moneth which is the xij. pere of kyng Nabuchadnezzar kyng of Babilon, came Nabuchadrazar a seruante of the kyng of Babilon, and the captayne of the men of warre, vnto Jerusalem: & burnt the house of the Lorde, and the kynges house, and all the houses of Jerusalem, & all great houses burnt he wth fyre. And all the soudyers of the Chaldees that were wth the chefe captayne of the men of warre, broke downe y^e walles of Jerusalem rounde about. And the rest of the people y^e were left in the cite, and them y^e were fled to the kyng of Babilon, & the remnant of the comen people, dyd Nabuchadrazar the chefe captayne of the me of warre carpe awaye: but the captayne of the soudyers left of the poore of the lande, to dwelle the vyues, and to till the ground.

* And the pylers of brasse that were in y^e house of the Lorde, & the sockettes, and the brasse launet that was in the house of the Lorde dyd the Chaldees breake, and caried all the brasse of them to Babilon. And the portres, howels, brasse kynges, spores, and all the vessels of brasse that they mynystrid in, toke they awaye. And the fyre panes, and basens, and such thynges as were of golde, & of siluer, the toke the chefe captayne awaye: euen two pylers, one launet, and the

* 1. Cor. i. b.
1. 17. 11. 1.

* 1. Cor. i. c.
1. 17. 11. 1.

* 1. Cor. i. d.
1. 17. 11. 1.

the sockets which Salomon had made for the house of the Lord. The base of all these vessels was without waighe. The height of the one pyller was xliij. cubites, and the heed therof was hyalle, and the cubytes hye and vpon the heed was there a wjerke woi-ke and poulgranates rounde aboute, all of hyalle. And of the same fashion was the seconde pyller, with a wjerken woi-ke.

¶ And the chiefe captayne of p̄m̄e of warre toke Saraia the chiefe yester, and zephoniah the hyest yester saue one, and the thre keepers of the holy thynges. And out of the cite he toke a chamberlayne, that had the ouerlight of the men of warre, and v. men of the that were euer in p̄ hynges violence, which were founde in the cite: and him that was scrpe to the captayne of the hoost, which brought out the people of the lāde to warre, and the thre scole men of the people of the lande, p̄ were founde in the cite. And Nabulradan the chiefe captayne of the mē of warre toke these, and brought them to the kyng of Babilon to Babilā. And the kyng of Babilon smote them, and hie them at Babilā in the hande of Hanath. And so Juda was carped awaye out of the lāde.

¶ Howbeit, there remayned people in the lande of Juda, whom Nabuchadnezar kyng of Babilon lette, & made Gedalia the sonne of Ahiham the sonne of Saaphan ruler ouer the. And all the captaynes of the souldyers, and other men bearde, p̄ the kyng of Babilon had made Gedalia gouernour: and three came to Gedalia to Mizpaz: Imael the sonne of Netaniah, Johannah the sonne of Kareah, Saraia the sonne of Chanbunneth p̄ Metophatier, and Jazania the sonne of Maachari, & the p̄ men. And Gedalia ware to them and to the mē whom they had with them, and sayde vnto the: feare not ye because ye are the seruantes of the chaldees, dwell in the lande, and serue the kyngs of Babilon, and ye shal be well.

¶ But it chanced in the seuenth moneth, that Imael the sonne of Netaniah the sonne of Elisama, of the kynges bloude, came, and ten men with hym, and smote Gedalia, that he dyed: and so dyd he the Jewes and p̄ Chaldees that were with hym at Mizpa. And all the people, bothe small and greute, and the captaynes of warre arose, and came to Egypt: for they were afrayd of the Chaldees. Notwithstandp̄g pret in the seuen and thyrtye pere after Jehoachim kyng of Juda was carped awaye the seuen and twentye daye of the twelcuthe moneth. Enlmedradach kyng of Babilā, the same yere p̄ he begāne to ragnye, d̄d p̄ lyfte vp the heade of Jehoachim kyng of Juda out of the prison, and spake kynedly to hym, and set hym seate aboute the seate of the kynges that

were with hym in Babilon: and changed hym p̄son garimenes. And he d̄d euer rate heed before hym, all the dayes of hys lyfe. Hys pocepon was a coniuall pocepon that was assigned hym of the kyng, euerie daye a certayne, as longe as he lyued.

¶ The ende of the fourth boke of the kynges.

The fyrst boke of

the Chronycles, called in Latin, *Archa dierum*: or after the Grekes, *Paralipomenon*: which the Hebrewes call *Wibe Haaimin*, and keken both the bookes but for one.

The fyrst Chapter.

¶ A briefe rehercall of all the genealogie of Adam, and so forth vnto the soune of Iuda and Jacob.



Adam, & Seth, Enos, Henoch, & Methalehel, Jared, Henoch, & Sem. & Methuselah, Lamech, Noah, Shem, Ham, & Japheth. ¶ The sonnes of Japheth, Gomer, & Magog, & Hapai, & Iauan, & Tubal, & Mesek, & Thiras. The sonnes of Gomer, Aschenaz, & Riphath and & Togarma. And the sonnes of Iauan, Elisa, & Tarshis, & Ectim and Modan.

The sonnes of Ham, Chus, and Mizraim, & Put, and Chanaan. The sonnes of Chus, Siba, and Hania, & Sabbertha, and Rapha, and Sabthea. And the sonnes of Rapha, Seba, and Medan. And Chus begat Nimrod: and he beganne to be myghty vpon the earth. Mizraim begat Lubin, and Ananin, & Lababim, and Naphtaim, & Phaterusin, and Cassium, of which came p̄ Philistines and the Cappadocians. Canaan begat Sidon hys eldeſt sonne, and Heth, Jebusi also and Mozi, and Gergasi, & Hui, & Arati, and Sini, and Aruabi, zamari and Henathi. ¶ The sonnes of Sem, Elam, and Assur, & Arphacdad, & Lud, & Aram, and Uz, & Hul, and Gether, and Chiter. Arphacdad begat Selah, and Selah begat Eber. And vnto Eber were borne two sonnes: the name of the one was Jecleg, because that in hys dayes the lande was dryed, and dyd hys thers name was Joltan. Joltan begat Ammodad, and Shaleph, & Hazeramaneth, & Terah, & Haborzin also and Elal, and Misla, & Elal and Abimael, and Seba, and Ophir, & Haula and Jobab.

^{10 Gen. 35. b.} All these were ¹⁰sonnes of Ioban. * Sed, Arphasab, Selah, Eber, Beleg, Rebu, Serug, Anhor, Terehar, Azam other wyfe called Azaham. The sonnes of Aza = ^{10 Gen. 35. b.}ham, Isahac and Ismael. And these are thez generacions: * the eldest sonne of Ismael was Nabator, then Redar, Abbel, and Gibsam, Elima, and Dunah, Hal ka hadab, and Thema, Jetur, Raphis, and ¹⁰ Kadma. These are the sonnes of Ismael. The chyldren of Hetura Azahams concubyn: Ge bare yncam, Joban, Medan, Gibian, Jibok, and Suah. The chyldren of Joban: Seba, and Dedan. * (The chyldren of Dedan: Adu = ¹⁰rim, and Rafuim, & Koomim.) The chyldren of Gibian: Epha, & Ephar, Henoch, Azida and Eldaa. * All these are chyldren of Hetura.

And so Azabā begat Isahac. The sonnes of Isahac, Elau and Israel. The sonnes of Elau: * Eliphas, Reuel, Jethis, Jaclam, and Rozah. The chyldren of Eliphas: Thema, Omer, zephi, & Gathā, Kenas, Elmina, & Amalek. The chyldren of Reuel: Nabath, zerah, Shamna, and Qiza. * The sonnes of Ser: Lotan, Sobal, yibed, and Ana, Wilson, Ezer, and Dilsan. The chyldren of Lotan: hori, and homan: & Elmina was Lotans wyfe. The chyldren of Sobal: Allon, Annabath, Ebal, Serphi, and Onam. The sonnes of yibed: * Ia, & Ana. And the sonnes of Ana: Dilsan. The sonnes of Wilson: Haran, Elhan, Jethan, and Ecran. The sonnes of Ezer: Sibai, zacuan, and zakh. The sonnes of Dilsan: azy, and Aran.

* These are the hynges that raygned in the lande of Edom, before any hyngc raygned ouer the chyldren of Israel: Bela the sonne of Beor. and y name of hys cite was Dnhaba. And Bela dyed, and Jobab the sonne of zerah of Bozra raygned in his steade. And when Jobab also was deed, husam of the lande of the Themanyes raygned in hys steade. And whā husam was deed, hē had the sonne of Bebad which smote Eshian in the felde of Qhoab, raygned in hys steade, and the name of hys cite was Kutsh, so hōbad dyed, and Samia of Acherka raygned in hys steade. And Samia dyed, and Saul of Achoboth by the ryuer syde, raygned in hys steade. And whā Saul was deed, Saalhanan the sonne of Achob raygned in hys steade. And Saalhanan dyed, and hōbad raygned in his steade, & the name of hys cite was Babi, and hys wyues name was Wetherabel the daughter of Wazred the daughter of Gethahab.

Hōbad died also, and there were dukes in Edom: Duke Thimna, Duke Allab, and Duke Jether, Duke Aholthama, Duke Ela, Duke Hison, Duke Kenaz, Duke Themam, Duke Gibzar, Duke Agadiei,

and Duke Iram. These are the Dukcs of Edom.

The ij. Chapter.

(The genealogie of Iuda vnto Ihesu Chre. I. chre. of Dauid.)



These are the sonnes of Israel: ¹⁰ Ruben, Simeon, Leui, Iuda, Isachar, and Zabulon, Dan, Joseph, Benjamin, Reuphal, Gad, and Aser. * The sonnes of Iuda: Er, Onan, and Sela. These thre were borne vnto hym of Bath, Sna the Cananytelle. And Er the eldest sonne of Iuda was euell in the syght of the Lorde, and he slue hym. And * ¹⁰ Tamar hys daughter in law bare hym Phares, and zara: and so all the sonnes of Iuda were spue.

* The sonnes of Pharez: Hezron and Hamul. The sonnes of zarah: zimri, Ethan, Herman, Chalchol, and Dara: which were spue in all.

And the sonnes of Charni, * Achar that troubled Israel, transgressyng in the thing, that was dammed. The sonnes of Eshan: Azaria. The sonnes also of hezron y were borne vnto him: Jerhameel, Ram and Belubab. * And Ram begat Aminadab: and ¹⁰ Aminadab begat Nahlon a lord of the chyldren of Iuda. And Nahlon begat Salma: and Salma begat Boaz: Boaz begat Obed: and Obed begat Isai. * And Isai begat hys eldest sonne Eliab: and Aminadab the seconde, and Samia the thyrde, Nathanael the fourth, and Izabai the fyfte, Wazri the syxe, and Dauid the seventh. Whose systers were zerna and Abigail. The sonnes of zerna: Abisai, Joab, & Azabel, thre. And Abigail bare Amaza: * the father of which ¹⁰ Amaza was Jether an Imacite.

And Caleb the sonne of hezron begat Azuba, of hys wyfe Azuba, and Jeriboth, whose sonnes are: Jeter, Sobab, and Ardon. And when Azuba was deed, Caleb toke Ephrata, which bare hym hur. * And hur begat Uri, and Uri begat Bezaleel. After ward came hezron to the daughter of Nachir the father of Gilead, and toke her when he was thre skore yere old. And he bare hym Segub: and Segub begat Iur, which had thre and twentye cytys in the lande of Gilead. And he ouercame Gessur and Aram, the townes of Jair from them which dwell in them: and Kenath and the townes therof: euen thre skore townes. All these were the sonnes of Nachir the father of Gilead. And after that hezron was deed at Calebi Ephrata, Azubā Gessus wyfe, bare him * ¹⁰ Ithure the father of Uchok.

And the sonnes of Jerhameel the eldest sonne of hezron were: Ran the eldest, Bu = ¹⁰na,

C The .liij. Chapter.

¶ The genealogie of the sonnes of Juda and Benjamin.

The sonnes of Juda: * Pharez, Hezron, Carmi, Huz and Sobal. And Hezron the sonne of Sobal begat Zabath. And Zabath begat Ashubmai and Lahab: and these are the kindredes of the zephathites. And of these came the father of Ephraim, Tzerach, Tisma and Tiddas, and the name of thez yster was hazelpeni. Peniel was the father of Seboz. And Ezer the father of Hufa. And these are the sonnes of Huz the eldest sonne of Ephraim the father of Zephathem. And Ashub the father of Teshon had two wifes: helcath and Raara. And Raara bare hym Ashubai, Hephber, Chemmi and Haphstari. These were the sonnes of Raarah. And the sonnes of helcath were Jareth, Terson and Echnan. And Ezer begat Anub and Zobebe, and the kindred of Ashub the sonne of Raara. And Jaabes was more honorable then his brethren. And hys mother called his name Jaabes, sayinge, because I bare hym with sorrowe. And Jaabes called on the God of Israel, sayinge: If thou wylt blesse me in dede, and enlarge my coastes, and shalt let thynne hande be with me, and wylt hepe me from euell that it hurt me not: And God graunted hym hys desire.

Echub the brother of Suah begat Echer, whych was the father of Eshon. And Eshon begat Zethapha, and Palseh, and Echemun the father of the cyrpe of Rahab: these are the men of Recha. The sonnes of Kenas: Orhuel and Sarai. And the sonnes of Orhuel were Hathath.

And Echemonh begat Ophyai. And Sarai begat Joab the father of the valeys of craftes men (so called) because they were craftsmen. And the sonnes of Caleb the sonne of Iephune were: Iru, Ela and Asai. And the sonne of Ela was Kenas. And the sonnes of Zethalel were Jyph, and Jyphah, Thiria and Jarel. And the sonnes of Ezer: Jether, and Heder, Ephar, Jalon, Thahar, and Thirai, and Sammai, and Tsbah the father of Echemun. And hys wyfe Jehudia bare Jered the father of Gedoz, and Heber the father of Socho, and Jeruthel the father of Janoah. And these are the sonnes of Zethalel the daughter of Phara, whych Heder toke. The sonnes of the wyfe of Hobab the yster of Rahab the father of Recha were: Barni, and Echemon, the Mancharbite. The sonnes of Symon were: Aminon, and Kimna, Benhanan and Thelon. And the sonnes of Jiss were: Zabeth, and Benroeth.

* The sonnes of Selah the sonne of Juda were: Ezer the father of Lecha, and Lada the father of Haresa, and the kindredes

of the householde of them that wrought linen in the house of Asa. And Jokim and the men of Chozebah, and Joas, and Sacerph, whych had the dominion in Elad, and Talsub Lehem: These also are wordes of olde. These were porters, and dwelt there amonge trees & hedges, vnto the hyng: because of hys worke.

The sonnes of Simeon were: Nemuel, E Jamin, Jarib, Zerach and Saul: whose sonne was Shallum: and the sonne of hym was Hyslam, and hys sonne was Hyslam. And the sonne of Hyslam was Hamuel, and hys sonne was Zachur, and the sonne of hym was Shimchi. Shimchi had syxtene sonnes & syxe daughters. But hys brethren had not manye chyldren, neyther was all the hynged of them lyke to the chyldren of Juda in multytude. And they dwelt at Zecreba, Holoada, and at Iazar Sunal, at Billa, at Erem, and at Tholab, at Zethuel, at Hozma, and at Jistag, at Zethmaraboth, Iazar Sunal, at Zethburi, and at Sharamun. These were thez cyrpes vnto the regyne of Dauid. And thez byllages were: Etan, and Tir, Kimmon, Toden and Iatan, syue townes: and all thez byllages that were rounde aboute the same cyrpes vnto Baal. These is the habitacion of them, and thez genealogie.

Hosobab and Jamlech, and Josa the sonne of Amalia: and Joel and Jehu the sonne of Josiah, the sonne of Sarai, the sonne of Aziel, and Eioenai, and Jaakoba, Jothana and Aiaiah, Aziel, Tsimuel and Benaria: ad syue the sonne of Shubbi, the sonne of Alon, the sonne of Iraia, the sonne of Zuri, the sonne of Semaia. These are famous carpenters in their kynredes, setting vp great ly the house of thez fathers.

And they went to the enterpyng in of Gedoz, euen vnto the east syde of the valeys, to selic pasture for ther shepe. And they founde fat pasture and good, and a wyde lande, quyet and frutefull: for they of Ham had dwelt ther before. And thesow alsoe written by name, camen the dayes of Hezekias kynge of Juda, and smote the ffees of them, and the habitacions that were foude there, and destroyed them vnto this daye, & dwelt in thez rowmes: because there was pasture there for thez shepe.

And some of the chyldren of Symeon went to mount Shep, euen syue hundred men, haunges for thez capesnes, Delathia, Benaria, Iaphia and Aziel the sonnes of Jis: and smote the reste of the Amalechites that were escaped, and they dwelt there vnto this daye.

C The .v. Chapter.

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¶ The genealogie of Ruben and Gad and of the
half tribe of Manasse.

* Gen. xli. 1.
Ex. vi. 14.
Num. xvi. 14.

Ruben the eldest sonne of Israel: forasmuche as he was the eldest. * and had begotten his fathers bedd, his byrthynght was geuen unto the sonnes of Joseph the sonne of Israel. Howbeit, the genealogie is not reckoned after this byrthynght. For Iuda, be pryncipled aboue his byrthynght, and of this tyebe came yehuda, and the byrthynght was geuen to Joseph. The sonnes then of Ruben the eldest sonne of Israel were: Henoch, Phaleg, Hezron and Charni.

The sonnes of Joel: Samaiah: his sonne, Soghis sonne, and Semhi his sonne, Mirah his sonne, Iseia his sonne, and Saal his sonne, Hecra his sonne. Whome Eglath Phylaeis kynge of Assyria caryed awaye: for he was a grent toye among the Rubenites. And when his byrthynghten in theyr hpyredes, rehoined the genealogie of theyr generacyon: Zeiel and zachariah were the chere.

And Saal the sonne of Asan, the sonne of Hema, the sonne of Joel, dwelt in Troer: and so forth unto Secho and Saalmeon. And eastward, he enhabited unto the entyng in of the wyldernesse, from the ryuer Euphrates: for they had moche cattell in the lande of Gilead.

And in the dayes of Saul, they warred with the hagarites, which were ouerthronen into theyr hande. And they dwelt in theyr tentes thezowout all the east lande of Gilgal.

And the chyldren of Gad dwelt ouer against them in the lande of Basan, euen vnto Salecha. And in Basan, Joel was ycheft, and Shaphan the nexte, then Janai and Shaphat. And theyr byrthynghten of the household of theyr fathers, were Michael, Geoefusam, Seba, Joai, Iabani, zin, Eber, Senen. These are the chyldren of Abihail the sonne of huri, the sonne of Zerob, the sonne of Gilead, the sonne of Michael, the sonne of Jeshai, the sonne of Jaddo, the sonne of Zus. Ah: the sonne of Abdiel, the sonne of Guni, was a captayne of the household of theyr fathers. And they dwelt in Gilead, in Basan, and in her townes, and in all the subures of Sharon, and in theyr borders.

¶ All these were reckoned by hpyredes in the dayes of Iotham kynge of Iuda, and in the dayes of Zerobom kynge of Israel. The sonnes of Ruben, and of Gad, and of halfe the tyebe of Manasse, were fyghtynge men, and able to beare shyld and swerde, and to shote with bowe, excepted in warre, euen soure and fourtye thousande, seuen hundred

and thre score, that wente out to the warre. And they fought with the hagarites, with Jetur, Sephis and Robab. And they were helped of the Lozde against the, and the hagarites were deliuered into their bande, and so were all that were with them. For they cryed to God in the battayll, and he hearde them, because they put theyr trust in hym. And they toke of theyr cattell and of theyr camels, fyfte thousande, and two hundred and fyfety thousande shepe, and two thousande asses, and of the sonles of men, an hundred thousande: and there fell many wounded, because y warre was of God. And they dwelt in theyr leaders, vntill the tyme that they were caryed awaye.

And the chyldren of y halfe tribe of Manasse dwelt in the lande, from Basan vnto Baal hermon, and Semir, and vnto mozt hermon: for they were growne to a grent multitude. And these were the heedes of the householdes of theyr fathers: Ephraim, and Issi, Eliel and Aziel, Jeremia and Iobania, and Iacobiel, stronge men and valcunt, famous men, and heedes of the householdes of theyr fathers.

And they transgressed agaynst the God of theyr fathers, and went a whoyng after the goddess of the people of the land, wch God destroyed before them: and God stered by the sperte of Phil kynge of Assiria, and the sperte of Tiglath Pilneke kynge of Assiria, and caryed them awaye: euen the Rubenites, the Gadites, and y halfe tyebe of Manasse, and brought them vnto Halah, Habor, Hara: and to the ryuer Gosan, vnto this daye.

¶ The vi. Chapter.

¶ The genealogie of the sonnes of Leui.

Levi the sonne of Leui: Gerson, Cahath and Merari. * The sonnes of Cahath: Amram, Izabab, Hezron and Gziel. The chyldren of Amram: Aaron, Moyses and Miriam. The sonnes also of Aaron: Nadab, Abihu, Eleazar y Ithamar. Eleazar begat Phinekes. Phinekes begat Abisai. Abisai begat Boli: Boli begat Gizi. Gizi begat zargaba. zargabin begat Meraioth. Meraioth begat Amaria, and Amaria begat Ahitob. Ahitob begat zadoc, and zadoc begat Ahimaaz. Ahimaaz begat Azaria, and Azaria begat Iohanan. Iohanan begat Azaria, which ministred in the temple that Salomon builde in Ierusalem.

* Azaria begat Amaria, Amaria begat Ahitob. Ahitob begat zadoc, and zadoc begat Shallum. Shallum begat Helkia, and Helkia begat Azaria. Azaria begat Sarai, and Sarai begat Iehozedech. And Iehozedech departed, whi the Lozde caryed awaye

awaye Iuda and Ierusalem by the bande of Nebuchadnezar.

1.2.1.1.1.

* The sonnes of Leui: Gerson, Cahath and Merari. And these be the names of the sonnes of Gerson: Lihni and Shimi. And the sonnes of Cahath were: Amram, Izahar, Hebron and Elziel. The sonnes of Merari: Gadiel & Gufi, and these are the hyndredes of Leui, concerynge thez fathers.

The sonne of Gerson was Lobni, whose sonne was Jahath, and hys sonne zemana, and hys sonne Joah, and hys sonne Jodo, and his sonne zerah, and his sonne Jeathai. The sonnes of Cahath: Aminadab and hys sonne Kozah, and hys sonne Ahy, and hys sonne Elcana, and hys sonne Ebiaph, and hys sonne Ahy, & Ebnath was his sonne, and Elziel his sonne, and Elzia his sonne, and Saul was hys sonne.

The sonnes of Elcana: Amasai, & Thimotha Elcana. The sonnes of Elcana, zophai, whose sonne was Sabath, & hys sonne Eliab, and Jerobai hys sonne, and Elcana hys sonne, and Samucl the sonne of hym. And the sonnes of Samucl: the eldest Elai, and Ibia.

The sonnes of Merari: Gadli, and hys sonne Lihni, and hys sonne Simi, and hys sonne Izi, and hys sonne Simba, and hys sonne Hagin, and hys sonne Iai.

And these be they, whom Dauid set for to singe in the house of the Lorde, after that the Arche had rest. And they ministered before the dwellinge place, and the Tabernacle of wyntell wyth synginge, untill Salomon had builde the house of the Lorde in Ierusalem. And then they wayted on thez officers, accorbynge to the order of them.

These are they that wayted with thez children, of the sonnes of Cahath: heman a synger, which was the sonne of Joel, the sonne of Smucl, the sonne of * Elcana, the sonne of Jerobai, the sonne of Eliel: the sonne of Ehoah, the sonne of Iuph, the sonne of Elcana, the sonne of Gadath, the sonne of Amasai, the sonne of Elcana, the sonne of Joel, the sonne of Ahar, the sonne of zephania, the sonne of Ebnath the sonne of Ahy, the sonne of Ebiaph, the sonne of Kozah, the sonne of Izahar, the sonne of Cahath, the sonne of Leui, the sonne of Israel.

And his brother Iaph stode on his ryghte hande, and Iaph was the sonne of Barachia, the sonne of Simba, the sonne of Ebiachai, the sonne of Baalaia, p sonne of Ebiachia, the sonne of Aham, the sonne of zarah, the sonne of Ahar, the sonne of Ehan, the sonne of zuma, the sonne of Simbi, the sonne of Jahath, the sonne of Gerson, the sonne of Leui.

And thez byrthen the sonnes of Eze-

rari stode on the leftte hande: euen Ehan the sonne of Elyh, the sonne of Ahd, the sonne of Elaluch, the sonne of Iahabia, the sonne of Amasia, the sonne of Melia, the sonne of Anzi, the sonne of Zani, the sonne of Samer, the sonne of Gadli, the sonne of Iuli, the sonne of Merari, the sonne of Leui.

Theyz byrthen also the Leuten were appointed unto all maner of seruice of the tabernacle of the house of God. But Aaron & hys sonnes burnt incense vpon the altare of burnt offeringe & on the altare of incense (and were apointed, for all that was to do in the place moste holp, and to make an attencment for the of Israel, accorbynge to all p of the seruant of God had commaunded.

These are the sonnes of Aaron: Eleazar, whose sonne was Phineches, & his sonne Abia: & his sonne Zaki, whose sonne was Izi, and hys sonne zcalia, and the sonne of hym Meraroth, and hys sonne Amaria, and the sonne of hym, Aitob: and zador hys sonne, and Ahnaas hys sonne.

And these are the dwellinge places of them: thowwe out theyz towncs & coastes: euen the sonnes of Aaron thowwe out the hyndredes of the Caabites, for to the lot fell for them. And they gaue vnto the * Hebron in the lande of Iuda & the Suburbe therof rounde aboute it. But the feide of the cytie, & the villages pertaynyng therto they gaue to Ealeb the sonne of Iephune. And to psonnes of Arah they gaue the cyties of refuge: euen Hebron and Libna, with theyz Suburbes: Jathy & Ekhemoa with theyz Suburbes: and Iulen with her Suburbes, and Meue with her Suburbes: Iai and hee Suburbes, Berthemes and her Suburbes. And out of the trybe of Ben Iamin, Seba and her Suburbes, Akeneth and her Suburbes, Anathoth and her Suburbes, all thez cyties thowwe out theyz hyndredes were xij.

And vnto the sonnes of Cahath the remnant of the hymne of the trybe, were cyties geuen out of the halfe trybe of Manasse by lotte: eue ten cyties. And the sonnes of Gerson thowwe out theyz hyndredes, had out of the trybe of Iacar, out of the trybe of Isser, and out of the trybe of Aserthai: and out of the trybe of Manasse in Basan, theyz ten cyties. And vnto the sonnes of Merari were geuen by lot thowwe out theyz hyndredes out of the trybe of Ruben, and out of the trybe of Gad, and out of the trybe of Zabulon, twelue cyties.

And the chyldren of Israel gaue the Leuten cyties with theyz Suburbes, & that by lot, out of the trybe of the chyldren of Iuda, and out of the trybe of the chyldren of Symeo, and out of the trybe of the chyldren

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of Ben Jamin these cyties which they called by theyr names.

* 304. 77. 1

And they þ were of the kynredes of the sonnes of Eabath, had cyties and theyr coastes out of the trebe of Ephraim. * And they gaue vnto them cyties of refuge: Sichem in mount Ephraim and her Suburbes, Gazer and her Suburbes, Jorcanam and her Suburbes, Bethhoron and her Suburbes, Tiaton and her Suburbes, Seth Kimmon and her Suburbes. And out of the halfe trebe of Manasse, Tzer and her Suburbes, and Gilead and her Suburbes for the kyndred of þ remnant of the sonnes of Eabath.

And vnto the sonnes of Serfon were geuen out of the kyndred of the halfe trebe of Manasse: Solon in Basan and her Suburbes, and Asbaroth and her Suburbes. Out of the trebe of Issacar, Iedes & her Suburbes, Donath and her Suburbes, Ramoth also and her Suburbes, Auen and her Suburbes. And out of Isser, Masal & her Suburbes, Iddon and her Suburbes, Yulok and her Suburbes, Kichob and her Suburbes. Out of the trebe of Reubehall, Iedes in Galilea and her Suburbes, Hammon and her Suburbes, Kiriahajim & her Suburbes.

And vnto the rest of the chylidren of Ezerai were geuen out of the trebe of Zabulon, Kimmon and her Suburbes. Ehaboz and her Suburbes. And on the other syde Jordā by Tercho, euen on the east syde of Jordan, were geuen them out of the trebe of Ruben: Berce in the wyldernesse wpyth her Suburbes: Jalyab wpyth her Suburbes: Ikedomoth wpyth her Suburbes. Ephath wpyth her Suburbes. Out of the trebe of Gad, Ramoth in Gilead wpyth her Suburbes, Mahanaim wpyth her Suburbes, Iekidon wpyth her Suburbes, and Jecer wpyth her Suburbes.

¶ The viij. Chapter.

The Genealogie of Issacar. Ben Jamin, Ascher, Issai, Manasse, Ephraim, and Isser.

Isser the sonnes of Issacar: Thola, Thua, Isulub, Simron, Ioue. And the sonnes of Thola: Tzi, Kephata, Jeriel, Jamar, Jebelam and Schmucl, whych were heedes in the householdes of the fathers of Thola, men of myghte theyr kynredes: * whose nombre was in the dayes of Dauid, two and twenty thousand and fyve hundred. The sonnes of Tzi: Zerahia. The sonnes of Zerahia: Michael, Obadia, Joel, and Jeshai, fyve men, all captenes. And wpyth the, in theyr generacions after the householdes of their fathers, were fyve and thyrty thousand sondres and valiant men of warre: for they had many wyues & sonnes. And theyr byrthyen amonge all the kynredes

* 4. 87. 371 q

of Issacar were valiant men of warre reckoned in all: foure thousand and seven thousand.

The sonnes of Ben Jamin: Zela: Becher and Jediel: thre. The sonnes of Zela: Ezbou, Tzi, Tziel, Jeremoth and Ter, fyve heedes of the householdes of theyr fathers, me of myghte, and were reckoned by þ genealogies. xij. thousand and xxij.

The sonnes of Becher: Yemira, Joas, Eliezer, Elloenai, Omri, Jeremoth, Abia, Anathoth and Anathoth. All thes are the chylidren of Becher, and the nombre of them after the genealogie and generacions, and captynes of the householdes of their fathers men of myghte, twenty thousand and two hundred. The sonnes of Jediel: Silhan. The sonnes of Silhan: Jecus, Ben Jamin, Ehad and Canaana, Zethai, Charles and Jalyahar. All thes are the sonnes of Jediel, ancient heedes and men of warre. xij. thousand and two hundred: that went out barnelised to battell. And Supum and Synum were the chylidren of Jc. And þ hulites were the chylidren of Jher.

The sonnes of Acherbalt: Janyiel, Guni, Jecer and Salum, the chylidren of * Silha. The sonnes of Manasse: Tziel whom (hys wyfe) bare vnto hym: But Arannah hys concubine bare Ehad the father of Gilead. And Ehad the roke wyues for hys wyfe Supum. (hys sonnes.) And the name of hys syster was Manaca. And the name of another sonne was Zelophabad. * And Zelophabad had daughters. And Manaca the wyfe of Ehad bare a sonne, and called hys name Jherce, and the name of his brother was Jecer, and hys sonnes were Alam and Ieken. The sonnes of Alam: Sedai. These are the sonnes of Gilead the sonne of Ehad the sonne of Manasse. And hys syster Holecath bare Jethud, Abieker and Abielah. And the sonnes of Schimda were: Aphin, Sechem, Likhi and Anibam.

The sonnes of Ephraim: Hushalah, whose sonne was Bered, and Ehabah hys sonne, and hys sonne Ehadah, and Ehabah hys sonne: and Sabad hys sonne, and Hushalah hys sonne, and Ezer and Ehad. And the men of Gath that were boyme in that lande, slue them, because they were come downe to take awaye theyr catell. And Ephraim theyr father mourned many a daye, and hys byrthyen came to comfort hym.

And whā he went into hys wyfe, the conceived and bare hym a sonne, and he called þ name of it Zeria, because it was euell wpyth hys household. And his daughter was Sereca, whych byle Zethozon the nether & also the upper, and Zisan Schern. And Zaphab was hys sonne: whose sonne was Kelyph, and Ehad, whose sonne was Ehadah, and hys sonne Adan, and hys sonne Amud, and

* Gen. 31.

* 304. 77. 1
* 304. 77. 1
* 304. 77. 1

and his sonne Elisama, and hys sonne Amn and his sonne Iehosia.

Their possessions & habitacis was in Bethel, and the towncs that longed therto, and vnto the East of Maatan, & on the west syde of Gazer with the towncs therof, Bechem and the towncs therof, Adala & the towncs therof, and a longe by the boyders of the childre of Manasse, & Ephraim and her towncs, & Ephraim and her towncs, Magiddo & her towncs, and Doa and her towncs. In thole dwelt the chyldren of Ioseph the sonne of Israel.

The sonnes of Aser: Jimna, Jesua, Imat, & Beria, & Serah their yster. The sonnes of Beria: Jeber and Melchiel, which is the father of Berisath. And hepher begat Japhlet, Sonier, Iotham, & Shua was their yster. The sonnes of Japhlet: Pasah, Zimbal and Ahsah. Thele are the chyldren of Japhlet. The sonnes of Sermer: Ahi, Rohga, Jehubba and Aram. And the sonnes of hys brother Belem: zophah, Jimna, Seles and G. Final. The sonnes zophah: Shuah, harnepher Shual, Beri, and Jinnah, Beyer, hod, Shama, Shilla, Zethan and Beera. The sonnes of Jeher: Jephune, Pissa, & Ara. The sonnes of Oia: Aveh, haniel & Rezia. All these were the chyldre of Aser, and herdes of their fathers houses, noble men, and myghtye head captyvnes. The nombere of howe out of genealogy of them y were apte to the warre and battell was, xxvi. thousande men.

¶ The viij. Chapter.

Of the sonnes of Benjamin.

Beniamin begat Bela hys eldest sonne, & Bel the seconde, & Abarah the thurde, & Abah the fourth and Raphah the fyfte. And the sonnes of Bela were: Bar, Sera, Abihud, Abisai, Naaman, & Aboba, Sera, Sephuphan and huran. And these are the sonnes of Elnod and these are auncient herdes amonge the inhabitants of Gaba: and they carped them to Hamathath: Naaman, Abia & Sera, which Sera carped the awaye and begat Eisa & Abihud. And he begat Satharaim in the fyde of Elyab, after he had sent them awaye. Husin also & Saarah were his wyues. And he begat of hodes his wife, Jobab and Jibia, Alesa, and Alacham, Jeuz, and Shachia & Myrina. These were his sonnes and auncient fathers.

23 And of hamin he begat. Ahitob and Elpaal. The sonnes of Elpaal were: Eber, Alaham, and Shamed, which built Ono. Lod, and the towncs therof. Beria & Serma were auncient fathers amonge the inhabitants of Aialon, and they dwane awaye y inhabitants of Serb. And Aio, Shafac, & Jerimoth, Sebadia, Fred, and Bar, & Michael, and Ilyan,

and Ioha, & sonnes of Beria, Zebadla, Mesullam, hezeki, and heber. Imernai also and Jellah, & Jobab the sonnes of Elpaal. Jakim, and zeri, & Shabbi, Elenai, zibbat, and Eliel, Adai, & Serai, & sumer: the sonnes of Sumhi, Jupan, Eber, and Eliel, Abdon and zeri, and Hanani, Hanania, Elam & Anthothia, Jephbia and Phemei & sonnes of Shafac. And Samserai, Shcharia and Ashalah, Jarelia, Elin and zichu: the sonnes of Jeroham. These were auncient fathers and captyvnes in their kynredes, and these dwelt in Jerusalem. And at Sibon dwelt Abi Beon whose wyfe was called Yaacah. And his eldest sonne was Abdon, then zur, Cis, Baal, and Abab. Sedoz, Abio and sacher. And Mikloth begat Sumra. And these also dwelt with their brethren in Jerusalem over agaynst them. Aer begat Cis, and Cis begat Saul, & Saul begat Jehonath, & Achitna, Abinadab and Elbaal. And y sonne of Jehonath was Ezerbaal, and Ezerbaal begat Urah. And the sonnes of Urah were: Dithon, Helerch, & Hara & Ahas. And Ahas begat Jehonada. And Jehonada begat Aleuth, Amnath and zumer. zumer begat Moza. Moza begat Binea, whose sone was Rappa, & hys sonne was Eala, and hys sonne Azel. And Azel had fyve sonnes, whose names are these: Elician, Zochi, Imael, Scaria, Obadia, & Hanan. All these were the sonnes of Azel. And the sonnes of Elic his brother, were: Alam his eldest, Jechus y seconde & Eliphelet the thurde. And the sonnes of Alam were myghtie men & striders, archers, & bowemen, and had many sonnes & sonnes sonnes, an hundred & fyfte. All these are of the sonnes of Benjamin.

¶ The ix. Chapter.

Of the prelates, Levites, and of thers officers.

And so all Israel numbred by kyn: & redde: beholde, they are wyrtten in the boke of the kynnes of Israel and of Juda, and were carped awaye to Babilon for their transgression: And the olde enhabiters, that dwelt in their awne possessions & cyties, the Israelites, the prelates, Levites & Serhetes. And in Jerusalem dwelt of the chyldre of Juda, of y chyldren of Benjamin, & of y chyldre of Ephraim & Manasse. Elhai the sonne of Amihud, the sonne of Amri the sonne of Amri, the sonne of Beni, & of the chyldren of Iudars, y sonne & of Juda. And of Shilon, Ahsai the eldest and his sonnes. And of y sonnes of serab, Jerebel & their brethren, vii. hundred & nygetye.

And of the sonnes of Benjamin: Shali y sonne of Ezerfullam y sonne of hodania, the sonne of Serua: & Jibnia the sonne of Jeroham. And Eln the sonne of Elai the sonne of Elchil. And Ezerfullam the sonne of Shaphia y sonne of Rehucl, y sonne of Jibnia.

¶ And

And their brethren according to their kindred, myriads hundred by tribe and by house. All these were principal men, and ancient in their households of their fathers.

And of the priests: Jedaias, Jehoiarib & Jaichin: Azarias the sonne of Sethias the sonne of Jehoiarib, the sonne of Zadoc, the sonne of Jehoiarib, the sonne of Eliab the chiefest in the house of God. And Jedaias the sonne of Jeroham the sonne of Phathur, the sonne of Melchias. And Azarias the sonne of Abiel, the sonne of Jecheiah, the sonne of Jehoiarib, the sonne of Jehoiarib, the sonne of Melchias, the sonne of Immo: And their brethren which were heads of the ancient households of their fathers, a thousande leuen hundred & thre score actiue men, for the worke of the seruice of the house of God.

And of the Leuites: Semieia the sonne of Asub, the sonne of Iream, the sonne of Halabaias of the sonnes of Merari. And Zababaias a heres and Salai. And Athania the sonne of Aziel, the sonne of Ieri, the sonne of Aziel. And Zabaias the sonne of Semieia the sonne of Salai, the sonne of Ierubai. And Berechia the sonne of Iza the sonne of Elcanah that dwelt in the villages of the Bethpharites.

* 1. Chr. 11. 1.

* The porters were Shallum, Aziel, Talmon & Ahiman and their brother, Shallum was the chief. For they watched byethere, euen vnto the kynges gate eastwarde, thorough the tentes of the chyldren of Leui. And Shallum the sonne of Cozai the sonne of Abiafah the sonne of Cozai, and his brethren the Cozaites of the house of their father had their busynesse and office to kepe the porters of the tabernacle: and their fathers the hosts of the Lozde, kepte the enterpryse.

And Phineas the sonne of Eleazar was their foregyde, and the Lozde was with him. And zacharia the sonne of Berechias kepte the watche before the doore of the tabernacle of witness. All these were chosen men, to kepe the households, euen two hundred & twelue, and thowse out all the genealogie were they numbered in their villages. And them dyd Dauid & Samuel the sear institute, because of their fidelite. So they & their chyldre had the ouersight of the gates of the house of the Lozde, euen of the tabernacle, to kepe them.

* 1. Chr. 11. 1.

* In foure quarters dyd they kepe the watche: towarde east, west, north, & south. And their brethren remained in the countre and came after seuen dayes to tyme to tyme with them. For the Leuites (which had the ouersight of the bestes & treasures of the house of God) were vnder the custody of foure notable porters: & they laye rounde aboute the house of God: because the keepinge thereof pertayned to the, and they had the keyes to open euery morninge. And certen of them had the

rule of the mynistrie vessels, & brought the in and out by tale. Some of them were appointed to ouersight the vessels, and all the ornaments of the Sanctuare, and the house, wine, oyle, frankincense and sweete odours. And certayne of the sonnes of the priests made oymyntes of the sweete odours.

And Athababaias one of the Leuites which was, the eldest sonne of Shallum: the Cozaiter, had the ouersight of the thynges that were made in the ferynge pane. And other of their brethren the sonnes of Abiafah had the ouersight of the which they prepared euen Sabboth. These are the syngers: the ancient fathers of the Leuites, which dwelt in separate chalyces: & were free, for they had to do in the temple both daye and nyght. These were ancient fathers of the Leuites in their generacions, & dwelt at Jerusalem.

And in Gibdon dwelt Abi Gibron & Jehiel, whose wife was called Athababaias, his eldest sonne was Abdon, then Iur, Cis, Saal Aer and Abadai: Gedoi, Ithio, zacharia and Aziel. And Aziel begat Simai. And they also dwelt with their brethren at Jerusalem, euen hard by them. And Aer begat Cis, & Cis begat Saul. And Saul begat Jehonathan, Athababaias, Abinadab and Esbaal. And the sonne of Jehonathan, was Athababaias. And Athababaias begat Athab, and the sonnes of Athab were, Ithion, Aziel and Athabaias. And Abadai begat Ithio. Ithio begat Athabaias, Athabaias, Ithio, Ithio begat Athabaias. Athabaias begat Athabaias whose sonne was Athabaias, & his sonne was Athabaias, & his sonne Athabaias. And Athabaias had thre sonnes, whose names are these: Ithio, Ithio, Ithio, Athabaias, Athabaias and Athabaias. These are the sonnes of Athabaias.

* 1. Chr. 11. 1.

Chapter.

The battell of Saul against the Philistines: in which he dyeth, and his sonnes also.



And the Philistines fought against Israel. * And the me of Israel fled before the Philistines, & were ouerthrowen & wounded in Mount Gilboa. And the Philistines followed, & were scarce after Saul & his sonnes, & the Philistines smote Jehonathan & Abinadab & Athabaias the sonnes of Saul: And the battell went loze against Saul.

* 1. Chr. 11. 1.

^{Job. ix. g.}
^{ut. m. l. 1.}
²⁵
Saul, & the archers founde hym, and he was wounded of shoters. Then sayde Saul to his wepō bearer * Dye we thy sword, and thrust me thorow therewith, that these uncircumcised come not and do me shame. But hys wepō bearer wolde not, for he feared exceedingly. So Saul caught a sworde, and fell vpon it. And when his harnesse bearer sawe that Saul was dead, he fell on a sworde also and dyed.

And thus Saul and his three sonnes, and all they of hys house dyed together. And whē all the men of Israel that were in the valeys, sawe howe they flied, and that Saul and his sonnes were dead, they forsoke theyr cyties and came a waye, and the Philistines came, and dwelt in them.

^E
^{114. 171. 4.}
* And it fortuned that on the morowe when the Philistines came to stripe the dead bodies they founde Saul & hys sonnes overthrown in mount Gilboa. And when they had streipt hym, they toke hys heade, and hys harnesse, and sent them into the lande of the Philistines rounde aboute to shewe the vnto theyr Idols, and to the people. And they put his harnesse in the house of theyr God, & set vpon hys heade in the temple of Dagon.

^D
And when all they of Jabes in Gilead hearde all that the Philistines had doneto Saul: they arose (all the strongest of them) and set a waye the body of Saul, and the bodies of his sonnes, and brought them to Jabes, and buried the bodies of them vnder an oke in Jabes and fasted seuen dayes.

So Saul dyed for hys trespass that he trespassed agaynst the Lorde, in þ he kept not the worde of the Lorde, and in that he sought and asked counsell of a woman that wrought with a spere, and asked not of þ Lorde. And therfore he slue hym, and turned the kyngdome vnto Dauid the sonne of Iſai.

¶ Chapter.

¶ After the death of Saul he Dauid anointed in Hebron the Jebusites rebel agaynst Dauid, fro which he tareth the Towre of Sion. Hyemen are aduised.

^{King. b. a.}
^{141. 141. a.}
²⁶
¶ Then all Israel gathered them selves to Dauid vnto Hebron * sayenge : Behold, we be thy bones and thy fleshe. And whomeuer in tyme past, euen when Saul was kyng, thou leddest Israel out & in. And the Lorde thy God sayde vnto the: thou shalt feede my people Israel, and thou shalt be captayne ouer my people Israel. Therfore came all the elders of Israel to the kyng, to Hebron, and Dauid made a couenaunt with them in Hebron, before the Lorde. And they anointed Dauid kyng ouer Israel, * according to the worde of the Lorde sayd by the hande of Samuel.

And Dauid and all Israel went to Ierusalem, which is Jebus: where as were þ Jebusites, the inhabytors of the lande. And the inhabytors of Jebus sayde to Dauid: thou

comest not here. Neuerthelesse, Dauid wanne the castell of Sion, which is called the cytie of Dauid. And Dauid * sayde, whosoever smytheth the Jebusites first, shall be the principall captayne and a Lorde. So, Joab the sonne of Sarai went first vpon, and was made the cheefe captayne. And Dauid dwelt in the castell Sion, and therefore they called it the cytie of Dauid. And he buylt þ cytie on euery syde, euen from Millo rounde about, and Joab repaired þ rest of the cytie. And Dauid prospered, and warre greate, and the Lorde of hostes was with hym.

* These are the principall men of power whom Dauid had, and that clame to hym in hys kyngdome withall Israel, to make hym kyng, accordinge to the worde of the Lorde vnto Israel. And this is the nombre of the myghty men whom Dauid had: Iosephaim the sonne of Achimaim the cheefe amonge theyr: he lyfte vpon hys spere agaynst thre hundred, and wounded them at one tyme.

After him was Eleazar his vncles sonne a Hothite, which was one of the thre myghtyest. he was with Dauid at Baſdammin, & there the Philistines were gathered together to battell. And there was there a parcel of grounde full of barleye, and the people fled before the Philistines. And ²⁷ they, the thre afore sayde, stopt forth into the middes of the felde, and saved it from burnynge and slue the Philistines. And the Lorde gaue a great victorie.

And the thre of the thre cheefe captaynes went to a rocke to Dauid, into the caue Adullam. And the hoste of the Philistines abode in the valeys of Jerplaim. And when Dauid was in the holde, þ Philistines watch was at Bethlechem þ same tyme. And Dauid longed, & sayde: * Whither one wolde geue me dryncke of the water of the well that is at the gate at Bethlechem. And the thre hake thorowe the host of the Philistines, and drewe water out of the well, that was by the gate at Bethlechem: & toke it, and brought it to Dauid. Neuerthelesse, Dauid wolde not dryncke of it, but rather offered it to the Lorde, and sayde: my God forbidde me, that I shulde do this thynge. Shall I dryncke the bloude of these men, that haue put theyr lyues in jeopardy: for with the jeopardy of theyr lyues they brought it: therefore he wolde not drinck it. And this did the thre myghtyest.

And Abisai the brother of Joab: he also was captayne amonge theyr: for he lyfte vpon hys spere agaynst thre hundred, & wounded them, and had a name amonge the thre: hee amonge theyr, he was more honorable then þ two, for he was their captayne. howbeit, he attayned not vnto the * same thye.

Banaia the sonne of Jehoiada (the sonne of a very stronge man) dyd greater actes then

^E
^{27. 141. 1.}
^{114. 171. 4.}

^E
^{114. 171. 4.}

then Abiath: for he slue two strong yrons of Aioab, and went downe, and slue a Lyon in a pyntime of mowe. And he slue an Egyptian, whose stature was euen fyue cubytes longe, as in the Egyptians hāde was a speare lyke a weaueys beame. And the other went downe to hym with a waster, and plucked y speare out of the Egyptians hande, and slue hym wthys awne speare. Soche thynges dyd Banaiā the sonne of Jehoiada, as had y name amonge the the myghtyest, as was honorable amonge flurite: but attayned not vnto y (first) the. And Dauid made him of hys counsell.

The other int of armes were these: Abiel y brother of Joab, Elhanan hys vncles sonne of Berchiah. Samuoth the Harodite, Helez the Pelonite: Ira the sonne of Jekes y Tekoite, Abieser the Anathothite: Sibacai the husathite, Iai the Ahoite: Ababai y Aethiopharite, Heird the sonne of Baana y Aethiopharite. Ithai the sonne of Ribai of Gibeā that pertaineth to the children of Benjamin: Benaiā the Aithiopharite: Hurai of the ryuers of Gaas, Abiel the Arbathite: Azmareth the Sabarumite, Elhaba the Saalbomite. The sonnes of Hassen the Gersonite, Jonathan the sonne of Nage, an Hararite, Eliphal the sonne of Ur. Hezher the Acherathite, Aia the Pelonite: Heze y Carmelite, Paari the sonne of Ezbar: Joel y brother of Nathan: Abbar the sonne of Har: zeleaiā the Ammonite, Nabarai a Serothite the bearer of the harnesse of Joab the sonne of zerua: Ira the Jithite, as Gareb a Jethite. Uria the hebreite, and zabab the sonne of Ahai: Adna the sonne of Siza a Rubenite, a captayne of the Rubenites, and thyrte w him. Hanan the sonne of Aiaacah, and Jolaphat a Githamite: Uzia an Acherathite: Shanna and Jechiel the sonnes of hothan an Aroerite: Jediel the sonne of zimri, and Jotha hys brother an achizite. Eliel a Gadumite, Jeribai as Jolaiā the sonnes of Eliaam, and Jethma a Hoarite. Eliel and Ueb, and Isiel a Hecobate.

¶ The xii. Chapter.

¶ What they were that went with David when he fledde from Saul.

These are they that came to David to sitlag, whyle he yet kept hym selfe close, because of Saul y sonne of Cis: and they were very stronge helpers in battell. They were weapened with bowes, as coude huelle stones with the ryght hāde and with the left and thote arrows oute of a bowe, as were of Soulds biethen, eue of Benjamin. The cheffest were Abiezer, and Joas y sonnes of Shamma a Gibeonite, and Joziel and Pelet the sonnes of Amasiah. Bereach and Jehu of Anathoth. And Ismaia a gibeonite a mygh-

tie man amonge thyrte, and more then the thyrte. Jeremah, Ichaiel, Iohanan, as Jofabab of Gebor. Eleufai, Jerimoth Asaria Semari, and Saphathia, the thyrpaphites. Elcana, Isela, Azrael, Jozer, Zoledeam Iakozim. Joia and zebadiā the sonnes of Jerolim of Gebor:

And of the Gadites there separated them selves, some vnto David into the holde of y wyldernesse, men of myghte, and men apte for warre, as y coude hāde chyldre and speare. whole faces were lyke the faces of Lions, and they were as swyfte as the Rooces in the mountaynes. Ezer the fyfth, Obdia the seckende, as Eliab the thyrde, Asaiāma the fourth, Jeremia the fyfte. Etzeai the syfte, Eliel the seuerth, Iohanan the eyght, Elisabath the nyynth, Jeremia the tenth, and Abachbanaia the eleuenth. These were of y sonnes of Gad, and were captaynes ouer the men of warre, the small pursued an hundred, and the great a thousande. These are they that went ouer Jordan in the fyfth moneth wher he had spled ouer all hys banckes. And they put to flyght all them of the valeye borth towarde the East and West.

And there came of the chyldren of Beniamin and Juda to the holde vnto David. And David wet out to meete them and answered, and sayde vnto the, If ye be come penfabye vnto me, to helpe me, myne jert shall be mynt vnto you. But and ye you come to betraye me to myne aduersaryes (I synghe there is no wykednes in myne handes) the God of oure fathers loke thereon and rebuke it. And the syrpte came vpon Amasai which was the chefe amonge thyrte, and he sayde, thyrte are we David, and on thy syde thou sonne of Isai: as Peace, peace be vnto the, and peace be to thyrte helpers, for thy God is thyne helpe. Then Dauid receaued them, and made them heedes of compaynes of the men of warre.

And there fell some of Aiaasse to David when he came with the Philistines agaynst Saul to battell, as but they helped them not for y Lordes of the Philistines toke aduysment and sent hym a waye agayne saynghe he wpll fall to hys Master Saul to the scarpard of oure herdes. As he went to sitlag, there fell to hym of Aiaasse: Abia Zozadab, Jediel, Michael, Zozabab, Eliu and zilthai, heedes of the thousandes that were of Aiaasse. And they holpe David agaynst the rousers, for they were all myghtie int of warre, and captaynes in the hoost. For at that tyme there came one or other to David daie by daie to helpe hym: vntill it was a greate hoost, lyke the hooste of Gad.

And this is the noblye of the chefe captaynes that were preparid to battell, and came to David to Hebron, to turne the kyngdome of Saul

¶ 1. Chron.

¶ 1. Chron.

of Saul to hym, accordinge to the worde of the Lorde.

E The chyldren of Iuda that bare thyde & spere, were fyve thousande and eght hundred ready prepared to fy warre. Of the chyldren of Symeon, men of myght to warre, seven thousande and one hundred. Of the chyldren of Leui, foure thousande and fyve hundred. And Jehoiada was the chefe of them of Aaron, and with him thre thousande and seven hundred. And Zadock a yonger man strong and valiant & of his fathers householde. xxii. captyues. And of the chyldren of Benjamin the bethren of Saul, thre thousande. And a greate parte of them dyd (vnto that tyme) folowe the house of Saul.

And of the chyldren of Ephraim. xx. thousande & eght hundred myghtye men of warre and famous men in the householde of their fathers. And of the halfe trybe of Manasse xviii. thousande, which were appoynted by name to come and make David kynge. And of the chyldren of Issacar, which were men yf had vnderstandyng in the eght tyme, to knowe what Israel ought to do. The heeded of them were two hundred and all thre which were at their will. And of Zabulon that went out to the battayll and proceeded forth to the warre, w all maner of instrumentes of warre, fyfye thousand that were prepared to the warre, without anye dubiousse of hart. And of Asephthal a thousande captyues, and with them, with thyld a spere xxxvi. thousande. And of Dan prepared to battell xviii. thousande & fyve hundred. And of Aler that went out to the warre, & kepte the forefront of the battell, fourtye thousand. And of y other syde of Iordan, of y Rubenites, and Gadites & of the halfe tribe of Manasse, with all maner of instrumentes of warre, an hundred & twentye thousande.

All these were men of warre, keepyng the forefront of the battell with perfect hart, and came to hebron to make David kynge ouer all Israel. And all the rest of Israel was of one accord, to make David king. And there they were with David thre dayes, carryng and dylligence, for they bethren had prepared for them. And ouer they that were nye them, vntyll Issacar, zabulon and Asephthal, broughte breade on A asses, Camels, Mules, & oren, and mares, floure, fygges, ralynges, wyne and oyle, oren, and thre aboundantie. For there was ioye in Israel.

¶ The xiii. Chapter.

¶ The Arcke is broughte agayne from hebrath Ierim to Ierusalem. The which was called Obede.

A And David conueiled the captiues of thousandes and hundredes, & with all y Lorde, and sayd vnto all the congregation of Israel: If it seme you

good, and to be of the Lorde oure God, we will take and sende vnto oure bethren that are left in all the lade of Israel, & with them also, to the prestes and Leuites which are in their cyties & suburbs, togyther the together vnto vs. And we will beynge agayne y Arcke of the Lorde to vs: for we regarded it not in the dayes of Saul. And all the congregacio was cōtent that he shuld do so, for the thyng seemed good in y eyes of all the people.

So David gathered all Israel together from y Shihon in Egypte, vnto y entreyge of hemath, to bringe the arcke of the Lorde from hebrath Ierim. And David went wyth all Israel to an hye place towarde hebrath Ierim, that was in Iuda, to see thence the arcke of the Lord God, that dwelleth betwix the Cherubes: where bys name is called on. And they caried the Arcke of God in a new cartte out of y house of Abinadab. And Aza & yss brother guyded y cartte. And David & all Israel playd before the arcke of God w all the thyng myght, with syngyng, and harpes, psalteries, &ymbrells and trompettes. And when they came vnto the thretyng floure of Chidon, Aza put forth his hande to holde the arcke, for the oren: & byng a litle wyde, stōbled. And the Lorde was wroth wth Aza, and smote hym, because he put his hande to the arcke. And there he dyed before God. And David was out of quyre, because the Lorde had rent a rent in Aza, & he called the name of that place: y retyng of Aza vnto this dape. And David was a feynde of God that dape sayng: howe shall I bringe the arcke of God home to me? And so David broughte not the arcke home to hym, to y cytie of David: But caried it into the house of Obede Edom a Gethite. And the arcke of God remayned with Obede Edom, euen in his house, thre monethes. And he blessed the house of Obede Edom and all that he had.

¶ The xiiii. Chapter.

¶ Asephthal smeth moche and worketh to David which hath two wyues of the Philistines.

S D Hyram the kynge of Tyre sent y mellers to David & ymbyre of Cedar trees, with masons and carpenters, to buyde hym an house. And David perceaued, that the Lorde had confirmed hym kynge vpon Israel, and that his kynge dome was yfste vp on hye, because of his people Israel. And David toke yet mo wyues at Ierusalem, and begat mo sonnes and daughters. These are the names of his chyldren, which were borne vnto him at Ierusalem: Samua, Shobab, Nathan and Shalomon: Tibhar, Elisia and Eliphalet, Hoga, Reueg and Iaphia. Elisama, Beclanda and Eliphalel.

And when the Philistines heard y David was anointed kynge vpon all Israel, all the Philistines

Philistines went by to seeke David. And David heard of it, and went oute agaynst them. And the Philistines came in, & painede the rowe the valey of Rephaim. And David asked counsell at God saying: Shall I go agaynst the Philistines, and wylt thou deliuer them into myne hande? And the Lord sayde vnto hym: go vp, for I will deliuer the into thine hande. And so they came vp to Bana Perazim & David smote them thre. And David sayd: God hath deuised myne enemies with myne hande, as a man wolde deuyde water. And therfore they called the name of that place Bana Perazim. And whā they had lefte thei gods there, David gaue a commaundment, and they were burnt with fyre.

And the Philistines came together agayne & rushed into the valley. And David asked agayne at God. And God sayde to hym: go not vp after the, but turne away from the, that thou mayest come vpon them ouer a gageynst the pererers. And when thou hearest a sounde go in the toppes of the pererers, the go out to battell: for God is gone forth before the, to smyte the hoste of the Philistines. David therfore byd as God commaunded him: & he smote the hoste of the Philistines, fro Sibron to Gazer. And the fame of David went out into all landes, and the Lord made all nacions feare hym.

Chapter.

The Lord bringe the Arche agayne. David building before it, in the temple of his wyfe Achis.

And David made hym houses in the city of David, and prepared a place for the arche of God, pitched for it a tent. Then David sayde the arche of God ought not to be caried but of the Leuites. for them hath the Lord chosen to beare the arche of the Lord, and to minister vnto hym for euer. And David gathered all Israel together to Ierusalem, to fetch the arche of the Lord vnto hys place which he had ordeyned for it. And David brought together the chyldren of Aaron and the Leuites. Of the sonnes of Cabath was Ariel the chefe, and of hys brethren there were an hundred and .xx. Of the chyldren of Merari: Aminai the chefe, and of hys brethren two hundred and .xx. Of the sonnes of Gerion: Joel the chefe, and of hys brethren an hundred and thyrtye. Of the chyldren of Elizapan: Semai the chefe, and of hys brethren two hundred. Of the sonnes of Iehoyon: Eliel the chefe, and of hys brethren .lxx. Of the sonnes of Izziel: Aminadab the chefe, and of hys brethren an hundred and twelue.

And David called Zadock and Abiathar the prelatres, and the Leuites, Ariel, Aminai, Joel, Semai, Eliel and Aminadab: & sayde vnto them: ye that are the principall fatheres of the Leuites, let that ye be holy with pour

brethren, that ye make hynges in the Arche of the Lord God of Israel, vnto the place that I haue prepared for it. For ye because ye were not there at the first, the Lord oure God made a rent amonge vs, for that we fought hym not as the fashyon ought to be. So the prelatres and the Leuites sanctified them selues, to sett the Arche of the Lord God of Israel. And the chyldren of the Leuites bare the Arche of God, vpon they: shuldres with flauers thereon, as Moyses commaunded accordyng to the worde of the Lord.

And David spake to the chefe herdes of the Leuites, that they shuld appoynte certayne of they brethren to syng with instrumentes of musike, psalteries, harpes and symboles that they might make a sounde, and to syng on hye with Joyfullnesse: And the Leuites appoynted Heman the sonne of Joel: and (of his brethren) Asaph the sonne of Merari. And of the sonnes of Merari and of they brethren: Ethan the sonne of Eufaihu. And with the they brethren of the secde degree: zacharia, Ben, Jaaziel, Semiramoth, Iehiel, Aminai, Eliab, Benaiah, Chanaiab, Athabaihu, Eliphalehu, Ephanaihu, Obed Edd, & Joel, porters. So Heman, Asaph & Ethan the syngers made a sounde with symboles of brasse. And zacharia, Izziel, Semiramoth, Iehiel, Aminai, Eliab, & Maasabaihu and Banaiah played with psalteries on an Alamoth. Athabaihu, Eliphalehu, Ephanaihu, Obed Eddom, Iriel, and Jaaziah played vpon harpes an egyptian boue, with courgers. And Ephanaihu the chefe of the Leuites, was master of the songe, for he taught other to syng, because he was a man of vnderstandyng.

Berecia and Elcana kepte the doze of the Arche. And Benaiah, Iehosaphat, Aethanai, Amasai, zachariahu, Banaiah & Eliezer the prelatres byd blowe with trompettes before the Arche of God. And Obed Eddom and Iehia were keepers of the doze of the arche.

And David and the elders of Israel, and the captaynes ouer thousandes, went to fet the Arche of the appoyntment of the Lord: be out of the house of Obed Eddom with gladnes. And when God helped the leuites, that bare the Arche of the appoyntment of the Lord, they offered seven oxen, and seven rammes. And David had on hym a linnen garment, lyke as had also all the Leuites that bare the Arche, and so had the syngers, and Chenania ruler of the songe, with the syngers. And David had vpon hym an Ephod of linnen. And all they of Israel brought the Arche of the Lordes couenent with howyng, and blowing of the Hawme and trompettes: makinge a noyse with symboles, psalteres, and harpes.

And as the Arche of the appoyntment of the Lord came into the city of David, Eli-

symboles makynge a sweete melody with instruments of dulcyke and godly songes. And the sonnes of Ierubshum were porters. And all the people departed, euer man to his house: and David returned to his house.

The xvii. Chapter.

¶ David is forbidden to buye an house vnto the Lord. Whyt is promysed vnto the figure of Salomon.

AD did fortune it when David dwelt in his house, he sayde to Nathan the prophete: lo, I dwell in a house of Cedar tree: but the Arke of the Lordes covenant remaineth vnder curtaynes. And Nathan sayd to David: do all that is in thine herte, for God is with the.

And the same nyght it fortuneth that the woꝛde of God came to Nathan, sayinge: go and tell David my seruauit, thus sayth the Lord, thou shalt not buyde me an house to dwell in: for I haue dwelt in no house since the daye that I brought out the chyldren of Israel vnto this daye: but haue gone from tent to tent, and from one habitacon to another. And wherfore I haue walked with all Israel, I spake I euer one woꝛde to anye of the iudges of Israel: whom I commaunded to fede my people, sayinge: why haue ye not buyde me an house of Cedar tree? Howe therefore, thus that I saye vnto my seruauit David: thus sayth the Lord of hostes: I toke the out of the pastures whan thou wentest after shepe, that thou thyself be captayne ouer my people Israel. And I haue bene vnto the wither foreuer thou hast walked, & haue webed out all thine enemyes out of thy fighthe: I haue made y^e name, lyke y^e name of one of the greatest men that are in the earth. And I haue ordeyned a place for my people Israel and made it fast, so that now they maye dwell in thy place, and moue nomore. After shall the chyldren of wyckednesse bere them any moore as at the begynnyng. And sente the tyme that I commaunded iudges to be ouer my people Israel, I haue subdued all thyn enemyes, and I toke the, that the Lord wolde buyde the an house.

¶ Thus also shall come to passe: when thy dayes be expired, y^e thou must go vnto thy fathers, I will raise vp thy seed after y^e which shall be of thy sonnes, and I will prepare for hym the kyngdome. He shall buyde me an house, and I will establish his seate for euer. I will be his father, and he shall be my sonne, and I will not take my mercy awaye from hym, as I toke it from hym that was before the. But I will let hym in myne house and in my kyngdome for euer, and his seate shall be sure for euermore.

According to all these woꝛdes, and according to all thys wyse, vnto Nathan tell kinge

David. And David the kynge came & sat before the Lord, & in pde: what am I O Lord God, and what is myne household, that thou hast promoted me thus farre? And yet thou sendest spirit in thine eyes, O God: But thou hast also spoken of thy seruauits house for a greates whyle to come: and hast looked vpon me as vpon a man of hye degree (O Lord God.) What shall David besee more of the for the honour of thy seruauit? For thou hast knowne thy seruauit: O Lord for thy seruauits sake, cutt accordyng to thine awne hert: thou shalt haue all thys magnificence, to shewe all grent thynges. O Lord, there is none lyke the, neither is there anye God saue thou, accordyng to all that we haue hearde w our eares. Howeouer, what nation on the earth lyke thy people Israel, to whom God hath vouchsafed to come and ordeine the to be his awne people, and to make the a name of excellencye and terriblenesse, with casting out nations from before thy people, wdo thou hast deliuered out of Egypte?

¶ The people of Israel dydest thou make thine awne people for euer, and thou becomest the y^e God. Therefore name the Lord, let the thyng that thou hast spoken concerninge thy seruauit and his house, be true for euer, that thou do as thou hast sayde: let it come to passe, that thy name maye be magnified for euer, that it maye be sayde: the Lord of hostes is the God of Israel: (cutt the God of Israel) & the house of David thy seruauit endureth stable before the. For thou (O my God) hast tolde thy seruauit, y^e thou wilt buyde him an house. And therefore thy seruauit hath founde in his hert to praye before the. And nowe Lord, thou art God, and hast promised thys goodnesse vnto thy seruauit. Howe therefore, let it be thy pleasure to blesse y^e house of thy seruauit, that it maye continue before the for euer. For whom thou blessest (O Lord) the same is blessted for euer.

The xviii. Chapter.

¶ The battles of David against the Philistines.

AD after this it fortuneth, y^e David smote the Philistines, and subdued them, & toke Gethse the towne y^e longed therto, & toke it out of the hande of the Philistines. And he smote Gath, and the Gathites became Davids seruauits, and payde hym tribute. And David smote Hadadzezer kynge ofoba vnto Hinnath, as he went to stablishe his dominion by the riuier Euphrates, and David toke from hym a thousand charrettes, & seuen thousande horse men, & twelfe thousande footemen, & lamed all y^e charret horses, & restrued of them an hundred charrettes. And whē the Syrians of Hamath came to helpe Hadadzezer kynge ofoba, David slue of the Syrians xxii. thousande, and David subdued

subdued Syria Damascus: And the Syrians became Davids servants, & brought him tribute. And the Lord preferred David in all that he went to.

And David took 6000000 of golde that were on the servants of Hadadzer, and brought them to Jerusalem. And 6000000 of silver, & from Chem (cities of Hadadzer) brought David exceeding much brass. And when Solomon made 6000000 of brass, & the pillars, & the vessels of brass.

And when Thou King of Harnath heard how David had beaten all the strength of Hadadzer King of Zobah, he sent Harnath his sonne to King David, to make peace with him, & to bless him, because he had fought against Hadadzer, & beaten him: for Thou hadst warred against Hadadzer, & David brought, all manner of Jewels of golde, silver and brass to him. And King David dedicated them unto the Lord, with 6000000 of gold, & he brought from all nations, from Edom, from Moab, from the children of Ammon, from the Philistines, & from Amalec. And Abisai 6000000 of silver, & 6000000 of the Edomites in the salt valeys, 6000000, and put 6000000 in Edom, and all the Edomites became Davids servants. Thus the Lord kept David in all that he did in his day.

And David reigned over all Israel, & executed judgment and righteousness among all his people. And Joab 6000000 of 6000000 was over the host, and Jehoshaphat the sonne of Asaph recorder, and Zadok the sonne of Abiathar were 6000000 of 6000000, and Banaiah the sonne of Jehoiada was over the Cherethites, and the Gileadites, & the eldest 6000000 of David were next unto the King.

¶ The xix. Chapter.

¶ When King of the Sonnes of Ammon, doth execute injury: to the servants of David.

After this, it chanced that 6000000 of the King of the children of Ammon, & his sonne reigned in his stead. And David said, I will be a kindness unto Hanon 6000000 of 6000000, because his father dealt kindly with me: And David sent messengers to comfort him over the death of his father. And the servants of David came into 6000000 of the children of Ammon to Hanon, to comfort him. But the Lord of the children of Ammon said to Hanon: thou hast thou 6000000 of David doth honour thy father in thy sight, & he hath sent comforters unto thee: Are not his servants come to search, to look, and to spy out the land?

Wherefore Hanon took Davids servants, & put them in bonds, and smote them, and cut

of their clothes hard by their buttocks, and sent them away. And there went certain and told David, how 6000000 of men were served. And 6000000 of sent to meet them: for 6000000 of were exceedingly ashamed, and 6000000 of said: take ye at Jericho, until your bread be grown, and then returne.

And when the children of Ammon saw that they stank in 6000000 of David, Hanon & the children of Ammon sent a thousand talents of silver to hire their chariots & horsemen, out of Ethiopia, and out of Syria, & out of 6000000. And they hired 6000000 of chariots, and the King of Ethiopia & his people, which came, and pitched before Hebron. And the children of Ammon gathered them selves together to fight with them, & came to battle. And when David heard of it, he sent Joab and all 6000000 of strong men. And the children of Ammon came out, and put them selves in array to battle before the gate of the city. And 6000000 of King David were come, kept them by themselves backe in the field.

When Joab also saw that 6000000 of the battle was against him before 6000000 of Israel, he chose out of all the chosen men of Israel, and put them in array against 6000000 of Syrians. And 6000000 of the people be delivred unto the hands of Abisai his brother, & they put them selves in array against 6000000 of Ammon. And he said: If the Lord be for me, I will overcome me: & 6000000 of children of Ammon shall be a prey against 6000000 of I will help 6000000 of by thine hand, & let us play the men, for our peoples sake: for 6000000 of our God, & the Lord shall do which is good in his own sight. So Joab & the people 6000000 of were with him, and 6000000 of Syrians into 6000000 of battle, & they fled before him. And when 6000000 of Ammon saw 6000000 of the Syrians were fled, they ranne away like a flock before 6000000 of. And Joab came to Jerusalem.

And when 6000000 of saw 6000000 of they were put to the worse before Israel, they sent messengers & set out 6000000 of 6000000 of were beyond 6000000 of, & Shobach captain of 6000000 of of Hadadzer went before them. And it was told David, & he gathered all Israel, & went to gather over Jordan, & came, and set upon them. And when David had put him self in array against the Syrians, they fought with him. But 6000000 of fled before Israel. And David destroyed of the Syrians seven thousand chariots, & 6000000 of footmen, and killed Shobach captain of 6000000 of of host. And when 6000000 of servants of Hadadzer, saw that they were put to the worse before the of Israel, they made peace with David, & became his servants. Neither would the Syrians help 6000000 of Ammon any more.

¶ The .xx. Chapter.

¶ The thirde most victorious battell of David.

And it came to passe, that after the yeare was crept, (* aboute the tyme þe hynges go out a warrefare.) Ionaþ carried out the armye of the hoste, and * destroyed the contreye of the chyldren of Ammon, & came, & besieged Rabba, & destroyed it: But Dauid camped at Ierusalem whyle Ionaþ smote Rabba and destroyed it: * And Dauid toke the crowne of their hynges: from of hye hebd, & founde that it had þe wayght of a talent of golde, and there were precious stones in it, and it was ordeyned for Dauides heade. And he brought also exceedinglye moche spoyle out of þe prye. And he brought out the people that were in it, and formed them with sawes and harrowes of yron, and with other sharpe instrumentes, and so dealt Dauid with all the cryptes of þe chyldren of Ammon. And Dauid & all the people came agayne to Ierusalem. * After this it foryned, that there arose warre at Gazer with þe Philistines. At which tyme Sodoai the huskarthre slue Shippai, that was of þe chyldren of * Ephraim, and they were subdued. And there was battell agayne with the Philistines, and Elhanan þe sonne of Iair, slue Lahmi the brother of Goliath the Gethite, whose speare was lyke a weavers beane. And there chaunced yet agayne warre at Geth, where as was a man of a great stature, w. xliiii. fyggers, & toge. vi. on every hande, and. vi. on every fore, & was the sonne of Goliath. But whan he despyed Israel, Jehonathan þe sonne of Shimea Dauides brother slue hym. These were bozies unto Iaphah at Geth, & were ouerthrowen in the hande of Dauid, & in the hande of his seruauntes.

* II. Chr. x. 1. 10.
* II. Chr. x. 1. 10.
* Gen. xlii. 1. 10.

¶ The .xxi. Chapter.

¶ Dauid causeth the people to be nombred: and there wpe. lxx. thousande men of the pefillence.

And Satan stode vp agaynst Israel, & provoked Dauid to nolye Israel. And Dauid sayde to Ionaþ and to the rulers of þe people. Go ye and nolye Israel from Beer Seba to Dan, and byngge it to me that I maye knowe the nombre of them. And Ionaþ answered: the Lorde make hye people an hundred tymes so manye mo as they be. But my Lorde D^hig. are they not all my Lordes seruauntes: why then doth my Lorde requyre this thyng? why wylt my Lorde be a cause of trespass to Israel? Neuerthelesse, the hynges wode prepared agaynst Ionaþ. And Ionaþ departed and walked thozowt out all the of Israel, and came to Ierusalem agayne & gaue the nombre of the counte of the people unto Dauid. And all they of Israel were a thousand

thousande & an hundred thousande men that due sword: and Iuda was. cccc. lxx. thousande men that due sword. But þe Leuites and Ben Iamin counted be not amonge the. For þe hynges wode was abhominable to Ionaþ. And the Lorde wode displeased with this thyng, and smote Israel. And Dauid sayde unto God: I haue sinned exceedingly in doyngge this thyng. And now I beseeche the, do awaye the wickednesse of thy seruaunt. For I haue done very folyshep.

And the Lorde spake unto Gad Dauides sear, sayinge: goo and tell Dauid, sayinge: Thus sayth þe Lorde: I geue the, the choise of these thynges: chofe the one of them, that I maye do vnto the. And Gad came to Dauid, and sayde vnto hym. Thus sayth the Lorde. Chofe the, ether the yeaeres sumpment, or the monethes, to be destroyed before thyne aduersaryes, and that þe sword of thyne enemyes maye ouertake the: or else the sword of the Lorde and pestilence in the lande these dayes, and þe Angell of the Lorde destroyinge thozowt out all þe coastes of Israel. And nowe boult thy selfe, whate wode I shall byngge agayne to hym that sent me. And Dauid sayde vnto Gad. I am in an exceedinglye strait: let me fall nowe into the hande of the Lorde, for passynge great are hye mercyes, but let me not fall into the hand of men.

So þe Lorde sent pestilence vpon Israel, and there were ouerthrowen of Israel. lxx. thousande men. And God sent the Angell in to Ierusalem to destroye in it. And as he was about to destroye, þe Lord behelde, and had compassion on the euill, and sayde to the Angell þe destroyed: it is ynough, let nowe thyne hande cease. And the Angell of the Lorde stode by þe threshylinge flowre of Oman the Jebulyte. And Dauid lyfte vp hye eyes, and sawe þe Angell of the Lord stonde betwene Iereth and heanen. Haunged a bewen sword in hye hande, stretched out toward Ierusalem. Then Dauid & þe elders of Israel whych were clothed in sacke, fell vpon theyr faces. And Dauid sayd vnto God: Is it not I that commaunded þe people to be nolyed? It is I that haue synned & done cuell in dede, & what haue these people done: let thyne hade O Lorde my God be on me and on my fathers house, but not on thy people that they shulde be punished.

And the Angell of the Lorde commaunded Gad to saye to Dauid, that Dauid shulde go vp, and set vp an auter vnto the Lorde, in the threshylinge flowre of Oman the Jebulyte. And Dauid went vp accordynge to the sayynge of Gad, which he spake in the name of þe Lorde. And Oman turned aboute, and sawe the Angell, & hye four sonnes were with hym, and byd them selues: But Oman

Man was theſſaying wheat. And as David came to Dina, Dina looked & ſawe David, and went out of the theſſaying flour, and bowed hym ſelfe to David with his face to the ground.

And David ſayde to Dina: geue me the place of the theſſaying ſlowe, that I maye buyde an altier therein vnto the Lord. Thou ſhalt geue it me for as moche money as it is worthe, that the plage maye ceaſe from the people. And Dina ſayde vnto David: take it to the, & let my Lord ſaying do that which ſeemeth good in his eyes. loo, I geue the oren alſo for burntſacrifices, & theſſaying ſlowes for woodde, & wheate for meat offering: I geue it all. And kynge David ſayd to Dina: not ſo, but I will bye it for as moche money as it is worth. ſo: I will not take that which is thyn for the Lord, ner offer burnt offerings without coaſt.

And ſo David gaue to Dina for that place, ſpices of gold. vi. hidzed by weight. And David buyde there an altier vnto the Lord, and offered burnt offerings & peace offerings, and called vpon the Lord, and he heard hym from heauen in fyre vpon the altier of burnt offering. And when the Lord had ſpoken to ſ Angel, he put vp his ſword agayne into ſhe the of it. At that tyme whe David ſawe, that the Lord had heard hym in the theſſaying ſlowe of Dina the Jebuſyte: he ſlede to offer there. ſo: for the tabernacle of the Lord which Moſes made in the wilderneſſe, and the altier of burnt offering were at that caſon in the hyll at Gibeon. And David coulde not go beſore it to aſke counsell at God, for he was aſerde of the ſwerde of the Angell of the Lord.

¶ The xxiij. Chapter.

¶ David willeth his ſonne Salomon to buyde the temple of the Lord: wherch thinge he dynt ſelte was forbidden to do.

And David ſayde: this is ſ house of the Lord God, and this is the altier for the burnt offeringe of Iſrael.

And David commaunded to gather together the ſtraungers that were in the lande of Iſrael, and he ſett maſons to hewe ſte ſtone, for the buylding of the houſe of God. And David prepared plenty of pry for maples and dozes of ſ gates, and to copen withall, and aboute of braſſe without wyght, and Cedar trees without nombre. ſo: the ydons and they of Tyre brought moch Cedar wood to David. And David ſayde. Salomon my ſonne is younge and tender, and the houſe that is to be buyld for the Lord, muſt exceden in greatneſſe, ſo: it maye be ſpoken of and praiſed in all lades. I wyll therfore make ordinaunce for it. And ſo David prepared many thynges beſore his deeth.

And he called Salomon his ſonne, & char-

ged hym to buyld an houſe for the Lord God of Iſrael. And David ſayde to Salomon. * my ſonne, I thought / as it was in myne heart / to buyde an houſe vnto the name of the Lord my God. But the worde of the Lord came to me, ſaying: ſhalt thou moche londe, and halt make grete battelles: thou ſhalt therfore not buyld an houſe vnto my name, for ſhalt thou moche bloude vpon the erth in my ſyght. Beholde, a ſonne is donne to the, & he ſhalbe a man of reſt, for I will geue hym reſt from all his enemyes round about. ſo: his name ſhalbe Salomon: & I will ſende reſt and peace vpon Iſrael in his dayes. he ſhall buyde an houſe for my name, and he ſhalbe my ſonne, and I wyll be his father, & wyll prepare the ſeat of his kynge dome vpon Iſrael for ever. Nowe therfore my ſonne, ſo: the Lord be with the, & proſpere ſo: ſo: ſhalt thou buyde the houſe to the name of the Lord thy God, as he hath ſayde of the. And the Lord ſhall geue the wyſdome & vnderſtanding, & ſhall geue the commaundmentes for Iſrael, that ye maye kepe the lawe of the Lord thy God. ſo: then thou ſhalt proſpere: cut what thou takeſt brede & fulfilleſt the ſtatutes & lawes which the Lord charged Moſes with, for Iſrael. Plucke vp thynne heart therfore, ſo: be ſtronger, dread not, nor be diſcouraged. Beholde, in myne a buerſyre haue I alſo prepared for ſ house of the Lord, an hidzed thouſande talentes of golde, & a thouſande thouſande talentes of ſyluer, & as for braſſe & pry it canot be numbred, for it is very moche. And I haue prepared tymber and ſtone, and thou mayeſt pryde more thereto. Whereouer, thou haſt workemen with the pynowe, & maſons and carpenters to worke in ſtone & tymber, and many men ſo: be actiue for euery worke. And of golde, ſyluer, braſſe and pryon, there is no nombre. Cyp therfore, and be doyng, & the Lord ſhalbe with the.

And David commaunded all ſ lordes of Iſrael, to helpe Salomon his ſonne, ſaying: Is not the Lord yd God w you: & hath he not geue you reſt on euery ſyde: ſo: he hath geuen ſ inhabitaunt of ſ lande into my hande, & the lade is ſubbed beſore the Lord & beſore his people. Nowe therfore ſet your breſtes & pry ſoules, to ſeke the Lord your God. Cyp, and buyde ye the temple of the Lord God, to bezyng the Arche of the couenaunt of ſ Lord and the holy veſſelles of God, into the houſe ſo: buyld for the name of the Lord.

¶ The xxiiij. Chapter.

¶ David beinge olde, admyrned Salomon beinge. he counſaild the Levites to be numbred, & alſo geue them to the ſ officers.

When David was olde and full of dayes, & he made Salomon his ſonne kynge ouer Iſrael. And then he gathered together all ſ lordes of Iſrael with the prelates and the Levites. * v. reg. 26. b. 6. iii. lxxv. b. a.

uited. And the Levites were nombred from the age of xxx. yere and aboue, and the nombre and summe of them was. xxxviij. thousand men. Of which xxviij. thousand were set to further the worke of the house of the Lorde. And fyve thousand were officers & Judges. Foure thousand were porters and foure thousand praysed y^e Lorde with soche instruments as was made to praysse wythall.

And so Dauid put an order among the be-
uindinge of the parties. Of y^e children of Leui-
Gerson, Gathar & Merari: Of the Gersonites
was Laada a cheif. The sonnes of Laa-
da, the cheif was Jechiel, zethan & Joel, thre.
The sonnes of Merari: Selomith, haziel, &
Bharan, thre. These were y^e principall fathers of
Laada. And y^e sonnes of Merari were Jathar,
mua, Teus & Beria: these foure were the son-
nes of Merari. And Jathar was the cheif,
and the seconde. But Teus and Beria had
not many sonnes, therefore they were in one
reckenyng, accordyng to theyr fathers hou-
sholde reckened for one ancient household.

† 1. cr. vi. c.
1. par. bl. a.

The sonnes of Gathar: Amram, Zaphar,
Belizon and Ciziel, foure. * The sonnes of
Merari: Aaron & Hophi. And Aaron was
separated, to haue the rule of the holy thyn-
ges in the place moost holpe, he and hys sonnes
for euer: and to burne incense before the
Lorde, and to minystrer vnto him, & to blesse
in his name for euer. Hophi also the man of
God, and his chyldren, were named wyth y^e
tribe of Leui. The sonnes of Hophi: Ger-
son and Elizer. Of the sonnes of Gerson:
Serubel was the cheif. The sonnes of Elie-
zer: Ichabiah the cheif. And Elizer had no
more sonnes: But the sonnes of Ichabiah
were very many. The sonnes of Zaphar:
Salomith, the cheif. The sonnes of Jechiel:
Jeriabih the fyrst, Amaria the seconde, Ja-
haziel the thyrde, and Jecameam the fourth.
The sonnes of Ciziel: Mocha the fyrst, and
Jedia the seconde. The sonnes of Merari
Gathar & Hophi. The sonnes of Gathar:
Elazar and Cis. And Elazar dyed, and had
no sonnes, but daughters, and their byrthen
the sonnes of Cis collecthem. The sonnes of
Hophi: Haphi, Ber, & Jeremoth, thre. The-
se are the chyldren of Leui after the household
of theyr fathers, euen the ancient of the fa-
thers accordyng to theyr offices, and after y^e
nombre and summe of y^e names of them that
dyd the worke in the seruice of the house of
the Lorde, from the age of twentye yeres &
aboue. And Dauid sayde: the Lorde God of
Israel hath geuen rest vnto his people, that
they may dwelle in Ierusalem for euer. That
the Levites also shuld no more beare y^e
tabernacle & all the vessels for the seruice
therof: for accordyng to the last wordes of
Dauid, the Levites were nombred fro twen-

tye yere and aboue, and their office was vnder
the hande of the sonnes of Aaron, for the
seruice of the house of the Lorde, in the courts
& celles, and in the purifyinge of all vnde-
cleyn thynges, and in the worke of the seruice
of the house of God. In the newe byred in y^e
syne howe, in y^e meate offeringe, in the wa-
fers of watre byred, in the sypinge pauce, in
the gedyon, and in all maner of incenses
and cyfe, and to stode euery daye in the mo-
nyng, to chauncle and praysse the Lorde, and
so lyke wyse at euen. And to offer all burnt-
sacrifices vnto the Lorde, in y^e shoboths,
in the newe moones, & on the festfull dayes
by nombre and custome continually (as they
were commaunded) before the Lorde. And
that they shuld waite on the tabernacle of
wytnesse, and on the holy place, and on the
sonnes of Aaron their byrthen, in the ser-
uice of the house of the Lorde.

¶ The xxviij. Chapter.

¶ Dauid assigneth offices to the sonnes of Aaron.

These are the beuylings of the son-
nes of Aaron: The sonnes of Aa-
ron: Nadab, Abihu, Eleazar &
Ithamar. * Nadab also and A-
bihu dyed before theyr father, &
had no chyldre: But Eleazar and Ithamar
executed the priestes office. And Dauid or-
dered them on this maner: adock of sonnes
of Eleazar, a hundred of sonnes of Itha-
mar were accordyng to theyr offices in theyr
ministracye. And there were no ancient men
founde among y^e sonnes of Eleazar, then the
sonnes of Ithamar. And thus were they or-
dered together: Among y^e sonnes of Eleazar
there were syxtene rulers, accordyng to the
householde of their fathers: a cyghth among the
sonnes of Ithamar accordyng to y^e household
of theyr fathers. And thus were they put in
order by lot, y^e one sorte from the other, so
were there rulers in y^e Sanctuary & Lodges
before God, as well of y^e sonnes of Ithamar
as of y^e sonnes of Eleazar. And Sumcin the
sonne of Nathaniel the Scribe, of the byr-
red of the Levites wrote the before the kynge
and the Lodes, & before Jadoch the priest 25
and Abimelech the sonne of Abiathar, and
before the ancient fathers, before y^e priestes &
the Levites: one principall household being
referred for Eleazar and one for Ithamar.

And the fyrt lot fell to Jehoiarib, & the se-
conde to Jedai. The thyrde to Harin, & the
fourth to Schozim. The fyfth to Melchijah,
& the syxth to Shiamin. The seuenth to Mahos,
& the eyght to * Abia. The nynthe to Issai,
& the tenth to Shecaniah. The eleventh to Elia-
shib, & the twelfth to Jathin. The thirteenth
to Huph, & the fourteenth to Jeseban. The fyf-
teenth to Bilga, & the sixteenth to Timner. The
seventeenth to Hezir, & the eyghth to Haphe, &
the

Edom: Heimein the eldest, Jehosabab the seconde, Joab the thyrde, Sacer the fourth, & Achimelech the fyfte, Amiel the syxte, Jachar the seventh, Peuthai the. viij. for God blessed hym.

And vnto Henicia his sonne were sonnes borne, & ruled in the house of their father, for they were men of myght. The sonnes of Henicia: Othni, Rephael, Obed and Elzabad & hys brethren were stronge men. Elishu and Samabiah. These were of the chyldren of Obed Edom, they and their chyldren, and their brethren, active men and of strength to do seruice, euen Irlu of Obed Edd. And Jehoniah had sonnes and brethren, active men. **xv.** The sonnes of hofa of the chyldren of Sherai: Shimeir the chiefe, & though he was not the eldest, yet his father sette him in the chiefe place. Helkiah the seconde, Tebaliah the thirde, and Jechariab the fourth: all the sonnes and brethren of hofa were. **xviij.**

Amonge thele was deuyded the offyce of the porterchyppe that they shoulde be nunciffe men, to warye with theyr brethren, when theye importuned in the house of the Lord. And theye cast lottes, betwene the great and small after the household of their fathers, for euery gate. And the lot on the east felle vpon Selemiab. And so for zachariahu hys sonne (which was a wise counsellor) theye cast lottes, & hys lot came out towards the South. And Obed Edom also fell to the South. And for hys sonnes fell the houses of Asupim. For Asupim and hofa towards the west, with the gate that stondeth toward the hyer waye: one watch kepynge ouer agaynst another.

In the east were fyre Leuites: & towards the North in a baye toward the South. iiii. a baye, & towards Asupim, twos two. In Pharbat towards the west: two at the going vp, & two in Pharbat. These are the deuisions of the porters among the sonnes of North amonge the sonnes of Sherai. And of the Leuites, Asiah had the ouersyght of the treasure of the house of God, and of the treasure of the dedicate thynges.

As concernynge the sonnes of Laada whiche were the chyldren of the Gerfonites. Of Laada came ancient fathers. Euen of Laada there came Gerlun & Jehiel. The sonnes of Jebiel: zebai & Josi hys brother, which were ouer the treasures of the house of the Loide. Of the Amramites also & Jachatres, he-
xv. bonites & Oryelites, was Subuel the sonne of Gerfon the sonne of Moyses, a ruler ouer the treasures. And of his brethren the sonnes of Elezer, was Jahabiah, whose sonne was Ithaihu, whose sonne was Jozai, whose sonne was Jichai, whose sonne was Helomith, whiche Helomith and hys brethren were ouer all the treasures of the bodye

cate thynges, which David the kynge, & the ancient fathers, the capteinnes ouer thousandes & hundredes, & the capteinnes of the hoste, had dedicated out of the spoiles whiche in battels: theye dyd dedicate the to maisteyne the house of the Loide: & all that Samuill the sear, and Saul the sonne of Esau, and Abner the sonne of Ner, and Joab the sonne of zaruia had dedicated, & whosoeuer had dedicated any thyng, it was vnder the hande of Helomith and of hys brethren.

Of the Jacharites was Ebaniahu & hys sonnes, appoynted to the busynesse without forth ouer Israel: for they were officers and Judges. And of the Jechonites Jachabiah & his brethren, men of actiuite a thousande & fere hundred, were officers amonge them of Israel beyond Jordan westward, in all busynesse belonging to God, and seruice of the kynge. Amonge the Jechonites was Jedai the chiefe, euen a prince amonge the Jechonites & fathers of hys kynred. And in the fourtye yeare of the kynge dome of Dauid, they were sought for. And there were founde amonge the men of actiuite at Jazer in Gilead. And hys brethren were men of actiuite, eue two thousande & fere hundred, ancient fathers, who kepte Dauid made rulers ouer the Rubenites, Gadites, & ouer the halfe tribbe of Manasse, for euery matter pertaininge to God, and for the kynges busynesse.

¶ The. xviij. Chapter.

Of the pycces and cures that passed vnto the kynge.



the chyldren of Israel: after the nombe of the, the ancient breedes & capteinnes of thousandes and hundredes, & their officers & serued the kynge by diuers courses which came in & went out, moneth by moneth, that was ouer all the monethes of the yere. And in euery course were. **xxiii.** thousande. **xv.** Ouer the fyfth course for the fyfth moneth, was Ialobab the sonne of Sabdiel. And in this course were. **xxiii.** thousand. And the chiefe of all the capteinnes of host for the fyfth moneth, was of the chyldren of Pharez. Ouer the sixthe course of the sixthe moneth was Dodai an Abiathar in his course was Abiathar a ruler: (his helpe) And in the course were. **xxiii.** thousande. The chiefe captaine of the thirde host for the thirde moneth, was & Banaiab the sonne of Jehoiab the hye prelate. And in his course were **xxiii.** thousand. This is Banaiab, whiche was most myghtie amonge. **xxx.** & aboue. **xxx.** And in his parte was Amizabad hys sonne.

The fourth captaine for the fourth moneth, was Asael the brother of Joab, & zabadia his sonne after him. And in his course were. **xxiii.** thousande. The fyfte captaine for the fyfte moneth was Sambut the Jetherite.

rabites in hye course were. xxliij. thousand. The fyfte capytayne for the fyfte moneth was Iea the sonne of Iechu a Ghebruite: & in hye course were. xxliij. thousand.

The sixthe capytayne for the sixth moneth, was Irlze the Belomer, of the chyldre of Ephraim: & in his course were. xxliij. thousand. The eyght capytayne for the eyght moneth, was Abiech an Anothite of the sonnes of Ierem: and in hye course were. xxliij. thousand. The tenth capytayne for the tenth moneth, was Abiathar the Gethaphite of the zarahites: and in hye course were. xxliij. thousand. The eleventh for the eleventh moneth, was Banania the Pirathoute of the chyldren of Ephraim: and in his course were. xxliij. thousand. The twelfth capytayne for the twelfth moneth, was Helbai the Gethaphite of the zarahites: and in his course were. xxliij. thousand. And the rulers over the trybes of Israel were these: Amonge the Rubenites was Eliezer the sonne of Ichai. Amonge the Simeonites also was Shaphat the sonne of Achai. Amonge the Leuites: Zabab the sonne of Ierem. Amonge the Gadites: Gadai. Amonge the of Juda: Elihu of the zarahites of Dauid. Amonge them of Iudah. Dinet the sonne of Iehiel. Amonge the of Zabulon: Iesaiabai the sonne of Abiathar. Amonge them of Aser: Jerem of the sonne of Aziel. Amonge the chyldren of Ephraim: Iosai the sonne of Aziel. In the hysse trybe also of Manasse: Joel the sonne of Phedaiabai. Of the trybe of Manasse in Silcab: Iudo the sonne of zachariabai. Amonge the of Ben Iamin: Iamuel the sonne of Abiur. Amonge them of Dan: Aziel the sonne of Ierobai. These are the Lozdes of the trybes of Israel.

But Dauid toke not the nombre of them vnder. xx. because the Lord sayd he wold encrease Israel lyke vnto the starres of the skye. And so Dauid the sonne of Ierem began to nuber: but he spynished it not, because there fell warre for it against Israel: neither was the nombre put in to the chronicles of kynge Dauid.

¶ Over the kynges treasures was Amasay the sonne of Abiel. And over the treasures of the feltes, in the cyties & villages & castelles, was Jehonathai, the sonne of Chizabai. And over the worchman in the feltes that epped the ground, was Eri the sonne of Chelobai. And the oversight of the vineyardes had Shenei the Amathite. Over the increaser also of the vineyardes, & over the winecellers was Shobi the Gishphuite. And over the olivetreces & mulberrytreces were in the valeys, was Baal Hanni the Gederite. And over the

treasure of oyle, was Ions: Over the oren that fed in Sharon, was Shetari the Saronite. And over the oren that were in the valeys was Shaphat the sonne of Abiail. Over the camelles, Obil the Ginnapite. And over the Asses was Johabai the Gethonite. Over the shepe, was Jazai the Hagrite. All these were the rulers of the substance of kynge Dauid. And Jehonathai Dauids vncle, a man of counsell, and of understondyng was a scribe, and Iehiel the sonne of bachmon: was worth the kynges sonnes enstructinge them. And Abithophel was of the kynges counsell. And Iusai the Archite was the kynges companion. And next to Abithophel was Jehoiada the sonne of Abiathar, & Abiathar. And the capytayne of the kynges warre, was Ioa.

¶ The xxviij. Chapter.

¶ Because Dauid was forbidden to builde the temple, he chose Salomon and the priests to preside in it.

¶ Dauid gathered together all the Lozdes of Israel: the Lozdes of the trybes, the Lozdes of the copanyes that ministered to the kyng by course, the capytaynes over the thousandes & over the hundredes, & the Lozdes that had by oversight over all the substance and possession of Dauid, hye sonnes, wyth the chamberlaynes: all the myghtye and valiant, and all active men, vnto Ierusalem. And kynge Dauid stode vpon hye fete, and sayde.

Hear me my brethren & my people. * I had in myne hert to buyde an house of rest for the Treke of the couenante of the Lord, & for the foretelle of oure God, & had made ready, for the buyldyng. But God sayd vnto me: * thou shalt not buyde an house for my name, because thou hast bene a man of warre, and hast shed blood. * Therefore, the Lord God of Israel, chose me before all persons of my father, to be hige over Israel for ever, for in Iuda wold he chosse a capytayne: & of the house of Iuda is the house of my father, & amonge the sonnes of my father he had a lust to me, to make me kyng over all Israel. And of all my sonnes (for the Lord hath geue me manye sonnes) he hath chosen Salomon my sonne, to sit vpon the seat of the kyngdom of the Lord in Israel. And he sayde vnto me: * Salomon thy sonne, he shall buyde an house for me: & I haue chosen hym to be my sonne, & I wil be his father. I will stablysh his kyngdome for ever. If he wil be strong to damp commaunders, & my lawes, as it goeth this daye.

Now therefore, in the sight of all Israel the congregacyon of the Lord, & in the audience of oure God: heere & heere for all the commaunders of the Lord thy God, & ye maye enioye a good land, & leaue in heritance for yd chyldren after you for ever. And the Salomon

* 1. reg. 1. 11.

* 1. reg. 1. 11.

* 1. reg. 1. 11.

* 1. par. 1. 11.

my soune, knowe thou y God of thy father, and serue hym with a pure hert, and wyth a fowete courage. * For the Lorde fercheth all herces, and vnderstandeth all the pynagyns of thougthes. And yf thou seke hym, he wyll founde of the: But yf thou forsake hym, he wyll cast the of for euer. Take hede now, for y Lorde hath chosen the, to bypde hym an house of a Sanctuary. We stronge therfore, and plape the man.

¶ And Dauid gaue Salomon his sonne the paterne of the porche: ^{¶ of the temple also} of y houses that longed therto, of the store houses, upper chambers, ynnere parlours, & of the house of the mercyscate: & the example of all that he had in his mynde, for the courttes of the house of the Lorde, & for all the rellid rounde about, for the treasures of the house of God, and for the treasures of the bedecate thynges, & for the dysposons of the yceastes and Leuites that wayted by course, & for all the workmanshipp, that shulde serue for the house of the Lorde, & for all the vessels that shulde serue in the house of the Lorde. For golde & for the wyght of golde, for all vessels of sondry ministracions: for all maner of vessels of syluer in wyght, & for all vessels, whatfor euer purpose they serued vnto.

¶ The wyght of golde for the candlestyes, and the golde for their lampes, with the wyght for euery candlestye, & for the lampes thereof. And for the candlestyes of syluer by wyght, both for the candlestye and also for her lampes according to the diuersite of y use of euery candlestye. And by wyght [¶] we golde for the tables of shewe bread, euen for euery table: and lyke wyse syluer for the tables of syluer. And golde for scetherboles, cypres and dymchynng potres: And pure golde in wyght for basens, eue for euery basen. And lyke wyse syluer by wyght, for euery basen of syluer. And for the autter of incense, pure golde by wyght. And gold for the paterne of the charett of the Cherubim y stretched out their wynges, and couered the Arche of y couenant of the Lord. All sayde Dauid, was geuen me by wytyngne of the hande of the Lorde, whych made me vnderstande all the workmanshipp of the paterne.

¶ And Dauid sayde to Salomon his sonne: We stronge, and do manfully, feare not, nor be faynt hearted. For the Lorde God, eue my God, is wyth the, and he shall not fayle the, nor forsake the, vntyll thou hast fynyshed all the worke that must serue for y house of the Lord. Beholde, the yceastes and Leuites are deuised in compaynes, for all maner of seruce that pertaineth to the house of God: they are wyth the for all maner of workmanshipp, and so are all that excell in wysedom for any maner of seruce. ¶ Thou hast also the Lorders and all the people for

euery thyng that thou hast nede of.

¶ The xxx. Chapter.

¶ The offerings of Dauid & of the princes for the burnyng of the temple. Dauid writ, & gaue Salomon his sonne raguard in hyr deade.

¶ And Dauid the kynge sayde vnto y to all the congregacyon: * God [¶] hath speciallly chosen Salomon my sonne whych is yet yonge & reuer, & the wyche is greute, for the house shall not be for me, but for the Lorde God. Whereouer, I haue prepared w all my myght for the house of God: golde for vessels of golde, syluer for the of syluer, brasse for thynges of brasse, yron for thynges of yron, & wood for thynges of wood: and onix stones, and stones to be sett, glysting stones and of diuers colour, and all maner of yceolous stones, and marble stones in greut aboundance. And because I haue lust to y house of my God: I haue of myne owne propre good, of golde and syluer wherch I haue seuerally geue to the house of my God, brydyng all I haue prepared for y holy house: euen the thousande talentes of golde of Ophir, and seven thousande talentes of tryed syluer: to ouerlape the walles of the houses withall. y golde for thynges of golde syluer for them of syluer, & for all maner of wyche by y handes of artifycers. And who forer is willing, maye this daye consecrate hyr hande vnto the Lorde.

¶ And so the ancient fathers and the Lorders of the trybes of Israel, the captaynes of thousandes and hundredes, with the Lorders that were rulers ouer the kynges wyche, were wyllynge and gaue for the seruce of the house of God, yve thousande talentes of Golde, and ten thousande pices of golde: and ten thousande talentes of syluer, and xviij. thousande talentes of brasse, and an hundred thousande talentes of yron. And they with whom precious stones were solide gaue the to the treasure of the house of y Lord, by the hande of Zebiel the Seruante.

¶ And the people reioyced, wha they were so wyllynge to geue their goodes, and wyth a perfecte hert they offred vnto the Lorde. And Dauid the kynge reioyced wyth greut gladnesse. And Dauid blessed the Lorde before all the congregacyon, and sayde: Blessed be thou Lord God of Israel ouer father, from euer and for euer. Thyne (O Lorde) is greatnesse, and power, glorie, victorie and ypple: for all that is in heauen and in erth is thyne, & thyne is the kyngdom (O Lorde) and thou excellest aboue all, euen as the bedd of all. And ryche and honoure come of the, and thou ryngnest ouer all, and in thyne hande is power and strength, and in thyne hande is to make greut & to geue strenght vnto all.

¶ And

And nowe oure God, we thanke the, and praye thy glorious name. But who am I, and what is my people: that we shulde enforce oure selues to geue these thynges so willingly? But all thynges come of the: and of that which we receaue of thyne hande we haue geuen the. * For we be but straungers before the, and sojourners, as were all oure fathers. Where dayes on the earth also are but as a shadowe, and there is none abydinge. * **Lorde oure God**, all this stuffe I we haue prepared to buyde the an house for thy holy name, cometh of thyne hande, * is all thyne. (I wrote also my God) that thou trespast the hertes, and hast pleasure in vnsaynednesse. And in the vnsaynednesse of myne herte. I haue willingly offered all these thynges. And nowe haue I sent the thy people which are soude here, to offer vnto the willingly and with gladnesse. * **Lorde God of Abahā, Iabac**, of Israel oure fathers, kepe this for euer, as the begynnyng of the thoughtes of the herte of thy people, and prepare their hertes vnto the. And geue vnto Salomō my sonne, a perfecte herte, to kepe thy commaundementes, thy testymonies and thy statutes, and to do all, * to buyde the house for the which I haue made prouision for.

And Dauid sayde to all the cōgregation: **Howe blest is the Lorde oure God**. And all the cōgregation blessed the Lorde God of their fathers, and bowed downe their heades and worshipped the Lorde and the kyng. And they offered offerynges vnto the Lorde. And on the morowe after I sayde apace, they offered burnt offerynges vnto the Lorde, eue a thousande yoke oxen, a thousande rāmes, * a thousande shepe, with their dyniche offerynges. Many incense offered they for all Israel, * dyd eate & dyniche before the Lorde the same daye wth greute gladnesse. And they made Salomon the sonne of Dauid kyng the seconde tyme, and annoynted him pryue before the Lorde, and yadock to be the hye prynt. * And Salomon sat on the seate of the Lorde, and was kyng in seade of Dauid his father, & prospered, and all they of Israel obeyed him. And all the Loides and men of power, and all the sonnes of kynges Dauid submitted them selues, * were vnder kyng Salomon. * And the Lorde magnified Salomon in dignite, in the sight of all them of Israel, and gaue him so gloriouse a kyngdome as no kyng had before him in Israel.

And so Dauid the sonne of Iſſuraygned ouer all Israel. And I space that he raygned ouer Israel, was fouertye yere: seuen yere raygned he in helyd, * xxxij. yere raygned he in Ierusalem. And he dyed i a good age: full of dayes, ryches and honoure. And Salomō his sonne raygned in his steade. The actes of Dauid I sayne fyyst and laste, beholde, they

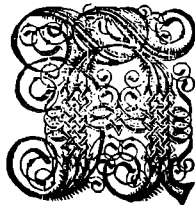
are wylten in the boke of Samuel the sear, and in the boke of Athany prophet, and in I boke of Gad the sear. wth all his kyngdome and power & tymes, I wele ouer him and ouer all Israel, & ouer all I kyngdomes of Ierth.

The ende of the fyyst boke of the Chronycles, other wylt called fyyst boke of Paralipomenon.

The secōde boke of the Chronycles which in the hebreie is ouer with the fyyst.

The fyyst Chapter.

The offeringe of Salomon in the vylastre of Ashed, where he receaueth an Amon of God, what wylthome shulde be geuen him: wylth the nomb: of his chaertes and boynten.



And Salomō I mō I ſōne of Dauid wateſtrūge in hyd kyngdome * 46. et. 48. a.

* I * Lorde of his God was with him, & magnified him in I dignite. And Salomon

ſpake vnto all Israel, to the captaynes ouer thy ſandces, to I captaynes ouer hundreces, to I indges and to euery offerer in all Israel, and to the awnciet fathers. And to Salomō & all the cōgregation with him * went to the hie place that was at Gibeon: for * there was the tabernacle of the witness of God. * which stood the tēraunt of the Lorde made in the wilderness. But the Arche of God * had Dauid brought fro Iairath Icarim, into I place which Dauid had prepared therfore. For he had pytheda tēte for it at Ierusalem. Whereour, the braſen autter * I Bezakeel the sonne of Eiri, the sonne of Buc had made, was there, before the tabernacle of the Lorde. And Salomon and the cōgregation went to vplet it. And Salomon gat vth there before the Lorde to the braſen autter that was before the tabernacle of wylt.

111. et. 112. a.

111. et. 112. a.

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* 10. reg. 10. c.

nelle, & * offered a thousande burnt sacrifices vpon it. And þo same nyght dyd God appeare vnto Salomon, and sayde vnto hym: a sūc, what I shall geue the. And Salomon sayde vnto God: thou hast shewed great mercye vnto Dauid my father, and * hast made me to raygne in his steade. * Howe therfore w

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in, euen so deale with me: for I am aboute to buyde an house for the name of the Lorde my God, to offre vnto him holy thynges, and to burne sweete encense, and to lett the whored befoze him continuallye, to offre burnt sacrifices of the morninge and eueninge: on the Saboth dayes, in þy fyre dape of euery newe moone, & in the solymne feastes of the Lorde oure God: for it is an ordynance to be continuallye kepte of Israel. And þo house which I buyde shalbe great: for great is oure God. But who is able to buyde him an house: when that heauen, and heauen aboue all beautes is not able to receaue him: what am I then that I shoulde buyde hym an house: nay, but euen to burne sacrifice befoze him, shall this buydinge be: sende me now therfore a conynging man, þan can worke in golde and syluer, in brasse and yre, in purple, cremosin and yelow sylke, and that can stytle to graue, with the conynging men that are with me in Iuda and Ierusalem, whom Dauid my father dyd purchase. Send me also Cedar trees, pyne trees & some trees out of Libanon. For I wote that thy seruantes can stytle to hewe tymber in Libanon. And behold, my men shalbe w thyne, that they maye prepare me tymber enough. For the house which I am determyned to buyde, shalbe wonderfull grate. And behold, for the vse of thy seruantes the cutters and beuers of tymber: I haue geuen xx. thousande quarters of beaten wheate, and xx. thousande quarters of barleye, and xx. thousande baters of wyne, and xx. thousande baters of oyle. And hys kynge of Tyre answered in wytyng, which he sent to Salomon. Becaus þo Lorde hath laured his people, therfore hath he made the kynge ouer them. And hiram sayde moreouer: blessed be the Lorde God of Israel which made heaut and erth, and that hath geuen Dauid the kynge a wyse sonne, and one þo hath discrecion, prudence, and vnderstandyng, to buyde an house for the Lorde, & a palace for him selfe. And nowe I haue sent a wyse man, and a man of vnderstandyng: whom my father hys dyd vse) * the sonne of a woman of the daughters of * 11. reg. 10. c.

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* And God sayde to Salomon, because this was in thyne hert, and because thou hast not askeid treasurie, and rychesse, & honoure, and the lynes of thyne enemyes, neither yet lōge lyfe: but hast askeid wysdomme and knowlege for thy selfe, to iudge my people, ouer which I haue made the kynge: wysdomme and knowlege is graunted vnto the, and I will geue the treasurie, and rychesse, and glorie: so that amonge the kynges that haue bene befoze the or after the, none was or shalbe lyke the. And so Salomon came from the bylandes: that was at Gibeon: to Ierusalem, fro the tabernacle of witness, and raygned oure Israel. And * Salomon gathered charrettes and horsemen: and he had a thousande, and foure hundred charyetes, and cy. thousande horsemen, whiche he bestowed in the charrettes, and with the hyrnge at Ierusalem. And * the kynge made syluer and golde at Ierusalem, as plenteous as stones: and Cedar trees made he as plennie as the mulberry trees that growe in the valeys. And þo hozels which Salomon had, were brought him out of Egypt by the kynges marchantes þo were togethir, which bringe of one company, toke the out at a pyce. They came also and broughte out of Egypt & a charret for fyve hundred peces of syluer: euen an hoyle for an hundred & fyftee. And so brought they hozels for all the kynges of the wythens, & for the kynges of Siria by thier awyne hande.

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¶ The seconde Chapter.
¶ Salomon seuth to Hyram the kynge of Tyre for: woodd and workmen.

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¶ And Salomon determyned to buyde an house for the name of þo Lorde, and an house for his kynghome and Salomon toke out the thozre and ten thousand men to beate burdenes, and foure thozre thousand men to hewe stones in the mountayne, and thze thousand and fyve hundred to ouer se them.

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* And Salomon sent to hiram þo kynge of Tyre sayyng. As thou dydest deale with Dauid my father and * dydest send him Cedar woodde, to buyde him an house to dwelle

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in, euen so deale with me: for I am aboute to buyde an house for the name of the Lorde my God, to offre vnto him holy thynges, and to burne sweete encense, and to lett the whored befoze him continuallye, to offre burnt sacrifices of the morninge and eueninge: on the Saboth dayes, in þy fyre dape of euery newe moone, & in the solymne feastes of the Lorde oure God: for it is an ordynance to be continuallye kepte of Israel. And þo house which I buyde shalbe great: for great is oure God. But who is able to buyde him an house: when that heauen, and heauen aboue all beautes is not able to receaue him: what am I then that I shoulde buyde hym an house: nay, but euen to burne sacrifice befoze him, shall this buydinge be: sende me now therfore a conynging man, þan can worke in golde and syluer, in brasse and yre, in purple, cremosin and yelow sylke, and that can stytle to graue, with the conynging men that are with me in Iuda and Ierusalem, whom Dauid my father dyd purchase. Send me also Cedar trees, pyne trees & some trees out of Libanon. For I wote that thy seruantes can stytle to hewe tymber in Libanon. And behold, my men shalbe w thyne, that they maye prepare me tymber enough. For the house which I am determyned to buyde, shalbe wonderfull grate. And behold, for the vse of thy seruantes the cutters and beuers of tymber: I haue geuen xx. thousande quarters of beaten wheate, and xx. thousande quarters of barleye, and xx. thousande baters of wyne, and xx. thousande baters of oyle. And hys kynge of Tyre answered in wytyng, which he sent to Salomon. Becaus þo Lorde hath laured his people, therfore hath he made the kynge ouer them. And hiram sayde moreouer: blessed be the Lorde God of Israel which made heaut and erth, and that hath geuen Dauid the kynge a wyse sonne, and one þo hath discrecion, prudence, and vnderstandyng, to buyde an house for the Lorde, & a palace for him selfe. And nowe I haue sent a wyse man, and a man of vnderstandyng: whom my father hys dyd vse) * the sonne of a woman of the daughters of * 11. reg. 10. c.

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from whence they maye carpe them to Ierusalem. And Salomon nobred all the strangers that were in the labe of Israel, after the nombre of them whom his father Dauid had nombred. And they were founde an hundred and .liij. thousande and fyve hundred. And he set. lxx. thousande of them to beare burthen, and. lxxx. thousande to beare stones in p mountayne, and thze thousande and fyve hundred officers, to set p people a worke.

¶ The liij. Chapter.

¶ The temple of the Loze and the porch are builde with other thynges thereto belonging.

And Salomon begynne to buyde the house of p Loze at Ierusalem in mount **Moia** * where the Loze appeared unto Dauid his father: euen in the place that Dauid prepared in the thersyngne house of Dynan p Iebuspte. And * he began to buyde in the seconde daye of the seconde moneth: the fourth yere of his raygne. And there are the patenes wherby Salomon was instructed to buyde p house of God. The length was thze shore cubytes after the olde measure, and the bredthe. xx. cubytes. The porch, p was in bredth as large as the temple, had. xx. cubytes: and the hegth was an hundred & .xx. cubytes. And he overlaid it on p pinner syde with pure golde.

And the greater house he spied with fyve fete, which he overlaid with the best gold, and graued therto palmetrees and cheynes. And he overlaid the house with pretious stone beautifull. And the golde was golde of Baerain. The house (I saye) p brames, postes, walles and doores therof, overlaid with gold, and made grauen worke vpon the wallis.

And he made p house most holpe, whose length was. xx. cubytes lyke to the bredthe of the house, and the bredthe therof was also. xx. cubytes. And he overlaid it with good golde, euen with. vij. hundred talentes. And the waighe of the naples of gold was fette fyve. And he overlaid p upper chabres with golde.

¶ C. lxxxvii.

* And in p house most holpe, he made two Cherubyns of ymage worke, lyke chyldezen, and overlaid them with gold. And p wynges of the Cherubyns were. xx. cubytes longe. The one wyng was fyue cubites, reaching to the wall of the house, and the other wyng was lyke wyle fyue cubytes, reaching to p wyng of the other Cherub. And euen so the one wyng of the other Cherub was fyue cubytes, reaching to the wall of the house, and the other wyng was fyue cubites also, and reached to the wyng of the other Cherub. So that the wynges of the sayde Cherubyns were stretcht out. xx. cubytes. And they stode on their fete, and looked in wardes. And he made a faze hanging of yelow sylke

purple, cremosyne, and fyne white, and caused the pictures of Cherubyns to be broderd theron. And he made before the house, two pylles of. xxxv. cubytes hie. And the lierd that was aboue on the toppe of euerie one of the was fyue cubytes. And he made chapynes of wicthe worke for the quere, and put them on the herdes of the pylles, & made an hundred pomegranates, and put them on the cheynes. And he reared vp the pylles before the temple: one on the ryght hande, and the other on the left, and called p ryght **Tachin**, and the left **Boaz**.

¶ The liij. Chapter.

¶ The antler of baste the Lianatoze, the bestell to wathe the wylde, the canelstykkes, &c.

And he made an antler of baste. xx. cubytes longe, and. xx. cubytes broade, and ten cubytes hie. * And he cast a baste Lianatoze of ten cubytes from bym to bym, rounde in compase, and fyue cubytes hie: and a lyne of thypre cubytes by deapase it rounde aboute. And vnder it was the fasthyd of oren which byd compase it rounde aboute: with ten cubytes byd they compase the Lianatoze rounde aboute, and there were two rowes of oren which were call of lyhe molten worke. And it stode also vpon twelue oren: thie loked towarde the North, thie towarde the west, thie towarde the South, and thie towarde the East, and the Lianatoze was set vpo them, and all their backed were towarde the Lianatoze. And the threliert of it was an hundred, and the bym lyke the bym of a cuppe, with floures of lylyes. And it receaued and helde thie thousande bates.

* And he made ten lauers: and put fyue on the ryght hande, and fyue on the left, to wathe and clesse in them, soch thynges as they offered for a burntofferpyng. But the great Lianatoze was for the priestes to wathe in. And he made ten canelstykkes of golde: according to the patene p was geue of them) and put them in the temple: fyue on the ryght hande and fyue on p left. And he made also ten tables, and put them in the temple: fyue on the ryght syde, and fyue on the left. And he made an hundred balens of golde. And he made the court of the priestes, & the great court and doores to it: and overlaid the doores of them with baste. And he set the great Lianatoze on p ryght syde of the East ende, ouer agaynst the South. And hyram made postes, thornelles and balens, and fynished the worke that he was appoynted to make for hynges Salomons in the house of God. The two pylles, the couerpynges of two herdes on the topes of the pylles: & the two wythes to couer the two scales of herdes that were on the topes of the pylles: and foure hundred

hundred pomegranates on the two wythes, two rowes of pomegranates on our wythe, for euer the two rowes of herbes that were on the pylsters. And he made two bot-tomes, and launders made he vpon the botto-mes: the great L anafory, and twelue ouen vnder it. Dottes also and shouelles, flesshe hooks, and all these vessels byd hyra. hys father made to hyngz Salomon for y^e house of the Lorde, of bynght brasse. In the playne of Jordan byd the kynge cast them, euen in the claye ground that is, betwene Scorchy & yaredatha. And Salomon made all these ves-selles in greute aboundance, for the wright of brasse coulde not be rehened.

And Salomon made all the vessels that were for the house of God: the golden autler also & the tables to set the shewbrzd vpon. Moreover, the candlesticks with their lam-pes: to burne after the maner before the que-^rre and that of precious golde: and the flou-^rres and the lampes, and the snuffers made of golde, and that perfect golde: and y^e di-^rtyngz kypures, basins, spones and censers of pure golde. And y^e maner the doze of the temple, and the pynr dozes within the place most holye, and the pynr dozes of the tem-^pple, were gyfyt. And so was all the worke y^e Salomon made for the house of the Lorde fynishyd.

¶ The v. Chapter.

¶ The Autler is brought into the temple, which is setted within the gart of the Lorde.

And so all the worke that Salomon made in the house of the Lorde was fynishyd, and * Salomon broughe in all the thynges that Dauid his father had deuyoted, with the siluer and golde and all the Jewelles, and put them amonge y^e trea-sures of the house of God.

¶ Then Salomon * gathered the elders of Israel together and all the heedes of the trybes, and auient fathers of the chyldren of Israel, vnto Jerusalem to bryng y^e Arche of the couenant of the Lorde out of the cytie of Dauid which is yon. Wherefore all the men of Israel recolectyd vnto the hyngz in the feast, euen in the feasth moneth. And all the elders of Israel came, and the Leutes toke v^y the Arche. And the prestes and the Le-^uites brought a waye the Arche and the ta-^bernacle of wyntre, and all the holy vessels that were in y^e tabernacle, and they bare them. And hyngz Salomon and all the con-gregacyon of Israel y^e were assembled vnto him before the Arche, offered theye and oten, so manye, that they coulde not be tolde nor nombred for multytude.

And the prestes brought the Arche of y^e appoyntment of the Lorde vnto his place, euen vnto the quere of the temple within the place most holye, and set it vnder the wyyn-

ges of the cherubs, that the Cherubs stret-ched out their wynges ouer the place of the Arche, & the Cherubs couered both y^e Arche & her barres about on hye. And the barres of the Arche, were so longe, that the heades of the barres were sene without the Arche within y^e quere, but not without. And three y^e Arche remainyd vnto this daie. But there was nothyngz in the Arche, * saue the two tables which Moyses put therein at Horeb, when the Lorde made a couenant with the chyldren of Israel, after they were come out of Egypt. And it fortunyd, that when the prestes were come out of the holy place the sanctuarie was fylled with smoke, for all y^e prestes that were present, were sanctifyed and byd not then wayte by couste, that both the Leutes and the syngers, vnder Asaph, Heman and Jeduthun, were appoynted to sonde y^e offyces with their chyldren and be-^utyen & were araped in syn wytt, hanging Symbales, Plasteries, and harpes, a robe at the East end of the autler, and by them au-^hdyed and xx. prestes blowing with tro-^ppettes. And the trompett blowers and the syngers so agreed, y^e it senced but one voyce in prauyng and thankyng the Lorde. And when they lyt v^y their voyce withy^e trom-^ppettes, spinbales and other instruments of musyck, and when they playyd the Lorde, ^h howe that he is good, and that his mercye lasteth euer, y^e house of God was fylled wth a cloude: so that the prestes coulde not endure to mynister by the reason of the cloude. For the maiestie of the Lorde had fyl-^led the house of God.

¶ The vi. Chapter.

¶ The wynges of Salomon to the people, and the prayer that he made vnto God.

¶ When Salomon sayde: * the Lorde hath spoken, howe y^e he wyll dwell in the cloude. And I haue buyt an habytacyon for t^e, and a place for the dwellynge for euer. And the hyngz tur-ⁿed his face, and blessed the hole congrega-^yon of Israel, and all the congregacyon of Israel stode. And he sayde: blessed be y^e Lorde God of Israel which hath with his handes, fulfilled it, that he spake with his mouth to my father Dauid, sayyng: * since the daie that I brought my people out of the lande of Egypt, I chole no cytie amonge all y^e trybes of Israel to buyde an house in, y^e my name myght be there, nether chole I any man to be a ruler ouer my people Israel: sayyng y^e * I haue cholen Jerusalem, that my name myght be there, and haue cholen Dauid to be ouer my people Israel.

* And when it was in the herte of w^ond^r and my father to buyde an house for y^e name of y^e Lorde God of Israel: y^e Lorde sayd to w^ond^r my father: for as much as it was in thyne

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heret to buyde an house for my name, thou dyest well that thou so thoughtest in thine heart. For withstandinge, yf I shall not buyde the house, but thy some which is pceded out of thy loynes, he shall buyde an house for my name. The Lorde therefore, hath made good his sayings that he hath spoken, and he is risen up in the towne of Soudim my father, and am set on the seate of Israel, as the Lord promysed, and haue buyde an house for the name of the Lorde God of Israel. And in haue I put the Arke, wherein is the countenance of the Lorde that he made with y children of Israel. And the bryde rode before y anker of the Lorde in the pience of all the congregation of Israel, and stretched out his handes. For nowe Salomon had made a hyasen pulpit of fyue cubytes longer fyue cubytes broad, and thye of height, a had let it in the myddes of the great court, a ypon it, he rode and lincd downe, vnder his knees before all the congregation of Israels stretched

Chech our his hādes togegeren becausen, & sayde:
MS. 12. B. 1. 1. 1. O Lorde God of Iſrael, there is no God
like the in heuē and in erth, which hekep
cōuenant and sheweth mercie vnto thy ser-
uantes that walke before the wylth all their
heres. Thou which hast kept vnto thy seruant
Dauid my father the thynges that thou pro-
misedest him: vnto thynges that thou mouth-
edst, and hast fulfilled it with thyne handes, &
as thou hast sayd.

And nowe Lord God of Israel, hepe to thy seruant Dauid my father, the thynges
a. that thou promysedst him, sayinge: as thou
hast in my sight not be without a ma, that
shall lytte vpout the feate of Israel: so that
thy children take heed to their wayes, to walche
in my lawe, as thou hast walked before me.
And nowe Lord God of Israel, lett thy say-
inge be true which thou spakst vnto thy ser-
uant Dauid. And wyll God in vrry deede,
dwel with men on erthe: Wholde se heauen
and heauen about all heauen: do not con-

saye thei: howe much lesse the house which
I haue buyded: Let it be thy pleasure there-
fore to heare to the prayer of thy seruantes
and to his supplication. O Lord my God
to hearken vnto the voyce and prayer which
thy seruant prayeth before thee: and let thine
eares be open towards this house day and
night, vnder this place, wher in I haue sayde,
that thou wouldest praye thy name: to hearken
vnto the prayer which thy seruant prayeth
in this place: hearken vnto the prayers of thy
seruants & of thy people Israel, which they
praye in this place: hence thou (I say) out of
thy dwelling place, euen out of heauē: heare
his & be mercifull. ¶ If a man sin against
his neighbour, and take an oath against him,
and make him to sweare, & they both come
before thee auler in this house: then heare

thou from heauen, and worcke, & iudge thy
seruaunted, that thou rewarde the vngodly,
& recompence him his wage vpon his heed,
and geue iusttise yf righteous, and geue him
accorde to his rightwelsse.

And vi thy people Israel be put to the worke before the enemye, because they haue sinned agaynst thee. Yet if they tunc a grieuethankes vnto thy name, and make intercession, and praye before the in this house: then heare thou fro heauen, and be mercifull vnto the synne of thy people Israel, and bringe them againe vnto the land, which thou gauest to them and to their fathers.

* When heauen is shutt vp, and there be no rayne, because they haue sinned, a geyntt the: yett pfe they praye in this place, and confesse the name, and repent from their synne for the which thou chastenest the: then heare thou in heauē, & be mercifull vnto the prayes of thy seruantes, and of thy people Iuda, and gyde thou the in to the good waye, to walke in, and sende rayne vpon thy lande, which thou hast giuen vnto thy people, for an inheritance.

And byf there be dearth in the lande, or pe-
stylence, coruptione, or blaſtynge of coner,
grauehoppers, or caterpillers, or that they
enuey be betwix them in the cyties of theyr
lande, &c. (As befeyre the countrey): or whatso-
euer plage or ſpetchelle it be. Then what ſuppli-
cacyons and prayers ſocuer ſhalbe made of
any man, & of all thy people Iſrael, which
ſhall knowe euery man his wyne fore and his
wyne greffe, and ſhall ſtretch out theyr han-
des towarde this houſe, thou ſhalt heare &
heauen, euen from thy dwelling place, and
ſhalt be mercifull, and geue euery man ac-
cordynge vnto all his wayes, euen as thou
doeſt knowe euery mannes herte: for þou only
knoweſt the hertes of the chyldren of men.
þey may feare the & walke in thy wayes
as longe as they lye in the lāde, which thou
gaueſt vnto ouer fathers.

* Whosoever, the stranger which is not of
of thy people Israel, yf he come from a farre
lande for thy greate names sake, and thy
myghte habde, and thy stretched out arme,
yf they come (I saye) a pease in thy house
that heate heare from heauen, euen from thy
dwelling place, and that do accordinge to
all that the Lord thy God calleth to the foze. That
all people of verie many people thy name,
and feare y, as doeth thy people Israel, and
that they maye knowe, howe that in thy
house which I haue buyt, thy name is cal-
led vpon.

¶ Of thy people go out to warre agaynst
their enemies, by the waye that thou shalt
sende the, and they praye to the, in the waye
*towarde this cytie which thou hast chosen. *Drut. vi.
euen towarde the house which I haue buyt
for

* ୧୫୫୫.୫.୫.
 ୫୫.୫୫.୫୫.୫.

§ 17.12c.1, a.
and.17.b.
U.17.12c.1, b.

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#44.57. b16.1

for thy name: then heare thou from heauen their supplicacion and prayer, and helpe the in thy right.

* 11. re. viii. c.
* 1. John. i. b.

If they synne agaynst the, as * there is no man but he doth synne, and thou be angrey with them, and deliuer them ouer before their enemyes, and they take them and leade them awaye vnto a lade ferre or neare, yet yf they repent in their hert in the lande where they be in captiuitie, and turne, and praye vnto the in the lade of their captiuitie, sayinge: we haue synned, we haue done euill & wretchedlye. and turne agayne to the, wyth all their hert and all their soule, in the lande of their captiuitie, where they kepe them in bondage, and so praye towarde the: lande which thou gauest vnto their fathers, euen towarde the cytye wherch thou hast chosen, and towarde the house which I haue buyt for thy name. & then heare thou from heauen euen from thy dwellinge place, their supplicacion and their prayer, and iudge their cause, and be mercifull vnto thy people, which haue sinned agaynst the.

* 1. Sa. cxxviii.
L

Rouse my God, let thine eyes be open, and thine eares attend vnto the prayer that is made in this place. Rouse vp * O Lorde God into thy restyng place: thou and the Arche of thy strength. O Lorde God, let thy priestes be clothed with healt, and let thy laynners reioyce in goodnesse. O Lorde God, turne at a waye the face of thine anoynted, & reuerberate the mercyes, which thou hast promysed vnto Dauid thy seruaunt.

¶ The viij. chapter.

¶ The first continueth the sacrifice. The Lorde approacheth to Salomon the second synne.

¶ And * when Salomon had made an ende of playnge, * there came downe the fyre from heauen, & consumed the * burnt offeringe and the sacrifices. And the house was fylled with the glorie of the Lorde, & the people coulde not go into the house of the Lorde, because the glorie of the Lorde had fylled the Lorders house. And when all the chyldren of Israel sawe howe the fyre, and the glorie of the Lorde came downe vpon the house, they fell downe flat vpon their faces to the erth vpon the pavement, and worshypped and confessed vnto the Lorde, that he is gracious, and that his mercie is everlastinge.

23

And the kynge and all the people offered sacrifices before the Lorde. And kynge Salomon offered a sacrifice of. xxij. thousande oxen, and an hundred & twenty thousande sheepe. And so the kynge and all the people dedicated the house of God. And the priestes waped on their offeres, and the Levites had the instruments of musycke of the Lorde, which kynge Dauid had made to chesse vnto the Lorde, that his mercie lasteth

euerr, playge a psalme of Dauid with their hande. And the priestes blew with trumpets before the: and all thep of Israel stood. Moreover, Salomon halowed the myddle of the court, that was before the Lorde: for there he offered burnt offerings and the fette of the peace offerings, because the brasen altar which Salomon had made, was not able to receaue the burnt offerings and the meate offerings and the fette.

So at the same tyme Salomon kepte a * feast of seven dayes, and all the of Israel * with him, an exceeding great cōgregacyō, euen from the entering in of Hamathi, vnto the cytye of Egypt. And in the eighth daye they made a gatheringe. For they kepte the dedicacyon of the altar seven dayes, and the feast seven dayes. And the. xxiij. daye of the seventh moneth, he let the people departe into their tentes glad and merie in hert, for the goodwille that the Lorde had shewed to Dauid, and to Salomon, and to Israel his people. * And so Salomon finished the house of the Lorde, and he kynges house: and all that came in his hert to make in the house of the Lorde, and in hys awne house, went prosperouslye forwarde.

And the Lorde apere to Salomon by nyght, and sayde to him. I haue hearde thy prayer, and * haue chosen this place for my selfe, to be an house of sacrifice. For I shut vp heauen, that there be no rayne: or yf I commaunde the locustes to deuoure the lande, or yf I sende pestilence amonge my people: and yf they that are of my people, amonge whom my name is called vpon, do humble them selues, and make intercessyon, and seke my presence, and turne from their wicked wayes, then will I heare from heauen, and be mercifull to their synne, & will heale their lande. And fob hence forth myne eyes shalbe open, and myne eares attend vnto the prayer that is made in this place. And therefore now * I haue chosen and sanctified this house, & my name maye be there for euer: and myne eyes and myne heart shalbe there perpetuallye.

And yf thou wilt walke before me, as Dauid thy father walked, to do all yf I haue commaunded the, and shalt obserue my statutes and my lawes: then will I stablish the seat of thy kyngedome, accordinge as I made the cōuenant with Dauid thy father sayinge: * yf shalt not be without a man, to be ruler in Israel. But * yf thou turne awaye, and forsake my statutes, and my commandementes, which I haue set before you, and shalt go & serue other Gods, and worshyppe them: then will I plucke them vp by the rootes out of my lande which I haue geuen the, and this house, which I haue sanctified for my name, will I cast out of my syght, and will make it to be a p̄ouerbe & a leake amonge all nacjōns

* 1. Macc. ii.

¶ C

* 14. Macc.

* 1. Macc. ii.

D

* 1. Macc. ii.

* 1. Macc. ii.
¶ 1. Macc. ii.

all nacjons. And euery one that passeth by
shall be acquainted at this house, which belon-
geth to the most hye God, & shall saye, * why
hath the Lorde deale on this fashion wpyth
thyngs londs: and wpyth thyngs house? And they
shall answere: because they forsoke the Lord
God of their fathers, wpyche broughe them
out of the lade of Egypte, and caughte holde
on other Gods, and wrothshypped them, and
serued them: euentherfore hath he broughe
all thyng euell vpon them.

¶ The. viii. Chaptr.

¶ The cities, that Salomon builded after that the house of God was finished.

20 And it softimed, that after .xx. yeare,
when Salomon had buylt the house
of the Lord, and bys aduice house :
he buylt the cyties that hyram gaue him, and
put of the chyldren of Israel in them. And
Salomon went to Hamath soda, and streng-
thed it. And he buylt Tadmora in the wy-
dernesse, and repayred all the those cyties
which were in Hamath. And he buylt Beth-
horon the upper and Bethhoron the nether,
stronge cyties, hauynge walles, gates and
barres. And Baalath and all the those cy-
ties that Salomon had, and at the chayer cy-
ties, ad the cyties of the howse, and euery
pleasant place, that Salomon had luff to
repyde in Jerusalem and Libanon, and thore
bryde out all the lande of his dominion.

And all the people that were left of the
Hebrews, Amozites, Thersaphes, Ichnites &
Iebudites, which were not of the children of
Israel: but were the children of them, which
were leife after them in the land, and were
not consumed of the children of Israel, them
did Salomon make to paye tribute vnto
this daye. But of the children of Israel did
Salomon make no bondage for his worke:
but they were men of warre and rulers and
great Lordes with hym, ad captaynes ouer
his chariotes and horsemen. And hys Sa-
lomon offiers that ouerlawe and ruled
the people, were ftye hundred and foure.

And Salomon brought the daughter of Pharaon out of the cytic of Dauid, into the house that he had buyded for her. for he sayd my wyfe shall not dwell in the house of Dauid kyng of Israel, for it is holy, because that the Arke of the Lorde is come vnto it.

Then Salomon offered burnt offerings unto the Lord, on the altar of the Lord which he had built before the porch, burning every thing in his due time and offering according to the commandment of Moses, in the sabbathes, newmoons, and to lempne feastes, * three tymes in the yeare, that is to say, in the feast of waete bread, in the feast of weakes, and in the feast of tabernacles.

And Salomon set the courses of priests

to three officers, as Dauid his father had ordered this, and the Levites in the watch were to appoint a minister before the pulpit at every daye by daye, and the posters by course at every age. ¶ So so had Dauid the man of God commaunded. And they omitted not the commaundement of the hynge vnto the penitentes and the Leuytes, concerninge the manner of thynge, and concerninge the treasures. ¶ So Salomon made psonifio for the charges. ¶ From the fyfth daye that the foundation of the house of the Lorde was layde: eyll it was spithed, that the house of the Lorde was perfect. Then went hynge Salomon to Eyon Gaber, and to Edoth at the city of Ierusalem by the hande of his seruantes. ¶ He payed ad seruantes that had knowledge of the fee: and they came with the seruantes of Salomon to Byrrit, and carped thence foure hundred and ffyfte talents of golde, and brought it to hynge Salomon.

The. ix. Chapter.

C The communication of Salomon with the queen of Saba, and the gifts that she brought: ch. 10. The death of Salomon, after whom successeth Rehoboam.

And whā the queene of Saba hearde
of the fame of Salomon. she came to
proue hym in hard questions at Je-
rusalem. With a very great company, with
camelles that bare spices & plentye of golde
and preecious stones. And when he was
come to Salomō, she communed with hym
of all that he had in her berce. And Salo-
mon soyled her, all her questions, and there
was not one woorde hyd from Salomōn,
whiche he tolde her not.

And when the queene of Shaba had leene the
wyldeome of Salomō and the house that he
had buylte, and the meate of hys table, the
fyrtyng of his leuallies, and the llandyng
of his wapteres, they apparell, hys burte-
lars, they apparell, hys goynge vp. by the
whych he went into the house of the Lo:de,
ther was nomore surete in her.

And the sayde to the kynge: the sayenge
which I heard in myne awne lādre of thyne
actes, ad of thy wysdome is true. I beloued
not þ' wordes of the, untill I came, & myne
eyes had sene it. And beholde, the one halfe
of thy wysdome was not tolde me: for thou
exceedest þ' fame that I heard. happye are
they men, and happye are they thy seruantes
which stande before the alwaye, & heare thy
wysdome. Blessed be the Lorde thy God,
which had lust to the, to set the kpyge on his
seat, that thou mygdest be kyng, ordered
by the Lorde thy God. I praye: maye God
loeth Itraell, and hath delpte to make them
continue euer, therefore made be the kyng
ouer them to do righte and equyte.

अथ

C And he gaue the hyng an hundred a .xx. talentes of golde, and of hyppes recea dyng great abundance and precious stones, as there was there any more for hyppes, as the queene of Saba gaue hyng Salomon. And the seruantes of hyram and the seruantes of Salomon which brought golde from Ophir, brought also for Agume wood and precious stones. And the hyng made of the Agume wood, steyres in the house of the Lord, and in the kynges palace, and harpes and psalteries for syngers. And there was no lack wood sent before in the lande of Iuda. And kyng Salomon gaue to the queene of Saba euery pleasaunt thing that she asked but not for moche as he brought vnto the hyng. And so he turned and went a waye to her a new lande with her seruantes.

D The weyght of golde that came to Salomon in one yere, was fyue hundred. lxvi. talentes of golde, besydes that which chayne and marchauntes brought: and all the kynges of Arabia and rulers of that countrey, brought gold and syluer to Salomon. And kyng Salomon made two hundred bucklers of beaten golde, and .vi. hundred cycles of beaten gold were spint vpo one bucklar: and the hundred cycles made he of beaten gold, and one cycle cost thre hundred peeces of golde, and he hung put them in the house that was in the forest of Libanon.

And the kyng made a great seat of Iuorie, overlape it with pure golde. And there were fyue steyres to the seat with a fote stole of golde fastened to the seat: and pomelles on eche syde of the fyrtynge place, and two pons standynge by the pomelles. And thus stode on the one syde and on the other: vpo the fyue steyres, so that there was no lacke worke made in any kyngdome.

E And all the bypynginge vessels of hyng Salomon were of golde, and all the vessels of the house that was in the forest of Libanon, were of precious golde: for syluer was counted nothyng worth in the dayes of Salomon. For the kynges hyppes wente to Charis with the seruantes of hyram: euery thre yere once came the hyppes to Charis, and brought golde, syluer, Iuorie, and apes and peccocks.

F And kyng Salomon passed all the kynges of the earth in wysdomme and wysedome. And all the kynges of the earth sought the presence of Salomon, to heare his wysdome that God had put in hys herte: And they brought euery man his present: vessels of syluer, and vessels of golde, rayment, harness, hyppes, horses and mules, and what soeuer myght be gotten, yere by yere.

G And Salomon had foure thousande chariots for horses and charettes, and twelue thousande horsemen, whom he bestowed in the

charet cyties, and some were with the hyng at Ierusalem. And he raygned ouer all the kynges that were fro Euphrates vnto the labe of the Byblus, and to the border of Egypt.

H And the kyng made syluer in Ierusalem as plenteous as stones, and Cedar trees as plenteous, as the mulberry trees that growe in the valleys. And they brought vnto Salomon horses out of Egypt, and out of all lades.

I The rest of the actes of hyng Salomon, first and last, are they not wrote in the saynges of Nathan the Prophete, and in the prophesye of Ihuah the Salomite, and in the visions of Jedo the sear of visions, agaynst Jerobon in the sonne of Sabat: And Salomon raygned in Ierusalem vpon all Israel fourty yeres. And Salomon slepe with hys fathers, and they buried hym in the cytie of Dauid his father, and Rehoboam his sonne raygned in his steade.

¶ The .x. Chapter.

¶ The folowynge of Rehoboam, and the despyte of hys realme.

A And Rehoboam went to Sichem: for to Sichem were all Israel come together, to make hym hyng. And when Jeroboam the sonne of Nebat, which was fled into Egypte from the presence of Salomon the kyng, hearde it, he returned out of Egypt. And they sent ad called hym. And so Jeroboam and all they of Israel came and comoned with Rehoboam, sayng: Thy father laped a greuous poche vpon vs: nowe therfore remitte thou somewhat of the greuous seruipe of thy father and of his heuye poche that he put vpon vs, and we will serue the. And he sayde to the: come agayne vnto me after thre dayes. And the people departed.

And kyng Rehoboam counsayled with the elders that had stode before Salomon his father, whyle he yet lyued, and he sayde: what counsell geue ye me, to answer this people agayne? And they tolde him, sayng: If thou be kynde to this people, and shewe thy selfe lowely to the, and speake lowng words to the, they will be thy seruantes for euer. But he left the counsell whiche the elders gaue him, and toke counsell with the yongemen, that were growe vp with hym and that stode in his presence. And he sayde vnto the: what answere geue ye, that we may answer this people, which haue comoned with me, sayng: What some what of the poche, which thy father dyd put vpon vs.

And the yonge men that were growen vp with hym, spake vnto hym, sayng: Thus shalt thou answer the people that spake to the, sayng: Thy father made oure poche heuye: but make thou it some what lyghter for vs. Thus shalt thou saye vnto the, my litle synger shal be heuier then my fathers, loped

* iii. Reg. i. 10

* iii. Reg. i. 10

10pnes. * For where my father put a braye pocke vpon you, I will put more to your pock: my father chastised you wth whypes, but I will chastise you with scorpions.

And to Jeroboam & all þe people came to Rehoboam the thyrde daye, as the kynge hadde sayng: come agayne to me the thyrde daye. And þe kynge answered them cruelly: and kynge Rehoboam left þe counsell of the aged men, and answered them after þe aduise of þe yonge men, sayng: My father made your pocke greuous, and I will adde thereto: my father chastised you with whypes, but I will chastise you with scorpions. And to the kynge hearkenid not vnto þe people: but þe occasion came of God, þe Lord myght make good his sayng, * which he spake, by the hande of Ahia the Silonite, to Jeroboam the sonne of Nebat.

And when all they of Israel sawe that þe kynge wolde not agree vnto them, þe people answered þe kynge sayng: what parte haue we wth Dauid, or enheritaunce wth the sonne of Isaac: let euery man of Israel go to his rent. * And now Dauid, se to thyne awne house. And to all Israel gat them to their tentes, so þe Rehoboam raghed ouer no moore of þe chyldren of Israel, then dwelt in the cities of Iuda. Then kynge Rehoboam also sent Hadiram þe was ruler ouer þe tribute, and þe chyldren of Israel stoned hym wth stones þe he dyed. But kynge Rehoboam made speede to get him vp to his charret, to fflye to Ierusalem. And they of Israel rebelled agaynst þe house of Dauid wito this daye.

¶ The xi. Chapter.

¶ Rehoboam is forbidden to fight agaynst Jeroboam, he hath vniuersities, and is concubines, and he hath vniuersities, and is concubines.

And wha Rehoboam was come to Ierusalem, * he gathered of the house of Iuda & Beniamin, nyne score thousande chosen men of warre to fight agaynst Israel, & to byrge þe kyngdome agayne to Rehoboam. And the word of the Lord came to Semaihu the man of God, sayng: speake vnto Rehoboam the sonne of Salomon kynge of Iuda, & to all them of Israel that are in Iuda & Beniamin, & saye: thus sayeth þe Lord. Ye shall not go vpon to fight agaynst your brethren: retorne euery man to his house, for this thynge is done of me. And they obeyed þe wordes of þe Lord, and returned fro goynge agaynst Jeroboam.

And Rehoboam dwelt in Ierusalem, and buylded vpon Bethleem, and Bethan, and Betho: Bethzur, Socho and Beilan: Gath, and Maresha: and zibb Aburathim, Lachis and Asdoda: sozei Maalon and Hebzon, which is in Iuda & Beniamin, stronge cities. And he repaired þe stronge holdes & put enprynses

in them, and store of vitaple, & wyne, & oyle. And in all cities he put wyrted & speares, and made them cecceadryng stronge, buyng Iuda and Beniamin on his syde.

And the prestes and þe leuites that were in all Israel, resorted to hym out of all there coastes. For the leuites left their suburbs and their possession, and came to Iuda and Ierusalem: * for Jeroboam and his sonnes had cast them out from many stronge vnto the Lord. * And he ordeyned hym prestes for the hyplautares, for the densples and for the calues which he had made. And after þe leuites there went of all þe tribes of Israel, soche as submitted their hertes to seke the Lord God of Israel, and came to Ierusalem, to offer vnto the Lord God of their fathers. And to they strenghted the kyngdome of Iuda, and made Rehoboam the sonne of Salomon myghty the peare longe, for there pere they walked in þe waye of Dauid and Salomon.

And Rehoboam toke hym Mahalath þe daughter of Jerimoth the sonne of Dauid to wyfe, and Abihail the daughter of Eliab the sonne of Iai, which bare hym chyldren Iesus, Samaria, and Zaba. And after her he toke Maaca þe daughter of Abialon which bare hym Abia, Attai, Ziza, & Selomith. And Rehoboam loued Maacah the daughter of Abialon aboue all his wyues & concubynes, for he toke eyghene wyues and thre score concubynes, and begat xxviii. sonnes and ix. daughters. And Rehoboam made Abiah the sonne of Maacah the chefe ruler amonge his brethren, and to haue the ouersyght of the kyngdome. And he played wth wylly, and sented all his chyldren thorow out all the countreys of Iuda and Beniamin vnto euery stronge cite. And he gaue them aboundance of vitaple, and obray and many wyues.

¶ The xii. Chapter.

¶ Asa kinge of Iuda rebeld the temple of the Lord. Rehoboam dyeth, & Asa his sonne succeedeth hym.



And it came to passe, that when Rehoboam had stablished the kyngdome, and became myghty, he forsoke the lawe of the Lord, and all Israel wth him.

¶ And

* iii. Reg.
iii. 4.

* And it fortuned, that in the fyfte yere of kynge Rehoboam, Sefac the kynge of Egypte came vpon agaynst Ierusalem. becaufe they had transgressed agaynst the Lorde wth xii. C. charrettes, and lx. M. horsmen. And the people were without nombre, that came with hym out of Egypte Lubim, Sukkum, and the blackmores. And they toke the stronge cities in Iuda, and came to Ierusalem.

Then came Semeia p prophete to Rehoboam & to the Lordes of Iuda, that were gathered together within Ierusalem for Sefac. And sayd vnto them: thus sayd the Lord, ye haue left me, & therefore haue I also left you in hādes of Sefac. Wherupon the lordes of Israel and the kynge humbled them selues, and sayde, the Lorde is ryghteous. And when the Lorde sawe that they submitted them selues, the worde of p Lorde came to Semeia, sayinge: They submitte them selues, therefore I will not destroye them. But I will deliuer them somwhat, and my wrath shall not burne vpon Ierusalem by hāde of Sefac. Keenerthelisse, they shall be vps seruantes, to knowe what difference is betwene my seruice, and the seruice of the kyngdomes of the worlde.

* iii. Reg. 12
C And so Sefac kynge of Egypte came to Ierusalem, and toke awaye the treasures of the house of the Lorde, and the treasures of p kynges house: to keue euen all. And he caried awaye the cyphres of golde, * which Salomon made. In steade of which, kynge Rehoboam made cyphres of brasse, and comytted them to the hādes of the captaynes which had power to fyght of the foreinen, and that kept the entrance of p kynges house. And it came to passe, that when the kynge entred into the house of the Lorde, the garde came & set them, and brought them agayne vnto the garde chambr. And when he humbled hym selfe, the wrath of the Lorde turned from hym, that he wolde not destroye all together. And in Iuda all was well.

D And so kynge Rehoboam waxed myghty & ragged in Ierusalem. And Rehoboam was xli. yere olde, whē he began to ragge, & he ragged xlii. yeres in Ierusalem, the cytie which the Lorde had chosen out of all the trybes of Israel to put his name there. And hys mothers name was Maama an Ammonitisse. * And he byd euill, because he prepared not hys hert to seke the Lorde. * iii. Reg. 12
iii. 4.

The actes also of Rehoboam, first and last, are they not wyrtten in p saynges of Semeia the prophete, and of Iddo the sear which noted the genealogie: and there was warre all waye betwene Rehoboam & Ieroboam. And Ieroboam sleit his fathers, and was buryed in the cytie of Dauid, and Abia his sonne ragged in hys steade.

¶ The xlii. Chapter.

¶ The byctory of Abia agaynst Ieroboam. ¶ The xxiii. yere of kynge Ieroboam. ¶ Abia began Abia to ragge ouer Iuda, & he ragged thre yere in Ierusalem. His motheres name also was Abichinahu the daughter of Belriel of Gibra. And thre was warre betwene Abia & Ieroboam. And Abia made prouisyon for p warre, buyng vnto alle expert men of warre, euen xlii. C. chosen men. And Ieroboam set him selfe in arape to fyght agaynst hym, wth viii. C. M. piete men which were stronge & men of armes.

And Abia stode vpon vps zemaraim an hill which is in mount Ephraim, & sayd: heare me p Ieroboam and all Israel. Do not you knowe, howe p the Lorde God of Israel gaue p kyngdome, ouer them of Israel, to Dauid fo euer, euen to hym and to hys sonnes wth a salted couenaunt. And Ieroboam the sonne of Nebat p seruante of Salomon the sonne of Dauid is ryen vps, & hath rebelled agaynst his lorde. And they gathered to hym lewde men p chylde of Belial, & picunpled agaynst Rehoboam p sonne of Salomon: when Rehoboam was yong & steebe hearted, & coulde not stande besage them.

And nowe ye saye, p ye able to preuaile agaynst p kyngdome of the Lorde, which is in p hāde of the sonnes of Dauid, & ye be a greate multitude, & haue the golden calues * which Ieroboam made you for gods. And * haue ye not cast out the prestes of the Lorde the sonnes of Aaron, and the leuites, and haue made you prestes after the maner of the naciōs of other lādes: so that tohofouer cometh, & consecrateth his hāde with a ydole ore & seuen rammes, the same maye be a prest of them that are no gods. * iii. Reg. 12
* ii. Reg. 14

But we belonge vnto the Lord our God whom we haue not forsaken, and p prestes are p sonnes of Aaron, which indure vnto the Lorde, and p leuites waite vpon thei office. They burne vnto p Lorde euery moe nyng & euenyng, burne sacrifices & loete incense: p thewe used set they in oyle vpon a pure table: & prepare p candellstick of gold wth the lāpes of p lāme to burne euer at euen. And truly we kepe the watche of the Lorde oure God: but ye haue forsake him. And behold, God hym selfe is oure captayne, & hys prestes blowe wth the * troppetes, & crye alarum agaynst you. & ye chylde of Israel, fyght not agaynst the Lord God of your fathers: for it will not prospere with you.

But for all p, Ieroboam charyed men preuely about, to come beyndre them: so they were before Iuda, & p layres in waye were beyndre the. And when they of Iuda toke about, behold the battayll was before & beyndre, & they cryed vnto p Lord & p prestes blew wth p troppetes, & p men of Iuda gaue a shoute

D Showte. And as the men of Iuda showed, it came to passe, that God smote Jeroboam and all Israel before Aha and Iuda. And the children of Israel fled before Iuda, and God delivered them into their hands. And Aha and his people slew a great slaughter of the: there fell downe wounded of Israel. v. c. li. thousand men. And so the chyldren of Israel were brought vnder, at that tyme, and the chyldren of Iuda prevailed: because they leaned vnto the Lorde God of their fathers. And Aha followed after Jeroboam, and toke cities from hym. Ascher was the towne belonging therto, and Ephraim with her towne. And Jeroboam recovered no strength agayne in daies of Aha. And the Lorde plagued him, and bedyed.

But Aha wored myghty, and mared xliij. wryces, and begat. xliij. sonnes, and. xviij. daughters. The rest of the actes of Aha, his customs and his sayings are wrytten in the booke of the prophete Iddo.

¶ The xliij. Chapter.

¶ Of Aha king of Iuda.

¶ Math. i. b.

Aha slepe with his fathers, and they buried hym in sepulchre of Dauid, and Aha his sonne ragged in his strende. In whose daies the lande was in quietnes ten yere.

¶ Math. i. b.

And Aha dyd that was good and right in the eyes of the Lorde his God: for he toke awaye strange altars and the hyllaltars, and brake downe the ymages, and cut downe the groves, and commaunded Iuda to see the Lorde God of their fathers, and to do accordyng to the lawe and commaundement. And he put awaye out all the ctycs of Iuda the hyllaltars and the ymages: and the kyngdome was quiet before hym. And he buylte stronge cities in Iuda: because the land was in rest, and he had no warre in those yeres. For the Lorde had given hym rest.

¶ Therefore he sayde to Iuda: let vs buyld these cities, and make about them walles, to wyes, gates and barres, for the lorde is yet in rest before vs, because we haue fought the Lorde our God: we haue fought hym, and he hath given vs rest on euery side: so they buylt and it prospered with them. And Aha had an armie of men that bare shylde and speares, out of Iuda, the hundred thousand: and out of Benjamin that bare shylde and bue bowes, two hundred and foure thousand, all these were valeaunt men.

¶ Math. i. b.

And there came out agaynst them zarab the black mozan with an host of dondyed thousande, and the hooded charrettes, and came as farre as Harela. And Aha wote out before hym, and they toynded the battayll in the vale of Sephata be hyde Harela. And Aha cryed vnto the Lorde his God, and sayde: Lorde, it is no harde thig with y to deliue

ether many, or that haue no power: helpe vs therefore, O Lorde our God, for we trust to the, and in thy name we go agaynst this multitude. Thou arte the Lorde our God, and no man shall preuail agaynst the.

So the Lorde smote the blacke mores before Aha and Iuda, and the blacke mores fled. And Aha and the people that was with him, followed after them vnto Gerar. And the blacke mores host was ouertrowen, that there was none of them left, but were destroyed before the Lorde and before his host. And they carped awaye a myghty greate praye. And they smote all the ctycs rounde about Gerar. For the feare of the Lorde came vpon them. And they spoyled all the ctycs and there was exceeding moche spoyle in them. They smote also the tents of catell, and carped awaye plentye of shepe and camels, and returned to Ierusalem.

¶ The xv. Chapter.

¶ Of the measure of the prophete Azaria: and how he was with his meeter of her domynion.

And the spere of God came on Azaria the sonne of Obed. And he went out to mete Aha, and sayde vnto him: heare me Aha, and all Iuda, and Benjamin. The Lorde is with you, whye ye be with hym, and when ye see hym, he will be founde of you: and agayne, when ye forsake hym, he also will forsake you. And truly, for a longe season in Israel no man sought the true God, no man regarded the pfect that taught them, no man cared for the lawe. And when any man in this trouble dyd turne vnto the Lord God of Israel, and sought hym, he was founde of them. And in that tyme there was no peace to hym, that dyd go out and in: but greate sedicion was there amonge all the inhabitants of the earth. And naeyon was destroyed of naeyon, and ctye of ctye: for God dyd mooue all aduersite amonge them. Playe ye therefore the men, and let not your handes slacke, for your wothe shall be rewarded.

And when Aha hearde those wordes, and the prophete of Azaria the sonne of Obed prophete, he toke courage, and put awaye the inhumaine dolours out of all the cities of Iuda and Benjamin, and out of the ctycs which he wane in mount Ephraim, and rigned the altar of the Lorde, that was before y porch of the Lorde. And he gathered all Iuda and Benjamin, and the strangers with the out of Ephraim, Manasse, and Simron. For there fell many to hym out of Israel, when they sawe that the Lorde his God was with hym. So they assembled at Ierusalem the thye de moneth, the ffteenth yere of the reigne of Aha. And they offered vnto the Lord the same tyme of the spere which they had brought. vi. oxen, and. viij. thousande shepe.

And they made a covenante to kepe the
 Lozbe of thety fathers, with all they
 herets all they soule. And whoſoeuer wolbe
 not ſerue the Lozbe God of Iſrael, ſhulde dye
 for it: whether he were ſmall or great, mā or
 woman. **I** And they ſware vnto the Lozbe
 with a loude voyce, ſhowpynge & blowynge
 with troybettes and ſhawmices. And all they
 in Iuda reioyced at yoth, for they had ſwore
 vnto the Lozbe, with all they heret, and
 fought hym with all they luſt, and he was
 founde of them. And the Lozbe gaue the reſt
 rounde about on every ſyde.

And ſinge Ala put **A**nacha his mother
 out of auctozite, becauſe ſhe had made an ab-
 hominable ydoll ^{of ſyluer} in a groue: and
 Ala brake downe her ydoll, and ſlaped it, &
 burnt it at the boke Cedron. And all ydyl-
 lalters were notake awaye out of Iſrael:
 though the heret of Ala was perfecte all hys
 dayes. And he brought into y house of God
 the thynges that hys father had dedicat, and
 that he hym ſelfe had dedicate: euen ſyluer, &
 golde, and Jewelles. And ther was nomore
 warre vnto the **xxxv**. yere of the raigne of
 Ala.

* Job. iii. b

¶ The xviij. Chapter.

¶ Ala, ſon of ſear of Baſa kyng of yſrael, maketh
 a covenante with Benhadad kyng of ſyria.

* 10. reg. xvi. c

In the **xxvi**. yere of the raigne of
 Ala, came **B**aſa kyng of Iſrael
 y agaynſt Iuda, and buyle **Ra-**
 ma, to the entent that he wolde let
 none paſſe out or in ^{of ſyluer}. And Ala kyng of
 Iuda. And Ala ſet out golde and ſyluer, out
 of the treaſures of y house of the Lozbe, & of
 the hyngeſe houſe, & ſent to Benhadad kyng
 of ſyria y dwelt at **S**armeeſer, and ſayd:
 There is a confederacion betwene me & the,
 betwene my father & thine. Scholde, I haue
 ſent the ſyluer and golde, that thou wylt co-
 me and breake thine apoyntment w **B**aſa
 kyng of Iſrael, that he maye departe fro
 me. And Benhadad graunted vnto kyng
 Ala, and ſent to the captaynes of hys armie
 to the ctyes of Iſrael. And they ſuote **Z**ion,
Dai, and **B**elmaini, and the ſtrong ctyes of
Sephtali. And when Baſa hearde this, he
 lete buyldynge of Rama, and let his worcke
 craſe. And then Ala the kyng toke all Iuda,
 and carped awaye the ſtones and tymber of
 Rama, wherewith Baſa was a buyldynge,
 and he buyle therewith **S**ebai and **M**izpa.

At that ſame tyme, hanaani the ſerue came
 to Ala kyng of Iuda, & ſayde vnto hym: be-
 cauſe thou haſt truſted in the kyng of ſyria,
 and not rather put thy truſt in the Lozbe thy
 God, therefore ſa the boſt of the kyng of ſy-
 ria ſcaped out of thyn hand. * Had ſtote the
 blacke mores and **E**labin an exceeding
 great hoſt with many charettes and hoſe-

* 10. reg. xvi. c

men. And yet becauſe thou truſteſt in the
 Lozbe, he deliuered thyn into thyn hand.
 For the ctyes of y Lozbe be holde all the cryſt,
 to ſtrength them that are of perfecte heret to
 wende him. * herin thou haſt done follythy,
 and therefore ſrowdſt forth thou ſhalt haue
 warre. And Ala was wroth with the ſer-
 uant, & put him into a priſon houſe, for he was diſ-
 pleaſed with hym becauſe of thys thyng.
 And Ala deſtroyed certayn of the people the
 ſame reaſon.

* 10. reg. xvi. c

And beholde, theſe dedes of Ala, ſyſt, &
 laſt, are wyrtten in the boke of the luges of
 Iuda and Iſrael. And Ala in the **xxxij**. yere
 of hys raigne fell ſyche in hys ſer, and that
 hys diſeaſe continued very longe. And * in
 hys ſyche he fought not the Lozbe, but phy-
 ſicians. And Ala ſlept with his father, and
 dyed in the **xij**. yere of hys raigne. And they
 buryed hym in his awne ſepulchre, which he
 had made for hym ſelfe in the ctye of **D**a-
 uid, and layed hym in the bed which he had
 ſpiled with dyuerſe kyndes of ſpices & ſweete
 odours, made by the craft of the potecaryes.
 And they burnt very much ſpyce about him.

* 10. reg. xvi. c

¶ The xviij. Chapter.

¶ Jeholaphat caueth the ſcote of the Lozbe to be
 truſted amonge the people.



And **J**eholaphat his ſon raigne
 in hys ſtede, & pynapled agaynſt
 Iſrael. And he put ſouldyers in all
 the ſtrong ctyes of Iuda, and ſet
 rulers in the lande of Iuda and in the ctyes
 of **E**phrai, which Ala his father had wone.
 And the Lozbe was with **J**eholaphat, be-
 cauſe he walked in the olde wayes of his fa-
 ther **D**avid, and fought not **B**aalim. But
 fought the Lozbe God of hys father, & wal-
 ked in hys commaundmentes: and not after
 the doyngeſ of Iſrael. And the Lozbe ſtabliſh-
 ed the hyngeſe in his hande, and all they
 that were in Iuda, brought hym preſentes,
 ſo that he had abondance of riches and ho-
 noure. And he ſlept w his heret vnto y woyce
 of the Lozbe, and he putt downe yet more
 of the hylalters and groues out of Iuda.

* 10. reg. xvi. c

In the **thyrde** yere of hys raigne he ſent
 to hys lordes, euen to **B**enbail, **B**adabai, **z**a-
 charia, **S**erhanel and to **E**lchaabu, y they
 ſhulde teach in the ctyes of Iuda, and with
 them he ſent leuites: euen **S**emeiahi, **A**th-
 aniahu, **J**abaſiahu, **I**abel, **S**emiramoth, &
Etubadonia, and with them **E**lſamah and
Jehozim preſtes. And they taught in Iuda,
 and had the boke of the lawe of God w the,
 and went about throughout all the ctyes of
 Iuda, and taught the people.

And the ſcote of the Lozbe fell vpon all y
 hyngeſe of the landes that were rounde
 about Iuda, & they fought not agaynſt **J**e-
 holaphat. And ſome of y phylliſtines brought
Jeholaphat gyftes, and tribute ſyluer: and
 thereto

therto the Arabians brought him cattell: enū vij. **A**. and vij. **C**. rammes, and vij. **A**. and vij. **C**. hegates. And so Jeholaphat prospered & grew up on hye. And he buylt in Juda, castles and stronge cities: & he had great substaunce in the cities of Juda, but the men of armens strongest founders were i Ierusalem.

And these are the officers of the in the houses of their fathers, the captaynes ouer thousandes in Juda. **A**bona the captayne, & with hym of fightynge men. **ij. C. A**. And next to hys hande was Achobanan a captayne, and with hym. **ij. C. and lxxx. A**. And nexte him was Amynia the sone of Achiu, which of his awone good will offered him selfe vnto y^e Lozde, and with hym. **ij. C. and lxxx. A**. myghty men of warre. And of the chyldeyn of Benjamin, Eliada a man of myght, and had with hym armed me with bowes & shpils. **ij. C. A**. And nexte hym was Jeholabad, and with hym an. **C. and lxxx. A**. that were prepared for the warre. These waited on the kynge, besydes those which the kynge put in the stronge cities thowrowout all Juda.

C. C. lxxij. Chapter.

After Ahab had asked counsell of the four hundred prophetes he put Achiba in prison. To shewly touch the heart of an arabe.

After Ahab had abundance of rychesse and honour, and toynd a kynste wth Ahab. And & after ccc. capteynes he wet bowne to Ahab to Samaria. And Ahab lue many shepes & oren for hym, and for the people that he had with hym, and entreated him to go vp with hym vnto Ramothim Silcab. And Ahab kynge of Israel sayde to Jeholaphat kynge of Juda: wilt thou go with me to Ramoth in Silcab? And he answered hym: I will be as y, and my people shalbe as thyne, and we will go with the to the warre.

And Jeholaphat sayd vnto the kynge of Israel: aske counsell I praye y, at the worde of the Lozde, this same daye. Therefore the kynge of Israel gathered together of prophetes. **liij. C. men**, and sayde vnto the: shall we go to Ramothim Silcab to fight, or shulde I cease? And they sayde: go vp, & God shall deliuer it into the hings hāde. But Jeholaphat sayde: is there yet here neuer a prophete more of the Lozdes, y we might aske of him? And the kynge of Israel sayde vnto Jeholaphat: there is yet one man, by who we maye aske the Lozde. But I hate him: for he neuer propheseth me good, but alwaye euell, and the same is Achiba the sone of Imila. And Jeholaphat sayd: let not the kynge saye so.

And the kynge of Israel called one of his chāberlaines, and sayde: fetch hether guyche. Achiba the sone of Imila. And y kynge of Israel and Jeholaphat kyng of Juda late ether of the on his seate in their apparell, in a thyrtyng flower beside y gate of Samaria,

and all the prophetes prophesed before the. And one zedeia the sone of Chanania had made hym hoines of yzon, & sayd: thus sayth the Lozde: with these shall y ouerthrowe Shicia, but yll they be brought to naught. And all the prophetes prophesed enū, sayinge: Go vp to Ramothim Silcab, and it shall prosper with the: for the Lozde shall deliuer it into the hande of the kynge.

And the messenger y wet to call Achiba, spake to him, saying: behold, the wordes of the prophetes spake good to the kyng with one assent, lett thy wordes therefore be lyke one of theys, that thou speake that which is pleasaunt. And Achiba sayd: as truly as the Lozde liueth: euen what my God sayth, that wyl I speake. And whā he was come to the kynge, the kynge sayde vnto hym: Achiba, shuld we go to Ramoth in Silcab to fight, or leaue of? And he sayde: go vp, & all shalbe well: & they shalbe deliuered into yout hāde. And the kynge sayde to him: so & so maye y me do I charge the, y than saye nor sayge but y truth to me, in the name of the Lozde.

Then he sayde: I yd se all the of Israel scattered in the mountaynes, as shepe y hane in the shepde. And the Lozde sayde: they hane no maister, let them retorne euery mā therfore to hys house in peace. And the kynge of Israel sayd to Jeholaphat: yd I not tell the, y he wold not ypphe good vnto me: but euell.

But he sayde agayne: therfore heare y wordes of the Lozde. * I sawe the Lozde ypon his seate, & all the company of heauen stood on hys ryght hande & on hys left. And y Lozde sayde: who shall decrease Ahab king of Israel, y he maye go vp & be ouerthrowen at Ramoth in Silcab? And he sayde: one. & sayth thus, another that. And there came out a spere, & stood before the Lozde, & sayde: I wyl decrease him. And the Lozde sayde vnto him: Wherin? And he sayd: I will go out, & be a lyngge spere in y mouth of all his prophetes. And the Lozde sayde: y shall decrease him, and halt yrenaynle: go out, and do euen so. And now therfore behold, & y Lozde hath put a lyngge spere in the mouthes of all the thy prophetes, & the Lozde hath spoken euell agaynst the. And zedeia the sone of Chanania went to, & smote Achiba vpon y cheke, & sayde: by what waye went the spere of the Lozde frō me, to speake to the? And Achiba sayde: thou shalt se the daye when I shal go in from chābe to chābe, for I shal be as thy selfe. And the kynge of Israel sayde: y shall decrease Achiba, and byzyne hym to y man y gouernour of the cite, & to toas the tinges sone, & ye shall saye: thus sayth the kynge: putt thys felowe in the prison house, & let hym be heard of afflictio a water of treu. He wyl I come agayne in peace. And Achiba sayde: y I come agayne in peace, & that y war the

Jehoshaphat. ii. Chronycles. Jehoshaphat.

Lozde spoken to me. And he sayde: hearken to, ye people euerp one of you. And to the kinge of Iſrael and Jehoshaphat the kinge of Iuda went vnto Ramoth in ſilead. And ſaying of Iſrael ſayde vnto Jehoshaphat: I muſt chaunge me, when I go to the battayll: but ſe that thou haue thine awine apparell vpon thee. And the kyng of Iſrael chaunged hym ſelfe, and they came to battayll. But ſ kyng of Siria had commaunded the captaynes of the charrettes that were with him, ſayinge: ſe that ye fight not agaynſt ſmall oz greate, ſaue agaynſt the kyng of Iſrael onely.

And when the captaynes of the charrettes ſawe Jehoshaphat, they ſayde: it is the kyng of Iſrael, and therfore they compaſſed about hym to fight. But Jehoshaphat cryed out, & the Lozde heald him, and God chaſed them awaye from hym. ſoz it came to paſſe that when the captaynes of the charrettes perceaued that it was not the kyng of Iſrael, they turned backe agayne fro him. And a certayn mā diuew a bowe with all hys myght, and ſmoſt the kyng of Iſrael betwene ſ capotnes of his habergren. And he ſayd to hys charretman: turne thine hande, ſ thou mayeſt cap me out of the boſt: for I am wounded. And the battayll ceaſed that daye. howbeit the king of Iſrael cauſed his charret to ſound till agaynſt the Sirias vntill euen. And about the tyme of the ſunne going downe, he dyed.

¶ C. lxx. Chapter.

¶ After Jehoshaphat was rebuked by the prophet Iſai, he called agayne the people to the honour of the Lozde God.

Ad Jehoshaphat the kyng of Iuda came home agayne in pence to Jeruſale. And Iſai the ſonne of Iſaiah the ſear went out to mete hym, and ſayde to kyngs Jehoshaphat: Woldſt þ helpe the vngodly, and loue them ſ hate the Lozde? Therfore is wzath come downe vpo the, fro before the Lozde. ſeuertieſes, there are ſome good actes founde in the, in þ thou haſt beſtween downe the groues out of the lande, and haſt prepared thine herte to ſeke God. And lo Jehoshaphat dwelt at Jeruſale: & turned & went out to the people fro Beerſeba to moſt Ephraim, & brought the agayn vnto þ Lozde God ofſſe their fathers. And he ſet iudges in the lade thozowout all the ſtrong cietes of Iuda, etre by cietie: & ſayde to the iudges: take hede what ye do, for ye execute not the iudgements of mā, but of God, which is w pou in the iudgement. Wherefore now, let the feare of þ Lozde be vpo you, and take hede, & be doyng the thynge þ pleaſeth hym. ſoz ther is no vuyrperthe weines w the Lozde oure God: & þ he ſhalde haue any reſpecte of perſones, oz take rewardeſ.

* Roma. ii. 8.
2. Cor. v. 6.
P. v. 11. b. 1.
Koller. a. 11.

¶ Afterwar, in Jeruſale vpo Jehoshaphat ſet of the leuites, and of the preſtes and of the auncient fathers ouer Iſrael, in þ iudgement

& cauſe of þ Lozde. And they returned agayne to Jeruſalem. And he charged them ſaying: Thus ſhall ye do in the feare of the Lozde, w the trueth & a pure herte: what cauſe ſoener come to you of your bretheren þ dwell in their cieties, betwene bloud & bloud, betwene law and commaundment, betwene ſtatutes & ordynances, ye ſhall warne them, ſ they reſpnde not agaynſt the Lozde, & ſo warnecome vpo you & on youre bretheren. Thus do, & ye ſhall not offende. And behold, Amaria þ hve pte is amonge you in all matters of the Lozde, & ſebadiah the ſonne of Iſmael, a ruler of the houſe of Iuda, he is ouer ſoch buſynelles as concerne the hynge: there be officers of the leuites alſo before you. Take courage to you therfore, and be doyng manfully: and the Lozde ſhalde with ſuche as be good.

¶ C. lxx. Chapter.

¶ The mercuriſe victor that the Lozde gaue Jeruſaphat kinge of Iuda agaynſt the egabites, and the chibze of Ammon, and them of Siria.

After this alſo, it fortuned þ the chibze of Moab and the chibze of Ammon, and w them other of the Ammonites came agaynſt Jehoshaphat to battayll. And there came ſome that tolde Jehoshaphat ſayinge: there cometh a grente multitude agaynſt the fro the other ſide of the ſee, & out of Siria. And beholde, they be in Iſaiahon Chamar, which is Engadi. And Jehoshaphat feared, and ſet him ſelfe to ſeek þ Lozde, and praierayned faſtynge thozowout all Iuda. And the y were in Iuda, gathered them ſelues together, to aſke the counell of the Lozde. And they came out of all the cietes of Iuda, to make interceſſion to the Lozde. And Jehoshaphat ſtoode betwene the congregation of Iuda and Jeruſale in the houſe of the Lozde before the newe couerte, and ſayde: O Lozde God of our fathers, art not thou God in heuen, and rapueſt not thou on all the kyngdomes of the hetrim? And in thine hande is power and myght, and there is no man that is able to withſtande the. Art not thou oure God, which vpoſteſt caſt out the inhabitants of this lande before thy people Iſrael, and gaueſt it to the ſcede of Abraham thy loue for euer? And they dwell therein, and haue buyle the a temple therein for thy name, ſayinge: ¶ If euell come vpo vs, as the ſwerde of iudgement, peſtilence oz hongre: then, þ we ſtand before this houſe in thy pleaſure, for thy name is in this houſe, and crye vnto the in our tribulacion, heare thou, and helpe.

* in. p. 11.

And now behold, the chibze of Ammon, and Moab, a moſt ſer, vpo w þ woldſt not let the of Iſrael go, when they came out of the lande of Egypt: but they departed fro them, & deſtroyed the not. ſe, howe ſtand before this houſe in thy pleaſure, for thy name is in this houſe, and crye vnto the in our tribulacion, heare thou, and helpe.

¶ Our God, wilt thou not iudge the: for we haue

haue no myght agaynst this great cōpaine that commeth agaynst vs. Neither wote we what to do: but oure eyes be vnto the.

And all Iuda stode before the Lorde wth their yongones, they wipues & they chyldren: & ther was Jehoiel the sonne of zacharia the sonne of Banani & sonne of Jeiel the sonne of Athanai, a leuite of the sonnes of Iaph, and vpon hym came the spere of the Lorde, cut in the myddes of the cōgregation. And he sayde: herken all Iuda, and ye enhabitors of Ierusalem, & thou king Jeholaphat: Thus sayeth y^e Lorde vnto you: be not afrayd nor feare herte by reason of this greute multitude: for y^e battayll is not pones: but

D Sodis. To morowe go ye downe agaynst the: for they come by at 113, & ye shall finde them at the ende of the holte before the wilderness of Ieruel. Ye shall not neede to feght in this battayll: but stepe for a stode, & beholde y^e helpe of the Lorde which is with you: feare not, nor let poure hertes saile you, & ye of Iuda and of Ierusalem. To morowe go out agaynst the: for the Lorde wyll be with you.

And Jeholaphat bowed hys face to the erth, and all Iuda and the enhabitors of Ierusalem fell before the Lorde wth shynnyng the Lorde. And the leuites of the chyldren of the Cahathites and of the chyldre of the Cobathites stode by, to praye the Lorde Sod of Israel wth a loude voyce on hye. And whā they arose earlye in the mornynge, they gat them out vnto the wilderness of Iebekon.

E And as they went out, Jeholaphat stode and sayde: heare me, O Iuda, & ye enhabitors of Ierusalem. Put your trust in the Lord your God, that ye maye be fōide saythfull. True credence to hys prophets, & so shall ye prosper. And he gaue the people counsell, and set some to syng vnto the Lord, & to praye him in the bewte of holynes, & to go out before the army, as they went, and to saye: praye y^e Lorde for hys mercy lasterthener. And what tyme as they began to laude & praye, then the Lorde stered by certayne of the chyldren of Ammon and Moab, which layed wayte for the that were of mount Seir: which were come agaynst Iuda. And they were ouerthrowen wth strokes amonge their selues. For the chyldren of Ammon and Moab rose agaynst y^e enhabitors of mount Seir. And they slewe and destroyed them. And whan they had made an ende of the enhabitors of Seir, euery one helpe to destroye another amonge their selues.

F And whā Iuda came to the edge of y^e wilderness, they looked vnto the multitude. And beholde, they were deede carcases falle to the erth, & none escaped. And whan Jeholaphat and hys people came to take awaye y^e spoyle of the, they founde amonge the aboundaunce of goodes, rayment and pleasant Jewels,

which they toke for the selues, more the they could cary awaye: so y^e they were the dayes in gathering of the spoyle, it was so much. And the fourth daie they assembled in y^e valley of blessing: for there they blessed y^e Lorde. And therfore they called the name of y^e same place, the valley of blessing vnto this daye. And so all the men of Iuda & Ierusalem returned with Jeholaphat they beade, for to go agayne to Ierusalem wth gladnesse: for the Lorde had made them to crye ouer their enemies. And they came to Ierusalem wth platters and harnes, & thawmes, cut vnto the house of the Lorde. And the feare of God fell in the lyngdomes of all lades, whā they had hearde that the Lorde fought agaynst y^e enemies of Israel. And to the realme of Jeholaphat was in tranquillite: and hys God gaue hym rest on euery syde.

And * Jeholaphat raygned vbo Iuda, & was .xxv. yere olde when he began to raygne, & raygned .xxv. yere in Ierusalem. And his mothers name was Aisba the daughter of Shilhi. And he walked in the waye of Aia his father, & bowed not therfro, doynge that which was ryght in the sight of the Lorde. Howbeit the Iplaitins were not taken awaye, for the people had not yet prepared theyr hertes vnto the Sod of thez fathers. The rest of y^e actes of Jeholaphat first & last beholde, they are wyrtten amonge the lapinges of Iehu the sonne of hanani, which noed the in the boke of the kynges of Israel.

After this byd Jeholaphat king of Iuda ioyned him selfe to Athaziah king of Israel, whose mynde was to do wyckedly. He coupled hym selfe with hym, to make shippes to go to tharsis. And they made the shippes in Ezion Gaber. And Eliezer y^e sonne of Dodanah of Moab prophesied agaynst Jeholaphat, saynge: because thou hast ioyned thy selfe with Athaziah, the Lorde hath broken thy workes. And the shippes were broken, y^e they were not able to go to Tharsis.

Chap. xij.

Jeholaphat dyeth, and Jehoazam succedeth hym, which suffereth to searh his brethern, and to oppress the Iherusalem, and dyeth of the spere.

Jeholaphat also * slepyd to hys father, and was buryd with his father in the cite of Dauid, & Jehoazam his sonne raygned in his stead: and he had brethern which were the sonnes of Jeholaphat: Aharita, Iehiel, zacharia, Isaria, Athaniel, & Sephatiah. All these were y^e sonnes of Jeholaphat kyng of Iuda. And their father gaue the manye greute apptes of golde, and silver, and other speciall substaunce, wth strange cyties in Iuda: but the hyngdom gaue he to Jehoazam, for he was the eldest. And Jehoazam rose vp agaynst y^e hyngdom of his father, and preyntyled, and * slue all his brethern wth the swerde, & diuerse of

G. 11. reg. 11.

11. reg. 11.

* 2. 2. 11.

Jehozam was xxij. yere olde whā he beganne to raigne, and he raigned eight yere in Jerusalem. And he walked in the wayes of the kinges of Israel, lyke as byd the house of Ahab, for he had the daughter of Ahab to wyfe, & he wrought euell in the eyes of the Lorde. Howbeit, the Lorde wolde not destroye the house of David, because of the covenant that he had made with David, as he promysed to geue a light to hym and to hys sonnes for euer.

* 11. reg. vii. c.
* 11. reg. vii. c.
* 11. reg. vii. c.
* 11. reg. vii. c.
* 11. reg. vii. c.

In hys dayes the Edomites rebelled, whā they were vnder the dominyon of Iuda, and made the selues a kinge. And Jehozā went forth wth hys lordes, and all hys charettres were wth hym: & he rose vp by nyght, & smote y Edomites, which escaped him, & the captaynes of y charettres. But Edom rebelled still, so y they wolde not be vnder the hande of Iuda vnto this daye. That same time also byd Iudā departe from bryng vnder his hande, because Jehozā had forsaken y Lorde God of his fathers. Wherefore, he made hylluliers in the cyties of Iuda, and caused the inhabytantes of Jerusalem to comyt fornyccacyon, and promoued Iuda to Idolatrye.

And ther came a wysyng to him from Eliā y prophete, sayng: Thus sayth y Lord God of David thy father: because y hast not walked in the wayes of Jehosaphat thy father, & in the wayes of Aia kinge of Iuda, but walkedst in the wayes of the kynges of Israel, & hast made Iuda a the dwellers of Jerusalem to goe wozoyng, lyke to y whozome of the house of Ahab, & hast slayne thy byrthien, euē thy fathers house, which were better then thou: beholde, wā grente plage wyll the Lorde smyte thy folke, thy chyldre, thy wyues, and thy goodes. And thou shalt suffer great payne: euē a byfense of thy bowelles, vntyll thy guttes fall out by reason of thy speakes, daye by daye.

And so the Lorde stirred by agaynst Jehozā the spyrte of the Philistines, & the Arabians y were bryfde the blacke mores. And they came by into Iuda, and wasted it, and carped awaye all the substance y was found in the kynges house, and hys sonnes, and hys wyues: so that there was neuer a sonne left him sine Jehohabaz which was the yongest amonge hys sonnes. And after all these thynghes, the Lorde smote him in his bowelles wā an incurable difence. And it came to passe, y in proceste of tyme, euē after y ende of two yeres, hys guttes fell out in his byfences: and so he dyed of verp euell difences. And they made no buryng for him lyke the buryng of hys fathers. Whē he begāne to raigne, he was xxij. yere olde, and raigned in Jerusalem viij. yere, & lyued wretchedly: howbeit they buried hym in the cite of David: but not amonge y sepulchres of the kynges.

The xxij. Chapter.

Ahaziab raigned in the reume of Jehozam, 3c. he was of Israel synne Azabab. Azabab purteeth in death all y hysa synner, ony 3000 escapeth. And y the inhabytantes of Jerusalem made Azabab hys yonge sonne kinge in hys steade. For the men of warre y hat came wth the host of the Arabians, had slayne all hys eldest sonnes. And to Azabab the sonne of Jehozam kyng of Iuda, was made kyng. & he was and fourty yere olde was he, whā he began to raigne, and he raigned one yere in Jerusalem. Hys mothers name was Azabab y daughter of Amri. And he walked also in the wayes of the house of Ahab, for hys mother (by hys counsell) entyled him to be wpychidly. Wherefore he dyd that which was euell in the syght of the Lorde, as dyd they that were of y house of Ahab: for they were hys cōcellers after the death of his father, to his bēstruceyn. And he walked after thei counsell, and went wth Jehozam sonne of Ahab king of Israel, to fight agaynst Hazael king of Siria at Ramoth in Galaad: and the Siria sloute Josā. And he returned to be haled in Jezrel, of the woundes which were geuen him at Rama, when he fought wth Hazael kyng of Siria. And Azabab the sonne of Jehozam kyng of Iuda went downe to se y Jehozā the sonne of Ahab at Jezrel, because he was diseased. And it cam of God, y Azabab shuld be despyed for hys comynge to Jehozā: for whā he was come, he wet out wth Jehozā agaynst Jehu the sonne of Nimī, y whom the Lorde had anoynted to destroye the house of Ahab.

And so it came to passe y whā Jehu was grentynge iustice vpon the house of Ahab, & had sloute the lordes of Iuda and the sonnes of the byrthien of Azabab that wayted on Azabab, he slue thei. & And he sought Azabab, and they caught hym where he was byd in Samaria, and brought him to Jehu. And when they had slayne hym, they buried hym: because (sayde they) he is the sonne of Jehosaphat, which sought the Lorde wth all hys heart. And the house of Azabab had no power to kepe it vntill the hysngedome.

But when Azabab the mother of Azabab sawe y her sonne was dead, she arose and destroyed all the kynges led in the kyned of y house of Iuda. And Jehosabeth the daughter of y kinge toke Josā the sonne of Azabab, & slue hym fro amonge y kynges sonnes y were slayne, and put hym and hys nouce in a pzepe chambze. And so Jehosabeth the daughter of kyng Jehozā the wyfe of Jehoiaha the prest, and the spyt of Azabab had hym from Azabab that he was not slayne. And to he was wth them byd in the house of God yere yere. And Azabab raigned ouer the lande.

The. xciii. Chapter.

How the sonne of Athaliah is made kynge.
Athaliah is put to death.

101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.



Ad * in the seventh yere Jehoiada beynge boide, toke the captaynes of hundredes, Azariahu the sonne of Jerohaim, and Jimael the sonne of Jehohanan, Azariahu the sonne of Obed, Azaniahu the sonne of Adaiahu, and Elisaphat the sonne of sicah, and made a bonde with them. And they went aboute in Juda, and gathered the Leuites out of all the cyties of Juda and the auntynt fathers of Israel: and they came to Jerusalem. And all the congregacion made a bonde with the kynge in the house of God. And he forp vnto them: behold, the kynge's sonne must raigne, as the Lorde hath sayde of the chyldren of Dauid.

This is it therefore that ye shall do: The chylde parte of you shall (on the Sabbath) come to the preastes, Leuites, and keepers of the porches. And another chylde parte shall be of the house of the Lorde, and another chylde parte shall be at the gate of the foundacion, and all the people shall be in the court of the house of the Lorde. But ther shall none come into the house of the Lorde, save the preastes & they that minstre vnto the Leuites. They shall go in, for they are holy: but all the people shall kepe the watch of the Lorde. And the Leuites shall cōpasse the kynge rounde about and euery man shall haue his weapon in his hand: and what other man forer doth come into the house of the Lorde, he shall be slayne: and let them be with the kynge, when he cometh in, and when he goeth out.

And the Leuites and all Juda dyd accordynge to all thynges y^e Jehoiada the preaste had comaunded, & toke euery man his men, & came in on the Sabbath, with y^e went out on the Sabbath day: neither did Jehoiada y^e preast let the captaynes departe. And Jehoiada y^e preast deliuered to the captaynes of hundredes, speeres, shyldes, and bouclers, that had perfayned to kynge Dauid, and were in y^e house of God. And he let all the people enu^rma hanging his wep in his hande, fro the right syde of the temple, to the left syde of the temple, alonge by the altar and the temple, rounde aboute the kynge. And they brought out the kynge's sonne, and put vpon him the crowne, and y^e the testimoine, and there gaue hym in his hande, the sawe that was to be kept: And made him kynge. And Jehoiada & his sonnes annointed him, & sayde: God saue the kynge.

When Athaliah hearde the noyse of the people, runninge & psalmyng the kynge, she came to y^e people into the house of the Lorde. And she looked, and beholde, the kynge stood in his place at the enterynge in, & the Lorde's and the trumpettes were by the kynge, & all

the people of the lande reioyced, blowynge wth trumpettes, & dyd playe with instruments of musyke, & taught to synge & psalm. But Athaliah rent her clothes, and sayde: treason, treason. And Jehoiada the preast went out to the captaynes of hundredes that were gouernours of the host, & sayde vnto the: haue her out without the doore of the temple: and whoso foloweth her, let hym be slayne with the sword. For y^e preast sayde y^e they shulde not slew her in the house of y^e Lorde. And they layde handes on her, tyll she was come to the enterynge of the hostgate besyde the kynge's house and there they slue her.

* And Jehoiada made a bonde betwene hym and all the people and the kynge, that the y^e shulde be the Lorde's people. And all the people w^{nt} to the house of Isaai, & destroyed it, and brake hys alters and hys ymages, & slue Athan the preast of Isaai before the alters. And Jehoiada put the offes for the house of the Lorde vnder the hyde of the preastes and Leuites, * as Dauid had distributed them in the house of the Lorde, to offer burnt offerynge vnto the Lorde, * as it is wyrtten in the lawe of Moyses, with reioysynge and synnyng, as it was ordeyned by Dauid. And he let posters by y^e gates of the house of the Lorde, that none which was vncleane in any thyng shulde entre in.

And he toke the captaynes of hundredes & all the nobles, and the gouernours of the people, & all the folke of the lande, and caused the kynge to come downe out of the house of the Lorde, and they came thowse the y^e gate into the kynge's house, and let the kynge vpon the seate of the kyngdome. And all the people of y^e lande reioyced, and the cytie was in tranquillite, after y^e they had slayne Athaliah with the sword.

The. xciiii. Chapter.

How Joas buryng the p^{re} of Jehoiada, keepeth the lawe, but after his death he regardeth it not. He breitheth vnto the prophete, Jehoiada is buried in his owne treasurie: and after hym raigneth Amaziah.

Was was seven yere olde when he beganne to raigne, * & he raigned fourty yere in Jerusalem: hys mother's name also was iabin of Beer Seba. And Joas dyd that which was right in the syght of the Lorde all the dayes of Jehoiada the preast. And Jehoiada toke hym two wyues, and he begat sonnes and daughters.

And it chaunced after this, that Joas was mynded, to renewe the house of the Lorde and he gathered together the preastes & y^e Leuites, and sayd to them: go out vnto the cyties of Juda, & gather of all Israel money, to repaie the house of your God from yere to yere, and se that ye haue the thyng: howbeit the Leuites were slacke. And the kynge called Jehoiada that was the chiefe, and sayd vnto

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hym. Why requirest thou not of the Levites to bring in, out of Juda & Jerusalem, * the collection of money according to the commandment of Moses the servant of the Lord: and the congregation of Israel shal offer it for the tabernacle of witness. For weked Amaziah and her chyldre brake by the house of God, and all the thynges that were dedicat for the house of the Lord dyd they bestowe for Seclum.

* And at the kynges commaundment, * they made a chest, & set it without at the gate of y house of the Lord, and made proclamacion thowme Juda and Jerusalem, to bring into the Lord: as the taccation of money, & Moses the servant of God set upon Israel in the wylderneffe. And the Lordes and all the people receyved, and brought in, and cast into the chest, untill it was full. And it fortuned, that at the same tyme they brought in y chest: unto them which were in the kynges busynesse) by the hande of the Levites. And when they sawe y there was moche moiney, the kynges scribe: and our appointyd by the hys prelat) came, and emptied the chest, and tolde it, and caryed it to his place agayne: thus they dyd daye by daye, and gathered moche moiney.

* And the kyng & Jehoiaha gaue it to such as dyd the labour and worke in the house of the Lord, and yhera masons and carpenters to repayre the house of the Lord, and to dyd they artificers in yron and bras, to make the house of the Lord. And so the workmen wrought, and the workmen ended thowme they hades: and they made the house of God as it ought to be, and strengthened it. And wht they had finished it, they brought y rest of the moiney before the kyng and Jehoiaha, and ther with were made vessels for y house of the Lord: euen vessels to minstre with all, and to serue for burnt offerynges: charyers and spoones, vessels of golde and syluer. And they offered burnt offerynges in the house of the Lord continuallye all the dayes of Jehoiaha.

¶ But Jehoiaha waxed olde, and dyed full of dayes, for an hundred & thyttye yere olde was he when he dyed. And they buryed hym in the cytie of David amonge the kynges, because he dealt well with Israel, and with God and with his house. And after the deeth of Jehoiaha, came the Lordes of Juda, and made obeyssaunce to the kyng. And the kynges bekened vnto them. And so they sette the house of the Lord God of theyr fathers. & serued groues and ydols. And then came the wrath of God vpon Juda and Jerusalem, for this they trespassed sake. And he sent prophetes to them, to bring them agayne vnto the Lord. And they reskipped vnto them: But they wolde not heare.

¶ And the oppyte of God came vpon zacharia y soune of Jehoiaha the prelat, which

rode by the people, & sayde vnto them: Thus sayth God: why transgresse ye the commandmentes of the Lord, & ye cannot prosper: For because ye haue forsaken the Lord, he also hath forsaken you. * And they conspyred agaynst him, and stoned him with stones at the commaundment of the kyng: euen in the court of the house of the Lord. And so Joas the kyng remembered not the hyndres which Jehoiaha hys father had done to him, but slue his soune. And wht he dyed, he sayd: the Lord loke vpon it, and requyre it.

¶ And when the yere was out, it fortuned, that the host of Syria came by agaynst him: and they came agaynst Juda & Jerusalem, and destroyed all y Lordes of the people scg amonge the people, & sent all the spoyle of the vnto the kyng to Damasco w a small copayre of men, & the Lord deliuered a very great hoste into their hade, because they had forsake y Lord God of theyr fathers. And moreover they serued Joas according to his dedes.

¶ And whan they were departed from him, they left him in great bicauses. & yds a wone seruantes colpyied agaynst him for y bloude of the chyldren of Jehoiaha the prelat, and slue hym on hys bryd, and beedyed, & they buryed him in the cytie of David: but not in the sepulchres of the kynges. And there are they that conspyred agaynst him: zebad the sonne of Simcath an Ammonite, and Jothabab the sonne of Simcath a Moabite. And hys sonnes, and the summe of the care that was rayed in hys tyme, and the repaynyng of the house of God, beholde, they are written in y booke of the boke of the kynges. And Amaziah hys sonne raygned in hys strade.

¶ The xxv. Chapter.

¶ Amaziah our counsell the Chometen. And Joas kyng of Israel our counsell Amaziah.

¶ Amaziah was. xxv. yere olde, when he began to raygne, and he raygned xxv. yere in * Jerusalem. Hys motheres name was Jehoiaha of Jerusalem. And he dyd that which is ryght in the syght of the Lord: but not with a perfecte hert. And as sone as he was settled in the kyng dome, he slue hys seruantes, that had kylled the kyng hys father. But he slue not their chyldren, because it is witten thus in the law a boke of Moses, where the Lord commaunded, saying: * the fathers shall not dye for the chyldren, neither shall the chyldren dye for the fathers, but every man shall dye for hys owne synne. And Amaziah gathered Juda together, and made them captaynes ouer thousandes and ouer hundredes, according to the houses of theyr fathers, thowme out all Juda and Benjamin. And he nombred them from twety yere olde and aboue, and founde amonge them, three hundred thousand chosen men, able to go to battell, and that coulde handle speare

speare and shilde. he hyed also an hundred thousand stronge fyghtinge men out of Israel, for an hundred talents of syluer.

E And there came a man of God to him, and sayde: Whynge, let not the armie of Israel come with the: for the Lorde is not with Israel, neither with all the house of Ephraim. But if thou wilt needs be saythele, come on, and take the battell in hãde, and God shall make the fall before þe enemye. for God hath power to helpe, & to cast downe. And Amaziah sayde to the ma of God: what shall we do then. for the hidid talents, which I haue geuen for the hoste of Israel: The man of God answered: the Lorde is able to geue the moche more then they be.

And Amaziah senered them to the armie that was come to him out of Ephraim, to go home agayne. Wherefore they were excreadyng wroth with Iuda, and returned home in greate anger.

And Amaziah toke hert and carped out hys people, and went to the salt balley, and smote of the chyldren of Seir ten thousand. And other ten thousande dyd the chyldren of Iuda take slayn, and carped them vnto þe toppe of a rocke, and cast them downe from the toppe of the rocke, that they all to burst: but the souldiers of the armie which Amaziah sent away, that they shulde not go wth his people to battell, fell vpo the ctyes of Iuda, from Samaria vnto Bethhorã, & smote the thousande of them, & toke moche spoyle.

E And it chawnced, after þe Amaziah was come from the slaughter of the Edomites, he brought the Gods of the chyldren of Seir, & set them vp to be hys Gods, and bowed hym selfe before the: and burned encke vnto the. Wherefore the Lorde was wroth with Amaziah and sent vnto hym a prophete, whych layd vnto hym: why hast þe soughte the Gods of the people, which were not able to deliure they: a vane people out of thyne hande. And it chawnced, that as the prophete talked with hym the kynge sayde vnto hym: haue men made the of the kynges counsell: reule, why wilt thou be beate. And the prophete crafd and sayde: I am sure that God is mynded to destroye the, because thou hast done this, and agrecst not vnto my counsell.

E Then Amaziah kynge of Iuda toke abuse, and sent to Joas the sonne of Jehonahs the sonne of Jehu kynge of Israel, & sayde come, that we maye se ether other. And Joas kynge of Israel sent to Amaziah kynge of Iuda, sayinge: a thyself that is in Libanon, sent to a Cedar tree of Libanon, sayng, & geue thy daughter to my soune to wyfe. And there came a wyld beust of Liban, & tread f downe the thyself. Thou sayest þe thou hast beate þe Edomites, and thine bert maketh the poudre, to glorye thy selfe. Nowe perso-

re hyde at home: why dost thou prouoke vnto euell, that thou mayest perishe, both thou and Iuda with the?

But Amaziah wolde not herke to him: for it came of God, euen to deliure them into þe hãde of theyr enemye because they sought counsell at the Gods of Edom. And so Joas the kynge of Israel came vp: and they lawe ether other, both he and Amaziah kynge of Iuda at Bethsanies which is in Iuda. And they fled euery ma to his tent. And Joas the kynge of Israel toke Amaziah kynge of Iuda the sonne of Joahas the sonne of Jehonahs at Bethsanies: and brought hym to Jerusalem, & tare the walke of Jerusalem from the gate of Ephraim vnto the gate that was ouer agaynst it, foure hundred cubytes. And he toke awaye also all the golde and syluer, and all the Jewelles that were founde in the house of God with Sber Edom, and þe treasures of the kynges house, & the ponge warbes, and returned to Samaria.

And Amaziah the sonne of Joas kynge of Iuda lyued after the deeth of Joas sonne of Jehonahs kynge of Israel sixtyn yere. The rest of the actes of Amaziah before & last, are they not written in the boke of the kynges of Iuda and Israel: And after the tyme that Amaziah dyd turne awaye from the Lorde & they conspired treason agaynst him in Jerusalem: and when he was fled to Lachis, they sent to Lachis after hym, and slue hym there: and brought hym vp with shuffes, and buryed hym with hys fathers in a ctye of Iuda.

¶ The xxvi. Chapter:

E After the birth of Amaziah raguchet Shahu (after wyfe called Oula, but sh is thersen with the lepe, and Joasham raguchet in bywretime.

Ahen all the people of Iuda toke Azia, which was a syrtene yere olde) and made hym kynge in the rowne of hys father Amaziah. And he buryt Elorh, and brought it agayne to Iuda, after that the kynge was layd to slepe with hys fathers. Syrtene yere olde was Azia, when he began to ragyne, and he ragyned. li. yere in Jerusalem. Hys mothers name also was Jeholia of Jerusalem. And he did that which was right in the sight of the Lorde, accordyng to all, as dyd hys father Amaziah. And it came to passe, that he soughte God in the dayes of zachariah (which mayntened the feare of God) & as long as he soughte the Lorde, God made hym to prosper.

And he went to battell agaynst the Philistines, and brake downe the wall of Geth, & the wall of Jabne, and the wall of Adob, & buryt ctyes about Adob & among the Philistines. And God dolpe him agaynst þe Philistines, and agaynst the Arabians þe dwell in Surbaal

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Gurbaal and Hammehunim. And the Ammonites gave tribute to Uzia, and his name spied be abroad eue to pnterpyng in of Egypte: for he played the man exceedingly. And he reuered Uzia buyle towres in Ierusalem by the corner gate, & by the valeye gate, and at the turninge of the wall, and made the stronge. And he buyle towres in the wybernesse, and digged many welles: for he had moche cattell, in the valeys and playnes, plowmen and vnytychellers in the mountaynes and in Charamel, for he loued busbandrye.

And Uzia had an host of fyghthyng men that went out to warre in the armye accordyng to the nombre of theyr office vnder the bande of Ieriel the scribe & Azaiah the ruler, & vnder the bande of Hannaniah which was one of the kynges Loides. And the hoile nombre of the ancient fathers, & of the men of myght were two thousande and fyve hundred: & vnder the bande of them was the armye of the men of warre, euen thre hundred & seuen thousande, & fyve hundred. & made warre with the powere of an armye, helppynge the kyng against fyenemies. And Uzia provided them thorow out all the host, children, speares, helmedes, habercelunes, bowes and slunges for to cast stones. And he made forte engynnes in Ierusalem, which he inuented & layd on p towres and corners, to shote arrows and grante stones with all. And his name spredd farre abroad, because he was helpe to excellently, so p he became very myghty.

But in his strength, his hert arose to hys destruction: for he transgressed against the Lorde hys God, & went into the temple of p Lorde, to burne ense vpon the alter of incense. And Azaiah the preaste went in after him, and with him foure thore preastes of the Lorde that were valiant men. And they stode by Uzia the kyng, and sayde vnto hym: * it peracheth not to p Uzia to burne incense vnto the Lorde, but to the preastes the chyldren of Aaron, that are consecrate for to offere incense. Come therfore out of the sanctuarye for thou hast trespassed, and it is no wo: thpy to the before the Lorde God.

And Uzia was worth, & had incense in his hand to burne it: & so mych he had indigna-
* iij. bc. f. u. upon against the preastes, * the leprosie sprang in his forehead before the preastes in the house of the Lorde, eue belyde the incense altar. And Azaiah the cheff preaste with all the other preastes lokt vpo hym: and beholde, he was become a leper in his forehead, & they weted him thence. And he was fayne to go out, because the Lorde had smitten hym. And Uzia the kyng continued a leper vnto the daye of hys deeth, and dwelt seuerall in an house beyng a leper and shutt out of the house of the Lorde. And Jotham hys sonne had the gouernance of the kynges house,

and iudged the people of the lande.

The rest of the actes of Uzia fayst & last, dyd Iai p prophete the sonne of Amos, wyte. And so Uzia slepe with hys fathers, and they buried him with his fathers in the feilde of the buerall which was belyde the sepulchres of the kinges. For they sayde: he is a leper. And Jotham hys sonne reigned in hys steade.

¶ The xxvi. Chapter.

¶ Jotham reigned and ouer cometh the Ammonites: & what hys sonne reigned after hym.

Jotham was fyue and twentye yere olde, when he beganne to reigne, and reigned fyfteen yere in Ierusalem. hys mothers name also was Ierusa the daughter of Zadoc. And he dyd that which was ryght in the syghte of the Lorde in all poyntes as dyd hys father Uzia saue, that he came not into the temple of the Lorde, and the people dyd pcrweyckely. he buyle the hie gate of the temple of the Lorde, and on the walle (where the house of ordinnance was) he buyle moche. And ouer he buyle cpyes in the mountaynes of Iuda, and in the wood countrepe he buyle castles and towres.

he fought with the hynges of the chyldren of Ammon, and pcrwalyd against the. And the chyldren of Ammon gaue hym the same p yere an hundred talentes of syluer, and ten thousande quarters of wheate, & ten thousand of barleye. So moche dyd the chyldre of Ammon geue hym the seconde yere and the thyrde also. So Jotha became myghtie, becom he directed hys waye before p Lorde his God.

The rest of the actes of Jotham & all hys D warres, & his conet sacpon, so, they are written in the boke of the kynges of Israel and Iuda. he was xxv. yere olde when he beganne to reigne, & reigned fyfteen yere in Ierusalem. And Jotham slepe with his fathers, and they buried hym in the cytie of Dauid: & Aha3 hys sonne reigned in hys steade.

¶ The xxviii. Chapter.

¶ The byschoppes of Aha3 benge of Iuda. After hym reigned Beelchai.

Aha3 was * twety yere old whē he beganne to reigne, & reigned
* iij. cc. lxx. fyfteen yere in Ierusalem, and he dyd not that which is ryght in the syghte of the Lorde, as dyd his father dauid: for he walked in p wayes of p kynges of Israel, & made molten ymagines for Baalim. he offered incense in the valeye of the sonne of hinnom, and burnt hys chyldren in fyre after the abominacions of the heathen, wch the Lord callt out before the chyldren of Israel. he offered also, and burnt incense in hilasalters and on mountayns and vnder euery grene tre.

* wherfore the Lorde his God deliuered him into the hāde of the kyng of the Syrians, which

which beſieged, & carried awaye a great multitude of hyrcapriue, and brought them to babilon. And he was deliuered into the hande of the kynge of Aſſyria, which ſmote him with a great ſlaughter. For Iehoiach the ſonne of Iehoiakim kinge in Iuda an hundred & twentye thouſande in one daye, which were all fightinge men: and that becauſe they had forſaken the Lorde God of theppre fathers. And zichai a mighty man of ephraim kinge Aſſachub the kyngeſ ſonne, & Aſſira the gouernour of the houſe, and Eleana ſwas next to the kynge. And the childre of Iſrael toke priſoners of theſe brethren, two hundred thouſande women, ſonnes, & daughters, & carried awaye moche people of them, & brought the ſpoyle to ſenaria.

But there was a prophete of the Lordes (whose name was Obed) and he went out before Holoth that came to Samaria, a sayd vnto them, Behold, because the Lord God of youre fathers is wroth wth Iuda, he hath deliuered them into youre hande. And ye haue slayne them with cruelnesse, & reacht by to heauen. And now ye purpose to hepe vnder the cytyben of Iuda and Ierusalem, and to make them bondmen and bond women. And do ye not labe youre selues with synne in the syght of y Lord your God: Nowe heare me therefore, and deliuer the captiues agayne (which ye haue taken of youre bretheren. for I will not beare wroth of Godd byd you so.

¶ Therefore, certayne of the bretheren of the
chylidren of Ezechiah, as Achia the sonne of
Zephaniah, Berchiah the sonne of Zephila-
moth, and Zechiah the sonne of Shallum,
and Amasa the sonne of Abiah, stood up ag-
gainst them that came from the warre, and
laide vnto them: bringes net in the captiues
hyther. For where as we haue offended ro-
uondre God alletyde, ye enefee to adde more
to our synnes and trespass. For our trespass
is great alleyside, and there is a ferece wrath
against Israel. And vpon that, the men of
armes ledde the captiues, and the people be-
fore the Loorders and all the congregacyon.

And the me that were nowe rehearsed by name, rose vp, and folle the prisoners, & with the spoyle clothed all y^e were naked amonge them, and arayed them, & shod them, & gaue them to eate and to drinke, & anoynted them, and carped all that were feble of them vpon asses, & brought them to Jericho (the ctye of Dauides trees) to the y^e bethsam. & then they returned to Samaria againe.

¶ At that time eyned bydynng Ahas send
unto Pharyses of Astar, to haue helpe of the.
And the Edomites came agayne, and Aueue
some of Iuda, and caried awaye captiues.
And the Philistines innaded the cingeth in the
lowe country, and towarde the south of Iu-
da, toke Berhamas, a Gilon, and Groc-


roeth, and Socho with the towncs longynge
thereto, and Gethinna with the towncs of the
same: Gimslo, and the towncs thereof, and
dwelt there. For the Lord brought Iuda lo-
we, because of Ahas kynge of Iuda, which
made Iuda naked, & traſſed her ſore againſt
the Lorde. And Eſbutha puluer ſpyng of
Aſſyrians came vpon him, and troubled him
rather then ſtrengthened hym. For Ahas toke
a wyfe a porciſſon out of the houſe of the Lorde,
and our of the kynges houle, & out of Ie-
des houſe, & gaue vnto the kynge of the Aſ-
ſyrians: and perie helped him uer. And in the
deceyptyme of hys tribulaciō by kyng Ahas
ereſpace yet moare againſt the Lord. For he
offered vnto the Gods of them of Damasco,
which beere hym, & he ſayd: becauſe the Gods
of the kynge of Syria beaule the, therefore
will I offer to the, that they maye beſe me
alſo. But they were his deſtruction, and the
deſtruction of all Iſrael. And Ahas gathered
together the deſſeis of the houſe of God, and
bake them, & ſt ſhut by the doores of the
houſe of the Lord, and made him & auctenſe
every corner of Ierusalem. And in all the ci-
ties of Iuda he made heyllaunters, to burne
incenſe vnto other Gods, & angered the Lorde
God of his fathers. The reſt of hys actes and
hys workes fylle and laſt: behold, they are
written in the booke of the kynges of Iuda &
Iſrael. And Ahas ſlepte with his fathers, &
they buried hym in the cye of Ierusalem: but
brought hym not vnto the ſepulchres of the
kynges of Iſrael. And heſerua his ſonne
raved in hys frende.

¶ The xxix. Chapter.

Ethiopia (otherwise called Ethiopia, or Tethiopia) rejoyced into the temple of the Lord all the things that had not been regarded of her predecessors.



Ezechia beganne to raygne, whē he
 was fyue & twenty yere olde,


 I was borne in a twelfth yere in
 Jerusaleme. And his mothers name
 was Abia y^e daughter of zach-
 ariah. And he dyd that which was right
 in the syghte of the Lorde, in all poyntes as
 dyd Dauid hys father. He opened the doore
 of the house of the Lorde, in the first yere and
 first month of hys reigne; and repay-
 ment them. And he brought in the priests and y^e
 Levites, and gathered them together in to
 the rest strete, and sayde vnto them.

* In 1246.
 1246.12.

Heare me ye Kntes, & now be sanctified
and halowe the house of the Lorde God of
your fathers, bypise fylthinesse out of the
holy place. For our fathers haue trespassed,
and done euell in the eyes of the Lorde our
God. And haue forsake him, & turned a waye
theyr faces from the habitation of the Lorde,
and turned theyr backs on it. And beyde y
they haue shut wy the doores of the porch: and
queneched the lampes, & haue nether burnt incense.

cruse, nor offered burnt offerings in the holy place unto the God of Israel.

Wherefore the wrath of the Lord fell on Juda and Jerusalem: & he hath brought the people into trouble, to be wounded on, and to be cursed at, as ye be with your eyes. For, lo, our fathers were overthrowen with the sword, and our sonnes, our daughters & our wives were carryed away captiue for the same cause. And now it is in my heart, to make a covenant with the Lord God of Israel: & he maye turne away his heuie indignacion from vs. Nowe therefore my sonnes, be not negligent for the Lord & hath choosen you to stand before him, and for to minister and serue hym, and to burne incense.

¶ Then the Levites arose: Shathar & sonne of Amasai, & Joel the sonne of Abiathu of the chydren of the Gabaathites. And of the sonnes of Merari, Bus the sonne of Abi, and Abiathu the sonne of Ichaleel. And of the sonnes of the Gerfonites, Joah the sonne of Summa, and Eden the sonne of Joah. And of the sonnes of Eliphaz, Simri & Jehiel. And of the sonnes of Afsap, Zechariahu and Nathaniahu. And of the sonnes of Merari, Jehiel & Simri. And of the sonnes of Jedutha, Summa and Uzziel. And they gathered their brethren, & purified them selves, & came according to the commandement of the kyng and the wordes of the Lord, for to cleanse the house of the Lord. And the priests went into the inner partes of the house of the Lord to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites toke it, to carpe it out into the brook Cedron. They beganne the first daye of the first month to purifye, and the eighth daye of the month came they to the portie of the Lord: and purged the house of the Lord in eight dayes, and in the syxtene daye of the first month they made an ende.

¶ And they went into Hzechia the kyng: & sayde: we haue cleansed all the house of the Lord, the altar of burnt offering, with all his vessels, & the shewbread table with all his apperell, and all the vessels which kyng Ahas bid cast a fyre when he ragened & transgressed, them we haue prepared and sanctified: and behold, they are before the altar of the Lord. ¶ And Hzechia the kyng rose earlye, & gathered the Loides of the cyte and went by to the house of the Lord. And they brought seven oxen, seven rāmes, seven shepe, and seven he-goates, to be a fyne offering for the kyngdome, for the sanctuary, & for Juda. And he commanded the priests the sonnes of Aaron, to offer them on the altar of the Lord. ¶ And they slue the oxen, & the priests receaved the bloude, & sprinkled it on the altar: lyke wyse, when they had slayne the rāmes,

they sprinkled the bloude upon the altar: they slue also the shepe, & they sprinkled the bloude upon the altar. And then they brought forth the he-goates for the fyne offering before the kyng and the congregacion, & put the he-goates upon them. And the priests slue them, and with the bloude of them they cleansed the altar, to make satisfaction for all Israel: for the kyng commanded, the burnt offering and the fyne offering shoulde be made for all Israel. And set the Levites in the house of the Lord with tymbales, psalteries and harpes: according to the commandement of Dauid and of Gad the kynges sear, and Baruch the prophete. For so was the commandement of the Lord thow the hande of his prophetes. And the Levites stode, playinge the instrumentes of Dauid, and the priests helde the trompettes. And Hzechia commanded to offer the burnt offering upon the altar. And when the burnt offering beganne, the songe of the Lord beganne also, & the trompettes & the instrumentes that were ordered by the hande of Dauid kyng of Israel. And all the congregacion worshipped, singinge a song, and blowinge with the trompettes, & all this continued, vntill the burnt offering was finished.

¶ And when they had made an ende of offeringe, the kyng and all that were present vnto hym, bowed them selves, & worshipped. And Hzechia the kyng & the Loide saie to the Levites to playe the Lord with the wordes of Dauid, & of Afsap the sear. And the Levites sauge playd with gladnesse, and yet other bowed them selves, and worshipped.

¶ And Hzechia answered, & sayde: now ye haue consecrate your handes to the Lord: go to therefore, & bringe in the sacrifices & thank-offerynges into the house of the Lord. And the congregacion brought in the sacrifices & thanke-offerynges & burnt offerings, as many as were of a free libellall hart. And the number of the burnt offerings which the congregacion brought, was. lxx. oxen, an hundred rāmes, & two hundred shepe: which were, all for the burnt offeringe of the Lord. And there were dedicated lxxr hundred oxen, and thre thousand shepe.

¶ And the priests were to fewe, to sleve all the burnt offerings: but their brethren the Levites dyd helpe them, till they had ended the worke, and vntill the priests were sanctified. For the Levites were purer hearted to be sanctified, then the priests. And thereto the burnt offerings were many with the fatte of peace offerings & the drinke offerpings: so longe to the burnt offeringe. And so the Levites pertayninge to the house of the Lord was finished. And Hzechia cryed & all the people, that God had made the folke so ready: and that the thyng was so soone done.

The xxx. Chapter.
Of hezekia a remembrance the feast of pascouer.

And hezekia sent to all israel and juda, and wrote letters to ephraim & manasse, that they shoulde come to the house of the lord at ierusalem, and offer pascouer vnto y lord god of israel. And the kynge helde a counsell with his lordes and all the congregation of ierusalem * to kepe y feast of pascouer in the seconde moneth. For they coulde not hepe it at that tyme: because the priestes were not sanctified sufficiently, neither was the people gathered together to ierusalem. And the kynge pleased the kynge and all the congregation. And they decreed that it shoulde be proclaimed thowout all israel fro ierusalem to dani, y they shoulde come, & holde the feast of pascouer vnto y lord god of israel at ierusalem: for they had not done it of a greateson as they shoulde haue done by the lawe.

So the postes wente with letters of the hande of the kynge, & of his lordes thowout all israel and juda: & at the commaundement of the kynge they sayd: Ye childre of israel, turne agayne vnto the lord god of abraham, israhel & israel, ad let euery one retorne to the remnant that is escaped you out of the hande of the hynges of assur. And be not ye lyke your fathers, & your brethren which trespassed agaynst the lord god of thes your fathers, which gaue them vp to be destroyed, as ye be. And now be not ye stiffnecked, lyke as were your fathers, but yelde your selues vnto the lord, & entre into his holy place, which he hath sanctified for cure and serue the lord your god, & the fearcellesse of his wrath shal turne away fro you. For yf ye turne agayne vnto the lord, then shall your brethren and your children fynde compassion in the presence of them that take the captiue, and they shall come agayne vnto this lād: * for y lord your god is gracious & merciful and wil not turne away his face from you, yf ye conuerete vnto hym.

And so the postes went from egypt to egypt in the lande of ephraim & manasse, cū vnto zabulō. But they laughed the thowne & mocked the newe helde, yet dwuerse of assur, manasse and of zabulō libympted them selues, ad came to ierusalem. And the hande of god was in juda, so that he gaue them one hert, to do the commaundement of the kynge and of the rulers, accordyng to the woode of the lord. And there assembled to ierusalem moche people, and there was present a myghty great congregaciō, to holde the feast of iwee bread in y second moneth.

And they arose, & renoued the * altiers that were in ierusalem. And all the vessels of incense byd they a waye, and cast them in,

to y broke cedars. And they slue pascouer the fourtenth daye of y second moneth. And the priestes & leuites, & which were ashamed, sanctified them selues, ad brought in the burnt offerynges into the house of the lord. And they stode in thes offer after thes maner, and accordyng to the lawe of moyses the man of god. And the priestes sprinkled the bloude, which they receaued of the hāde of the leuites. For there were many in the cōgregaciō, y were not sanctified: & the leuites byd they pascouer for al y were not cleane, & that myght not execute y holy woike of the lord. For many of y people, and verp many out of ephraim, manasse, israhel and zabulō were not cleane, & yet byd eate pascouer agaynst y lawe apoynted. Wherefore hezekia prayed for the, and sayd: the good lord be merciful vnto thes. For he set hys whole hert, to like the lord god euen the god of his fathers: but all the other byd not to accordyng to vnspayed holynesse. And the lord hearde hezekia, and healed the people. And the chyldre of israel that were present at ierusalem, helde the feast of iwee bread seven dayes with great gladnesse, and the leuites and the priests prayed, and magnified the power of the lord daye by daye, byon instruments.

And hezekia spake hertely vnto all the leuites that had vnderstandyng and were of a good mynde toward y lord. And they byd eate thowout that feast, seue dayes longer, & offered peaceofferpynges, & thanked the lord god of thes fathers. And y holc assemble toke counsell, to do so other seue dayes, and they helde those seue dayes with gladnesse. For hezekia kynge of juda toke out (from amonge his ratel) for the congregaciō, a thousande pōge ore, and seue thousande shepe. And the lordes gaue out to the congregaciō a thousande pōge ore, and ten thousande shepe. And a greateson of the priests were sanctified.

And all the congregaciō of juda with the priestes & leuites, & al the congregaciō that came out of israel, and the draungers that came out of the lande of israel, ad that dwell in juda, reioysed: & there was great gladnesse in ierusalem. For sence the tyme of salomon the sonne of dauid kynge of israel there was no soche ioye in ierusalem. And the priestes and the leuites arose, ad blessed the people, and thes voyce was heard of the lord, and thes prayer came vp vnto heauen, his holy dwelling place.

The xxxi. Chapter.

After that hezekia had calid agayne the people vnto the waye of the lord, he cōmyned the yssuers vnto whon he commaunded to geue ryte.

And when all thes thynges were fulfilled, all thes of israel that were present in the ctyes of juda, went out &

ii. pa. riii. a

ii. pa. riii. a

iii. pa. riii. b

out and brake the ymagines, and cut downe the Idoles grones, & al to brake the yre places, and anilers, thozow out all Iuda and Beniamin, in Ephraim also and Manasse, vntyll they had utterly destroyed them al. And all the childe of Israel returned euery ma to his possessions & to their auncient cities.

And Hezekia appointed sondre companies of the prelatres & Leuites after the dyrecturye of their ministracions, euery ma accordyng to his office: both prelatres and Leuites, for the burnt offeringes & peace offeringes, to minstre, & to geue thanks & prayse in the gates of the holt of the Lord. And he kynges porcion of his substance he geue, were dayly burnt offeringes in the morning and evening, & burnt offeringes for the Saboth dayes, newmoones, & solemne feastes, accordyng to as it is wyrtten in the lawe of the Lord. And he had people that dwelt in Ierusalem, geue the parte to the prelatres & Leuites, that they might substantially aplye the selues to the lawe of the Lord. And as sone as the kynges comendement came abroad, the childe of Israel broughte aboundance of first frutes, of corne, wyne, oyle, honye, & of all manner of frutes of the felde, & the tythes of all manner of thynges broughte they in plenteously. And schylde of Israel and Iuda that dwelt in the cyties of Iuda, they also brought in the tythes of oren and figyr, and other holt tythes which were collected vnto the Lord the Lord God, they dyd offre, and brought the all by heapes. In the thyrd moneth they begonne to laye the heapes, in manner of a foundation, and finished them in the seuen month.

And when Hezekia and the Lordes came and sawe the heapes, they blessed the Lord & his people Israel. And Hezekia questioned with the prelatres & the Leuites concernyng the heapes. And Azaria the chiefe prelate of the house of Zadock, answered him, & sayde: sence the people begonne to bringe the heave offeringes into the house of the Lord, we also haue had enough to eate, there remayned so much, for the Lord hath blessed his people and this heape is left. And Hezekia had prepare the chambers in the house of the Lord. And they dyd prepare them, & carped in the first frutes, the tythes, and the dedicat thynges, saythfully.

Once which Chonanihu the Leuite had the rule, ad Semei his brother next to him. And Iehiel, Azaziah, Sabath, Aclai, Jeremoth, Josabab, Elul, Ismachiah, Anahath, Ananihu were ouer sears ordeined by Chonanihu, & Semei his brother was an officer of Hezekia the kyng, and Azaria was the ruler of the house of God. And thozow all these thynges belonged. And thozow the sone of Anna the Leuite and poster of the Cast doze,

had the oversight of the thynges that were offered of a freewill vnto God (and were geue in maner feerally vnto the Lord) ad ouer the thynges most holy. And vnder his hand were Eden, Amminan, Ischun, Sennachib, Amarihu, and Sechemiah in the cyties of the prelatres appointed of theyr schylde to geue to their brethren theyr porcions, as wel to the small as to the greute.

Except that to the males that were reckoned from the pere & above (amonge al that went into the house of the Lord) they schylde geue daye by daye, for theyr ministracion, & for theyr geuyng attendance, & for their deuere wastrynges by couris. And to the prelatres & Leuites thozow out the householde of theyr fathers, from twetye pere & above to wyte when their conies came. And to the families of all their babes, wyues, sonnes & daughters thozow all the congregacion. For vpon the schylde of them were the holy thynges becoued. And to the schylde of Aaron, the prelatres, which were in the felde & suburbs of their cyties, cyrie by cyrie the ma (whose names were expelld afore) schylde geue porcions, euen to all the males amonge the prelatres, and to all the Leuites accordyng to theyr nombre.

And of this maner dyd Hezekia thozow out all Iuda, & wrought it that is good, and right and true, before the Lord his God. And in all the workes he beganne for the seruce of the house of God, for the lawe, and for the comendementes, he fought his God, & that dyd he with all his hert, & prospered.

¶ The xxiii. Chapter.

¶ Sennacherib (or Sancherib) beseyge Ierusalem to Ierichu of the Angell. Hezekia dreyt, after whom Sennacherib was slaine.



After this deed was saythfully done, Sennacherib kyng of Assur came, & entred into Iuda, & compassed the strong cyties, and thought to winne them for him selfe. And so wote Hezekia sawe that Sennacherib was come, & that he was purposed to fight agaynst Ierusalem, he toke counsell with his Lordes, and men of myght to stop the water of the fountaynes without the cyties: they dyd helpe him. For they gathered many of the people together, & wyte al the

welles, and the broke that ranne thoro the myddes of the lande, sayenge: why shall the kynge of Assur come, and fynde moche water? And Hezekia went to lulkelye, and built up all the wal where it was broken, & made ordynance vpon the towres and to y other wall without, and repayed Mylo in the cyle of Dauid, and made many bartes and myldes.

And he sett captaynes of warre ouer the people, and gathered them together to hym in the large strecte of the gate of the ctyte, and spake sentely to them, saying: Blucke vp yd herthes, and be strog: We not afrayed ner discouraged for the kynge of Assur, and for all y multitude that he hath with him: * for there be moo with vs then with him. With him is anie arme of flesh. But with vs is the Lorde our God, for to helpe vs, and to fyght oure batayles. And y people toke a courage thoro the wordes of Hezekia kynge of Iuda.

* After this dyd Sennacherib kynge of Assur send of hys seruantes to Ierusalem, (but he hym self remayned besyde Lachis: huryng all his power with him) vnto Hezekia kynge of Iuda and vnto all Iuda y were at Ierusalem, sayenge: Thus saith Sennacherib kynge of Assur: * wher do ye trust, O ye that dwell in Ierusalem which is beseged? Moth not Hezekia carye you to geue ouer yowr selues vnto deeth, hunger, and thurst, sayenge: the Lorde our God shall ridd vs out of the hande of the kynge of Assur: hath not the same Hezekia put downe hys hys places and hys altars, and commaunded Iuda and Ierusalem, sayenge: Ye shall worshyppe before one altier, and burne incense vpon the same?

Know ye not, what I and my fathers haue done vnto the people of all landes: were the Gods of the people of other landes able or myght to saue thei lades out of my hãd: which of all the Gods of those nacions (y my fathers destroyed) coulde deliuer hys people out of myne hand? And shall yd God be able to deliuer you out of myne hãd: Wherefore, nowe lett not Hezekia deceaue you, ner persuade you of this facion, nor yet beleue him. For as no God among all nacions and kingdoms, was able to rydde hys people out of my hande and out the hande of my fathers: how moche lesse shall yowr goddes be able to kepe you out of myne hand: And yet moche lesse hys seruantes spake agaynst y Lord God, and agaynst his seruaut Hezekia. And (Sennacherib) also wrote a letter, to ryle on the Lord God of Israell, & spake agaynst him, sayinge: as the Gods of the nacions of other landes haue not bene able to deliuer thei people out of myne hande. Euen so shal not the God of Hezekia deliuer hys people out of myne hand. And they cryed w a loud

voyce in the Jewes speech vnto the people of Ierusalem y were on the wall, to frace them and to make thei saynt harted, & that the y might to take y ctyte. And they spake agaynst the God of Ierusalem, as agaynst the Gods of the nacions of the earth, which were the woekes of the handes of men.

But Hezekia the kynge, and the prophet Iai the sonne of Amoz prayed agaynst that blasphem, and cryed vp to heauen. And the Lord sent an angell, which destroyed all the men of warre and the Lordes and captaynes of the host of the kynge of Assur, y he turned his face agayne w shame toward hys owne land. * And when he was come into y house of his God, they that came of hys owne body, slue hym there with the sword. And so y Lord saued Hezekia and the inhabitants of Ierusalem out of the hand of Sennacherib hig of Assur, and from the hand of all other, and mainteined them on euery syde. And many brought offerynges vnto the Lord to Ierusalem, and presented to Hezekia king of Iuda: so that he was magnified in the yeght of all nacions from thence forth.

* In those dayes Hezekia was syche vnto the death, & prayed vnto the Lord, which answered him, & the wey hym a wonderfull miracle. But Hezekia dyd not agayne vnto God according to it y he had the wey hym, for his hert was: there came wryth vpon him and vpon Iuda & Ierusalem. For withstanding Hezekia submitted hym self after that hys hert was copen yd, & the inhabytors of Ierusalem: and the wrath of the Lord came not vpon them in the dayes of Hezekia.

And Hezekia had exceeding moche ryches and honour. And he gat hym treasures of syluer and golde, precious stones, and spices, myldes, and of all manner pleasant Iuelles: and made store houses for the frutes of coyne, for wyne and oyle, and stalles for all maner of bestes, and foldes for shepe. And he made him ctytes, and had of shepe and otre great abundance. For God had geuen him substance exceeding moche. This same Hezekia stoppeth the vpper water springes of Sion, and brought them downe to the well syde of the ctyte of Dauid. And Hezekia prospered in all hys woekes. And when the prynces of Babylon sent vnto him Ambassadors, to enquyre of the wonde y chaunced in the lande, God lett hym * to trye hym, and that all that was in hys hert, myght be knowne.

The rest of the dedes of Hezekia, and hys goodnes, behold, they are wryten in the byyon of Iai the prophete the sonne of Amoz in the boke of the higes of Iuda and Israell. And Hezekia slepte with his fathers, & they buried hym in the most worthy place of the sepulchres of the sonnes of Dauid: and all

R Iuda

Juda and the inhabitants of Jerusalem dyd hym worshippe at his death. And Manasse hys sonne raygned in his stede.

¶ The xxxij. Chapter.

¶ Manasse is taken prisoner. And after that he cometh out, he destroyeth the Idoles. He openeth after hym Jerusalem, which is called of his own people, and Josias hys sonne raygneth in hys stede.

Manasse was xij. yeare olde * when he beganne to raygne, & he raygned lxx. yeare in Jerusalem. But dyd euill in the syght of the Lord, lyke vnto the abominations of y^e heathen, whō the Lord cast out before the children of Israel. For he went to, and buyt the hyllaulter, * which hezechia hys father had broken downe. And he rered vp alters for Baalim, and made groues, and worshipped all the host of heauen, and serued them. And he buyt alters in y^e house of the Lord: where as the Lord per had sayd: * in Jerusalem shall my name be for euer. And he buyt alters for all the host of heauen, in the two courtis of the house of the Lord. And he burnt hys chyldren in fyre, in the valley of the sonne of himus. he was a forcecer, he regarded the crenpce of byders, y^e d^eu^echauntements, and mayntened workers w^h spyzes, and feare of foreynes: ad wrought moch euill in the syght of the Lord, to anger hym with all.

13 And he put the kerued ymage an Idole which he had made, in the house of God. Of which house God had sayd to Dauid and to Salomon his sonne: in this house and in Jerusalem whych I haue chosen afore all the trybes of Israel, * wyll I put my name for euer, and will nomore bring the seate of Israel from of the lande whych I haue ordeyned for your fathers. If so be that they will be diligent and do all that I haue commaunded them in all the lawe, and statutes, and ordinaunces by the hande of Moyses. And lo Manasse made Juda and the inhabitants of Jerusalem to erre, and to do worse then the heathen, whom the Lord destroyed before the chyldren of Israel. And the Lord spake to Manasse & to hys people, but they wolde not regarde.

¶ Afterfoze, the Lord brought vpon the captaynes of the host of the kyng of the Assyrians, whych toke Manasse in bolde, and bounde hym with chaynes, and carped hym to Babilon. And when he was in tribulation, he besought the Lord hys God, & humbled hym selfe exceedingly before the God of his fathers, and made intercession to hym and God was entreated of hym, and hearde his prayer, and brought hym agayne to Jerusalem into his kyngdome. And then Manasse knewe, that the Lord was God.

After this he built a wal without the cytie of Dauid on the west syde of Gibi in the valley as they come to the fish gate, & round about Ophel, and brought it vpon of a very great heighth, ad put captaynes of warre in all the strong cyties of Juda. And he toke awaye straunge Gods & ymagis out of the house of God, and * all the alters that he had buyt in the mount of the house of God, and in Jerusalem, and cast them out of the cytie. And he prepared the altare of y^e Lord, and sacrificed thereon peace offerpnces, and thankofferpnces, and charged Juda, to serue the Lord God of Israel. Nevertheless, y^e people dyd offer styll in the hyllalters, howbeit vnto the Lord their God only.

¶ The rest of the actes of Manasse, and his prayer vnto his God, and the wordes of the feare and of them that spake to hym in the name of the Lord God of Israel, behold, they are written in the sayenges of the kynges of Israel. And his prayer, and howe that he was hearde, and all his synnes, and his trespasses, and the places where he made hyllalters, and let vp groues, and ymagis: before he was mehed) behold, they are written among the sayenges of the feare. And Manasse slept with hys fathers, and they buried hym in hys awne house: and Amon hys sonne raygned in his rowme. And he was two and twenty yeare olde, when he beganne to raygne, and raygned two yeare in Jerusalem. But he dyd euill in the syght of the Lord, lyke as dyd Manasse his father, for Amon sacrificed to all y^e kerued ymagis whych Manasse hys father had made, and serued them, and submitted not him selfe before the Lord as Manasse hys father had mehed) hym selfe. But Amon trespassed greatly. And his awne seruantes conspired agaynst him, ad slue hym in hys awne house. But the people of the lande slue all them that had conspired agaynst hys kyng Amon. And the same people of the lande made Josia hys sonne kyng in hys rowme.

¶ The xxxiiij. Chapter.

¶ Josia destroyeth the Idoles, and rethorsh the temple, in which is founde the booke of the lawe. He sendeth to Babilon the prophete say counsell.

Josia was eyght yeare olde when he began to raygne, * and he raygned in Jerusalem thyrtye and one yere. And he dyd that which was right in the syght of the Lord, and walked in the wayes of Dauid his father, ad bowed nethe to y^e ryghte had net to y^e left. In y^e viij. yere of hys raygne, whē he was yet a chyld) he beganne to leake after the God of Dauid hys father. And in the tweluenth yere he beganne to pouerze Juda and Jerusalem from hyllalters, groues, kerued ymagis, and ymagis of metall. and they bzale downe the alters

alters of Saalim enen in hys presence: and other pynages that were in greater honoure then they, he caused to be destroyed. And the groues, kered pynages, and pynages of metall he brake and made dust of them, and strewed it vps the granes of them that had offered to them. And he burnt the bones of the prelates vps the alters of them, and censed Iuda and Ierusalem. And euen so vps bein the cyties of Manasse, Ephraim, Simeon vnto Asaphthai. And in the wyl-dernesses of them rounde about, he plucked a sonbe the alters and the groues, and vps bente them and stampt them to powder, & bente downe all the pynages thowout all the lande of Israel: and returned to Ierusalem agayne.

In the eyghthene yere of his ragnye when he had purged the lande and the temple: he sent Shaphan the sonne of Amasiah, and Azariah the gouernour of the cytie & Iosh the sonne of Ioshaz the recorder, to repayre the house of the Lorde hys God. And when they came to helkiah the hys prelat, they de-lyuered them the money that was brought in to the house of God, whych the Leuites that kepte the entrees had gathered of the hande of Manasse and Ephraim, and of all that yet remayned in Israel, and of all Iuda and Ben Iamin, and of the inhabytors of Ierusalem. And they put in the handes of the workemen, that had the ouersight of the house of the Lorde: and they gaue it to the labourers that wrought in the house of the Lorde, to repayre and mend the house.

¶ Euen to masons and carpenters gaue they it, to get stons and tymbre, for couples and for beames of the houses, which the kynge of Iuda had destroyed: And the men vps the worke saye fullyl.

And the ouersesars of them to courage the forwarde, were Iahath and Obabiah Leuites of the chyldren of Ierem: & Secharia & Azariah, of the chyldre of the Cahathites, and other of the Leuites whych all coulde skyle of instrumentes of Musike. And ouer the beuerys of burthes and ouer all y wou-ght, in whatsoeuer workemāthyppe it were, were there Scribes, officers and porters of the Leuites.

And when they brought out the money that was brought into the house of the lord, helkiah the prelat: founde the booke of the lawe of the Lord geu by Moyses. And helkiah answered and sayde to Shaphan the scribe: I haue founde the booke of the law, in the house of the Lorde, and helkiah gaue the booke to Shaphan. And Shaphan carryed the booke to the kyng, and brought the kyng worde agayne, sayenge: all that was committed to thy seruantes, that do they. And they haue gathered together the money that was

found in the house of the Lord, and haue de-lyuered it in to the hādes of the ouersars of the worke, and to the handes of the worke-men. And then Shaphā the scribe shewed the kyng, saying: helkiah the prelat hath geuen me a booke, & Shaphā read in it before y kyng.

And it foryned, that when the kyng had heard the wordes of the lawe, he tare his clo-thes: and the kyng commaunded helkiah and Azariah the sonne of Shaphan, and Azibon the sonne of Ahicah, and Shaphan the scribe, and Aiaia a seruaut of the kynge, saying: go & enquire of the Lorde for me and for the pāre left in Israel and Iuda, concerning the wordes of the booke that is found. For great is the wyath of the Lorde that is fallen vps vs, because oure fathers haue not kepte the wordes of y Lorde, to do after all that is wyte ten in this booke.

And helkiah and they that the kynge had appoynted, went to Iulda a propheticke the wyfe of Shallum the sonne of Ockabaz the sonne of Iahaz keeper of y wardrobe: for she dwelt in Ierusalem with in the scod wall) and so they conuined with her. She answered them: thus sayth y Lorde God of Israel: tell ye y man that sent you to me. Ene thus sayth the Lorde: Behold, I will bring euill vpon this place, & vpon the inhabytors thereof: euen all the curstes that are wyte in the booke which they haue read before the kyng of Iuda, because they haue forsaken me, and haue offered vnto other Gods, to angre me w all maner workes of they handes, therfore is my wyath set on fyre agaynst this place and shall not be quenched.

And as for the kyng of Iuda whych sent you to enquire of the Lorde, so thill ye saye vnto him: thus sayth the Lorde God of Israel concerning the wordes whych y haue heard. Because thine hert dyd wyl, & thou dydest make thy self before God, wyl thou hearest his wordes agaynst this place & agaynst the inhabytors thereof: a humbledst thy self before me, and tarest thy clothes, and wipst before me, that haue I hearde also sayth the Lorde. Behold, I will take y to thy fathers, and thou shalt be put in thy graue in pece, and thine eyes shall not se all the mysche that I will bring vpon this place, & vpon the inhabytors of y lāme. And they brought the kynge worde agayne. ¶ Then the kynge sent, and gathered to gether all the elders of Iuda and Ierusalem. And the kyng went vnto the house of the Lorde, and all the men of Iuda, and the inhabytors of Ierusalem, & the prelates & Leuites and all the people great & small: & the kyng vps read all the wordes of y booke of the cōuenant that was found in the house of the Lorde. And y kyng tode at hys standyng, & made a cōuenant before the Lorde, to folow the Lorde,

A ij and to

and to kepe his commaundementes, his wynt-
nells, and his statutes, with all his hert &
with all his soule, & to fulfyll the wordes of
the appoyntment wyrtten in the booke.

And he set in theyr rowme all them that
were founde in Jerusalem and Ben Jamin,
and the enhabiters of Jerusalem byd ac-
cording to the commaund of the Lorde God of
theyr fathers. And Jolia put awaye all man-
ner of abhominacions out of all landes that
pertayned to the chyldren of Israel, and
brought in all that were found in Israel, to
worshyp, and to serue the Lorde theyr God.
And they turned not a syde from after the
Lorde God of theyr fathers, as longe as he
lyued.

CCIII. Chapter.

¶ Jolia boldeith passouer. He dygredid agaynst
the kynge of Egypt, and dyed. The people be-
trayle hym.

~III. xx. c. III.
II. C. C. III. A.

And Jolia helde the * feast of pas-
couer vnto the Lord in Jerusa-
lem, & theyr due passouer in the
fourteyn daye of y first moneth.
And he set the preastes in theyr
offices, and apoynted them in the seruice of the
house of the Lorde. And he sayde vnto the
Leuites that taught all Israel, and were
sanctified vnto the Lord: put the holp archie
in the house wherby Salomon the sonne of
Dauid kynge of Israel, dyd buyld, there shall
no other burthen be layd vpon youre shoul-
ders: But now serue the Lorde youre God
and his people Israel. And prepare your self
ies by youre ancient householdes and com-
paines, according to the wyrtpyng of Da-
uid kynge of Israel, and the wyrtpyng of Sa-
lomon his sonne. And stande in the holy pla-
ce according to the deuision of the auncient
householdes of youre brethren the chyldren of
the people, & after the deuision of the auncient
householdes of the Leuites, vntill passeouer,
& sanctifie and prepare youre brethren,
that theyr maye do according to the word of
the Lorde by the bande of Moyses.

B And Jolia gaue to the people flockes of
shepe and kyddes, all for passouer and for
all that were present, thysie thousand by ta-
le, and the thousand oxen, and thes were
euen of the kynges substaunce. And his Loz-
des gaue willinglye both vnto the people &
to the preastes, & vnto the Leuites. Bilchia
also, zacharia and Ichiel, rulers of the house
of God, gaue vnto y preastes for passouer
offerpynges two thousand and fpre hundred
shepe, and the hundred oxen. Conania & He-
meiahu and Jethanel his brethren, and Ja-
sabiab and Jaclad Jolias ad, rulers of the
Leuites, gaue vnto the Leuites passouer
offerpynges, euen fpre thousand shepe, & fpre
hundred oxen.

And so the seruice was prepared, and the

preastes stode in theyr places, and the Leui-
tes in theyr distincte copanics of the kynges
commaundment. And theyr due Passouer,
and the preastes spynckled the bloude with
theyr hande, & the Leuites pulled of the sup-
pers of the beastes. And theyr set awaye the
burntofferinges, to geue them vnto the peo-
ple that were drynked by auncient houses, &
that theyr shuld offer vnto y Lorde, lyke as
it is wyrtte in the booke of Moyses. And so byd
theyr with the oxen also. And * they deyled
the passouer with fpre as the manner was.
And the other becreat beastes: sodde they in
pottes, caulderns & pannes, and deyled the
among all the people. And afterwarde, they
made cradde for them selues & for the prea-
stes: for the chyldren of Aaron were buyed
in offerpyng of burntofferinges and the fete
vntill nyght: therfore the Leuites prepared
for them selues and for the preastes the son-
nes of Aaron.

And the syngers, the chyldren of Asaph
stode in theyr standyng: * according to the
commaundment of Dauid and Asaph, he-
man Jeduthun the kynges sear: and the po-
ters wayted at euery gate, and myght not
departe from theyr seruice: for theyr beeth
the Leuites & prepared for them. And so
all the seruice of the Lorde was prepared the
same daye, to offer passouer, and to offer
burntofferinges vpon the auter of the Lord
according to the commaundment of kyng
Jolia.

And so the chyldren of Israel that were
present, offered passouer the same tyme, ad
kepte the feast of swete breade seven dayes.
And ther was no passouer lyke to y kepr
in Israel fro the dayes of Samuel y pyphete:
neither byd all y kynges of Israel hold such
a passouer feast as byd Jolia and the prea-
stes and Leuites and all Juda, and Israel y
were present, and the enhabiters of Jerusa-
lem. This passouer was holde in the egh-
tene yere of the raygne of Jolia.

* After all this, when Jolia had prepa-
red the temple, Serbo kynge of Egypt came
vp to ffight agaynst Carcanis besyde Eu-
phrates, and Jolia went out agaynst hym:
whych sent messengers to hym, & sayd: what
haue I to do with the thou kyng of Iuda:
we not thou agaynst thy self this daye: for
my warre is agaynst another house, & God
hade me make had. Leue of therfore & me-
dle not with God whych is with me, lest he
destroie the. Shierthelelle, Jolia wolde not
aduise to ffight with him, but rather toke
vnto the wordes of Jeho out of the mouth
of God, and came to ffight in the valepe of
Bagebo, & the Moyses thort dartes ad kyng
Jolia. And the kyng sayd to his seruantes:
carpe me awaye, for I am soze wounded. His
seruantes

* I. xvi. 14

* Gen. xlii.

* I. Sam. xiii.

De

D
* I. Sam. xiii.

seruantes therfore had him out of that cha-
 cet, and put him on (as a hynde) in another cha-
 cet y they had. And when they had brought
 him to Jerusalem, he dyed, and was buryed
 in the sepulchre of his fathers. * And all Iu-
 da and Jerusalem mourned for Josia. And
 Jeremia lamented Josia, and all synngre
 men and synngre women mourned for Jo-
 sia in their lamentacions, to thys daye, and
 made the same lamentacions an ordinance
 in Israel, & behold, they be wryten in the la-
 mentacions. To be rest off the actes of Josia &
 hys goodnes which he dyd in folowynge the
 wrytyng in the lawe, and his sapences, first
 and last: behold, they are wryten in the boke
 of the Princes of Israel and Iuda.

The xxxvi. Chapter.

¶ After Josia captured Jehoashay, after Jehoashay Jeho him, after Jehoahim Jeho him, after Jehoahim Jeho him, in whose time all the people were carried away to Babylon & were brought againe the thirtieth yeere after, by king Cyrus, otherwile called Choise.

3 And the people of the land toke Jeho-
nadas the sonne of Josia, and made bi-
hoping in his fathers steade in Jeru-
salem. And Jehoahaz was thre and twentie
yeare olde, when he beganne to raigne, and
he raigned thre monethes in Ierusalem. And
the king of Egypt put him downe at Jeru-
salem, and ann merced the lande in an hundred
talentes of syluer, and a talent of gold. And
the kynge of Egypt made Eliakim his bro-
ther king vpon Iuda and Ierusalem: and he
turned hys name vnto Jehoakim: and Jeho-
haz toke Jehoahaz hys brother, and caried him
to Egypt. Jehoakim was fyue and twenty
yeare olde, when he began to raigne, and he
raigned elcuen yeare in Ierusalem: and he
dyd euill in the sight of the Lorde his God.
Agapunt him then came vp Nabuchodonosor
king of Babilon, and bounde hym with
two chaynes, to carrie him to Babilon. The
king Nabuchodonosor also caried of vessels
of the house of the Lorde to Babilon, and
put them in his temple at Babilon. The
rest of the actes of Jehoakim, and his abo-
minations which he did, and caried vngods
that were layde to hys charge, beholde, they
are written in the booke of the kynges of Is-
rael: and Jehoacin his sonne raigned in hys
steade. Jehoacin was egypte yeare olde whē
he beganne to raigne, and he raigned thre
monethes and ten dayes in Ierusalem: and
dyd euill in the sight of the Lorde. And whē
the peace was out, kynge Nabuchodonosor
sent, and fet him to Babilon with the goodly
vessels of the house of the Lorde, and made Je-
hoakin his fathers brother / kynge ouer Iuda
and Ierusalem.

*Jehelias was one and twenty yere olde,
when he beganne to raygne, & raygned cleue
yere in Ierusalem. And he dyd euell in the

fyght of the Lozde hyis God, and humbled
not him selfe before Jeremia the prophete at
the mouth of the Lozde. And he rebilled a-
gainst Sabuchodonosor, which had recei-
ued an oth of hyin by God. But he was stif-
necked, and to hardeneth to turne vnto
the Lozde God of Israell. Wherefore, all the ru-
lers, the prestes, & the people trespassed more
synnyng after all maner of abhominacyons
of the heathen, and polluted the house of the
Lozd, which he had halowed in Ierusalem.

* And the Lord God of their fathers sent
to them, by hys messengers, rising up by E-
mes and senþenge: for he had compassiõn
on hys people, and on his dwelling place. But
they mocked the messengers of God, a de-
spised his wordes, and misle bled hys peo-
ples, untill the wrath of the Lord arose a-
gainst his people, and evilthere was no ceme-
dy. And so he brought upon them the king-
dom of Caldeye, which slue their yong men with
the swerde be their holie temple, and spard
neither pongeman, mayden, olde man, nee
byrn that stooped for age. he gaue them all
into his hande.

And all the vessels of the house of God. (both great and small); and the treasures of the house of ^{the} Lozde, and the treasures of the kynge, and of hys Lozdes: all these caried he to Babilō. And they burnt the house of God and brake downe the wall of Ierusalem, and burnt all the places therof with fyre, and destroyed all the goodly Jewes therof. And yrest that had escaped the sword, caried he to Babylon, where they were bound to him and his chyldre, vntyll the tyme that Ierusa had the empire. To fulfill the word of the Lord * by the mouth of Ieremie, vntyll the lande had her pleasure of her Sabbathes: for as long as the laye desolate, the kype Sabbath, vntyll seventy yeares were fulfilled.

* And the first pearce of Cyrus kyng of
Perlia (whan the worde of the Lorde + spoke
by the mouth of Ieremia, was fynished)
the Lord stered by the sperte of Cyrus kyng
of Perlia, that he made a proclamation thro-
row out all his kyngdome, and that by wy-
tyngge, sayinge: Thus saith Cyrus kyng of
Perlia: all the byngdomes of the earth hath
the Lord God of heauen geuen me, and hath
charged me to buyde him an house in Jeru-
salem, that is in Juda. Wherfore, who-
soeuer is amonge you of all kynges
people, the Lorde his God be
with hym, and lett hym
so do.

**The ende of the second booke
of the Chronicles.**

Harphim, the hundred and twente: the chyldren of Loophadid and Dno, seuen hundred, and fyue and twente: the chyldren of Jericho, the hundred, and fyue and fourty: the chyldren of Seiran, the thousand, fyve hundred and thyrtye.

The prestes of the chyldren of Jedania of the house of Iesua, nyne hundred, and thre & seyntye: the chyldren of Immer, a thousand and two and ffty: the chyldren of Phylhur, a thousande, two hundred, and seuen and fourty: the chyldren of Iuethi, a thousande, and seyntene.

The leuites. The chyldren of Iesua, and Admiele of the chyldren of Iudavia, four & seyntye: The syngers, the chyldre of Asaph, an hundred, and eyght & twente: The chyldren of the boze keeper. The chyldren of Salum, the chyldren of Ater, the chyldre of Calmon, the chyldren of Abub, the chyldre of Hattai, the chyldren of Shobai: all togather an hundred, and nyne and thyrtye.

The Reethinims, the chyldren of Ziba, the chyldren of Iasaphia, & chyldre of Tabaoth, the chyldren of Ceross, the chyldren of Shicha, the chyldren of Iadon, the chyldren of Lebana, the chyldre of Hagabih, the chyldre of Akub, the chyldren of Hagab, the chyldren of Samlai, the chyldren of Hanan, the chyldren of Giddel, the chyldren of Sabar, the chyldren of Reiaia, the chyldren of Razin, the chyldren of Recoda, the chyldren of Salan, the chyldren of Citi, the chyldren of Passab: the chyldren of Belsai, the chyldren of Aina, the chyldren of Akubunim, the chyldren of Asaphusim, the chyldren of Sarbuc, the chyldre of Iacuba, the chyldren of Iarhur, the chyldren of Aszuth, the chyldren of Hebra, the chyldren of Harla, the chyldren of Barcin, the chyldren of Silara, the chyldren of Hamah, the chyldren of Reziab, & chyldren of Iasapha.

The chyldren of Salomons seruantes, the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Peruda, the chyldre of Iadai, the chyldren of Darcon, the chyldre of Giddel, the chyldren of Serphatiah, the chyldren of Hattai, the chyldren of Porchereth Iahzabaim, the chyldren of Iimi. All the Reethinims and the chyldren of Salomons seruantes, were all together, the hundred and two and nynty.

And they went by from, The melchah, ad from The Ierla, Cherub, Adon and Immer. But they coude not discern the fathers house and they sede, whether they were of Israel. The chyldren of Delaia, the chyldren of Tobia, the chyldren of Recoda, fyve hundred and two and ffty. And of the chyldren of the prestes. The chyldren of Iebania, the chyldren of Iakoz, the chyldren of Bezilai, which toke one of the daughters

of Bezilai & Ellendite to wyfe, and was called after they name: these sought they euidence amonge them that had the register of byth, and were not founde therein, therefore were they put fro the presthod. And Iahathia sayd vnto the, that they shuld not rate of & most holy, till they rofe vp a prest to weare & Atim and Eumim.

The whole congregation together, was xliij. thousand, the hundred and thescore: besyde their seruantes and maydens, of whome there were seuen thousand, the hundred, and seuen and thyrtye. And there were amonge them two hundred syngynge men and women. Their horses were seuen hundred and fye & thyrty. Their mules, two hundred, and fyue and fourty: and their camels, foure hundred and fyue and thyrty. There also, fyve thousande, seuen hundred and twente. And certayne of the these fathers, when they came because of the house of the Lorde at Ierusalem, they offered the selues wyllynge for the house of God, to sett in hye place, and gaue gold after their habilitie vnto the treasure of the worke, eue one and thyscore thousande peces, and fyue thousande pounde of syluer, and an hundred prestes garments. So the prestes and the leuites, and a certayne of the people and the syngers, and the posters, and the Reethinims dwelt in their cyties, and all Israel in theyr cyties.

The iij. Chapter.

After the foundation of the temple was comen: they carrye vnto the Lorde.

Ad when the threthyn moneth came, and the chyldre of Israel were come in theyr cyties, the people came together (euen as one man) vnto Ierusalem. And there stode vp Iesua & some of Iosedec and his brethren the prestes, and zoobabel the sonne of Salathiel & his brethren, and buyde the altar of the God of Israel, to offere burnt offrynges theron, as it is wyte in the lawe of Moyses & ma of God: and the altar set they vpo hye socheres: for ther was a feartulnes amonge the because of the nations and landes: therfore they offered burnt offrynges theron vnto the Lorde: in the morning & at euen. And they helde the feast of tabernacles: as it is wyte, & offered burnt sacrifices dayly, according to & nybbe & custome, daye by daye. Afterwarde they offered dayly burnt offrynges also, & in & new mones and in all the feast dayes that were consecrate vnto the Lorde, and for all them wherby byd (of their awne fre wyl) offre vnto the Lorde.

From the first daye of the threth moneth beganne they to offere burnt sacrifices vnto the Lorde: euen when the foundation of the temple of the Lorde was not yet layd. They gaue money also vnto & mannos and carpen, ters, and mirre and dyrrhe and oyle vnto them

them of yidon and of Eire, to bypnye the temple tymber fro Liban⁹ by see vnto Top-
pa, accordyng to the graunt that they had of
E Cyrus the kynge of Persia.

In the seconde yere of their coming vnto
the place of þe house of God at Ierusalem in the
second moneth, beganne zojobabel the sonne
of Salathiel, & Iesua the sonne of Josedece,
and the remaunt of theyr brethren the prestes
and leuites, and all they that were come out
of the captiuite vnto Ierusalem, & appoynted
the leuites from twentye yere olde and
aboue, to be, that the worke of the house of
the Lorde went forwarde. And Iesua stode
with his sonnes and brethren, and Admichell
with his sonnes, and the chyldre of Iuda, to
forther the workemen of the house of God,
euen the chyldre of benadab, with their chil-
dren and their brethren the leuites.

And when the builders layd the founda-
cyon of the temple of the Lorde, the prestes
stode in theyr raipe, with tympanes. And the
leuites the chyldren of Asaph with cymba-
les, to playe the Lorde * after the manner of
David kynge of Israel. And they sang toge-
ther, what they gaue playe & thanks vnto
the Lorde, because he is gracious, and becau-
se his mercy endureth for euer vpon Israel.
And all þe people shouted loude in playyng
the Lorde, because the foundacion of the house
of the Lorde was layde. Many also of the
prestes and leuites and auncient fathers,
which had seene the first house: whē the founda-
cion of this house was layde before theyr
eyes, wepte with a loude voyce. And many
shouted with ioye, so that the noyse gaue
a grete sounde, in so much þe people coulde
not bikerne the ioyful sounde and gladnes,
from the noyse of the wepyng amonge the
people: for the people shouted with a loude
cry, and the noyse was herde farre of.

¶ The .iiij. Chapter.

¶ The buyldyng of the temple to hyndered, and let.
¶ **B**et * the aduersaries of Iuda and
Beniamin herde, that the chyldren
of the captiuite buylded the temple
vnto the Lorde God of Israel. And
they came to zojobabel and to the principall
fathers, and sayde vnto the: We will builde
with you: for we seke the Lorde your God
lyke as ye do. And we haue done sacrificy
vnto hym, sence the tyme of Isor hadon the
kynge of Assur * which brought vs by hy-
ther. And zojobabel & Iesua and the other
auncient fathers of Israel sayde vnto them:
It can not be, that you and we together shuld
buyld the house vnto our God: for we our
selues wyl buyld alone vnto the Lord our
God of Israel, * as Cyrus the king of Per-
sia hath commaunded vs.

And it came to passe, that the folke of the

land hyndered the people of Iuda, and trou-
bled them as they were buyldyng, and hy-
dered counsellors agaynst them, to hynder the
deuyce, as long as Cyrus the kynge of Per-
sia liued, vntill the raigne of Darius king
of Persia. And in the raigne of Darius, (euen in þe begynnyng of his raigne) wrote
they vnto him a complainte agaynst the in-
habytours of Iuda and Ierusalem.

And in the dayes of Artaxerxes, wrote
Richyrdath Tabeel and the other of hyss cou-
ncell, vnto Artaxerxes the king of Persia
with saye wordes. And the scripture of the
letter was writen in the Syrians speach, &
interpreted in the language of the Sarias
Rechum the recorder and Samai the scribe
wrote a letter from Ierusalem to Artaxer-
xes the kynge, as it foloweth.

¶ Then Rechum the recorder, & Samai the
scribe, and other of their compaigne of Babilon,
of Eryphath, of Carpa, of Persia, of E-
rach, of Babylon, of Sulan, of Mocha, of E-
lan, & other of the people * whu the grete &
noble Linapir brought ouer, and sett in the
cytes of Samaria, & other, that are now on
this syde the water. ¶ This is the cople of the
letter that they sent vnto kynge Artaxerxes.

¶ Thy seruantes, & the men that are now
on this syde the water. ¶ We it knowe vnto
the king, that the Jewes which came by þe
the to vs, are come vnto Ierusalem (a cytie
sedicious and frowarde) and buyld the same,
and sett vp the walles thereof, and laye
the foundacions. ¶ We it knowe now also vnto
the kynge, that þe this cytie be buylded,
and the walles thereof made by agayne, then
shall not they geue, tolle, tribute, and custo-
me, and the kynge's profyte shall incurre da-
mage. And now in the meane reason we ha-
ue destroyed the temple, and woulde no longer
be the kynge's dishonoure: ¶ Therefore sent
we out also, and certified the kynge: that it
maye be sought in the booke of þe Chronicles
of thy progenitours, and so shall thou fynde
in the booke of the Chronicles, and percerne
that this cytie is sedicious and noysome vnto
kynge's and landes, and that they cause
other also amonge them to rebell of aide, & for
the same cause was this cytie destroyed.
¶ Therefore do we certifie the kynge that þe
this cytie be buylded agayne, and the walles
thereof made by, thou shalt hereafter haue no
poicion on this syde the water.

¶ Then sent the kynge an answer vnto Re-
chum the recorder, & Samai the scribe, and to
the other of theyr compaignes that dwelt in
Samaria, & vnto the other þe were beyonde
the water, in Seila and Elebeth. ¶ The letter
which he sent vnto vs, hath bene openyred
before me, and I haue commaunded to make
search: & it is founde, þe this cytie of olde hath
made insurrection agaynst kynge's, and that
rebellion

* ierusalem

* ii. Edoas

* ii. Edoas

* ii. Edoas

rebellion and sedicion hath bene committed
herin. There haue bene myghtie kinges al-
so at Ierusalem, which haue raygned ouer all
countreies beyonde the water: and tolle, try-
bute, & custome was geuen vnto the: Gene-
re now therfore commaundement, that the
same men be forbydden, and that the eptie be
not buylded agayne. Tyll I haue geuen an-
other commaundement. Take hede now that ye
be not negligent to do this: for why shulde I
kynges haue haue there thowse?

Now when the coppye of kynges Artaxer-
ses letter was red before Bichim and Sam-
sai the scribe and their companions, they
went vp in all the haste to Ierusalem vnto
the Jewes, and forbad them with violence
and power. Then called the woeker of the
house of God at Ierusalem, and continued
so vnto the seconde yere of Darius kyng of
Persia.

¶ The v. Chapter.

¶ The restoration of Aggeus and Zachary is the
temple buylded agayne.

¶ The temple
buylded agayne.



the prophetes, Aggeus and Zachary the sonne of Iddo, pro-
phesied vnto the Jewes that
were in Iuda and Ierusalem,
in the name of the God of Is-
rael. * Then gat vp zorobabel the sonne of
Salathiel, and Jesua the sonne of Joshe-
ber, and beganne to buyde the house of God at
Jerusalem, and with them were the prophe-
tes of God, which helped them. At the same
tyme came to the Cathnai which was cap-
tayne on thys syde the water, and Star-
baznai, and their companions, and sayde
thus vnto them. Who hath commaunded you
to buyde thys house, and to make vp these
walles? Then tolde we them the names of
the men, that made thys buyldynge. But
the eye of their God was vpon the elders of
the Jewes, that they coulde not cause them
to cease, tyll the matter was brought to Da-
rius, and then they answered by letters
thus vnto.

This is þe coppye of þe letter, that Cathnai
(which was captayne on thys syde the wa-
ter) and Starbaznai, and the counsellors of
Apharsach (which were on thys syde the wa-
ter) sent vnto kyng Darius. And the matter
that they sent vnto him, was written thus
within the letter: Unto Darius the kyng,
all peace. Be it knowen vnto the kyng, that
we went into the lande of Jewry to þe house
of þe great God, which is buylded w myghty
greate stones, and beames are layed in the
walles, and the woerke goeth fast forth, and
prospereth in their handes. Then asked we
the Elders, & sayde vnto the as it foloweth:
Who commaunded you to buyde this house,
& to make vp the walles thereof? We asked
their names also, that we myght certifie the,

and wryte the names of the men that were
these rulers.

But they answered vs with these wo-
des, and sayde. We are the seruantes of him
that is God of heauen and earth, and buyde
the house that was buylded many yeres a
goe * which a greate kyng of Israel buyl-
ded, and set vp. But after þe ouerthrowe it
prouoked the God of heauen vnto wrath,
* he gaue them ouer into the hande of Nabu-
chodonozor the king of Babylon, & of the
Caldees, which brake downe this house, and
cared þe people awaye captiue vnto Babilo.

* But in the first yere of Cyrus the kyng
of Babylon, the same kyng Cyrus gaue co-
maundement concerning this house of God,
that it shulde be buylded agayne. And þe ves-
sels of golde & syluer of the house of God,
which Nabuchodonozor toke out of the tem-
ple that was at Ierusalem, & brought them
into the temple at Babylon, those dyd Cy-
rus the kyng take out of the temple at Babi-
lon, * and they were deliuered vnto one
Salsazar by name, who he made captayne,
and sayde vnto him. Take these vessels, and
go thy waye, and sett them in the temple that
is at Ierusalem, and lett the house of God be
buylded in þys place. Then came the same
Salsazar, and layde the foundation of the
house of God which is at Ierusalem. Since
þe tyme also vntill now hath it bene in buyl-
dyng, and yet is it not finished. If it please
the kynges now therfore, lett there be se-
arche made in the kynges librarie which is
there at Babilo, whether it haue bene kyng
Cyrus commaundement, that this temple
of God at Ierusalem shulde be buylded and
let hym sende vs the kynges mynde con-
cernynge the same matter.

¶ The vi. Chapter.

¶ At the commaundement of Darius kyng of Persia,
after the temple was buylded and dedicate the church of
Israel as yet the feast of vnten dayes.



When commaunded kyng Darius,
and they made search in the librarie,
euen in the place where they layde
by the treasure at Babylon. * And
there was foude in a cofre, in the place that
is in the lande of the Agedes a volume: and
there in was it thus wyrtten, and soche a me-
moriall: In the first yere of kyng Cyrus,
gaue the same kyng Cyrus commaunde-
ment concernynge the house of God at Je-
rusalem, that the same house shulde be buyl-
ded in þe place where they offre the sacrifices,
* and to ioyne the walles together of the
skore cubytes hegeth, and thys skore cuby-
tes breedth. The rowes of rhyckle stones,
and one rowe of tymbre, and the expences
shalbe great of the kynges house. And lett the
golde and syluer vessel of the house of God
(which Nabuchodonozor toke out of the te-
mple)

¶ The vii. Chapter.

rusalem go with the: and therefore at thou
sent of the king and of his seven counsellors,
to visit Iuda and Ierusalem, according to
the lawe of the God, which is in the hande:
And that thou shouldest take with the spiler
and golde, which the kinge and his counsellors
offere of their owne good will vnto the
God of Iisrael (whose habitation is at Je-
rusalem) and all the spiler and golde þe
can fynde in all the countrey of Babylon, w-
it that the people offere of thep owne good
will: and the yherusalem geue for the house of
the God which is at Ierusalem.

Take thou the same, and byr diligently with the same money, or enrammes, and lē-
bcs, with their meate offerings, and drinck-
offerings, and thou shalt offer them upon
the altare of the house of your God which
is at Ierusalem. And loke what it lieth of
the monie, and thy brethren to do with the remnaunt
of the monie, that do after the will of your
God. And the vessels that are geuen the for
the ministracie in the house of thy God, those
deliuer thou before God at Ierusalem.

And whatsoeuer thyng moze shall be needfull for the house of the God, which is necessary for the to spende, thou shalt receaue the charges out of 8 lpinges treasure house. I kyng Arthurcesse haue commaunded all the treasures beyonde the water, that loke whatsoeuer 8 lpinges the prelat and scrbye in the lawes of the God of heauen, requereth of pou, that ye fulfill the same spedyly, vntill an hundred talentes of siluer, vntill an hundred quarters of wheate, and tyll an hundred cartthes of wyne, & tyll an hundred & 20 cartthes of oyle, & salt without measure. Whatsoeuer also belongeth to the lawe of the God of heau, let the same be done without any delapce for the house of the God of heau, that he be not worth any yll frelme, & agaynst the kynre, and hyndryd.

And we certifie you, that ye haue no auctorite to requyre taxing and custome, and yearly rentes vpon any of the prelates, Leuites, (pengers, postes, sheppherds and ministers in the house of his God. And thou shalt stand after the worshippe of thy God, that is in thy hande; seest iudges and arbiters; (by ny auctorite) to iudge all the people that is beyonde the water, euen all such as knowe þe lawe of thy God: ad the that knowe it not, those is that ye teach. And whosoener wyll not fulfyll the lawe of thy God, ad the kynge's lawe, let him haue his iudgement without delaye, whether it be vnto death, or to be rooted out, or to be condemned in goodes, or to be put in prison.

* Blessed be the Lorde God of oure fathers, which so hath inspired y hangen here, to garnyshe the house of the Lorde, that is at Ierusalem: and hath enclayned his mercy vnto

to me in the presence of the kyng, & his coun-
celers, and before all the kynges hye estates.
And I was comforted: euen as the hande of
the Lorde my God was vpon me: & so gra-
thered I the heades of Ieracell together, that
they in y^e h^e co v^e with me.

The. viij. Chapter.

**The number of them that returned to Jerusalem
a 116110.**

These are the principall fathers of
the, and this is their register that
wrote up with me from Babilon,
what tyme as I braye Itharce-
les captured. Of the children of
Ishimelech, Gerson: of the children of Ithamar,
Daniel: of the children of David, Ha-
lun: of the children of Zechania amonge the chil-
dren of Iaharot, Zachary, and with him were
nobred an hundred and fiftie men. Of the children
of the captayne of Eliaab, Elioenai
the sonne of Jerabiah, and with him two hun-
dred men. Of the children of Zechania the
sonne of Tababiel, and with him the hundred
men. Of the children of Azbun, Azub the sonne
of Jonathab, and with him fiftie men. Of the
children of Elam, Hui the sonne of Acha-
lia, and with him fiftie men. Of the children
of Saphathia, Sebadiah the sonne of Achiel,
and with him foure score men.

Of the childre of Joab, Obadiah the sonne
of Jehiel, and with hym two hundred and
eighthe men, Of the children of Shelomith
the sonne of Josphabiah, and with him an hū-
dred and thre score men.

Of the children of Sebai, zachary the sonne of Sebai, and with him cyghe and twen- tie men. Of the children of Agab, Iohanan, the sonne of hahatan, and with him an hundred and ten men. Of the children of Adoniram, that were the last, whose names were these: Eliphelet, Iehiel and Samuiah, and with them the foure men. Of the children of Signai, Elhai, and zabud, and with the se- uentie men. And I gathered them together by the water that runneth towards Bana, and there abode we the daies. And I told amonge the people and the priests a founte there none of the children of Levi. Then sent I to Eliezer, to Briel, Semera, Elnaham, Iarib, Elnaham, Natham, zachary and to Wehsullam the rulers, and to Ioiaribd El- naham which were men of vnderstanding, and to those gaue I commaundement vnto Iddo the chiefe at Caspbia, that they shuld fetch vs mynisters for y^e house of oure God, and I tolde them what they shulde sape vnto Iddo, and to his brethren the Acthunis at Caspbia.

And (thow the good hãde of oure God
vpon vs) they brought vs a wyse man frõ
amonge the children of Moholi the sonne of
Leui, the sonne of Israel, and Sarabia with
hys

hys sonnes and his brethren, euen cyphrene. And hasabab, and with him Iai of p chydien of Egerai, with his brethren and thre sonnes, twelfe. And of the Achunims, who mauid & the Daners gaue to mynstre vnto the Leuites, two hundred & twentye of Achunims, which all were named by name.

And euen thre at the water, besyde Ahaia, I proclaimed a fast, that we myghte blyboure selues before oure God, and seke of him a ryght waye for vs, and for oure children and for all oure substance. For I was a turned to requyre of the kynge, souldiers & horsen, to helpe vs agaynst the enemy in p waye: but we sayd vnto the kynge: We haue of oure God vs vpon all the that like hym in goodness, and we haue donnen oure violence and wrathis agaynst all them that forsaue hym. Shewe faile, and be foughte oure God for this, and he hearde vs.

And I toke out twelue of the cheste prelaters, Shabab and Hasabab, and ten of the brethren with thein, and weped them p syluer and golde, & vessels that were appoynted for the house of oure God, which the kynge and his counsellors and his Lordes, and all Israel that were there at haube, had geuen together. And I weped vnto their haube six hundred & syfte talentes of syluer, & in syluer vessel an hundred talentes, & in golde an hundred talentes: twentie balens of golde of a thousande piece, and two collyornaments of good basile, as cleare as golde: And I sayde vnto them: Ye are consecrate vnto the Lord, lyke as p vessels are holy also, and the golde and syluer are geue of a good wyll vnto the

Lord God of your fathers. Watch ye, and kepe it: for ye shall wepe it downe before the cheste prelaters and Leuites, and auncient fathers of Israel at Ierusalem in the treasuries of the house of the Lord. Then toke p prelaters and Leuites that weped syluer & golde and vessel, to bringe it to Ierusalem, vnto p house of oure God. And we brake vp, from the water of Ahaia on the tweluen daye of the syfte moneth, to go vnto Ierusalem: and the hande of oure God was vpon vs, & deliuered vs from the hande of the enemies, & of such as layde waye for vs by the waye. And we came to Ierusalem, and abode thre thre dayes. But on the fourth daye was the syluer & golde and vessel weped in the house of oure God, by the hande of Hecemoth the sonne of Elia the prelatre, and with hym was Eleazar the sonne of phineas, & with them was Josabab the sonne of Iesua, and Aodab the sonne of Benoi the Leuites.

According to the nombre and weryght of euery one, was the wepght all wyrtten vp at the same tyme.

And the children of the captiuite, which were come out of pelson, offered burnt offe-

rynges vnto the God of Israel: twelue bullocks for all Israel, syxe and nyntye enimmes, seuen and seuentie lambers, twelue he-goates for a synofferynge, all to the burnt-offerynge of the Lord. And they deliuered the kynges commision vnto the kynges officers, & to the capitaynes that were on thys syde the water. And they promoted the people and the house of God.

¶ The ix. Chapter.

¶ Esdras complayneth on the people that had turned them selues from God, and married with the gentylis.



hen these thynges were done, the rulers came to me, & sayde: The people of Israel, and the prelaters, and Leuites are not separated from the people of the landes (as touchyng their abhominations)

namely of the Cananites, hechites, pherelites, Jebusites, Ammonites, Moabites, Egyptians, & Amosites. For they haue taken the daughters of the same to the selues, and to their sonnes, and the holy sebe is mixt with the nacions in the land: and p hande of the pynners & rulers hath bene principall in this trespace.

* And when I heard thes sayngs, I trefte my clothes and my rayment, and I luct of the heer of my heade, and of my beerd, and sate mourning. And there relosed vnto me all such as feared the wordes of the Lord God of Israel, because of the trasgression of the people of the captiuite. And I sate mourning vntill the euenyng sacrifice. And aboute the euenyng sacrifice, I roke vp fro my heuyngs, and rente my clothes and my rayment, and fell vpon my kners, and spied out my handes vnto the Lord my God, and sayde.

* O p God, I am ashamed, and darre not lyfte vp myne eyes vnto p my God: for oure wyckednes is growne oure oure heed, & oure trespace is waxen grente vnto the heauen. Hence the tyme of oure fathers haue we bene in grente trespace vnto this daye, & because of oure wyckednes haue we and oure kynghes bene deliuered into the hande of the kynghes of the nacions, into the werde, into captiuite, into thonne, and into confusio of face, as it is to se this daye.

And now is there a lytle & sodayne graciousnes come from the Lord oure God, in causege some of vs to escape, and that he maye geue vs a nable in hys holy place, and that oure God maye lyghte oure eyes, and geue vs a lytle lyfte to take byeth in oure bondage. For we are bondyn, & oure God hath not forsaken vs in oure bondage, and hath encluynd mercp vnto vs in the syghes of the kynghes of Ierlin, to geue vs lyfte, to lett vs

* Esdras
I. ix.

* ch. ix.

* 25

* Esdras
I. ix.

the house of oure God, and to redresse the desolation thereof, and to geue vs a wall in Iuda and Ierusalem.

And now, O oure God, what shall we saye after this: for we haue forsaken thy commandementes, wherby thou hast commiauded by thy seruantes the prophetes, sayeng: The lande vnto which ye go to possesse, it is an vncleane land, because of the fylthyenes of the people of the landes, wherby with theyr

abominacions haue made it full of vncleane: ^{Deut. 32. 17.} And on euery hyde. * Therefore shall ye not geue youre daughters vnto the sonnes, and their daughters shall ye not take vnto youre sonnes, nre selue their peace & welth for euer, that ye maye kee the troughe, & enioye the good in the land. & yf ye & youre chyldren maye haue the enheritaunce of it for euermore.

And after that all these thynges are come vnto vs, because of oure euell dedes & greate trespasses: I thinke oure God hath: ^{Deut. 32. 17.} I thinke done oure wickednes, & hath geue vs a deliuerance. ^{Deut. 32. 17.} (as it is com to passe this daye.)

And yf we turne backe agayne, to let go thy commandementes, and make contracts with the ye people of these abominacions, wilt thou not then be wroth at vs (as not without cause: yf we be vetterly consumed, so that nothing remayne, and tpyll there be no deliuerance: O Lord God of Israel, part ryghteous, for we remayne yet escaped, at it is to se this daye. Behold us, in thy presence are we in oure trespasses, & because of it maie we not stand before thee.

Chapter.

The people repente, and tume, and put awaye theyr straunge wyues.

AND when * Eldras prayed after this maner, & knowleged, wepte, & laye before y house of God, there refozored vnto him out of Iherusalem a very greate congregacion of men and women, and chyldren: & the people wepte very sore. And Sechania the sonne of Zebiel one of y chyldren of Efram, answered, and sayde vnto Eldras. We haue trespassed agaynst oure God, and haue taken straunge wyues of the people of the land. Nowe ther is hope yet in Israel concerning this thyng: for now we wyl make a couenauent with oure God, and put awaye all the wyues (and soch as are borne of them) accordyng to the counsell of the Lord, and we wyl be in the feare of the commandementes of oure God, that we maie do accordyng to the lawe. Get the by, for this matter belongeth vnto the. we also wyl be wryth the, be of good conforte thereto, and do it.

^{Itō. c. 14.} * Then rose Eldras, and toke an oth of the chiefe prentes and Leuites, and of all Israel, that they shulde do accordyng to this woorde: & they sware. And Eldras toke by

from before the house of God, and went into the chamber of Iohanan the sonne of Elasib. And when he came thither, he dyd eate no bryd, nor drinke water: for he mourned because of the trasgression of the people that had bene in captiuite.

And they caused a proclamacion to go thorow out Iuda and Ierusalem, vnto all the chyldren which had bene in captiuite, y they shulde gather the selues together vnto Ierusalem. And that whosoever came not wythin the dayes accordyng to the beirpe of the rulers and Elders, all hys substance shulde be forfett, and he shulde be put out fro the congregacion of the captiue.

Then all the men of Iuda and Ben Iamin gathered them selues togethere vnto Ierusalem wythin the dayes, men yf wote the daye of the nyenth moneth: and all y people late in the strete before the house of God, and trembled because of this matter, & for the rapine. And Eldras the puerle toke by, and sayde vnto them. * Ye haue trasgessed, ^{Deut. 32. 17.} and haue taken straunge wyues, to make y teefuence of Israel yet more: for he nowe therefore vnto the Lord God of youre fathers, and do hys pleasure, & separate youre selues from the people of the lande, & from the straunge wyues. And all the congregacion answered, and sayd with a loud voyce: It shalbe so, and we will do as thou hast sayde. But the people are many, and it is a rayne wyther, and the people are to sayne to lare without in y strete, nether is this a worke of one daye or two, for we haue offensed very sore in this thyng. Let oure rulers stand therefore in all the congregacion, and lett all them whych haue taken straunge wyues in oure cyties come at the tyme appointed, and let the Elders of euery cytye and theyr Iudges be wryth them, tpyll they haue turned the wrath of oure God awaye from vs concerning this matter.

Then were appointed Jonathan the sonne of Elab, and Iahasia the sonne of Ehekia oure this matter: And Abolulian and Sabatha the Leuytes helpe them. And the chyldren of the captiuite dyd euen so. And Eldras the puerle, and the auncient heades thorow the donic of theyr fathers, all men of great fame, separated the selues, and lat them downe on the fyft daye of the tenth moneth, to examen the matter. And on tpyll the fyft daye of the fyft moneth they were fynishyng the busyness wryth all y men that had taken straunge wyues.

And amonge the chyldren of the puerles there were men founde that had taken straunge wyues, namely amonge the chyldren of Iehua the sonne of Iosede: and of hys brethren, Ehasiab, and Ehezzer, Iarib and Sebalia, and they geue theyr handes there

of Babel, and of Belshazzar the sonne of Belshazzar, they layde the beames thereof, and set on the doores, lockes and barres of it. Nexte vnto them, buylded Abiathar of Gibeon, and Iadon of Gibeon, men of Gibeon, and of Ashtanah, where he that was captayne of this syde the water had a mansion. Nexte vnto him buylded Aziel the sonne of Harabai of goldsmithes. Nexte vnto him also buylded Hananiah the sonne of Harabai, and they repaired Ierusalem vnto the brode wall. Nexte vnto them buylded Raphael the sonne of Iane, the ruler of the halfe parte of Ierusalem. Nexte vnto him buylded Jedai the sonne of Harumaph ouer agaynst his house: ad nexte vnto him buylded Baruch the sonne of Sababai. But of Ezechiel the sonne of Buzai and of Ieremias the sonne of the captayne of Ashtanah buylded the other pece, and the tower beynde the fornes. Nexte vnto him buylded Salum a spungers sonne, the ruler of y^e halfe parte of Ierusalem, he and his daughters.

The valley gate buylded Hanan, & the cytyens of Zairon. They buylded it, and set on the doores, lockes and barres thereof, and a thousand cubites on the wall, vnto y^e Donge porte. But the Donge porte buylded Ezechiel the sonne of Bethel, the ruler of the fourth parte of Ierusalem: he repaired it, ad set on the doores, lockes and barres thereof. But the wallgate repaired Shallu the sonne of Ezechiel, the ruler of the fourth parte of Ashtanah. he buylded it, and layde the beames, and set on the doores, lockes, and barres thereof, and the wall vnto the pole of Salom by the kynges garden, and vnto the steeppes that go downe from the cytye of David. After him buylded Jeremias the sonne of Azbub, the ruler of the halfe parte of Bethzur, vntill the other syde ouer agaynst the sepulchres of David, and to the pole that was repaired, and vnto the house of the myghtie.

After him buylded Leuites, Rechin the sonne of Bani: and nexte vnto him buylded Sababai the ruler of the halfe parte of Ashtanah in hys quarter. After hym buylded they brethren. Bani the sonne of Benadab the ruler of the halfe parte of Ashtanah, and after hym buylded Ezer the sonne of Ielua the ruler of Ashtanah the other pece, harde ouer agaynst the gongre vp to the house of ozi: and thence that was in the corner. Agayne, after hym buylded Baruch the sonne of Zachai of indignacion, and repaired the other pece from the turning corner vnto the doze of the house of Ezechiel the hye prest. After hym also buylded Meremoth the sonne of Ezer the sonne of Iachaz the other pece, from the doze of the house of Ezechiel, euen as longe as the house of Ezechiel extended. After hym buylded the prestes, the men of the plaie. After hym buylded Ben Jamin and

Hasub ouer agaynst the house: and after hym buylded Asaia the sonne of Asaia the sonne of Anania nexte vnto hys house. After hym also buylded Ezechiel the sonne of Hananab the other pece, from the house of Asaia vnto the turning of the wall, and vnto the corner.

After hym buylded Bala the sonne of Asai ouer agaynst the corner and the hye tower, which lyeth out ouer from the kynges house, that was beynde the court of the yecion. After hym buylded the sonne of Iharabos (as for y^e Bethinims they dwelt in the strag holde vnto the watergate, towards the east, and to the tower that lyeth out.) After hym buylded they of Bethinims the other pece ouer agaynst the greates tower, that lyeth out wards, vnto the wall of the strong holde.

But from above the housegate forth, buylded the prestes, euer ouer ouer agaynst hys house. And after they buylded Azbub the sonne of Immer ouer agaynst his house. After hym buylded also Serchia the sonne of Serchia the keeper of the Eastgate. After him buylded Hanania the sonne of Serchia, and Hanan the sonne of Zalah the syde, the other pece. And after him buylded Ezechiel the sonne of Barachia ouer agaynst his storehouse. After him buylded Ezechiel the goldsmithes sonne, vntill y^e house of Bethinims, and of the merchants ouer agaynst the gate of Bethphad, alid to the parke in the corner. And betwene the parlour of the corner vnto the Shepegate buylded the goldsmithes and the merchants.

The liij. Chapter.

¶ The buyldynge of Ierusalem is finished and let, but the Jewes buylded, erringe readye barres, lest theye enemies wold invade them.



But when Shanababai heard that we buylded the wall, he was wroth in hym selfe, and toke grente indignacion, & moched y^e Jewes, and sayde before his brethren & the souldiers of Samaria: what do these impossible Jewes? wyl the hethen suffre them? Shall they offe? Shall they performe it in one daye? Hal they make y^e stones whole agayne that are brought to dust, and bent? And Tobiah y^e Ammonite was beynde him, ad sayde: Though they buylded, yet y^e fore go vp, he shall breake downe theye stronge wall. heare (O thou our God) for we are bespiled, turne their shame vpon their awne heads, & geue the ouer into despyling in the lande of their captiuitie. Couer not their wickednesse, & let not their synne be put out of thy presence: for they haue prouoked y^e buylders. And so buylded we the wall, & it was rayned whole together, vnto y^e half bergh ther of. And the people were mynbed to labour.

25 And it fortuned, þ when Sanabalar, and Tobiah, & the Arabians, Ammonites, & Adobites heard, þ the walles of Ierusalem were mad vp, and þ the gappes begane to be stopp'd, they were very wroth, & conspired all together to come, & syghte against Ierusalem, ad to make the people an hynderaunce therein. Nevertheless, we made our prayer vnto our God, & set watchmen by the, which buylded daye & nyghte ouer agaynst them. And Iuda sayd: the strenght of the bearrers is to feble, & there is yet much more moztie, & we are not able to buyld on the wall. And our aduersaries sayd: they shall not knowe nether se, eyll we come in the middes amonge the, and slaye the, and hinder the woztke. But it fortuned þ when the Jewes (which dwelt besyde the) came, they tolde vs as good as ten tymes, þ in all places where ye go vnto, they are appointed to slay vs. Therefore I þ people after their liffes in their swordes, speares & bowes bent in þ lower places behynd the wal, & I tolde, & gat me vp, & sayd vnto the chiefe me, to þ rulers, & to þ other people, be not ye afrayed of the, & but thinke rather vnto the greates Lord, whye thought to be feared, & fight for your brethren, your sonnes, yd daughters, your wyues, & your houses. Nevertheless, it chanced that when our enemies heard, that we had gotten woztke of it. God brought their conseil to naught, & we turned all againe to þ wal, euery one vnto his labo. And fro that tyme forth it came to passe þ the half parte of the yong men did the labour, & the other half parte of the helde the speares, shylde, bowes, and best plates: & the rulers stode behynd all the house of Iuda, which buylded on the wall, and bare burthens fro those þ laden the. With our hande yd euery one woztke, & w the other helde be hys wea-

Jo. xv. l. v.
m. c. l.

26 And euery one þ buylded, had his sword, gyde by hys sygh, ad to buylded they. And the trouper blew besyde me.

Jo. xv. l. c.

And I sayd vnto the principal men, to the rulers, and to the other people: the woztke is great and large, & we are separated vpon the wall one farrre from another. Loke in what place therefore ye heate the noyse of the trouper, reioyce þ they thre vnto vs, & our God that fight for vs, & we will be labouryng in the woztke. And the halfe part of the helde þ speares fro þ moztie sygh, tll the starcke came forth. And at the same tyme said I vnto the people: euery one abyde with hys seruauant at Ierusalem, that in the nyghte sent we maye watch, and labour on the daye tyme. As for me and my brethren, my seruantes, and the me of the watch (which were beynde me) we put neuere of oure clothes, no more then the other yd they barnelle, (saue onely because of the water.

The v. Chapter.

The people are wroth with Iuda. The captaynes are wroth with the buying of a captayne.

27 And there arose a great complaine of þ people, and of thez wyues agaynst their brethren the Jewes. For there were some that sayd: our sonnes and daughters and we are to many, therefore wyll we take coine for the, & we maye cate, and lye. Some also there were that sayd: let vs lett our landes, vyneyardes and houses to pidge, and take vp coine in the barch. But some there were that sayd: let vs borrowe money for the kynges trybute & that vpon our landes and vyneyardes. I shold, our bodies as the bodies of oure brethren, and oure children as thez chyliden: elles synde we shal due our sonnes and daughters vnto bondage, and some of oure daughters are subdyd vnto bondage all ready, & no strenght is there in houre hādes, and other men haue our landes and vyneyardes.

28 And when I heard their complaine and such woztke, it displeased me sore, ad I aduised to in my mynde, þ I rebuked the counsellors, and the rulers, and sayd vnto them: Euery one of you is to chargeable vnto hys brother. And I brought a greates congregacion agaynst them, and sayd vnto them: we (after oure abillite, haue bought oure brethren the Jewes, which were sold vnto of the heathen, after that they haue bene selde vnto vs. Then helde they theyz peace, and could fynde nothyng to answer.

29 And Achemai sayd: It is not good that ye do. Wughte ye not to walke in the feare of God, because of the rebuke of the heathen þ are our enemyes? I and my brethren, and my seruantes do lend them money: & coine: but as for blurye, let vs leane it. Therefore, this same daie I pray vnto that ye restore them thez landes agayne, theyz vyneyardes, oyle gardes, and their houses, and remytte the haded part of the money, of the coine, wyne and oyle that ye haue wome of them. Then sayd they: we will restore the agayne, & wyll requyre nothing of the, and will do as þ hast spoken. And I called þ prestes, & toke an oth of them, þ they shuld do so. And I shole my lappe, & sayd: God shalke ouer euery man after the same maner from hys house & labour, & maynter neth not this wozt: euen thus be he shaken out, and voyde. And all the congregacion sayd: Amen, and praised the Lord. And the people dyd so.

30 And fro the tyme forth þ the kyng comitted vnto me to be a captayne of the that were in the land of Iuda, euen fro the .xx. yere vnto the .xxii. yere of kyng Artatheres (that is .xii. yere) I w my brethren nyd not of such sustenance as was gene to a captayne. For þ olde captaynes þ were before me,

me,

ii. Edoas

And he had bene chargeable vnto the people, ad had taken of them bread and wyne, and .xl. cycles of syluer: yer, and their seruantes had oppressed the people. But to byd not I, and that because of the feare of God. But I laboured also in the worke vpon the wal, and bought no lande. And all my seruantes came thysyer together vnto the worke. Whose ouer, there were at my table an .C. and .l. of the Jewes and rulers, which came vnto me from among the heathen, that are about vs. And ther was prepared for me dayly an oxe and .vi. chosen shep, and byrdes, & euer once in .x. dayes a greate summe of wyne. Perquyred not I the lpynging of a captayne, for the bondage was greuous vnto the people.

4. ii. Edo. vi. a
and. ii. b

* E hinc he vnto me my God vnto y best, according to all y I haue done for thys people.

¶ The .vi. Chapter.

¶ The burying is yet agayne byrdes and left.

AND whē Sannabalar, Tobiah, & Seleus the Arabian, and the other of our enemyes heard that I had buylded y wall: and that there were no mo gappes therin: howbeit at the same tyme had I not hangd the dores vpon the gates. Sannabalar & Seleus sent vnto me, sayenge: that we maye mete and take counsell together in the villages that are in the playne of the cytie Dno. Heruerthelasse, they thought to do me euill. And I sent messengers vnto them, sayenge: I haue a great busynes to do, and I cannot come downe. The worke shulde stande still, yf I were nedyggt, and came downe to you. Howbeit, they sent vnto me as good as foure times after the same maner. And I gaue the the same answer. Then set Sannabalar hys seruant agayne vnto me the fyfth tyme, w an open letter in hys hand, wherein was written: it is toke the heathen, and Seleus hath sayde it, that thou and the Jewes thincke to rebel: for the which cause thou buyldest the wall, that thou mayest be theire kynge in these matters, and hast ordeyned the prophetes to preach of it. Jerusalem, and to saye: he is kynge of Iuda.

23 And now shall thys come to the kynge's eares: come now therfore, ad let vs take our counsell together. And I sent vnto hym, sayenge: there is no such thynges done as thou sayst: for thou saynest the out of thynne wone herte. For they were all mynded to make vs asrayed, sayenge: they shall withdraue theire handes from the worke, that it shall not be fynished. Howbeit, I strenghted my hande the more. And I came vnto the house of She-maria the sonne of Delaia the sonne of Sheb-e-tabel, and he had put hym self wethin, and sayde: let vs come together into the house of God, euen vnto the myddes of the tple, and shutte the dores of the temple: for they wyll come to slaye the, yer, euen in the nyggt wyll

they come to put the to death. And I sayde: ¶ Shulde any soch man as I थे: Who is that, beying as I am, that wyl go into the temple, to saue his lyfe? I wyl not go in.

And I perceaued, that God had not sent hym. Per spake he prophesy vpon me, neuer-thelesse, Tobiah and Sannabalar had byred him for money. ¶ Therfore toke he the money that throught feare I shulde do, and synne: that they might haue an euill repoyte of me, to blaspheme me. ¶ By God, thinke thou byd Tobiah and Sannabalar accordyng vnto these theyr wordes, and of the prophet Sannabalar, and of the other prophetes, that wolde haue put me in fere.

And the wall was fynished on the fyue and twety daye of the moneth Elul, in two and forty dayes. And when all our enemyes heard thereof, all the heartes that were about vs, were asrayed, and theyr courage fayled them. And they perceaued, that thys worke came of our God. And at the same tyme were ther many of the chefe of Iuda, whose letters wente vnto Tobiah, and agayne from Tobiah vnto them: (for there were many in Iuda, that were sworne vnto hi: for he was the sonne in lawe of Sechania, the sonne of Arah, & his sonne Iehonathab had the daughter of Shefullam, the sonne of Sarachia, ad they spake good of hym before me, and tolde hym my wordes) and Tobiah sent letters, to put me in fere.

¶ The .viij. Chapter.

¶ After the wall was buylded, ys the watch appointed. Ther the returned from the captiue are nombred.

NOW when the wall was buylded, I charged on the dores also, and the porters, syngers & leuites were appointed. And I commaunded my brother Hanania, and Hanania the ruler of the citel at Jerusalem: for he was a faithfull ma, and feared God more then byd many other, and I sayde vnto the: let not the gates of Jerusalem be opened, vntill the sonne be whore. And whyle they were standing in the watch, they shutt the dores and barred the. And we appointed certayne cytelins of Jerusalem, appointed to be watchmen, euery one to kepe hys watch, and euery one to be ouer against his house. As for y cite, it was large of rowme, and great, but the people were fewe therin, and the houses were not buylded.

And my God gaue me in my beert, that I gathered roge after the principall men, & the officers, and the people, to nombre them, ad I founde a registre of the nūbre of the: which came by before out of the captiue: & founde wyren therin: these are the sonnes of y land that wente by from the captiue of the captiue awaye (whom Sanchodonosor the king of Babilon had brought awaye) & came agayne to Jerusalem & Iuda, euery one vnto

xl. lxxii

unto his cystie. They which came wth zorobabel are these: Zefina, Achimta, Athiah, Ramia, Ashaniani, Mardochee, Belsa, Mepherath, Beganai, Zabum and Bannah.

This is the nombre of the men of the people of Israel. The chyldren of Pharo were two thousand, an hundred & two & seyntye: the chyldre of Shaphatiah, thre hundred and two & seyntye: the chyldre of Arah, fyve hundred and two and fyfetye: the chyldren of the captayne of Mithonamogee the chyldre of Zefina & Zonh, two thousande, eyght hundred, and eyghtene: the chyldren of Elam, a thousande, two hundred and four and fyfetye: the chyldren of Zathua, eyght hundred and fyue & fortye: the chyldren of zachai seuen hundred and thre thozre: the chyldre of Banui: fyve hundred & eyght & fortye: the chyldren of Sebat, fyve hundred & eyght & twentye: the chyldre of Agha, two thousande, thre hundred and two and twentye: the chyldren of Adonira, fyve hundred thre thozre and seuen: the chyldren of Megoal, two thousande, thre thozre & seuen: the chyldren of Adin, fyve hundred and fyue an cystie: the chyldren of Ater of Hezebia, eyght and nyntye.

The chyldren of Basom, thre hundred and eyght & twentye: the chyldren of Bescal, thre hundred and four and twentye: the chyldren of Hariph, an hundred & twelue: the chyldren of Gibeon, nyntye & fyue: the men of Bethlehem & Bethphah, an hundred foure thozre and eyght: the men of Anathoth, an hundred & eyght & twente: fyve men of Beth Ananeth, two and fortye: the me of Kariath Jarim, Cephirah & Berooth, seuen hundred & thre & fortye: the me of Ramah and Geba, fyve hundred & one & twentye: the men of Chichmas, an hundred and two and twentye: the men of Bethel and Ai, an hundred and thre and twentye: the men of Bebo, an hundred and two and fyfetye: the chyldren of the other Elai, a thousande, two hundred and four and fyfetye: the chyldren of Harim: thre hundred and twente: the chyldre of Jericho: thre hundred & fyue and fortye: the chyldren of Lodbadib & Diao, seuen hundred and one and twentye: the chyldren of Sanaa, thre thousande, nyne hundred and thyrtye.

The peaciers. The chyldre of Jednah of the house of Iefua, nyne hundred and thre and seyntye: the chyldre of Immer, a thousande and two & fyfetye: the chyldren of Bhabur, a thousand, two hundred & seuen & fortye: the chyldren of Harim, a thousande & seyntie.

The Leuites. The chyldren of Iefua of Cadmuel and of the chyldren of Hodnah, foure & seyntye. The syngers. The chyldren of Aiaaph, an hundred and eyght and fortye. The porters. The chyldren of Salum, the chyldren of Ater, the chyldren of Talmon, the chyldren of Acub, the chyldre of Hareta,

the chyldren of Sobai, all together an hundred and eyght and thyrtye.

The Rechinims. The chyldren of Aiba, the chyldren of Hasupha, the chyldre of Gebahoth, the chyldren of Eros, the chyldren of Aia, the chyldren of Bador, the chyldren of Lebanah, the chyldren of Hagaba, the chyldren of Salmai, the chyldren of Hanan, the chyldren of Gidel, the chyldren of Gaber, the chyldren of Aena, the chyldren of Kizin, the chyldren of Acedab, the chyldren of Sakam, the chyldren of Aia, the chyldren of Phaleah, the chyldren of Zefai, the chyldren of Menim, the chyldren of Aephullim, the chyldren of Baphur, the chyldren of Hacupha, the chyldren of Harhur, the chyldren of Asyleh, the chyldren of Aychida, the chyldren of Iafsa, the chyldren of Bacos, the chyldren of Saliera, the chyldren of Camah, the chyldre of Aeyah, the chyldren of Hariph.

The chyldren of Salomons seruantes: the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Aberida, the chyldren of Taala, the chyldren of Darcon, the chyldren of Giddel, the chyldren of Baphatiah, the chyldren of Hattil, the chyldren of Bochereth of zabatin, the chyldre of Amon. All these Rechinims and the chyldren of Salomons seruantes, were thre hundred & nyntie and two.

And these wente wth also of Thel Dela, ff Thel harfa, Cherub, Adon and Immer: but they coulde not thewe theyz fathers house nor theyz lide, and that they were of Israel. The chyldren of Malaiah, the chyldren of Tobia and the chyldren of Acedab, fyve hundred and two and fortye. And of the peaciers, the chyldren of Habaiah: the chyldren of Hacos, the chyldren of Akerlat, which toke one of the daughters of Zerilai the Silcabit to wyfe, and was named after freth name. These soughte theyz wyting in the register of theyz generation, but they were not founde, therfore they were put from the presthode. And Harbistata sayd unto them, that they shulde not rate of the moost holy, tyll there came v^{pp} a prealte wher shulde were Arem and Thumim.

And so f^r whole cōgregacyō together was two & forty thousande, thre hundred, & thre thozre: belyde their seruantes and nyntens, of whom there were seuen thousande, thre hundred and seuf and thyrtye. And they had two hundred and seuf & fortye syngyng men and wemen. Their hostes, seuf hundred and fyve & thyrtye, & thre canicles: two hundred & fyue & fortye. The canicles, four hundred & fyue & thyrtye: fyve thousande, seuen hundred and twentye & fyve.

And certayne of the anncyle fathers gaue unto the wyse, Harbistata gaue to the
D ij reature

ii. Edoas

treasure a thousand peces of gold, syttie bagges, fyue hundred & thirtie pyelles garnished. And some of the chefe fathers gaue vnto the treasure of the worke, twentie thousand peces of gold, & two thousand & two hundred pounde of syluer. And the other people gaue twentie thousand peces of golde, and two thousand pounde of syluer. And thre score and seuen prelates garmentes. And prelatres, & Leuites, the Doctors, and the Synagers, & the other of the people, & the Bethunims, & all Israel, dwelt in their cyties. And the seuenth moneth came, and the chylde of Israel were in the cyties.

¶ The viij. Chapter.

¶ Edoas gaue a thertie together the people and ready to com to the lawe. And by the feall of tabernacles on buytes.



* f. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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And all the people gathered them selues together as one man in the street that was before the watergate, and they sayde vnto Edoas the scribe, that he shulde fetch the booke of the lawe of Moses, whiche the Lorde commaunded to Israel. And Edoas the prelat brought the lawe before the congregation both of men and women, and all people vnderstande byd herken vnto it, vpon the first daye of the seuenth moneth, and be red therein in the street y was before the watergate (from the morninge vntyll the noone daye) before men and women that byd herken to it: and the eares of all the people were inclyned vnto the booke of the lawe. And Edoas the scribe stode vpon an hye pulpit of wood, whiche they had made for the preachinge, & besyde hym stode Hathathia, Shema, Anania, Ciriab, helia, and Maasiah, on hye right hande: and on hye left hande stode Bedaia, Shisai, Malchiah, Hanani, Isachababana, zachary, and Chisulani.

And Edoas opened the booke before all the people, for he stode aboue all the people. And when he opened it, all the people stode by. And Edoas prayed for the Lorde the greates God. And all the people answered Amen, Amen, with their handes by, & bowed them selues, and wooshypped the Lorde, fallinge downe vpon their faces to the grounde. And Iesua, Isaiam, Sheraiah, Jami, Acub, Shebathai, Hadania, Maasia, Celita, Azarin, Zababab, Isachabab, Bedaia: and the Leuites caused the people to geue drede vnto the lawe, & the people stode in their place. And they red in the booke of the lawe of God distinctly & playnly, so y men vnderstode the thinge that was red. And Shemaiab (whiche is Hathathia) & Edoas the prelat & scribe, and the Leuites that caused the people to take drede, sayd vnto all the people: this daye is holy vnto the Lorde poure God: be not ye for, and wepe

not. For all the people wepte, when they herde the wordes of the lawe.

And he sayd vnto them: go poure wepe, and eate the fat, & drinke the swete, & sende parte vnto them also that haue not prepared them selues: for this daye is holy vnto oure Lorde, be not ye for, for the love of the Lorde is poure strength. And the Leuites shalld ball the people, and sayd: holde poure peare, for the daye is holy, here not ye poure selues. And all people wepte theyr waye to eate and drinke, and to sende parte vnto other, and to make greates mynth, because they had vnderstande the wordes that were declared vnto them.

And on y nexte daye were gathered together the chefe fathers amonge all the people and the prelatres and Leuites, vnto Edoas the scribe, that they myght vnderstand the wordes of the lawe. And they founde wyrtten in the lawe: which the Lorde had commaunded by Moses, that the chylde of Israel shulde dwell in boches in the feast of the seuenth moneth: & y they shulde cause it to be declared and proclaimed in all the cyties, & thorow out Ierusalem, saye: go forth vnto the mount, and fetch Olyue bryanches, & Olyue bryanches, & Olyue bryanches, & Olyue bryanches, & Olyue bryanches, to make boches, as it is wyrtten.

And so the people went forth, and fette the, and made the boches. euery one vpon y rose of his house, & in the cyties, & in the courtes of the house of God, and in the street by the watergate, and in the street by porte Ephraim. And all the congregation of them that were come agayne out of the captiuite, made boches, & sat vnder y boches: for seince the tyme of Josua y sonne of Nun vnto this daye, had not the chylde of Israel done so, and there was very greates gladnesse. And euery daye from the first daye vnto the last, red Edoas in the booke of the lawe of God. And seven dayes helde they the feast, and on the eyght daye, they gathered together, accordinge vnto the maner.

¶ The ix. Chapter.

¶ The people repented, & soughte their draunge to poure, & Edoas secretly the benedictes of God, and the signe of the people.

And the foure & twentie daye of this moneth came the chylde of Israel together agayne, with fastinge and sacke clothes, and erth vpon them, and they that were of the seide of Israel were separated from all the straunge chylde, & stode & knowledged the synnes, & the wickednes of the fathers, & stode vpon the place, & red in the booke of the lawe of the Lorde their God foure tymes on y daye, and they knowlged, & wooshypped. And the God foure tymes on the daye. And y Leuites stode on hye, namely Iesua, Sani, Cabmial,

miel, Sabanah, Simi, Sarebiah, Bani, & Chanani, & crept loude vnto the Lord the Lord God. And the Leuites, Jesua and Gamiel Bani and Ithalania, Serebia, & Iodiah, Serebania, and Itharabha, sayde: stande vp, and praye the Lord yd God for euer: & let thankes be geuen vnto the name of thy glozys, which excellen all thaire prayngs & prayse.

23 ¶ Thou art Lord alone. Thou hast made heauen, & the heauen of all heaues, with all theyr host, the earth & all thinges yf ace therein, the see & all yf is therein: thou preseruest the all, and the host of heuen wozshippeth y. ¶ Thou art the Lord God, that hast chosen Abram,

¶ y broughtest hym out of * Eir in Chaldea, & namedst hym Abraham, and foundedst hym here fastfull before the * and madest a covenante woth hym, to geue vnto hym sede the lande of the Canaanites, Iherites, & Amorites, Iherelites, Jebulites and Gerisites, and hast made good thy wordes: for y art ryghteous * and hast considered the mysery of oure fathers in Egypte, and hearde their complainte by the reed see, and the wro tokens & wonders vpon Pharaon, and on all his seruantes, and on all the people of thy lande:

¶ for thou knewest, that they were presumptuous and cruel agaynst the, and so madest thou the name, as it is thys daye. And the reed see dyedst thou deuyde in sunder before them, so that they went thorow the myddes of the see drye shode: and theyr persecuters the worst thou into the depe (as a stone) in y myghtie waters, & leddest them on the dape tyne in a cloudy pylle, & on the myghtie season in a pylle of fyre, to the we the lyghte in the waye that they wente.

¶ Thou camest downe also vpon mount Sinai, & spakest vnto them from heauē, and gauest them right iudgements, true lawes good commaundementes and statutes, and declaredst vnto them thy holy Saboth, and commaundest them pseyntes, ordinaunces, and lawes, by the hand of Moyses thy seruaunt: and * gauest them lized from heauen when they were broughte, & y broughtest forth water for them out of the rock when they were thyrstye: and promysdest them, that they shuld go in, and take possession of the land, ouer whych thou haddest lfyce vp thynne hadd to geue them.

¶ But they & oure fathers were proude and hardnecked, so y they folowed not y commaundementes, and wolde not obeie, necher were mynde full of the wonders that thou dydest for them: but became obstinate and brady, in so moche, that they turned backe to theyr bondage for theyr disobedience. And thou my God forgauest, and wast gracious, mercifull, pacyent, and of grate goodnesse, and forsookest them not * And though they made a moultre calfe: & sayde: This is thy goddes

that brought the out of the land of Egypte) and dyd greate blasphemys, yet forsookest thou them not in the wylkenes, according to thy greate mercy. * And the cloudy pylle departed not from them on the dape tyne to leade them the waye, necher y pylle of fyre in the nyght season, to the we them lyghte in the waye that they wente.

¶ And thou gauest them thy good sprete, to enfourme them, * ad wrothdest not thy wrath from theyr mouth, * and gauest the water whē they were thyrstye. For thy penares lōge madest thou prouyson for them in the wylkenesse, so y they lacked nothinge, * their clothes wared not olde, ad their feet swelled not. And thou gauest them kynge domes and nacyons: & partedst them accordyng to their portions, so y they pe tested the lande of Schon kyng of Iherobon, * and the lande of Og the kyng of Basan. And their chyldren multiplydest thou as the starrs of heauen, and broughtest them into the lande, wherof y haddest spoken vnto theyr fathers, that they shulde go into it, and haue it in possession.

¶ And the chyldren went in, and possessed the land, * and thou subbedst before them the inhabiter of the lande, euen the Canaanites, and gauest them into theyr hāde, with their kynge, and the people of the lāde, that they might do with them what they wolde. And theyr wanne theyr stronge cyties, and a fast lande, and toke possession of houses that were full of all maner of goodes, wellis bigged out, vineyardes, olyuegardes, and many frutefull trees: and they dyd cate, & were fylled, and became fat, and lynced in with thoroow thy greate goodnes. Nevertheless they were disobedient, & rebelled agaynst the, and cast thy lawe behynde their backes, and * lewe thy prophetes: which exhorted them earnestly, that they myght bryng them agayne vnto the: * dyd greate blasphemys. Therfore, y gauest them ouer into the hād of their enemyes, that vexed them.

¶ And in y tyne of their trouble when they crept vnto the: y hardest them from heauen: & thowow thy greate mercy thou gauest the calamours, whych belyed them out of the hande of their enemyes. But whē they came to rest, they turned back agayne, to do euill before the: therfore ledest thou them in the hande of theyr enemyes, so that they had the domynon ouer them. And whā theyr couerced, and crept vnto the, thou herdest them from heauen, & many tymes hast thou belyed them accordyng to thy greate mercy. & testyfydest vnto them, that thou myghtest bryng them agayne vnto thy lawe.

¶ For withstanding, they were proude, & herliened not vnto thy commaundementes, but synned in thy lawes: * whych yf a men do

¶ Geo. vii. b.
¶ Num. xii. c.
¶ I. Geo. x. a.

¶ Geo. vii. b.
¶ Geo. vii. b.
¶ Num. x. b.

¶ Geo. vii. b.
¶ Geo. vii. b.

¶ Num. xii. c.

¶ Job. xii. c.

¶ Job. xii. c.

¶ Job. xii. c.

¶ Gen. xii. b.
¶ Rom. x. b.
¶ Gal. ii. b.
¶ I. Geo. x. b.

¶ Gen. xii. b.
¶ Gen. xii. b.

¶ Gen. xii. b.

¶ Gen. xii. b.

¶ Gen. xii. b.
¶ Gen. xii. b.

¶ Gen. xii. b.

he shall lyue in them, and turned the wonder awaye, and were styffnecked, and wolde not heare. And many preas dyddest thou forbeare them, & testifydest vnto the thowow thy spere, euen by the hande of thy prophetes, and yet woldest they not heare. Therefore gauest thou them into the hãde of the nation in the lãdes. And for thy great mercyes sake thou hast not vterly confirmed them, neither forsaken them: for thou art a gracious and mercifull God.

¶ ii. Edras.
Eccor. r.
and. cxxiii.

* Now therefore our God, thou greates God, myghtye and terrible, thou that hepest counsaile & mercy, regarde not a lyele all the trouaile that hath happened vnto vs, and oure kynges, oure princes, oure prelates, oure prophetes, & oure fathers, and all thy people, since the tyme of the kynges of Assur vnto this daye. And truly, thou art iust in all þ thou hast broughte vpon vs: for thou hast done ryght. As for vs, we haue bene vngodly, & oure kynges, & oure princes, oure prelates, & oure fathers haue not done after thy lawe, nor regarded thy commandementes, & thy earnest exhortacions, wherewith þ hast exhorted them, & they haue not serued the in their kyngdome, & in thy greates goodes that thou gauest them, and in the large and plentiful lande which thou gauest before this, & haue not conuerted fro their wycked wyckes. Aschold, we are in bondage this daye: so is the lande that þ gauest vnto oure fathers, to enioye the frutes & goodes thereof, be holde, there are we bondmen. And greates is the increase of it vnto the kynges, whom þ hast fer ouer vs, because of oure synnes, & they haue domynion ouer oure bodies and catell: eue as they will them selues, & we are in great trouble. And all this make we a sure tounaunt, & wypte it, and oure princes, Leuites & prelates sente vnto it,

¶ The x. Chapter.

¶ The names of them that sealed the tounaunt before God and the people.

A The sealers were: Achemiah (þ is) Bachsalatha þ sonne of Hachalah and Zebekia, Sarai, A laciap, Ad Jerem, Bhaqur, Amecia, Malchia, Datius, Schannah, Malluch, Harim, & Crimoth, and Quadia, Daniel, Jenthon, & Saruch, & Elsalin, A bia, and Hiamin, Hanaia, Belgoi and Smeicia, these were prelates. The Leuites were: Jesu the sonne of Asania, Benur amonge the chyldren of Benadad and Cadmei. And the byrthe: Schechania, Hobia, Elita, Belala, Hanan, Michia, Ichob, and Hachabab, Sachur, Scherebia, Schahna, Hobia, Asani & Beninu. The heades of the people were: Phares, the captayne of Abob, Elam, Jathu, and Sam, Bont, Afgad, Zebai, Adonia, Regoi, Adin, Ater,

hezehia, Asur, Hobia, Hasm, Bzoi, Barip, Anathoth, & Zebai, Adnaphias, & Iesulain, Iestir, & Ieselabel, Jador, Jaddua, Halaia, Hanan, Anata, Hofea, Hanania, Hachub, Halobes, Phaleth, Sobek, Aledu, Halebua, Hanaia, Aha, Hanan, & Ana, Chuluch, Harim & Asania.

And þ other people, the prelates, Leuites, 23 porters, spungers, & schyming, & all they that had separated the selues fro þ people in þ lãdes vnto þ lawe of God, w their wives, thele sonnes, and their daughters, ad as many as coude vnderstonde, & they lordes that had rule of them, receaued it for they brethren.

¶ Ier. xxi.
¶ Jer. xxi.

* And they came to sweare, and to vnde them selues with an oath to walke in Gods lawe, whych was geuen by Moyses the seruunt of God, ad that they wolde obseue & do accordyng vnto all the commandementes, iudgementes & statutes of the Lord oure God: * and that we wolde not geue oure daughters vnto the people in the londe, neither to take their daughters for oure sonnes.

¶ Jer. xxi.

* And þe people of the lande broughte ware on the saboth, & all maner of vtiaples to sell, that we wolde not sale it of them on the saboth & on the holy dayes. * ad that we wolde let þ scuenthyntre be fre, concernyng all maner of charge.

¶ Jer. xxi.

¶ Jer. xxi.

¶ Jer. xxi.

¶ And we decreed a statute vpon oure selues to geue yearly the thydre parte of a spile to the mynistracion in þ house of oure God, to the newbyrd, to þ daylye meate offeringe, to the daylye burnt offeringe of the labothes, of the newe incense, and feast dayes, & to the thynges that were sanctified, & to the offeringes of atonement, to reconyle Israel wythall, and to all the busynes in the house of oure God.

¶ And we cast the lot amonge the prelates, Leuites and the people, for offeringe of the wood to be brought vnto þ house of God from yeare to yeare, after the houses of oure fathers that it myght be bent at tymes appoynted, vpon the autare of þ Lord God, as it is wypte in the lawe: and to byng the fyrstlinges of oure land, & the fyrstlinges of oure frutes of all trees, yeare by yeare, vnto the house of the Lord: and the fyrstlinges of oure sonnes, and of oure catell, as it is wypten in the lawe: and the fyrstlinges of oure oxen & of oure shepe, wherby we shulde byng to the house of oure God, vnto the prelates that mynistr in the house of oure God: and that we shuld byng the fyrstlinges of oure downe, and of oure beuicofferings, and the frutes of all maner of trees, of tyme alio and of oyle, vnto the prelates to the chiefe of the house of oure God. And the tythes of oure lande vnto the Leuites, that the Leuites mygde haue the tythes in all the cyties of oure mynistracion.

¶ And

And the preſt the ſonne of Aaron ſhall wepeth the Leuites haue alſo of the eithes of ſ Leuites, ſo that the Leuites ſhall bypynge by the eithes of theſe eithes vnto the houſe of oure God, to the ſtoze houſes and to the treaſure houſes. For the chyldren of Iſraell & the chyldren of Leui ſhall bypynge by the beuſe of ſeruynges of the corne, wyne and oyle vnto ſ ſtoze houſes, there as are the veſſels of ſ ſanctuary, and the preſt that miniſter, & the poſters and ſyngers, that we forſake not ſ houſe of oure God.

¶ C. lxx. Chapter.

¶ Who dwelleth in Jeruſalem after it was builde and wynn in eithes of Iuda.

And the entres of the people dwelt at Jeruſalem. The other people alſo caſt lottes, that amonge ten, one parte ſhulde go to Jeruſalem into the holy cytie to dwelle, and nyne partes to be in the cyties. And the people thanked al the men, that were wyllynge to dwelle at Jeruſalem.

¶ Theſe are the heades of the lande, that dwelt in Jeruſalem and in the cyties of Iuda, euery one in hys poſſeſſion, and in theſe cyties: they of Iſraell, the preſtles, Leuytes, the ſecrhims, and the chyldren of ſ ſanctimonious ſeruynges. And at Jeruſalem dwelt certayne of the chyldren of Iuda and of ſſe Iamin.

Of the chyldren of Iuda: Athia the ſonne of Aſa, the ſonne of Zachary, the ſonne of Amaria, the ſonne of Shaphatia, the ſonne of Ababalell, of ſ chyldre of Phares. And Abaſa the ſonne of Baruch, the ſonne of Ebal Hoſe, the ſonne of Abaſa, the ſonne of Adai, the ſonne of Joari, the ſonne of Zachary, the ſonne of Saloni. All theſe were the chyldren of Phares that dwelt at Jeruſalem: euen ſouce C. the ſtoze and cxxij vaſſant men.

¶ Theſe are the chyldre of ſſe Iamin: Shal in the ſonne of Aſelaim, ſ ſonne of Joed, the ſonne of Bednai, the ſonne of Salai, the ſonne of Adai, the ſonne of Ithiel, the ſonne of Iſai. And after hym Sabai, ſelaine nyne hundred and cxxij & twenty. And Joel the ſonne of Iſai had the ouerſyght of the: ad Iuda the ſonne of Semea was next ouer the cytie.

¶ **A**nd the preſtles: Jedaiab ſ ſonne of Joari, Iachin, Araſai the ſonne of Helia the ſonne of Aſſullaim, the ſonne of Zador, ſ ſonne of Eſeraioth, ſ ſonne of Aſitob, was pynce in the houſe of God: and hys byethen ſ perſoumed the worke in the temple. viij. C. and cxxij. And Abaia the ſonne of Zerobai, the ſonne of Abalail, ſ ſonne of Amzi, the ſonne of zachary, the ſonne of Phahur the ſonne of Aſalchia and his byethen cheſe amonge the fathers: two hundred and two

and fortye. And Amafai the ſonne of Iſarel the ſonne of Abaiſa, ſ ſonne of Aſelaimoth, the ſonne of Immer: and hys byethen were vaſſant men, an hundred and cxxij & twenty. And theſe ouerke was Zabbai the ſonne of one of the great men.

¶ Of the Leuytes: Semeia the ſonne of Habiſu the ſonne of Aſerikam, the ſonne of Abaſia the ſonne of Zſim: and Abathai and Joſabab of the cheſe of the Leuites, had the ouerſyght of the outwarde byſynes of ſ houſe of God. And Athania the ſonne of Abia, ſ ſonne of Zador, ſ ſonne of Aſaph, was the principall to begynne the thankſgeyng and praye. And bakkubai the ſeconde amonge hys byethen, and Aba the ſonne of Shammua, the ſonne of Salai, the ſonne of Jeduthun. All ſ Leuites in the holy cytie were two hundred ſoures ſhoze and foure. ¶ And the poſters Zebub and Eſalm, & theſe byethen that kept the poſtes, were an hundred and two and ſeuentye. As for the reſydne of Iſraell, the preſtles and Leuites, they were in all the cyties of Iuda, euery one in hys inheritaunce.

¶ And the ſecrhims dwelt in Ophel: and Aiba and Gilpa was ſet ouer ſ ſecrhims. The ouerkear of the Leuites at Jeruſalem, was Aſa the ſonne of Zſant, the ſonne of Abaſin, the ſonne of Athania, the ſonne of Abia.

¶ Of the chyldren of Aſaph there were ſyn: gers aboute the byſynce in ſ houſe of God: for it was the bynges commaundement concerning them, that the ſyngers ſhulde deale faithfully euery dayes was acordyng.

¶ And Parthala the ſonne of Aſelabel of the chyldren of Iſrahel the ſonne of Iuda nexte the byng in all maters concernynge the people, and theſe byllages, and landes: And ſome of the chyldren of Iuda that were wpythout in the towncs of theſe lande dwelt at Iſariath Aſbe, and in the byllages thereof, at Edon, and in the byllages thereof: and at Iſenbzel, and in the byllages thereof: at Iſſia, Edolab, Bethphale in the towne of Shal: Berſſeba, and in theſe byllages, at Sikelag and Aſconah, and in theſe byllages: And at Eſermon, ſarah, Jerimuth, ſonoi, Edollam and in theſe byllages: At Lachis, and in the felde thereof: At Iſſia, & in the byllages thereof: and they dwelt from Berſſeba vnto the valley of Binnon.

¶ The chyldren alſo of Ben Iamin of Geba, dwelt at Mithnans, Aſa, Bethel and in theſe byllages. And at Mithoth, Ab, Amiah, Baſor, Ramah, Serſhaim, Iadid, ſchoim, Abalath, Loh, and Ono, the carpenters valley. And the Leuites had poſſeſſion both in Iuda and in Ben Iamin.

¶ C. iij. Chapter.

The xij. Chapter.

¶ The pyrales and Leuites wherewith they were
brought to Jerusalem and to the wall to be kept.

These are the pyrales and Leuites
that wente up with zoroabel the
sonne of Sathabai & with Iesui:
Saraia, Jeremi, & Edras, Ama-
ria, Maluch, Hatus, Serchania,
Rehum, Serimoth, Iddo, Serimoth, Abia,
Shimam, Sharaia, Selga, Semai, Joa-
rib, Iadua, Senu, Amok, Helcia, and Ja-
daia. These were the headres amog the pyra-
les, and they brethren, in the dayes of Ie-
sua. The Leuites were these: Iesui, Beni-
mini, Cadmil, Sarabia, Iuda and Natha-
nia which was ouer the office of thankesge-
uyng, he and hys brethren: Sachinias and
himin and they brethren, were aboute them
in the watches.

Iesua begat Joakim. Joakim also begat
Eliashib, & Eliashib begat Joiada. Joiada be-
gat Jonathan, and Jonathan begat Iadua.
In the dayes of Joakim were these the chefe
fathers amog the pyrales: vnder Saraia,
Saraia: vnder Jeremi, Hanania: vnder
Edras, Selulam: vnder Amaria, Iehon-
nan: vnder Shilco, Jonathan: vnder Seba-
nia, Ioseph: vnder Harim Adna: vnder Ma-
rath, Helca: vnder Iddo, zachary: vnder
Serimoth, Iesuliam: vnder Abia, sichi: vnder
Shimam and Iadua, Iulai: vnder
Selga, Samia: vnder Semcia, Iehona-
than: vnder Joarib, Iathenai, vnder Ja-
daia, Eli: vnder Selai, Isai: vnder Amok,
Eber: vnder Helcia, Malabai: vnder Ja-
daia, Nathanael.

And in the tyme of Eliashib: Joiada, Jo-
hanan & Iadua, were y chefe fathers amog
the Leuites and the pyrales, written vnder
the reigne of darins the Persian. The chyl-
dre of Leui, y principall fathers were writ-
ten in the Chronicles, vntill the tyme of Jo-
nathan the sonne of Eliashib. And these were
the chefe among the Leuites, Malabai, Se-
rebia and Iesua the sonne of Cadmil, and
they brethren in their pasture, to geue pray-
se & thankes, accordyng as Dauid the ma of
God had ordeyned it, one watch ouer aga-
ynst another. Nathania, Babilucia, Iada-
ia, Iesulai, Talmon and Iudub were por-
ters in the watch at the threholdes of the ga-
tes. These were in the dayes of Joakim the
sonne of Iesua the sonne of Ioseder, and in y
dayes of Seremia the captayne, and of the
pyrales Edras the scrpe.

And in the dedycacion of the wall at Je-
rusalem, they sought the Leuites out of all
the places, that they myghte be brought
to Jerusalem, to kepe the dedycacion & glad-
nesse, with thankesgeuynges, and singinge
with Cyntales, Psalteries, and harpes.
And the chylidren of the syngers gathered

them selues together from euery syde out of
the playne countrey aboute Jerusalem, and
from the byllages of Ierho phathi, from
the house of Gilgal, and out of the countreys
of Seba and Minaceth: for the syngers had
brylled them byllages rounde aboute Jeru-
salem. And the pyrales and Leuites were
purified, and censed the people, and the ga-
tes and the wall.

And I brought the pyrales of Iuda by
vpon the wall, and appoynted two greates
queres of men to geue thankes, whych were
on the ryghte hande of the wall towarde the
donggate, and after them wente Iohania,
and halfe of the pyrales of Iuda, and A-
maria, Edras, and Iesuliam, Iuda, Beni-
amin, Semia and Jeremi: and certayne of
the pyrales chylidren with trompettes, na-
mely zachary the sonne of Jonathan, the son-
ne of Seremia, the sonne of Iadua, y son-
ne of Ithai, the sonne of Iacur, the sonne
of Iaph, and hys brethren Semcia, Ma-
rael, Iesulai, Gilalai, Iuan, Nathanael &
Iuda and Hanani, with the musickall instru-
mentes of Dauid the man of God.

And Edras the scrpe went before the,
and before the welgate. they wente vpon
agaynst them vpon the steeppes of the cytye
of Dauid at the goyng vpon of the wall be-
yonde the house of Dauid, vnto the Waterga-
te Eastwarde.

The other quere of them that gaue than-
kes, went ouer agaynst them, and I after
them, and the halfe parte of the people vpon
the wall, beyonde the fornergate, vntill
the brode wall, and beyonde the porte of
Ephraim, & beyonde the Wlgate, beyonde
the syngate, and the tower of Hananuel,
and the tower of Eden, vntill the shepe-
gate. And they stode still in the pefongate,
and so stode the two queres (of them that
gaue thankes) in the house of God, and I
and the halfe of the rulers with me, and
the pyrales, namely Eliashib, Iosua,
Shimam, Iudua, Elioenai, zachary
and Hanania, with trompettes, and Iada-
ia, Semcia, Iesai, Ieli, Iehonnan,
Ierichin, Iam and Ser. And the syngers
singe loude, haupnge Iesuliah for their
ouersee.

And the same daye, they offred greates sa-
crifices and reioyced: for God had geuen the
grete gladnesse, so that both the wyues &
chylidren were ioyfull, and the mynth of Je-
rusalem was herbe farr of.

At the same tyme were there men ap-
poynted ouer the treasure houses (wherin
were the heue offeringes, the syngers &
the rythes) that they shoulde gather them
out of the felde about the cytye, to de-
tribute them vnto the pyrales & Leuites ac-
cordyng to y lawe: for Iuda was glad of the
pyrales

preastes, & Leuites, that they shoulde waite vpon y office of their God, which is a pure office. And y singers & porters shoulde after y commandment of Dauid & of Salomō his sonne: for in the tyme of Dauid & Asaph, were the cheefe syngers souled, & y songes of praise & thankesgeyving vnto God. In the tyme of Iosababel & Nehemia, dyd all they of Israel, geue portions vnto the syngers & porters, euery daye hys portion, and they gaue tythes vnto y Leuites: and y Leuites gaue tythes agayne, vnto the children of Aaron.

¶ The xliij Chapter.

¶ The Luce inuad, & when they haue heard, they separate from them all strangers &c.

I And y daye dyd they reade in the booke of ysaies, & y people herkened thereto, & there was sounde written therein, y the Ammonites & Moabites shoulde neuer come into the congregacion of God, because they meet not y childen of Israel w hand ad water, & but hyed ynsaia agaynst them, y he quid curse them: and oure God turned the curse into a blessing. Now when they herde the lawe, it fortuned, y they separated from Israel: euery one that had myrte hym selfe therein. And before this had y preast Eliash y ouer syght of y treasurie of y house of oure God, & he was kyneman vnto Tobia: & had made him a great chambze, & there had they afoze tyme layd y offerings, frankensce, vessel, & the thythes of corne, and wyne and oyle (accorpyng to the comaundement geue to the Leuites, syngers and porters) and the breuoffer pynges of the preastes:

But in all this tyme was not J at Jerusalem: for in y two & thyrtye yere of Artaxerxes kyng of Babylo, came J vnto the kyng, and after certayne dayes obtayned J lyce of the kyng to come to Jerusalem. And J gat knowledge of y well that Eliash dyd vnto Tobia, in y he had made him a chambze in the court of the house of God, and it grieved me sore, & I cast forth all the vessels of the house of Tobia out of the chambze, and commaunded them to clybe the chambzies. And thither brought J agayne the vessels of the house of God, with the incense offering, and the incense.

And J prearraned, that the portions of the Leuites were not geue them, and that euery one shoulde to his labyd, euery y Leuites and syngers y executed y woken. The reproued J y rulers, & sayde: why is y house of God forsaken? And J gathered the together, & set the in their place. Then brought all Iuda y thythes of corne, & wyne and oyle vnto the treasure. And J made treasuries ouer y treasurie, euery Schiemiad the preast, & adoc the scribe, and of the Leuites, yshabania, & vnder their hand was hanan the sonne of zacur the sonne of Mathania: for they were counted sayethfull,

and these office was to distribute the portions vnto their brethren. & Thynke vpon me O my God here in, and wpe not out my mercy that I haue shewed on the house of my God, and on the offices therof.

At the same tyme sawe J some treydyng wyne presses on the Saboth, & byngpyng in theses, & asses laden w wyne, grapes, figges & bynging all maner of burthen vnto Jerusalem, vnto the Saboth daye. And J rebuked the carnell y same daye that they sold the vitayles. There dwelt me of Eze also therein, which brought yd and all maner of ware, & sold on the Saboth vnto y children of Iuda in Jerusalem. Then reproued J the rulers in Iuda, & sayde vnto the: what cuell thyng is this y ye do, & breake the Saboth daye? Wd not your fathers cūe thus, & our God brought all this plague vpon vs & vnto this crye? And ye make the wath more pr vpon Israel, in that ye breake the Saboth.

And it fortuned, y wnt the porters of Jerusalem beganne to be darke in the eueryng before the Saboth, J commaunded to shut the gates, & charged, that they shuld not be opened till after the Saboth: & some of my seruantes let J at the gates, y there shulde no burth be brought in on y Saboth daye. Then remayned y chaymen & marchantes ouer y wyer ouer nyght without Jerusalem wyth all maner of wares. Then reproved J thein sore, and sayde vnto the: why tary ye all nyght about the wall? If ye doit once agayne, I wll laye handes vpon you. From y tyme forth came they nomore on the Saboth. And J sayde vnto the Leuites y they shulde cense the felues, and that they shulde come and kepe the gates, to halowe the Saboth daye. Thynke vpon me O my God, concerning this also, & spare me, accorpyng to the great mercy.

And at the same tyme sawe J Iewes, that married wyues of Moab, of Ammon and of yshob, & their children spake halse in y speech of Moab, & coulde not speake in the Iewes language, but by the song myght a my pcrane euery people. Then J reproued them, & cūed them, & smote certayne men of the, & made the bare, and toke an oath of the by God: Ye shal not geue your daughters vnto their sonnes, neether shal ye take their daughters vnto your sonnes, or for your felues. Wd not Salomō the kyng of Israel speme for soch, and yet among many brethren was there no hyngc lyke him, whych was deare vnto his God, & God made him kyng ouer all Israel, & yet neuer theles, outlandish women caused hi to speme: Shall we then obeye vnto you, to do all this great euill, & to trasgresse agaynst oure God, and make strange wyues?

And one of the children of yshobania the sonne

sonne of Eliab the hye priest, had made a cōtracte with Sanababai the Mozonite: but I chased him from me. (W my God) thynke thou vpon them that despye the presthode, & the cōuenant of the presthode & of the Leuites. Thus clenest I the from all such as were outlandish, and appoynted the courses of p prestres & Leuites, eury one in his office, & to offre the wod at tymes appoynted, and the fyre frutes. I thinke thou vpon me (W my God) for the best. (Amos)

C The ende of the seconde boke of Esdras, otherwyle called the boke of Jeremia.

The boke of Esther

The fyft Chapter.

(W my God) had I not beene made a royall feast, wherunto the queene Esther wyl not come, my body shalbe the wyl wyuo.



In the dayes of Ahasuerus whych enygned from India vnto Ethiopia (ouer an hundred and seuen and twenty landes) euen in those dayes when the kyng Ahasuerus late on his seate royall, which was in Sulan the chetye, in the thirde yere of his reygne, he made a feast vnto all his princes & seruantes. And the myghty men of Iudicia & Media, the capitaynes also & rulers of his countreies were before him, & he the wch the riches and glorie of his kyngdome, & the glorious worshippinge of his greatnesse, many dayes longe, euen an hundred and foure score dayes.

And when these dayes were expyred, the kyng made a feast vnto all the people, & were in Sulan the chetye, both vnto great and small, seven dayes long in the court of the garden by the kynges palace: where there layed white, greene & palow clothes, fastened with coardes of fyne sylke & purple in syluer rynges, vpon pylers of Marble stone.

The booke of Esther. The first Chapter. In the thirde yere of the reygne of Ahasuerus, which was in Sulan the chetye, he made a feast vnto all his princes & seruantes. And the myghty men of Iudicia & Media, the capitaynes also & rulers of his countreies were before him, & he the wch the riches and glorie of his kyngdome, & the glorious worshippinge of his greatnesse, many dayes longe, euen an hundred and foure score dayes.

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This pleased the kyng & the prynces: and the hyng dyd according to the word of Chy-
micain. For he sent letters forthin to all the
hynges lades, in to euery land, accordyng to
the wytyng therof, & to euery people after
their langage, & euery man shoulde be lord in
his owne houle. And this caused he to be spo-
ken after the langage of his people.

The.ii.Chapter.

After the queene is put awaie, certain goodly young
damoyselles are leached out. A bill, otherwaie called
Atheer, pleaseth the king, & is made queene. Mar-
dathens openeth vnto the hynde those that wolde be-
scape him.

After these actes, w^{ch} the displea-
sure of this Thaddeus was now
layed, he thought vpon Iakim, &
what he sh^d doir, ad what was
concluded agaynst her. Then sayd the l^{tes}
securantes that minister vnto him: Let
there be faze young virgins sought fo^r
the l^{tyng}, and the l^{tyng} appointed certayne men
in all the landes of his empyre, w^{ch} he cha-
ged f^rther shuld bying together all the faze
young virgins vnto Susan the beaute, to
the womens byppling, vnder the hand of ha-
ging the l^{tyng}es chainbeleyne, that kepte the
womyn, to geue them their appayell. *¶* And
theres necessary to be labo^r. And that the damsell
whych pleased the l^{tyng} shuld be quene in
and this feare. And thus pleased the l^{tyng},
and he dyd so.

In the cyte of Sulan there was a Jewe,
whose name was Harbochen, the sonne of
nair, the sonne of Seimeir, the sonne of Gera-
ma of Temini, which was carryed a waye frow
Jerusalem, x. wola Telonah the kyng of Zin-
da wasle awaye, (whom Zabuchodonosor
the kyng of Babylon carried thence) a be nozibed
hadatta; that is Esther; his uncles
daughter: for the had neither father nor mo-
ther, and she was a fayre & beutiful dafell-
wha yharbochen; whiche father & mother
was dead & deceased for his wive daughter.

So it fortuned that when the hynged commandment of cõmellion was published, and many damoysels were brought together in the cite of Soutun vnder the bande of hõgei. After was brought also vnto the hynges houle vnder the hand of bagei the keper of the women, & the damisell yclead him, and the founne fauoure in his syght. And he caused ornaments to be geuen her a loch thynges as belongeth to her, and appointed her ffruen colpe damoysels out of the knynges houle, a fauoured borther and her gentyl women singularly in the house of the women. But Elther Gewed not her people & her kyndred: for Garbocheus had charged her, that she shuld not tell it. And Garbocheus walked eny daye before the cõur of the womens houle, thẽt he myght knowe howe Elther dyed, and what shuld become of her.

And when the appointed tyme of curry
damefell came, that she shuld go into þy hyng
Hathelucius, after that he had bene twelue
monethes in the deuyche of the women; for
ther deuyching must haue fo mocht tyme,
namely fyue monethes with 13 alme a daye,
and fyue monethes with good wyces, to worre
the women bentwyche; then went there one
damefoel vnto the kyng, and what lauerce he
requyred. *¶* So that it was comely, that he must be ge-
uen her to go wyth her one of the wyemens
bryding vnto þy kynges palace. In the chyn-
nyng he went, and in the morow agayne
into the seconde house of the women aby-
ding vnder the hand of Waalgins the kyngs
chamberlaier, whych kept the couche-
nys. And he came in vnto the kyngs nomaer,
excepte it pleased the kyng to haue her, and
that he called her by name.

Now when the tyme came of Elther the daughter of Abihau the vncle of Mardocheus (whych had receaued her as hys owne daughter) that the child come into hys king, he despyed nothing, but what haue the kinges chamberlayne the keeper of the women sayde.

And Esther found fauoure in the syght of
all them that looked vpon her. And Esther was
taken vnto kyng Ahasuerus into his house
royall, in y^e tenth moneth which is y^e moneth
* Tebeth in y^e seveneth yere of his reygne.

X-December.

And the kyng loued Esther above all the women, & he found grace and fauoure in his syght before all the virgins: so that he let her crowne of the kyngdome vpon her head, and made her quene in steade of Tashim. And the kyng made a great feast vnto all his princes and seruantes: which feast was becaule of Esther & caused his landes to be in quietnes, & a quietnes, as became fyt to be of a kyng.

And when the virgins were gathered to
 gether the seconde tyme, **M**artha chous sat in
 the lynes gate. And as yet had not **E**ther
 shewed her kyndred and her people, acording
 as **M**artha chous had byddyn her: for **E**ther
 dyd after the wyse of **M**artha chous, lyke as
 y^e had bene pet vnder lyys gouernance.
 At the launc tyme, whyle **M**artha chous sat in
 the lynes gate, two of the lynes chāber-
 laines **S**ighard and **C**eres which kept the
 doore, were wroth, & sought to laye their han-
 des on y^e lying **A**balucius: whereof also **M**ar-
 tha chous gat knowlege, & and rebet vnto
 quene **E**ther, & **E**ther certified the lying
 thereof in **M**artha chous name. And when in-
 quisiſion was made, it was founde so. And
 they were both banysed on the: and it was
 writen in the chāncels before the lynes.

¶ The.iii.Chapter.

Wantan the first dominion after he was created
obtained of the king that all the French should be
put to death, because Marbocheus had not done
him wrong, as other had.

After theſe actes dyd þ kyng Ahaſuerus promote Haman the ſonne of Amadatha þ Agagite, & ſet him ope, & ſet hym ſeat about all þ pynces that he had with him. And all the kynges ſeruautes that were in the kynges gate, bowed theiſe knees, and woꝝſhypped Haman: for the kyng had ſo commaunded concerning him. But Mardocheus bowed not the knee, and woꝝſhypped him not. Then the kynges ſeruautes whych were in the kynges gate, ſayde vnto Mardocheus: why traunſgreſſeſt thou the kynges commaundment? And whē theſe ſpake thus daylie vnto him, he ſolowed theiſe not, and theiſe tolde Haman, that they myght ſe how Mardocheus maters wolde endure: for he had told them, that he was a Jewe. And when Haman ſawe, that Mardocheus bowed not the knee vnto him, noꝝ woꝝſhypped him, he was full of indignacio, and thought it to ſpellell to laye handes onely on Mardocheus: for they had thewed him þ naclo of Mardocheus, wherfore he fought to deſtrope all the Jewes, that were thoꝝout the whole empyre of Ahaſuerus, and that were of the nation of Mardocheus.

In the fyrſt moneth (that is the moneth Niſan) in the twelueſe yere of kyng Ahaſuerus they caſt whur (that is a lot) befoze Haman from daye to daye, and from moneth to moneth, to the twelueſe moneth that is the moneth Adar. And Haman ſayde vnto kyng Ahaſuerus: There is here a people ſcattered abroad and diſperſed among all people in all the landes of thyne empyre, & they haue theiſe lawes contrarye from all people, & do not after the kynges lawes, neether is it the kynges proſer to ſuffice them after thyſe maner. If it pleaſe the kyng, let it be woꝝtten, that they maye be deſtroied, & ſo wyl I weye downe ten thouſand talentes of ſyluer, by the handes of þ woꝝkemen, to be brought into the kynges treaſure. And the kyng toke his rynge from his hand, & gaue it vnto Haman the ſonne of Amadatha the Agagite the Jewes enemye. And the kyng ſayde vnto Haman: Let the ſyluer be geuen the, and do with that people as it pleaſeth the.

D Then were the kynges ſeruyes called on þ thirtieth daye of þ fyrſt moneth. And there was woꝝtten (according as Haman commaunded) vnto all the kynges officers & to the captaynes that were in all the landes, and to the enclers of euery people in the countreyes on euery ſyde, according to the woꝝtyng of euery nation, and after theiſe langage, in the name of kyng Ahaſuerus was it woꝝtten and ſealed with the kynges rynge. And the woꝝtynges were ſent by poſtes into all the kynges landes, to rote out, to kyll, and to deſtroie all Jewes, both pong & olde, chyldren & women in one daye (name-

ly vpon the thirtieth daye of the twelueſe moneth, whych is the moneth Adar) & to ſlaye theiſe their goodes.

This was the ſumme of the woꝝtyng, þ there ſhulde be a commaundment geuen in all landes, and publiſhed vnto all people, that they ſhulde be ready agaynſt the ſame daye. And the poſtes went in all þ paſt, according to the kynges commaundment. And in Suſan the cheſt cyte was the commaundment deuſed. And þ kyng & Haman ſate a dyſchere: whan in the meane tyme the cyte of Suſan was diſquieted.

¶ The iij. Chapter.

Mardocheus geueth the queene knowledge of the cruell decreet: whych agaynſt the Jewes.



When Mardocheus perceiued all þ was done, he rente his clothes and put on ſack cloth, with aſhes, and went out into the myddes of the cyte, and cryed loud and lamentably, & came befoze the kynges gate: but he myght not entre within þ kynges gate, becauſe he had ſack cloth on. And in all lades, courtes, & places, & ſo farre as the kynges woꝝde, & commaundment extended, there was greāt lamentacion among the Jewes, ſaſting, weping, and mourning, and many laye in ſack clothes & aſhes. So Eſthers damoſels and her chāberlaynes, came & told it her. Then was the queene exceedingly ſorry. And ſhe ſent rapier, that Mardocheus ſhulde put on, & laye the ſack cloth from him. But Mardocheus wold not take them. Then called Eſther hathari one of the kynges chāberlaynes (whych ſtoode befoze her) and gaue him a commaundment vnto Mardocheus, þ he myght knowe what it were, wherfore he dyd ſo. So hathari wet forth to Mardocheus vnto the ſtrete of þ cyte, whych was befoze the kynges gate.

And Mardocheus told him of all þ had happened vnto him, & of the ſumme of ſyluer þ Haman had promiſed to weye downe into þ kynges treaſury, becauſe of þ Jewes þ he wolde deſtroie the (þ he gaue hym the coppe of the kynges commaundment, that was deuſed at Suſan, to deſtroie the, that he myght ſee what it was to Eſther) & to ſpeake to her, and charge her, that ſhe ſhuld go into the kyng, and make her praye and ſupplicacion vnto him for her people.

And whē hathari came in, he told Eſther the woꝝdes of Mardocheus. And agayne, Eſther ſpake vnto hathari, & commaunded him to ſape vnto Mardocheus: all the kynges ſeruautes, & the people in the landes of the kyng, knowe that whoſoer cometh within the court vnto the kyng, wherþ he is man or woman, whych is not called, þ commaundment is, þ the ſame ſhall dye, excepte the

the kynge holde out the golden scepter vnto him ^{in token of grace and fauour} for then he shall liue. As for me, I haue not bene called to come into the kyng now this thyrtye dayes.

And they certified Ahabdocheus of Esthers wordes, & Ahabdocheus had saye agayne vnto Esther, thinke not to sue thynne a- lone lyfe, while thou art in y^e kynges house, before all Jewes: for yf thou holdest thy peace at this tyme, the shall the Jewes haue helpe and deliuerance out of another place, & thou & thy fathers house shall be destroyed. And who knoweth whether thou art come to the kyngdom, for this causes sake? Esther had the gene Ahabdocheus this answer: So thou thy waye, & go together together all the Jewes that are found at Suslan, and fast ye for me, that ye may not be nyght in this dayes, neither daye nor nyght. I and my damoysels will fast lyke wyse, and so will I go into the kyng, which thing yet, is contrary to the commaundment: and yf I perishe, I perishe. So Ahabdocheus went his waye, & dyd all that Esther had commaunded him.

¶ The v. Chapter.

¶ Esther cometh vnto the kyng and upbraideth hym and Haman to a feast. Haman prepareth a gal- leys for his mocheus.

AS TO on the thyrtye daie it fastened, that Esther put on her royall apparell, & stode in the court of the kynges palace within, ouer agaynst y^e kynges house. And the kyng late vpon his royall seate in the kynges palace ouer agaynst the gate of the house. And when the kyng sawe Esther the queene standing in the court, he found grace in hys syght. And the kyng helde out the golden scepter that was in his hande towarde Esther. So Esther strept forth, and touched the toppe of the scepter. Then sayde the kyng vnto her: What wilt thou queene? ²⁵ Esther: and what requyredst thou: aske euery halfe of the empyre, and it shall be geuen the. And Esther answered: If it please the kyng, let the kyng & Haman come this daie vnto the banquet, that I haue prepared for hym. And the kyng sayde: cause Haman to make hast, that he maye do as Esther hath sayde.

So the kyng & Haman came to the banquet y^e Esther had prepared, & the kyng sayde vnto Esther at the banquet of wyne: what is thy petition: that it maye be geuen the. And what requestest thou? It is for euery halfe of the empyre, it shall be done.

¶ Then answered Esther, and sayd, my petition and desire is, yf I haue founde grace in the syght of the kyng, and yf it please the kyng, to geue me my petition, & to fulfill my request, then let the kyng & Haman come to the banquet yf I shall prepare for thm, and so will I do to morow, as the kyng hath sayde. Then went Haman forth the same daie

to fall and merch in his mynde. And when the same Haman sawe Ahabdocheus in y^e kynges gate, y^e he stode not vp & kneled before hym, he was full of indignacion at Ahabdocheus. Nevertheless, Haman restryed him selfe: & when he came home, he sent, and called for his frendes, & saies his wyfe, and Haman tolde them of the glory of his ryche, and the multitude of his chyldren, & all together howe y^e kyng had promoted him so greatly, & howe that he had set him above the princes & seruantes of the kyng. Haman sayd moreover: See & Esther y^e queene dyd let no man come in with the kyng vnto the banquet that she had prepared, excepte me, & to morow am I bid- den vnto her also with the kyng. But in all this am I not satisfied, as longe as I see Ahabdocheus the Jewe springing at the kynges gate. Then sayd sares hys wyfe and all hys frendes vnto him: Let them make a galow of fytte cubites hie, and to morow strake thou vnto y^e kyng, that Ahabdocheus maye be hanged thereon, & go thou in meryly with the kyng vnto the banquet. And Haman was wel content with all, & caused the galowes to be made.

¶ The vi. Chapter.

¶ Ahabdocheus saies the Chananites & seuereth the heide of Ahabdocheus, & Haman is put to death in his owne house.

THE SAME nyght could not the kyng slepe, & he commaunded to bryng the Chananites and slopyes: to wch when they were red before the kyng they laypt on the place where it was wynten, how Ahabdocheus had told that Balthana and Theres y^e kynges two chāberlaynes (which kept the thre holdes) sought, to laye handes on kyng Ahasuerus. And the kyng sayd: what worthyppe & good haue we done to Ahabdocheus therefore? Then sayde the kynges seruantes that mynded vnto hym: There is nothinge at all done for hym. And the kyng sayde: Who is the kyng is the queene (for Haman was gone into the court without before y^e kynges house, that he myght lyeake vnto the kyng to hang Ahabdocheus on y^e tre (that he had prepared for hym.) And the kynges seruantes sayde vnto hym: beholde, Haman standeth without in the court. And y^e kyng sayd: let him come in. And when Haman came in, the kyng sayd vnto hym: what shall be done vnto the man, whom the y^e kyng wolde sayne bringe vnto worthyppe? Haman thought in his hert: Whom desireth the kyng to bryng vnto worthyppe more then me? And Haman answered the kyng: Let the man whome the kyng pleasest to bryng vnto worthyppe, be brought before, that he maye be arrayed with the royall garmentes which the kyng vseth to weare: & the heide y^e the kyng pordeth vpon, and that the crowne royall

royall maye be set vpon his heed. And let this rayment and hofe be deliuered vnder the hand of one of the kynges pynces, that they maye araye the man withall (whoe the kyng is disposed to hying to honoure) & carry hym vpon the hofe thorow the streete of the cite, ad proclaiming before him: thus shall it be done to the man, whom the kyng pleasech to hying to honoure.

And the kyng sayde: make hast, and take as thou hast sayde, the rayment & the hofe: and do euill so vnto Mardocheus the Jewe, & lycet before the kynges gate, & let nothing fayle of all that thou hast spoken. Then toke Haman the rayment & the hofe, and arayed Mardocheus, ad brought him on hofe backe thorow the streete of the cite, and proclaimed before him: *¶* Even thus shall it be done vnto y man whoe the kyng is disposed to honoure.

And Mardocheus came agayne to the kynges gate, but Haman gat hym home in all þ hast in ournyng bare headed, ad tolde yares his wyfe and all his frendes, eury thing y had happened him. Then sayd his wyfe men and yares his wyfe vnto him: *¶* It ys be Mardocheus, of the seede of y Jewes, before whoe thou hast begonne to fall, thou shalt not preyale agaynst hym, but shalt surely fall before him. And wyle they were yet talking with him, came the kynges chamberlaines, & caused Haman to make hast, to come vnto the banquet that Esther had prepared.

¶ The viij. Chapter.

¶ The kyng vnder the kyngs Haman in agayne, and prayeth for her selfe and her people. Mardocheus Haman, & herbe hangen on the gallows, wherby he had prepared for Mardocheus.

And the kyng and Haman came in to the banquet that queene Esther had prepared, and the kyng sayd vnto Esther on the seconde daye at the banquet of wyne: what is thy petition (queene Esther) that it maye be geuen thee? And what requestest thou? For, as much half of the empyre, as I shall be done. And Esther the queene answered, & sayd: *¶* If I haue found grace in thy sight (O kyng) and yf it please the kyng, then graunt me my lyfe at my desyre and my people, for my petitions sake: for we are solde, I & my people, to be destroyed, to be slayne & to perishe. And wold God we were solde to be bondmen and bond women, then wold I hold my tounge: for the enemye vndersteth not the kynges haime. The kyng & Haman answered, and sayde vnto queene Esther: wher is he? And where is he, y barre presume in hys mynde, to do after y manner? And Esther sayd: the enemye and aduersary is this wicked Haman.

Haman, was exceedingly afrayed before the kyng and the queene. And the kyng arose from the banquet and from the wyne in hys displeasure, & went into the palace garden.

And Haman stode vpon, & besought queene Esther for his lyfe: for he sawe, that there was a mischance prepared for him of y his all ready.

And when the kyng came agayne out of the palace garden into the place where they drank wyne, Haman had layd him vpon y bed, & Esther sat vpon. Then sayd the kyng: wyllye force the queene also before me in the house? As soon as that word was went out of the kynges mouth, they covered Hamans face. And Mardocheus one of the chamberlaines that stode before the kyng, sayde: *¶* Behold, there standeth a galowes in Hamans house fyfte cubytes hie, wherby he had made for Mardocheus, that spake good for the kyng. The kyng sayde: hang him thereon. So they hanged Haman on the galowes, that he had made for Mardocheus. Then was the kynges wyrt pacified.

¶ The viij. Chapter.

¶ After the death of Haman in Mardocheus exalted, and then are ther comfortible letters sent vnto the Jewes.

In the same daye vpon kyng Abasuerus geue the house of Haman the Jewes enemye, vnto queene Esther. And Mardocheus came before y kyng: for Esther tolde, howe that he belonged vnto her. And the kyng put of his fnger rpyng, wherby he had taken fro Haman, & gaue it vnto Mardocheus. And Esther set Mardocheus ouer y house of Haman. And Esther spake yet more before the kyng: & fell downe at his fete weeping, & besought him, that he wold put awaye y wickednes of Haman the Agagite, and bys deuyce that he had ymagined agaynst the Jewes. And y kyng (as alwayes to be maide) helde out y golden scepter toward Esther: (wherby was declared a token of gracifullnes.) Then rose Esther, and stode before the kyng, and sayd: yf it please the kyng, & yf I haue found grace in thy sight, and yf it be acceptable before the kyng, then let it be wyrtte, that the letters of the deuyce of Haman the sonne of Haman datha the Agagite, maye be called agayne: wherby letters he wrote, to destroye the Jewes, which are in all the kynges landes. For how can I suffre and se the euill, that shall happen vnto my people? How can I loke vpon the destruction of my kynred?

And y kyng Abasuerus sayd vnto queene Esther, & to Mardocheus y Jewe: *¶* Behold, I haue geuen Esther y house of Haman, whoe they haue hanged vpon a tree, because he laped hand vpon the Jewes. Wyrtte ye also for the Jewes, as it ys wrytten in the kynges name, & seale it with the kynges rpyng (for the wyrttynges that were wyrtten in the kynges name, and sealed with the kynges rpyng, durst no man vsuall.) Then were the kynges letters called at y same tyme, & in y thirde moneth

moneth, that is the moneth * Sinan, on the thre and twentieth dape.

And it was written (accordynge to all as Haradocheus commaunded) vnto the Jewes, and to the princes, to the debtyres and captaynes in the landes which are fro India vntill Ethiopia, namely an hundred and seven and twentye landes, vnto euery one accordynge to the writing therof, & vnto euery people after theyr speche, & to the Jewes accordynge to theyr wyrtynge and language.

And he wrote in fyngre Abasurus name, and sealed it with the kynges ringe. And by postes that rode vpon hoxes, and wyrtynge it: thus sent he the wyrtynge, wher in the kyng graunted the Jewes (in what cyties forer they were) to gather them selues together, and to stande for their lyfe, and for to rote out, to slaye, & to destroye all the power of the people and land that wold trouble the. with egypten and weme, and to spoye their good vpon one dape in all the landes of kyng Abasurus, namely vpo the thyrtyenth dape of the twelcth moneth, which is the moneth * Adar.

¶ The some of the wyrtynge was, how there shulde be a commaundment geue in all landes and published among all people, and that the Jewes shulde be ready agaynst that dape, and to ouercome them selues on their enemyes. And so the postes that rode vpon the swift hoxes and chylles, made hast with all speche, to execute the kynges worde: & the commaundment was deuised in Susau the cytie.

¶ And Haradocheus went out ^{from the palace} from the hyngre, in royall apparell of yelow and whyte, and with a great crowne of golde, beynge arayed with a garment of sylke and purple, and the cytie of Susau reioysed and was glad: and vnto the Jewes there ^{was come} was come ^{new} light and gladnesse, ioye and whyspyre. In all landes & cyties, into what places forer the kynges worde ad commaundment reached, there was ioye & myrth, prosperite & good dapes among the Jewes: in somoch, that many of the people in the lande became of the Jewes belefe, and the feare of the Jewes came vpon them.

The .ix. Chapter.

¶ At the commaundment of the kyng, the Jewes put their abudances to dect. The sonnes of Adar in are hauned. The Jewes kept a faste daye in remembrance of their deliuerance.



¶ At the twelcth moneth, that is the moneth Adar, vpo the thyrtyenth dape of the same, when the kynges word and commaundment shulde be done, euen vpon the same dape that the enemyes shulde haue destroyed the Jewes to haue oppressed the, it turned contrary wyse, euen that the Jewes shulde subdue their enemyes. For then ga-

thered the Jewes together in their cyties: wythin all the landes of kyng Abasurus, to laye hand on such as wolde do them euill, and no man could withstand them: for the feare of them was come ouer all people. And all the rulers in the landes, and princes & debtyres, & officers of the kyng, promoted the Jewes, for the feare of Haradocheus came vpo the. For Haradocheus was greute in the kynges house, and the repute of him was noised in all landes, how he increaled and grewe.

¶ Thus the Jewes smote all theyr enemyes with a sore slaughter, and slew & destroyed, and vpo after their wyll vnto suche as were their abudances. And at Susau the cytie slew the Jewes, and destroyed fyue hundred men: a slewe Abasurabast, Dalphou Abasurtha, Phozatha, Adalia, Aridatha, Pharmastha, Atilai, Aridai, Ad Clazatha, the ten sonnes of Haman the sonne of Hamanata the enemye of the Jewes: but on his goodes they layed no handes. At the same tyme was the kyng certyfied of the nobite of those that were slayne in the cytie of Susau. And the kyng sayde vnto quene Esther. The Jewes haue slayne ad destroyed fyue hundred men in the cytie of Susau, & the ten sonnes, of Haman. What haue they done thence in the other landes of the hyngre: And what is thy petition, that it maye be geunthe: or what requierst thou more to be done: Esther answered: If it please the kyng, let him suffice the Jewes tomorrow also to do accordynge vnto this dapes commaundment, that they maye hang Hamans ten sonnes vpo the tre. And the kyng charged to do so, ad the commaundment was deuised at Susau: & they hanged Hamans ten sonnes. For the Jewes that were in Susau gathered the selues together, vpon the fourteenth dape of the moneth Adar, & slew the hundred men at Susau, but on their goodes they layed no handes.

¶ As for the other Jewes that were in the hynges landes, they came together, ad stood for their lyues, & they myght haue rest from their enemyes: & slew of their enemyes fyue and twentye thousand, howbeit, they layed no handes on their goodes. Thus they dyd on the thirteenth dape of the moneth Adar, and on the fourteenth dape of the same moneth rested they, which dape they helde to fastynge ad gladnesse. But the Jewes that were at Susau, came together both on the thyrtyenth dape and on the fourteenth, and on the fyfteenth dape of the same they rested, and helde that dape with fastynge and gladnes. And therefore the Jewes that dwelt in villages and vnto walled towines, helde the fourteenth dape of the moneth Adar, with gladnes and fastynge, and kepte holy dape, and euery one sene gyfres vnto another.

¶ And Haradocheus wrote these actes, and sent the

sent the writinges vnto all the Jewes that were in all the landes of kynge Abasuerus, both nye & farr: that they shuld make a law among them: selues & holde the fourtenth & fiffeth daye of the moneth Adar. as þ dayes wherein the Jewes came to rest fro their enemyes, and as a moneth wherein their payne was turned to ioye, & their sorowe into a holp daye, & that in those dayes they shuld make feastes and gladnes, & one to lende gyftes vnto another, & to distribute vnto the poore.

And the Jewes were content with it: & they had begonne to do, and þ Mardocheus wrote vnto them: how that Haman the sonne of Hamanatha all the Jewes enemy, had deuised against þ Jewes, how he might destroye the ad caused to cast iþur (that is a Lot) for to put them in feare, & to bying the to naught: & how he went, and spake to the kynge, & how he wrote letters his wicked deuyce (which he imagined against þ Jewes) myght be turned vpon his owne head, & how he & his sonnes were hanged on the tre. For the which cause they called this daye iþurim, because of the name of the lott, & because of all the wordes of this writing: & what they the selues had sent, & what had happened vnto the.

And the Jewes set it vpon, and toke it vpon them and their febe, & vpon all such as toged them: their selues vnto them. that they wolde not misse but obserue these two dayes yere-ly, accordinge as they were wyrtten and appoynted. how that these dayes are not to be forgotten, but to be kepte of childrens children among all kynredes in all lades and cyties. They are the dayes of iþurim, which are not to be overslipped among the Jewes, & the memoiall of them ought not to perishe fro their febe.

And when Esther the daughter of Abihail and Mardocheus the Jew wrote w all auctorite: to confirme this seconde writing of iþurim: and sent the letters vnto all the Jewes in the hundred & seven and twentye landes of the empyre of Abasuerus, w freddy and fynesfull wordes, to confirme these dayes of iþurim, in their tyme appoynted, accordinge as Mardocheus the Jew & Esther the queene had appoynted them. And they bound their soule and their febe to fasting, & prayre. And Esther stablished the wordes of these lotters, as it is wyrtten in the boke.

And the kynge Abasuerus layd tribute vpon the lande, and vpon the Iles of the see. And all that he dyd by his power and auctorite, & the great worshippe of Mardocheus, which the kynge gaue him, he they not wyrtten in the Chronicles of the kynges of Media and Persia: For Mardocheus the Jew was the seconde next vnto kynge Abasuerus and greates among the Jewes, and accepted among the multitude of his brethren, as one þ

sebeth the welth of his people, and he eareth the best for all þys febe.

¶ The ende of the boke of Esther.

The boke of Job.

¶ The fyrst Chapter.

¶ Job is placed of God by the losse of his goodes and chyldren.



In the lande of * Ihus there was a man whose name was Job: & the same was a perfect & iust man, such a one as feared God & eschued euill. And he had seue sonnes, & three daughters: * his substance also was seuen * thysse, & thysse, & thysse, camel, v. C. pouche of oxen, & thysse. C. she asses, and a very greates householde: so that he was one of the most principall me among all them of the east countre. And his sonnes wote and made banquettes: one daye in one house, another daye in another, and sent for thysse thysse, to eat & drinke with the. And it fortuned, that when they had passed ouer the tyme of their banquettinge & feastinge, Job sent for them, and sanctified them, and gat vpe early, and offered for every one a byt offeringe. For Job sayde: lest peraduenture my sonnes haue done some offence, & haue bene vnthankfull to God in their brethes. Thus did Job every daye. And vpon a daye * when the children of God cam & stode before the Lord, it fortuned that Sathan also among them. And the Lord sayde vnto Sathan. From whence comest thou? Sathan answered the Lord, and sayde: * I haue gone about the lande, and walched thow wite.

And the Lord sayde vnto Sathan: hast þ not considered my seruant Job, how þ there is none lyke him in the land: a perfect & iust man: such a one as feareth God, & eschued euill? Sathan answered, and sayde vnto the Lord. Woth Job feare God for naught? hast thou not persecuted him, & his house, and all þ he hath on euery syde? Thou hast blessed the workes

workes of hye handes, and hye possession
is encreased in the lade. But lape thynne had
now upon hym ¹⁰ (a lye) and touch all that
he hath, and he shal curse the to thy face. And
the Lorde sayde vnto Satan: lo, all that he
hath, be in thy power: onely vpon hym selfe
I that thou lape not thynne banbe. And Sa-
tan went forth fro the ptesence of the Lorde.

And vpon a certayn daye it fortuned, that
his sonnes and daughters were eatynge and
drinking wyne in their eldest brothers hou-
se, and there came a messenger vnto Job, ad
sayde: Whye the oxen were a plowing, and
the asses goynge in the pasture besyde them,
the Sabees came in vpolently, and toke the
awaye: yee, they haue slayne thy seruantes
with the edge of the sword, and I onely re-
mye waye, to tell the.

Whyle he was yet speaking, there came
another, and sayde: The fyre of God is fallē
from heauen, and hath bzent vp all thy shepe
and seruantes, and consumed them: & I on-
ly ranne my waye, to tell the. And whyle he
was yet speaking, there came another, and
sayde: The Caldees made thre armys, and
fell in vpo the camels, and haue carped them
awaye: yee, and haue thy seruantes with
the sword: and I onely am gotten awaye,
to tell the. And whyle he was yet speaking,
there came another, and sayde: Thy sonnes
and thy daughters were eatynge and dync-
kyng wyne in the: eldest brothers house,
and beholde, there came a myghtye greate
wynde out of the south, and smote the foure
corners of the house: which fell vpo thy chil-
dren, and they are ded, and I am gotten a
waye alone to tell the.

Then Job stode vp, and rent his clothes,
and shaued hys head, fell downe vpon the
ground, worshipped, and sayd: * Alled ge-
me I out of my mothers wombe, and naked
shall I turne thither agayne. The Lorde ga-
ue me, and the Lorde hath taken a waye: *
as it hath pleased the Lorde, so is it come to passe: blessed
be the name of the Lorde. * In all these thyn-
ges dyd Job not offend, nee murmured foo-
lyshly agaynst God.

* Eccl. x. 1.
12. Job. 1. 6.

Job. 1.

¶ The. ij. Chapter.

¶ Job. 30. played with soie byres, and afterward he
morked of hys wyfe. He remembred bysle hym, & haue
compassion of hym.

¶ And the children of God came and
stode before the Lorde, and Sa-
tan came also amonge them, and
stode before the Lorde. And the
Lorde sayde vnto Satan: From whence com-
est thou? Satan answered the Lorde, and
sayde: I haue come about the lād, and wale-
ked thorow it.

And the Lorde sayde vnto Satan: hast thou
not considered my seruant Job: for there

is none lyke him in the land. For he is a per-
fect and iust man, such a one as feareth God,
and exchueeth euell, & contumeth still in hys
godlynesse. And thou moudest me agaynst
him. ¶ I shulde punyssh him for naught. And
Satan answered the Lorde, & sayde: Shyn
for sapine: yee, a man will geue all that
euill he hath, for hys lyfe. But lape thynne had
now vpon him, and touch once his bone and
flesh, and he shall curse the to thy face. And
the Lorde sayde vnto Satan: lo, there hast thou
hym in thy power, but spare hys lyfe.

So went Satan forth from the ptesence
of the Lorde, and smote Job with maruelous
soe byres, from the sole of hys fote vnto hys
croune: so that he sat vpon the ground in the
ashes, and scraphed of the fleshy of hys foet:
with a postherde.

Then sayde hys wyfe vnto hym: * Dost
thou contynue yet in thy ptesence: curse
God & dye. But Job sayde vnto her: Thou
speakest lyke a folysd woman. Shal we re-
ceiue prosperite at the hand of God, and not
receiue aduersite: * In all these thinges, did
not Job synne with his lyffe.

¶ Job. 1. 6.
¶ Job. 1. 6.

Now when Jobs friends hearde of all
the trouble, that happened vnto hym, there
came thre of them, euerly one from hys owne
place: namely, Eliphaz the Temanite, Bil-
dad the Shubite, & Zophar the Naamathite.

And they were agreed together to come,
to shewe their compassion vpon him, and to
comforte hym. So when they lyfte vpo their
eyes a farre off, they knewe him not.

Then they cryed, and wepte: & euerly one
of them rete his clothes, and spynckled dust
vpon the: heades in the ayre. They sat the
downe by hym also vpon the ground seuen
dayes and seuen nyghtes. Neither was there
any of them that spake one worde vnto
hym: for they sawe, that hys payne was ve-
ry greate.

¶ The. iij. Chapter.

¶ The wordes of Job, wherein he declareth
that thys present lyfe is vnstable, and that
the death of the righteous is joyous, and to:
be tunable.



After this opened Job his mouth
and he cursed hys daye. And
Job answered, and sayde: I
loft be that daye, when I was boz-
ne, and the nyght, in the which
it was sayde: there is a man chyldre concei-
ued. The same daye be turned to darkness,
and not regarded of God from aboue, neither
lett hym thynke vpon it with lycht, but let it
be stayned with darkness, and the shadowe
of death. Let the dynmme clout fall vpon it,
and lett it be lapped in with sorowe on the
daye tyme. Let the darkness looke ouercome
that nyght, and lett it not be ioynd vnto
the

the dayes of the yere, ner counted in the monethes. To solate be that night, and without gladnesse, lett them that curse the daye, and that be ready to saye by morninge, geue it also their curse. Let the starres of that night be dymme, & showe darcknesse of it. Let it looke for lyght, but lett it se none, nether the rpynging vp of the fayre morninge: because it shyt not vp the wombe that bare me. For then shulde these sorrowes haue bene hys frō myne eyes.

* Job. 1. 17

¶ **Job.** * why dyed I not in þe byrth? Why dyd not I perlysh, as soon as I came out of my mother's wombe? Why let they me vpo their knees? Why gaue they me suck with their brestes? Then shulde I now haue lyeu still. I shulde haue slepte, and bene at rest, lyke as the chynges and lordes of the earth, which haue bypried them selues speciall places. Or as the wyrces that haue had grente substance of golde, and theyr houses full of spicer. Why was I not hys, as a thyng bozne out of spire, ether as yongchylde, which neuer sawe the light? There must the wycked crasse from theyr pymanne, and therfor as are ouerlaboure be at rest: there are those lett out fre, which haue bene in prison, so that they heare nomore the voyce of the opprellow. There are small & great, and the seruaut is fre from hys master.

¶ **Job.** Why for is the lyght geuen to hym that is in myr: and lyfe vnto them, that haue heuy heres? Why longe for death (and though it come not) why wolde bygg it oute of hyd places which also wolde be receyving glad and reioyce, yf they coulde fynde theyr graue any where. That shulde be iope to that man, whose waye is hys, and God kepeth it backe from him. For my syghes come before I ate, and my roarings fall out like the water. For the thyng that I feared, is come vpon me: and the thyng that I was afrayed of, is happened vnto me. Was I not happy? had I not quyetnesse? Was I not in rest? And now cometh such mysery vpo me.

¶ **The .iiij. Chapter.**

Job. is reprehended of impatience and inuoluntie, and of the presumption of hys owne rightnesse.

¶ **Job.** **A**d Eliphaz the Chemyante answered, and sayde: Yf we begynne to commun with the, wylt thou be discontent: but who can withhold him selfe from speaking? Behold, thou hast bene a chaffener of many, and hast comforted the weepyng haundes.

¶ **Job.** By wordes haue let vp those that were fallen, thou hast refreshed the weake knees. But now that the plague is come vpon the, thou art greued: now yf hath touched thy selfe, thou art saynt harted. ¶ **Job.** Is not this thy

scare, thy feblehnesse, thy patience, and the perfectnesse of thy wayes? O whyd I praye the? whoeuer perished byng an innocent? Why were the godly destituted? For as I haue proued by experience, I thep plome iniquyte, & some wickednesse, reape the same. With the blast of God they perish, and with the breath of hys anghels are they consumed awaye. The conyng of the lyon, and the voyce of the lyon, & the teeth of the lyons whelpes are pulled out. The lyon perissheth for lacke of praye, and the lyons whelpes are scattered abrode.

¶ **Job.** And vnto me came the word secretly, & myne care hath receaued a lytell thereof. In the thonghes and visages of the night (when slepe cometh on men) feare came vpon me, and drede, which made all my bones to shake. The wynde passed by, before my presence, and made the heares of my flesh to stande vp. He stode there, and I knew not hys face, an ymage ther was before myne eyes, and in the stillnesse hearde I a voyce. ¶ **Job.** Shall man be more iust than God? Shall man be purer than hys maker? Behold, he founde no treuth in hys seruantes, and in hys anghels ther was foly. How much more in them that dwell in houses of claye, and whose foundacion is but dust: which shalbe consumed as it were with a wyth? They shalbe smitten from the morninge vnto the enynging: yee, they shal perissh for ever, where no man thynketh thereof. Is not their royaltie gone awaye with the: they shal dye trulye, and not in wysdome.

¶ **The .v. Chapter.**

Job. The end of a tale. The rightnesse of God, the lord chaunceth hys, and deliuereth them agayne.



Job. **J**ye (I praye the) yf happye I there be any that wylt answere the, and loke thou vpon eyn of the holy men. As for the foolyshe man, displeaure spylleth hym, and anger smytheth the innocent.

¶ **Job.** I haue seue my selfe, when the folysh was depe coted, and soberly. I cursed hys bitacon. Hys chyldren were without respect, and they were slayne in the gate, and three was no man to deliuer the. Hys haruest was eaten vp of the hungry, & the wenched man spoyled it, and the thursty drake by the labour. It is not the earth that byngeth forth iniquyte, nether cometh sorrowe out of the ground: but man is borne vnto labour, lyke as the sparke flye vp out of the hote coles.

¶ **Job.** But I wyl aske counsell at the Lords, & wyl talke with God: which doth thynges, that are vnsearchable, and maruels without nombre. ¶ **Job.** he geueth rayne vpon þe earth, and poureth water vpon the dryetes, to set vp them that be of lowe degree, ad that those which

which are in heynesse may come to prosperite. he destroyed the deuyces of the sorpyll. so that they handes are not able to perfoyme any stedfast thing. * he compaseth the wofle in their awne craftynesse, and ouerthroweth the counsell of the wyched. In somoche that they runne into darchenes by fapye dape, and * grope aboute them at the none dape, lyke as in the myghe.

he shall deliuer the poze fro the tweard, and from the threatenynges of the vngodly, and from the violence of the myghe. he is the hope of the poore, and the mouth of the wyched shalbe stopped.

Beholde, * happye is the man, whom God punisheth: therfore, refuse not thou the challeynge of the almyghtye. For though he make a wounde, he getueth a playster: though he smyte, hye hande maketh whole agayne.

And he shall deliuer the in lyke troubles, and in the seuenth there shall no euell come to the. In hope he shall saue the from death: and when it is warre, from the power of the twearde.

Thou shalt be kept from the euell tonge, and when trouble cometh, thou shalt not neede to feare. In destruction and death thou shalt be mery, and shalt not be afrayed of beastes of the earth. For as yf stones of the lande shalbe confederate with the, & the beastes of the fild shal geue the peace.

And thou shalt knowe that thy dwelling place shalbe in rest: and thou shalt go and beholde thy habytacpon, and shalt not synne. Thou shalt se also, yf thy sede shall encrease, and that thy posterite shalbe as the grasse vpon the earth. Thou shalt come also to thy geauie in a fapye age, lyke as when they take vp a cozne these in due season. Lo, thys we oure selues haue proued by experyence, and euen thus it is. When thou to it also, that thou mayest take hede to thy selfe.

The. vii. Chapter.

Job answered, that yf payne is more greuous then dyng, yett woulde he abyde the deluynt thera.

When answered also, & sayde. * That the dispicature which I haue weert leys wyched, and my punishment trayled in the balnances together: for now is it heuier then the sande of the see. And thys is the cause, that my woordes are so forowfull.

For the acowes of the almyghty are roude about me, whose indygnacyon hath vponcke wyppyn sperte, and the terrible feares of God are lett agaynst me. * Wofe the wyde assenore whyle he hath graue. * Oureth the oxe, when he hath fodder proung. * That which is vnswayp, shall it be eaten without salte, or is there any talke in the wyte of an egge:

The thynges that some tyme I myght not awaye withall, are now my meate for very forowe. O that I myght haue my desyre: and that God wolde graunte me the thynges that I longe for. O that God wold begynne and smyte me: that he wolde let hye hande go, and take me cleane awaye. Then shoulde I haue some comforte: yet, I wolde desyre hym in my payne, that he shoulde not spare, for I wyl not be agaynst the wordes of the holy one.

For what power haue I to endure? And what is myne ende, that my soule myght be pacient? Is my strength the strength of stones? Or, is my fleshe made of brasse? Is it not so yf there is in me no helpe: and that my substance is taken from me. he that is in tribulacpon ought to be comforted of hye neyghbour: but the feare of the Lord is cleane awaye. Whene a wone betwene passe ouer by mens the water brooke, and as the ruce of water, do hastily go awaye. But they that feare the hope frost, the snowe shall fall vpon them.

When they tyme cometh, they shalbe destroyed and perthe: when they be sett on fyre, they shalbe remoued out of the place, for yf pathes that they go in, are croked: they haile after vayne thynges, and shall perishe. They turne them to the pathes of Deiman, and to the wayes of Saba, wherin they haue put their trust. Confounded are they that put eny confidence in them. For when they come to obtayne the thynges that they loke for, they are brought to confusion.

Euen so are ye also come vnto me: but now that ye se my misery, ye are afrayed. Wyd I desyre you, to byng vnto me, or to geue me eny of youre substance: To deliuer me from the enemyes hande, or to saue me from the hande of exauntes. Catch me, and I wyl holde my toung: and when I do erre, direct me wherin. How stedfast are the wordes of treuth: And which of you can rebulle and reproue them? Do ye take deliberacyon to check mens saynges, and iudge a poze wordes spoken in vayne? Ye fall vpon the fatherles and go about to ouerthrowe your awne frende. And therfore be content, and loke now vpon me, and I wyl not lye before youre face. Turne (I praye you) be indifferent iudges, turne agayne, and ye shall se myne vnguiltynesse. And therfore be eny vnguiltynesse in my tong, or vayne wordes in my mouth.

The. vii. Chapter.

Job sheweth that thys lyfe is but a vayne geyse.

Job man: any certayn tyme vpon the earth? * Are not bys dapes also lyke yf dapes of an hyed ferraue? For lykes a bonde struunt deperth the shadowe, and as an

hyselynge wolde sayne haue all ende of hys
woche. *¶* And to haue I laboured whole mo-
nethes longe / but in dayne *¶* and many a ca-
refull night haue I told. *¶* **W**hen I laye me
downe to slepe, I saye: *¶* When shall I rise:
I saye, I longed sore for the nyght. And in
the meane tyme am I full of sorowes: un-
till the twynght. *¶* My fleth is clothed with
wormes and dust of the earth: my spynne is
withered, and become horrible, *¶* my dayes
passe ouer moze spedyly, then a weccer can
weccer out his webbe: and are gone: or I am
aware. *¶* Remember, that my lyfe is but a
wynde, and that myne eye shall nomoze se
pleasures therof, yee, & that none other meys
eye shall seme my moze. *¶* For yf thou fasten
thyne eye vpon me, I come to naught. *¶* The
cloude is consumed and vanysshed awaye,
euen so be that goeth downe to the graue,
I shall come nomoze vp, ner tuene agayne
into hys house: nether shall hys place knowe
hym any moze.

Etherfor, I will not spare my mouth, but
will speake in the trouble of my sprete, and
muse in the bytternesse of my mynde. *¶* Am I
a seer as a whalsph, that thou kepest me so in
pysion: *¶* When I saye: my bedd shall com-
forte me. *¶* I shall haue some restfulynge by
talking to my selfe vpo my couche. *¶* When
troubleth thou me with dreames, ad makest
me to asprayed thowout visions, that my soule
witheth rather to perishe and dye, then my
bones to remaine.

I can ke no remedy, I shall lye nomoze:
I spare me then, for my dayes are but daye-
ny. What is man, that thou hast hym in such
reputacyon, & settest him soch by hym: *¶* Thou
visitest hym early, and euery daye, sodenly
doest thou & tye hym.

Why goest thou not fro me, ner lettest me
alone, *¶* so longe tyll I maye knowe do-
wne my selfe: *¶* I haue offended, and what
shall I do vnto the, O thou pzeleuer of me:
Why hast thou made me to stande in thy waye,
and am so heuy a burden vnto my selfe: Why
doest thou not forgive me my synne: Why-
for: takest thou not awaye my wickednes:
Wholde, now must I slepe in the dust, ad yf
thou schelt me to moze in the moynynge, I
shal be gone.

¶ The viij Chapter.

¶ Job is reprehended and noted to haue desecured
hys payne. A description of mozt pyn.

When answered Baldad the Shuhite,
and sayde: how longe wilt thou
talke of such thynges: how longe
shall thy mouth speake so pyonde
wordes: *¶* Woth God peruerter the
thynges that is lauffull: *¶* Or both the almygh-
tey destroye the thynges that is ryght: *¶* For

seyng that thy sonnes synned agaynst hym,
dyd not he punishe them for theyr wyked-
nesse: *¶* I thou woldest not reuolt vnto God
by thyms, and makee thyne humble prayer
to the almyghty: yf thou woldest lye a pze-
re and a godly lyfe: *¶* Quide he not awake vp
vnto the immediately, and geue the, the bewe-
type of ryghtwysenesse agayne: *¶* In so moche,
that where in to euer thou haddest lyte afo-
re, thou quidest now haue greates aboundance.
Enquere: *¶* I praye the of them that haue
bene before the, & search diligently amonge
theyr fathers. *¶* For we are but of yester-
daye, and knowe not, yf oure dayes
vpon earth are but a very shadowe. *¶* Shall
not they the we the, and tell the, yee, ad glori-
ly confesse the same.

Have a replie be grene without moyst-
nesse: *¶* O maye the grasse growe without
water: *¶* No: but (or euer it be shot forth, & or
euer it be gathered) it withered, before any
other herbe. *¶* Euen to goeth it with all them,
that forget God: and euen thus also shall the
pyocites hope come to naught. *¶* Hys con-
fidence shal be destroyed, and hys trust shal be
as yders webbe. *¶* He shall leane vpo his hou-
se, but it shall not stande: he shall holde hym
fast by it, yee shall it not endure. *¶* It is cut as
a grene trete before the sonne, & witherth forth
the braynches in hys garden. *¶* It taketh ma-
ny rotes by a well lyde, in so moche that it is
lyke an house of stoncs.

But yf it be taken out of hys place, euery
man denpeth it, sapenge: *¶* I knowe the not.
So, thus is it with hym, that reioyseth in his
owne doynges: and as for other, they growe
out of the earth.

Behold, God will not cast awaye a vici-
tious man, nether will he helpe the vngod-
ly. *¶* Thy mouth shall be full with laughing,
and thy lippes with gladnesse. *¶* They also yf
hate the, shal be confounded, and the wel-
linge of the vngodly shall come to naught.

¶ The ix Chapter.

¶ Job declareth the benedictes of God, and that
mannes reprochewes is nothinge.



When answered, & sayde: I know
it is so of a treuche: *¶* For how
maye a man (compared vnto
God) be iustified: *¶* If he will
argue with him, he shall not be
able to answer hym vnto one

amonge a thousande. *¶* Concernynge such as
be wyle of herte, or myghtye in strenght,
who euer prospered, that toke part against
hym: *¶* He translateth the mountaynes, or
euer they be aware. *¶* It is he that ouerthro-
weth them in hys wrath. *¶* He remoneth
the earthe oute of her place, that the py-
lers therof shake with all. *¶* He commaun-
deth the sonne, and it riseth not: he closeth by
the

¶ Job. viij.
¶ Job. ix.

¶ Job. xij.
¶ Job. xij.

the skered, as it were vnder a sygnett. he him self alone spebeth out the heauens, and goeth vpon the waues of the see. he maketh the waynes of heauen: the Oxen the seven starres, and the secrete places of the south. he doth greate thynges, soch as are vnsearchable, yee, and wonders withoute nombre.

Gen. i. 5.

10. whan he goeth ouer by me, I shall not se hym. And whan he departedh, by me, I shall not loke vpon hym. I shall not per-
ceiue hym. If he be hasty to take eny thyng awaye, who wil make him restoe it agayne? Who wil saye vnto hym what doest thou? he is God, whose wach no man maye withstande: but the proudest of all must stoupe vnder hym. how shulde I then answer hym? What woordes shulde I syn-
de oute agaynst hym? Yee, though I were ryghteous, yet might I not geue hym one worde agayne, but incheily subwypte my self to hym as my iudge. If I had called vpon hym, and he had answered me: yet wold I not beleeue, that he heerd my voyce: he troubleth me so with the tempest, and woundeth me out of measure without a cause. he wyll not lett my spete be in rest, but spileth me wth bitterness.

Gen. i. 5.

If men wyll speake of strength, lo, he is stronge: If men wyll speake of ryghteounes, who dare be my recorde. If I wyll iustifye my selfe, & my aunc mouth shall condemne me: If I wyll put forth my selfe for a perfecte man, he shall proue me a wylke doer. For though I be an innocent, and my conscience cleare, yet am I weep of my selfe.

One thyng it is and therfore I sayed. he destropeth both the righteous and vngodly. And though he slaye sodenly with the leunge, yet wil he lauzh at the punyement of the innocent. As for the wozde, it is geuen ouer into the hand of the wicked, and he shal couer the faces of the iudges therof. Is it not so: where is there eny, but he is soch one:

Job. vi. 1.

* If by dayes are more wyfye then a runner: they are gone & haue sene no good thyng. They are palled awaye, as the thypyes that be good vnder sapir, and as the negle & fierch to the pyae. When I am purposed to forget my complaynynge, to leaue of lea my wozard, and to comforte my selfe, then am I afrayed of all my sorowes, for I knowe, that thou wylt not iudge me innocent. If I be then a wicked doer, wyl labour I in vayne: If I wash my selfe with snowe water, and make myne hādes neuer so cleane, & at the wyl, yet shal thou dyppe me in the myer: and & myne aunc clothes shall defyle me. For he that I must geue answer vnto, ad with whom I go to lawe, is not a man as I am. Rather is there eny dapesman to laze hys

hande betwene vs. Lett hym take hys rod a waye from me, yee, lett him make me nomore afeared of hym, and then shall I answer hit without eny feare. For as longe as this thus, I can make no answer.

Chapter.

Job is weep of hys lyfe, and letteth out his regrettable brāne. He despayeth the tyme to repent. & setteth vpon a death.

11 E greutch my soule to lye. I wyl make my complaynte, and wyl speake out of the very heupne of my soule. I wyl saye vnto God: I do not condempne me, but therewe me the cause, wherfore thou contendest to with me? Thynckest thou it well done, to oppresse me, to cast me of: beyng the woiches of thy hādes and to mainteigne the council of the vngodly? Hast thou fleshy eyes: or doest thou loke as a man lokech? What thy dayes are & thy dayes of man, and thy yeares as mans yeares: that thou makest soch inquisicō for my wickednes, & searchest out my synne: where as (not withstandinge) thou knowest that I am no wycked person, and that there is no man able to deluyne me out of thyne hande. * Thy hādes haue made me, and fastidoned me all together toūde aboute, wilt thou then destrope me sodenly? Remember: (I beseeke the) how that thou madest me of the mould of y^r earth, & thale bryng me into dust agayne. Wilt thou not turned me, as it were in mylk, and turned me to cruddes lyke cheie? Thou hast couered me with skynne and fleshe, and ioyned me together with bones and synnower. Thou hast graunted my lyfe, and done me good: and the diligent beede that thou tokest vpon me, hath preserved my spete.

Job. vi. 1.

Gen. i. 5.

Thou hast hyd these thynges in thyne heart. I am sūre, that thou rememberest these thynges. If I byd synne, thou haddest an eye vnto me, and shalt not declare me innocent because of myne offence. If I haue done wylke, wth is me therfore. If I haue done righteously, yet dare I not lye vnto my beede: so full am I of confusion, and le myne aunc miser.

Thou hunttest me out (being in heuynes) as it were a lyon, & troublest me out of measure. Thou byngest fresh wyneke agaynst me, and thy wozard increaseth thou vpon me, very many are p^rlagēs & I am in. * Wherfore hast thou brought me out of my mothers wombe: what I had persued, and I no eye had sene me. If they had carped me to my graue as lone as I was boine, then shuld I be now, as though I had nyne bene.

Job. vi. 1.

Are not my dayes fewere? Lett byn then krate of frome and let me alone, that I maye take my selfe a lytle afore I go thether, from whence I shall not turne agayne: cuento the

lande of darcknesse and shadowe of death:
ye, into that darck cloudy land and deadly
shadowe, where as is no adye, but terrible
fearre as in the darcknesse.

C The .xi. Chapter.

*Job is humblyly reuerent of God. And is
thoroughly humble. He is mercifull to his repen-
tantes.*

J Then answered Sophar the Ana-
matit, and sayde: Shulde not he
that maketh many wordes, be an-
swered? Shulde he falslyfie much,
be commended therein? Shulde men geue care
vnto the auncle? Thou wilt laugh other men
to scorn, and that no body mock the againe?
Wilt thou saye vnto God. The thyng that
I take in hande is perfect, and I am cleane
in thy syght? What God wolde speake, and
open his myttes agaynst the, that he myght
showe the: out of his secreet wysdome? Why
rewardest thou the double as he was appoynt-
ed to do: then shuldest thou knowe, y God
had forgotten the because of thy lymie.

Art thou able to fynde out the secretes of
God? Wilt thou attayne to the perfect-
nesse of the almyghty? He is hyer then hea-
uen, what arte thou able to do? Deper then
the hell, how wilt thou then know him? His
length exceedeth the length of the earth, and
his bredth the bredth of the see. Though he
turne all thynges vp lyde downe, close them
in, gather them together, who wilt turne
hym from his purpose? * (S) who maye scape un-
to hym, whye seest thou so.)

*Job. xxi. v. 10.
Job. xxi. v. 11.
Job. xxi. v. 12.*

* For it is he that knoweth the vanite of
men: he seeth thez wyckednesse also, shulde
he not then confide it? A vayne body exal-
teth hym selfe, and man new borne is lyke a
wynde asseycolte. If thou haddest nowe a
ryght hert, and lyfedyt by thyn handes to-
warde hym: yf thou woldest put a waye the
wyckednes which thou hast in hande, so that
no vngodlynesse dwell in thy house. Then
myghtest thou lyfe vp bye face without sha-
me, and then shuldest thou be sure, and haue
no neede to feare.

Then shuldest thou forget thy miserie, y
thynke nomaie vpon it then vpon the wa-
ters that runne by. Then shuld the residue of
thy lyfe be as cleare as the noone daye, and
sprynge forth as the moonyng. Then myght-
est thou haue coforte, in the hope that thou
hast: and sleepe quietly, wile thou art buried.
Then shuldest thou take thy rest, & no man
to make the askepe, yee, many one shuld see
moch by the. As for the eyes of the vngodly,
they shalbe consumed, and not escape: theyz
hope shalbe miserie and sorow of mynde.

C The .xii. Chapter.

*Job sheweth his parents declared the
myght and power of God.*

S Job answered, and sayd: Then I
(no doute) ye are the men alone, &
wysdome shall perishe with you.
But I haue vnderstandyng as wel
as ye, and am no lesse then ye. Yee, who know-
eth not these thynges? Thus he that cal-
leth vpon God, and whom God heareth, is
mocked of hys neyghboure: the godly and
innocent man is laughed to scorn. Godly-
nes is a lyght bespyde in heres of the re-
pche, and is set for them to stamble vpon. The
houses of robbers are in wealth & prosperite:
and they that maliciously medle agaynst
God, dwell without care, in those thyng-
es that God hath geuen repchely with hys
hande.

As for the cattell, and they shall infourme
the: the foules of the ayre, and they shall tell
the. What the increace of the earth, and it shall
shewe the. What the spylers of the see, ad they
shall certifie y. What is he, but he knoweth
that the hande of the Lorde made all these?
* In whose hande is the soule of every liuyng
thyng, and the birth of the flesh of all men.
* I haue not the eares pleasure in bering, and
the mouth in tastyng the thyng that it
eateth: * Amonge olde perlonnes there is
wysdome, and in age is vnderstandyng. Yee,
with God is wysdome and strength, it is he
that hath counsell and forknowledge. Re-
holde, If he brake downe a thyng, who can
set it vp agayne? * If he shut a thyng, who
will open it? Behold, yf he withold y wa-
ters, they drye vp. If he lee them go, they be-
strove the erth. Wilt thou be stronger & wyf-
dome: he knoweth both the discauer & hym
that is discaued.

He carrieth awaye the wysme, as it we-
re a spolie, and byngeth the iudges oute of
theyz wittes. He taketh awaye the subiects
of the people from their kinges, and gyrdeth
theyz loynes with a bonde. He ledeyth awaye
the grate mern into captyvte, and turneth
the myghty vplyde downe. * He taketh the
wrepte from out of the mouth, and disapow-
neth the aged of theyz reason. He poureth
the confusion vpon pyppes, and comforteth
them that haue bene oppressed. Loke: what
lyeth by in darcknes, he declared it open-
ly: and the deep shadowe of death byngeth
he to lyght. He both increaseth the people, ad
destroeyeth them. He maketh them to mul-
typle, and byneth them a waye. He chaun-
geth the herde of them that rule the people of
the erthe, and disapownteth them: so that
they go wanderyng out of the waye, and
grope in the darcke without lyght: he ma-
keth the also to stacher to and fro lyke byz-
chen men.

C The .xiii. Chapter.

*Job sheweth his friends with theyr alme
expences, and conuincyng theyz.*

Let all thys haue I sene with myne eye, heard with myne ear, and vnderstande it. Loke what ye knowe, that same do I knowe also, neither am I inferior vnto you. **R**enerthelike, I talke with the almyghtye, and my desire is to comen with God. As for you, ye are woekemasters of lyes, and vnproufable. * Whilicpains all together. **W**ould God ye kepte your tongue, for then myght ye be taken for wyle men. Now heare my chydying, and ponde the sentence of my lippes. **D**o ye speake iniquite against God, and talke agaynst hym with discreat? **W**ill ye not accepte the person of hym? **O**r will ye contende with God? **S**hall that helpe you, whe he calleth you to reckninge, for as one man mocketh another, so do ye mocke hym. I thinke ynnuysly you, and reprove you, yep do secretly accept any persone. **S**hal he not make you a scraped, when he sheweth hym selfe? **S**hall not his terrible fence fall vpon you? **P**oure remembrance is lyke vnto a sparker, and your bodyes lyke the claye. **H**olde your tōges for my sake, that I also maye speake, and my sorow shall be lesse. **W**herfore do I beare my selfe in my teeth, * and put my soule in myne handes? **L**o, though he slaye me, yet will I put my trust in hym. **B**ut * I will reprove myne a wile waynes in his sight, he shall make me whole: and there maye no pproctie come before hym. **H**earc my wordes, and ponde my sayenges with your eares. **B**eholde, now haue I prepared my iudgement, and knowe y I shall be founde eyghtrous. **W**hat is he, that wil go to lawe with me? **W**hat hym come that I maye nowe holde my tongue, and dye. **R**enerthelike, graunte me two thynges, and then will I not hyde my selfe from the.

Withdrawe thyne hande from me, and let not the fearful drede of y, make me a scraped. **A**nd then call me, & I wil answer: or els, let me speake, & ad geue me thou an answer. **H**ow many are my myscodes & synnes? **L**et me knowe my transgressions and offences: **W**herfore hydest thou thy face, & holdest me for thyne enemye? **W**ilste thou be so cruel and extreme vnto a flying leafe, & do folowe vpo dyce trouble: for thouapest sharply to my charge, and punysshest me * for the synnes of my youth. **A**nd thou putttest my feet also in the stocks: and holdest narrowly vnto all my pathes, and marchest the steppes of my feet: where as I (not without anpynge) must come: sume lyke as a foule carion, & as a cloth that is mofbraten.

¶ The .xiiij. Chapter.

Job despayeth the life of man, and propheseth of the resurrection. **H**ow comforteth the good, yll they esteeme that they loke for.

Man that is boine of woman, hath I but a thort pme to lyue, and is full of miserie. **H**e cometh vp and is cutt downe lyke a flower. **H**e flyeth as it were a shadowe, and neuer continueth in one state. **W**ouldest thou open thine eyes vpo soche one, and bypunge me in thy iudgement? **W**ho can make cleane, that cometh of an vncleane thyng? **N**o body. * **T**he dayes of man surely are determyned, the nombre of his monethes are knowen onely vnto the. **T**hou hast appoynted hym his monethes, whiche he can not go beyonde. **G**oo from hym, that he maye rest: * a lyte; vntyll his daye come: which he loaketh for, lyke as an bypynge doth.

If a tre be cutt downe, there is some hope yet, that it will sproute, and quite forth the bianches agayne. **F**or though the rote of it be woren olde, and the stock therof be dead in the ground, yet when it getteth the sent of water, it will budde, and bypunge forth bowes, lyke as a tre that is planted. **B**ut as for man, when he is dead, perished and consumed a waye, what becometh of hym? **T**he floudes when they be daped up, and the spuers when they be empty, are filled agayne thoroze the flowynge waters of the see: but when man slepeth, he retyrth not agayne, (of hys awne strength) * vntyll the heauen perishe: he shall not wake by nyte rpe out of hys slepe. **O** that thou woldest kepe me, and hede me in the bell, vntyll thy wrath were stilled: and to appoynte me a tyme, wherein thou myghtest remember me. **A**d aye a dead man put agayne. * **A**ll the dayes of my lyfe will I waite tyll, tyll my chaingynge shall come. **T**hou shalt call me, and I shall answer the: * despyse not thou the woyle of thine a wile handes.

For now thou nombrest all my goings, yet be not thou to extreme vpon my synnes. **H**ysiquite is sealed vpo, as it were in a bagg but be mercifull vnto my wickednesse. **D**e mountaynes fall a waye at the last, the rockes are remoued out of theyr place, the waters pearle thoroze the very stones by lytle and lytle, the floudes wylthe a waye y granell and carth. **A**nd destroyest thou the hope of man: **T**hou pryncipalst tyll agaynst him, so that he passeth a waye: thou chaugest hys estate, and putttest hym from the. **A**nd whe- ther hys chyldren come to woithypp or no, he cannot tell. **A**nd yf they be men of lowe degre, he knoweth not. **W**hyle he lyueth, hys flesh must haue traunple, and while the soule is in hym, he must be in sorowe.

¶ The .xv. Chapter.

Elijahs reuerbereth Job because he afterbeith myseuse and punes to hym selfe. **H**e deserveth the curse that shall be in the wynde, reuenging Job to be one of that nombre.

1 Then answered Eliphaz the Temanite, and said: Shall a wise mans answer be the secrecy of the wynde, and fill any mans Belly as it were with the wynde of the east? Shall he reprove wth a word,

that is nothing worth: and speake the thynges, which can do no good? Is for shame, thou hast sett it aspre, eke woldst thou not make so many wyndes before God: but thy wylfulness reacheth thy mouth, and so thou hast chosen the a craftye tongue. Thyne awne mouth condemneth the, and not I: per, thine awne lippes shapen an answer agaynst the. Art thou the fyrste man, that ever was bozne? Or, wast thou made before the hylls: hast thou hearde the secreete counsell of God, that all wysdome is to lytle for the: What knowest thou, þ we knowe not? And what understandest thou, but we can the same? With vs are both olde and aged men, per, for as haue luyed longer then thy father.

Thynerketh thou it a small thyng of the consolacions of God? with the is a lyeinge word. Why doest thou here to bewteche the? And wherfore wynerketh thou with thyne eyes, that thy mynde is to put by agaynst God, and lettest such wordes go oute of thy mouth: What is man, þ he shulde be cleane? what hath he (which is bozne of a woman) wherby he myght be righteous? * Behold, he doth not trust hys sapnetes: per, the verp heauens are not cleane in hys syght. Howe much more then an abhominable and vyle man, which dynckerly wicheidnesse lyke water? I wyl tell the, heare me: and I wyl shewe the that I haue seue: which wyl men haue tolde, and hath not bene hyd from theire fathers: vnto whom onely the earthe was geuen, and no stranger went amonge them.

* Smt. liti. b
The * vngodly forsooth all the dayes of hys lyfe as it were a woman with a childe, and the nombre of a tymeantes peares is unknowen. A fearfull sounde is eue in hys eares, and when it is peace, yet feareth he destruction. He beleueth neuer to be deliuered oute of darchenes, for the swearde is alwaye before hys eyes. When he goeth forth to get his luying, he seeth plainly, that the daye of darchenesse is at hande. Howe and carefulnesse wyl make hym asprad, and compass hym rounde aboute, lyke as it were a kynge with hys hoost ready to the batayll. For he hath stretched out hys haunde agaynst God, and armed hym selfe agaynst the almyghty, he runneth proudly vpon hym, and with a stiff necke fygtheth he agaynst hym: where as he couereth hys face

with fatnesse, and maketh hys body well luyng. Therfore shall hys dwellinge be in desolate cyties, and in houles which no man inhabyteth, but are become heapes of stones.

He shall not be riche, neither shall hys substaunce continue, necease vpon earth. He shall neuer come oute of darchenesse, the flame shall drye vp hys braunches: with the blast of the mouth of God shall he be taken awaye. He beleueth not that he is in vayne, and yet he is oute of the wyne, and vayne shall be hys recompence.

He shall perishe, afore hys tyme be wone out, and hys braunche shall not be grene. He shall be plincht of as an untymely grape fro the vyne, a shall lett his house fall, as the olpue doth. For the congregacyon of ypocrites shall be desolate and vnfirmitull, and þ fyre shall consume þ houses of such as are greedy to receaue giftes. He concealeth transgression, and deneth vayne, and the yz bodye byngeth forth blycate.

¶ The .xvj. Chapter.

¶ Job reuolue hys meserie, sayeth that he suffereth more then hys dependentes doth desolate.

1 Ob answered, and sayde: I haue 2
lost tyme: hearde such thynges.

¶ Miserable gentes of comfort are ye, all the soite of you. Shall not vayne wordes come yet to an ende? Or, hast thou yet any more to saye? I cande speake, as þe do also. But wold God, that youre soule were in my soiles strade: then shuld I heape by wordes agaynst you, and shoke my heade at you. I shuld comforte you with my mouth, and relesse youre payne with the talking of my lippes. What shall I do? For all my wordes, my sorow wylle cease: and though I tolde my tonge, yet wyl it not departe from me. But now that God hath sente me aduersite, thou hast troubled all my congregacyon. And that thou hast spiled me with wynerkles, my flesh is recozde, and my leane flesh is seth by agaynst me, and beareth wyntnesse agaynst me. He is angrie at me, he hateth me and gnasheth vpon me with hys teth. Myne enemye shoulde vpon me with hys eyes.

¶ They haue opened thei mouthes wy de vpon me as myneten me vpon þ cheke despitfully, they gather thei felus together agaynst me. God hath put me in prease with the vngodly, a deliuered me into the handes of the wyched. I was in wealthe, but he hath brought me to naught. He hath taken me by the neck, he hath rent me, and lett me as a marck for hym to lye. Hys archers compass me rounde

rounde aboute: he wounded my loynes, and doth not spare. My bowels hath he poured vpon the ground. he hath gūte me one wound vpon another, and is fallen vpon me lyke a gaunte. I haue sowed a sack cloth vpon my lapine, & lye with my heare in the dust.

My face is swollen with weppinge, and in myne eyes is the shadow of death. howbeit, there is no wyckednesse in my handes, but my prayer is cleane. My mouth coulde not thou nupbloude, and lee my cypenge lynde not rowme. For so, my witnesse is in heauen: & he that knoweth me, is aboue in the heygth: & my frendes geue me many wordes, to scorne, and in myne eye pouerth out teares vnto God. That a body might pleate with God, as one man doth with another, yet the nombre of my peares is come, and the waye that I must goe is at hande, from whence I shall not turne agayne.

¶ The xviij. Chapter.

Job seeth that hee consumed awaye, and yett doth presently abyde it.

I My flesh sticketh, my dayes are thozened. I am harde at deathes doore. Forwarde men are wme, and in myne eye: must continue in the bitteresse of them. He hurt me, and loke out one to be my suertie in thy light, whnt is he that knoweth who wilt promise for me: for thou hast withheld their brethes from vnderstandynge, therefore shalt thou not sette them vpon hye. He promyseth his frendes parte of his good, but his wone children spende it. He hath made me as it were a bywyde of the people: where as afore, I was the people's ioye. Myne eye is dymme, for very heynesse, & all my strength is become like a shadow. Eternous me therefore shall well consyre this, and the innocent shall take parte agaynst the pproccre.

C The righteous also will kepe hys waie, and he that hath cleane handes, wyl euer be stronger and stronger. As for you, turne you, and get you hence: I praye you, seynge I cannot fynde one wyse man amonge you: My dayes are past, and my counsellis and thoughtes of my hart are vanysched awaye chaunginge the night into daye, and y light into darcknes. Though I tary neuer so much, yett the graine is in my boult, and I haue made my bed in the darcke. I call corrupcion my father, and the wormes call I my mother and my sister. What helpeth then my longe taryenge: Or, who hath consydered the thynges, that I loke for: All that I haue, shall goe downe into the pytt, and lye with me in the dust.

¶ The xviij. Chapter.

Job also relecteth the paynes of the vnfaithfull and wythp.

Hen answered Salbad the Sathir, and sayde: when wylt thou make an ende of youre wordes: Marke well, and then we wylt spake. Wherfore are we counted as bestles, & reputed to vyle in your sight: he destroyed him selfe with his anger: Shall the earth be for taken, or any stone remoued out of his place because of the: Per, the light of the vngodly shall be put out: and the sparke of hys fyre shall not burne. The light shall be darcke in his dwelling, and his candle shall be put out with him. his presumptuous goings are kepte in, and his wane counsell shall cast him downe. For his fete are taken as it were in the nett, and he is at his wites ende. his fote shall be holden in the snare, and it shall catch them that be thyrst of bloude: The snare is layd for him in the grounde, ad a pyfall in the waye.

Fearfullnesse shall make him afraied on euery syde, that he shall not knowe, where to get out. hunger shall be his strength: myfortune shall hange vpon him. he shall cate the strength of his awne flayne, eue y first borne of death shall cate his strength. his hope shall be coted out of his dwellinge, very feruile shall bringe him to the kyng. Other men shall dwell in his house: but shall be none of his) and bymstone shall be scattered vpon his habitacion. his rotes shall be dreyd by veneth, and aboue shall his branch be cutt downe. his remembrance shall perlysh from y earth, and he shall haue no name in the strete: they shall dyspse him from y light into darcknesse, and cast him cleane out of the worlde. he shall neither haue chyldre no: kynfolckes amonge his people, no, ner any posterite in his dwellings. They that come after hym, shall be astonied at his daye, and they that go before, shall be afraied. Such are now the dwellinges of the wycked, and this is the place of hym y knoweth not God.

¶ The xix. Chapter.

Job receyved hymselfe and greuous paines, & the prospereth of the gentill clarification.

Hen answered, and sayde: how longe wylt ye were my soule, and trouble me with wordes: Lo, I tarye: I haue ye repoyued me: and are not a thained, for to laugh me so to scorn: yf I go wronge, I go wronge to my selfe. But yf ye will enhaunce your felous agaynst me, and accuse me to be a wycked personne because of the thame that is come vpon me: knowe this then, that it is God, which hath handled me so violently and hath compased me aboute with his nette. If I coplayne of the violer y is done vnto me, I cannot be herbe. And yf I crye, there is no

¶ v sentence

15 sentence geuen with me. He hath hedged vp
my waye, that I cannot passe, and he hath
set darcknes in my pathes. * He hath spoy-
led me of myne honour, and take þe crowne
awaye from my head. He hath destroyed me
on euery hyde, and I am bidone: My hope
hath be taken awaye from me, as it were a tre
pluckt by þe roote. My wrath is kindled
agaynst me: he taketh me, as though I were
hys enemy.

16 ¶ My men of warre came together,
which made their waye ouer me, and beseged
my dwellinge rounde aboute. * He hath put
my brethren farre awaye from me, and soch as
were of myne acquaintance, are become
strangers vnto me. * Myne auncle kyn-
folkes haue forsake me, and my frendes ha-
ue put me out of remembrance. The serui-
ces and mayntens of myne auncle house toke
me for a stranger: and I am become as an
alien in thes dayes.

17 I called my seruants, and he gaue me no
answer, no though I prayed hym with my
mouth. Myne auncle wyfe myght not abyde
my beryth. I was fayne to speake fayne for
the chyldren of myne auncle body. Yee, y child-
ren despyed me: And wht I was gone fro
them, they spake euill vpon me. All soch as
were my most familiar, abhorred me: and
they whom I loved best, are turned agaynst
me. My bond brethren to my kynne, and my
flesh is awaye: only there is left me y sayne.

18 ¶ Aboute my teeth. Myne pyte vpon me, haue
pyte vpon me. O ye my frendes, for the had
of God hath touched me. Why do ye perse-
cute me as God doth, and are not fatished
of my flesh?

19 ¶ That my wordes were nowe written
that they were put in a booke: wolde God
they were grauen with any penne in lea-
der or in stone to continue. For I am sure, that
my redemption is nether, and that I shall ryse out
of the earth in the latter daye: that I shall be
clothed agayne with this flayne, and se God
in my flesh. Yee, I my selfe shall beholde him,
not with other, but with the same eyes.
My repnes are consumed within me: byd not
ye saye: why doth he suffer persecuciō? Is
there founde an occasion in me: But be war-
re of the swerd, for the swerd: wyl be aue-
ger of wyckednesse, and be sure, that there is
a iudgement.

¶ The xx. Chapter.

¶ Eliphaz sayth, that the wycked shall, the conuolse
and the wycked shall haue a short ende.

1 ¶ When answered Shophar the Na-
mathite, and sayde. For the same
cause do my thoughtes compell me
to answer. And why? my mynde
is ready within me. I haue sufficiently herde
thy checking and reproofe, therefore am I pur-
posed to make answer after myne under-

standinge. Knowest thou not this, namely:
that from the begynnyng (euer sence þe crea-
cion of man vpon earth) þe gladnes of the vi-
gily hath bene thore, and that the roye of
pyccities continued but the tryumphtinge of
an eye? Though he be magnified vpon the
heauē, so that his head reacheth vnto þe clou-
des: yet at a turne he periseth for euer. In so
much that they which haue sene hym, shall
saye. Where is he? He shall vanishe as a drea-
me, so that he can no more be founde, and shall
passe awaye as a vision in þe nyght. So that
the eye which sawe hym before, shall haue no
more sight of hym, and hys place shall knowe
hym no more. ¶ Hys chyldren shall be
fayne to agree with the poore, and his han-
ders shall restore them their goodes.

2 ¶ His ponyt his bones are full of plea-
sures, but now shall it lye downe within him
in þe earth. When wyckednesse, was sweete in
his mouth, he hid it vnder hys tongue. That
he knowed, þe wolde he not forsake, but he
pate it close in his throte. The brende that he
dyd cate, is turned to the popson of serpents,
within his body. The eyes that he deuour-
ed, shall be perchaunce agayne, for God shall
draue them out of his bely, he shall liche the
gull of serpentes, and the adders tongue shall
slape hym: so that he shall no more se the cy-
uers and brokes of hony and butter. The
thing that other men haue laboured for, shall
he restore agayne, and shall not cate it vp.
Greate trauayle shall he make for cyphes,
but he shall not enioye them. And why? he
hath oppressed the poore, & not helped them:
houses hath he spoiled, & not buylded them.
His bely coulde neuer be filled, therefore shall
he perishe in hys conuolse onnesse. There shall
none of hys meates be left behinde, therefore
shall no man loke for hys prosperite. Whan
he had plente of the cyphes, yet
was he poore, though he was helped on euery
syde.

3 ¶ For though the wycked haue neuer so-
much to fyl his bely, yet God shall sende his
wrath vpon him, and cause his indignacyon
to ragyne ouer him: so that yf he fle the pzo-
weapens, he shall be shot w the stele bowe.
The arrowe is taken forth, and gone out of
the quyer, & a glysterng spearward shalowe
the gull of him, hence shall come vpon hym.
There shall no darcknes be able to hyde hym.
An vnquybled spee shall consume him, and
loke what remoueth in hys house, it shall
be destroyed. The heauen shall declare hys
wyckednesse, and the earth shall take parte
agaynst him. The distance that he hath in
hys house, shall be taken awaye and perye the
in the daye of the Lordes wrath. * This is
the pzoeyon that the wycked man shall haue
of God, and the beryng that he maye loke
for of God. ¶ Because of his wordes.

¶ The

C The xxij. Chapter.

¶ Job receiveth the prosperitie of the wyched, & after
 theye becomen godfaynfull and blesyd.

IN answer, and sayde: I heare
 my wordes, and that thyltamp co-
 wort of pou. Suffre me a lytle, that
 I maye speake also, & then laugh
 my wordes to scorn. * (ye shall see you.) Is it for
 manns sake that I make thes disputation?
 Which yf it were so, shulde not my sprete be
 then in foz trouble? Wherke me well, and be
 abashed, and laye poure hand vpon poure
 mouth. For when I consyder my selfe, I am
 nshayed, and my fleshe is snypeten with fea-
 re. * Wherfore do wyched melyne in healt
 and prosperite, come to thes olde age, and
 increase in ryches? Their chyldren lyue in
 thes sygh, and thes generacion befoze
 thes eyes. Their houses are safe from all
 feare, and the rodd of God doth not snype
 them. Their bullocke gendzeth, and that not
 out of tyme: theye cowe calueth, and is not
 unfrutefull.

They sende forth their childzen by floc-
 kes, and their sonnes lede the daunce. * They
 beare with them tabyettes and harpes, and
 haue instrumetes of musycke at their plea-
 sure. They spede their dayes in welthyngne:
 but tobenly they go downe to hell. They
 saye also vnto God: go from vs, we desyre
 not the knowlege of thy wayes. * Who is
 the Almyghy, that we shulde serue hym?
 And what profyte shuld we haue to submyt
 our selues vnto him? Lo, there is vterly
 no goodnesse in them, therfore will not I ha-
 ue to do with the counsell of the vngodly.
 How oft shall the cable of the wyched be put
 out: how oft shall the cable of the destruction vpon
 them? What forowe shal God geue them for
 their parte in hys wryth: yee, they shall be
 cut as haye befoze the wynde, & as chaffe
 that the fozowe carpeeth awaye.

And though God saue their childzen from
 such forowe, yet will he so rewarde the sel-
 ues, yf they shall knowe it. Their awne de-
 struction and misery shall theye with their
 eyes, & dzycke of the fearfull wryth of the
 Almyghy. For what careth he what beco-
 me of his household after hys deathe, when yf
 nombe of his monettes is cut thozt: In as
 much then as God hath the hest power of
 all, who can teach him eny knowlege? One
 dyeth now when he is myghty and at hys
 best, ryche, and in prosperite: euen when his
 bowels are at the fastest, and hys bones full
 of maner. Another dyeth in forowe & hemi-
 nesse, and neuer had good dayes. They shall
 slepe baly a lytle in the earth, & the wormes
 shall couer them. Beholde, I knowe what ye
 thinke, yee, and the sorlyte that ye praye
 agaynst me. For ye saye: Where is the
 princes palace? and where is the dwellinge

of the vngodly: haue ye not asked them yf go
 by the waye? Doubtles ye cannot deirpe
 their tokens, that * the wicked is kepte vnto
 to the daye of destruction, and that the vng-
 odly shalbe brought forth to the daye of
 wryth. Who darre reponne him for hys wape
 to hys face? Who will rewarde him for the
 vngaciousnesse that he doth? Yet shall he be
 brought to his graue, and dwell among the
 heape of the ded. Then shall he be sayne to
 be buried among the stones of the pyapne.
 All men also must folowe him, and there are
 innumerable gone befoze him. How bayne
 then is the comfort that ye geue me? Doth
 not falsche remaine in all poure answers?

C The xxij. Chapter.

¶ Eliphaz receiveth the 3 of his brethren's answers.

Eliphaz the Temanite gaue
 answer, and sayde: Wape a man
 be profitable vnto God, as he
 that is wyle maye be profitable
 to hym selfe? Is it anye dauntage
 to the Almyghy that thou art egypteous?
 Or shall it profyte hym, that thou makest
 thy wayes perfect? Is he afrayed to repon-
 ne the, & to steepe forth with the into iudg-
 ment? Is not thy wickednesse greace, and
 thyn vngacious dedes innumerable? For
 thou hast taken the pledge from thy brother
 for naught, & robbed the naked of their clo-
 thinge: To soche as were werry, hast yge-
 uen no water to drynke, & hast withdrawn
 byd from the hungrye: Shulde soch one the
 as with violence, wrong & opprellio: doing
 all thyng of partialite, and bawning respect
 of personnes, dwell in the lande: Thou hast
 sent wyddowes awaye emptye & oppressed
 the poore fatherlesse.

Therfore art thou compassed aboute with
 snarcs on euery syde, & suddenlye vered with
 feare. Shuldest thou then be no darchenesse?
 Shuldest not the water floude runne ouer yf?
 Now * because that God is hyer then yf hea-
 uens, and because thou seest that the starres
 are to hope, wilt thou therfore saye: Tylke,
 how shulde God knowe? Doth his domynye
 reache beyonde the clowdes? Enly, the clou-
 des couer him that he maye not se, & he dwel-
 leth aboue heauen. Wolt not thou hepe the
 olde wape, that vayne me haue gone: which
 were cut downe out of tyme, & whose foun-
 dacyon was as a runnyng water, which
 laped vnto God: go from vs, and what byd
 the Almyghy with them: he spyled thes
 houses with good thynges. But the counsell
 of the vngodly is farr from me. The crygh-
 tious sawe it and were glad, and the innocet
 laughed the to scorn. Is oure increase hewe
 downe? Is for the remnant of them, the
 fyze hath consumed it.

Therfore reconcile the vnto God, and be
 countt, so shall all thynges prospeere with the
 ryght

Job. lxxii. a
 Job. lxxii. b

Job. lxxii. a

Job. lxxii. a

Job. lxxii. a

Job. lxxii. a
 Job. lxxii. b

the cloude fro my face.

¶ The xxiiij. Chapter.

¶ God bestretheth the wyldebeestes of meen, and bestretheth the cartle belonging to the wyldebe.



Onyberlinge then that there is A no tyme hid from the Almightye, how happeneth it, that they which knowe hym, do not regard his dayes? For some men there be, that * remove other mens lande-marks: that robbe them of their cattell, and kepe the same for theyr awne: that * dygne a waye the asse of the fatherlesse: that take the wyldebeestes ore for a pledge: that thrust the poore out of the waye, and oppresse the simple of the wylde together. Beholde, euen as the wylde asses in y desert goe they forth to their wyke, and ryse by tymes to spoyle: yee y very wylbernelle minstreth foode for their chyldre. They reape the corne felde that is not their awne: and let the vyne-parde of the vngodly alone. They are the cause that so many men are naked and bare, havinge no clothes to couer them and to kepe them from colde: So that whē the snowes in the mountaynes haue rapyned vpon them, & they be all wet, they haue none other succour, but to kepe them amonge the rocks.

They spoyle y suckinge fatherlesse childe, and take the pledge fro the poore. In somuch that they let him go naked without clothing, and haue taken a waye the sheafe of the diligent. The poore are fayne to labour in their oyle milles, yee, and to trade in theyr wyne presses, and yet to suffer thys. The men of the cytie crieth vnto the Lorde with fying, * the foules of the flape also make theyr complaine: But God destroyeth them not for all this, where as they (not withstandinge) are conuersant amonge them that abhoire the lycht: they knowe not hys waye, ner conspyue in his pathes. * Tymely in the moynynge do they arise, to murder the simple and poore, and in the nyght they go a stallynge.

Theyr eye of the aduonterer wynteth for the darcknesse, and sapeyth thus in him selfe: With, there shall no eye seme, and so he disgysteth his face. In y night season they search the houses, and hyde them selues in the daye tyme, but will not knowe the lycht. For as soone as the daye breaketh, the shadowe of death cometh vpon them, and they go in horrible darcknesse. The vngodly is swifter then the water: their poison shalbe cursed in the earth, and he shal not beholde the waue of the vineyardes. What they (for the wickednesse which they haue done) were drownded to the bell, I see, he maketh my hearte soft: and seynge that he is Almyghty, he putteth me in feare. Thus can not I gett out of darckenesse, neither hath he couered

ryght well. Receaue the lawe at his mouth, and lape vp his wordes in thyne herte. For * yf thou wilt turne to the Almightye, thou shalt stode fast, and put all vnrighteousnesse from thy dwellynge: Thou shalt make golde as plentifull as the dust, and the golde of Ophir as the spynes of the pures. Yee, Almightye God hys awne selfe shalbe thy defence, and thou shalt haue plentye of spure. Then shalt thou haue thy desire in the Almightye, & lyft vp thy face vnto God. Then shalt thou make thy prayer vnto him, and he shall heare the, and thou shalt kepe thy promysse. Then, loke what thou takest in hand, he shall make it to prosper with the, and the lycht shall shyne in the wayes. For * who so humblyeth hym selfe, him shall he set vp: & who so lokech meely, shalbe blessed. If thou be innocent thou shalt deliuer the counter because of the vnglytynesse of thyne bandes.

¶ The xxiiij. Chapter.

¶ Job alletreth that he both nameth and feareth in power and feare of the iudge, and sayth, the hard walles in his ryghteousnesse.

¶ I answered, and sayde: My sayynge is yet this daye in bytternes, and my hande heuy because of my groynynge. What I myghte se him, and synde hym: What I myghte come before his seate, to plete my cause before him, and to spyl my mouth with arguments. What I myghte knowe, what answer he wolde geue me: & that I myghte vnderstande, what he wolde saye vnto me. Wyl he plete agaynst me with his great power and strenght? No, but he wyl make me the ströger. He that is iust, shall entre disputation with hym, and my iudge shall deliuer me for euer. Beholde, though I go before, I synde him: If I come behynde, I can gett no knowledg of him: If I go on the left syde where he doth hys wycke, I cannot atteyne vnto hym. I gayne, yf I go on the ryght syde, he hydeh hym selfe, that I cannot se him. But as for my waye, he knoweth it: and * trespeth me as the golde in the fyre.

¶ I saye both kepe his path, his hye waye haue I holden, and will not go out of it. I will not forsake the commandment of his lippes, but loke what he charged me with his mouth, that haue I shewt vp in my herte. He is ityll at one popnet, and who wyl turne him back: he doth as him listeth, and bingeth to passe what he wyl. He performeth the thyng that is appoynted for me, & many such thynges doth he. This is y cause that I shynke at his presence, so that when I conspyre hym, I am afraied of him. For in somuch as he is God, he maketh my hearte soft: and seynge that he is Almyghty, he putteth me in feare. Thus can not I gett out of darckenesse, neither hath he couered

* Deut. xxxij.

* Psal. cxv.

* Deut. xli.

* Eccl. xiiij.

* Psal. lvi.

* Psal. lvi.

* Psal. lvi.

* Psal. cxv.

* Psal. cxv.

membranes, and vngodlynesse bitterly be-
wonne lyke as a tre. He hath oppressed the
barene, that he cannot beare, and vnto þ
wyddowes hath he done no good. He deu-
the mightie after hym with his power, and whē
he was gottē vp, no man was without fen-
re, as longe as he lyueth. And though they
might be late, yet they will not reuenge it,
for their eyes loke vpon their awine wayes.
They are exalted for a lytle, but shortly are
they gone, brought to extreme poyntes, and
taken out of the waye: yea vnto utterly plucke
of, as the eares of cozie. Is it not so? Who
will then reprove me as a lyar, and saie that
my wordes are not thyng worth?

¶ The xxvj. Chapter.

¶ It shal be proue, that no man is cleane and without
lyme before God.

Athen answered Baldad the Sulhite,
and sayde. Is there power and feare
with him above, that maketh peace,
setting in his hyghnesse, whose men of war-
re are innumerable, and whose lighteneth
ouer all. But how maye a mā compare vnto
God? He is mistyke: How can he be cleane,
that is bozne of a woman? Beholde, the
Doone synners nothinge in comparison to
him. And the scarres are vncleane in his sight.
How moche more then man, that is but cor-
ruption: and the sonne of man, which is but
a worme?

¶ The xxvj. Chapter.

¶ It shal be proue, that man cannot helpe God, and pua-
uetyt by hym in sadnes.

Athen answered, and sayde. Whom
hast thou helpe? him that is w-
out strenght: what comfote ge-
ueth thou vnto hym that hath no
strenght? Where is the counsell y
thou shouldest geue him, which hath no wyf-
dome? Hast thou shewed the waye of ryght
lyuynge. To whom hast thou spoken those
wordes? Who made the beth to come out
of thy mouth? Are not deed thinges hap-
pen vnder the waters: & thinges by the wa-
ters syde? Hell is naked before him, and the
very destruction it selfe cannot be hyd out of
his syght. He stretcheth out the north ouer
the emptie, and hangeth the earth vpon no-
thing. He hyndeth the * waters in his clou-
des, and the cloude is not broken vnder the.
He holdeth back his stole, that it cannot be
sene, and spredeth his cloude before it.

* He hath compassed the waters with cer-
taine boundes, vntill the dawe & nyght come
to an ende. ¶ The very pylers of heauē trem-
ble and quake at his reproue. * He stilleth þ
se with his power, and thowow his wylsome
impreth he the strength therof. Hys spete
hath gaeuē the heauens, and hys hande
hath made the rebellious serpent. And this is

nowe a shorte tyme of his wayes. But who
is able sufficiently to rehearse hys wayes?
Who can preceane and vnderstande the thō-
dye of hys power?

¶ The xxvij. Chapter.

¶ The continuēce and paterfornes of Job, and the
pate of the vngodlyth with God.

Ad Job proceeded & went forth I
in hys communycacion, sayynge.
* As truly as God lyueth, which
hath taken awaye * my iud-
gement, and the Almyghtie, that
hath vnder my mynde. My lippes shal talke
of no vanprie, and my tonge shal speake no
deceite, whyle my brest is in me, and as
longe as the wynde: that God hath geuen
me, is in my nostrils.

God forbid, that I shoulde graunte your
cause to be ryght. As for me, vntill myne
end come wyl I neuer goo fro myne inno-
cency. My ryght was dealyng kepe I saile,
which I will not forsake: my brest shall not
reproue me of myr dapes. Therefore, myne
enemy shal be founde as the vngodly, and he
that taketh parte agaynst me, as þ vngodly-
teous. For what hope hath the vyrrour
though he haue greute good, ad though God
geue him riches after his hartes desyre: Doth
God heare him the longer, when he crieth vnto
him in hys necessite? hath he soch plea-
sure and delecte in þ Almyghtie, that he barre
atwayne call vpon God: I wyl teach you in
the name of God, and the thinge that I haue
of the Almyghtie, wyl I not heere from you.
Beholde, ye stande in your awine conceite,
as though ye knewe all thynges. Wherefore
then do ye go aboute with soch vayne wo-
des, sayynge. * ¶ This is the porton that the
wycked shal haue of God, and the heretage
that ¶ prauntes shall receaue of þ Almygh-
tie. If he get many children, they shall per-
ish with the word, and his posterite shall haue
scarcellesse of byed. Loue whom he leaureth
behinde him, they shall dye and be buried, ad
no man shall haue pryce of hys wyddowes.
¶ Though he haue as much in oner as the dust
of the earth, and payment as ready as the
clappe, he maye well prepare it: but the godly
shall put it vpon hym, and the innocent shall
deale out the monney. His house shall endure
as the moeth, and as a boote that the warch
mā maketh. * ¶ When the cycel man dyeth, he
crieth nothinge with him: he is gone in the
twyncklynge of an eye and hath nothinge.
Destruction taketh holde vpon him as a wa-
ter cloude, & the tempest stealeth him awaye
in the nyght season. A vehement east wynde
caryeth hym hence, and depaertheth, a storme
plucketh hym oute of his place. I feareth
in vpon him, and spareth hym not, he maye
not escape fro þ power therof. ¶ He clappe
men their bandes at him, yea, & cast of hym
when,

Job. xvi.
Job. xvi.
Job. xvi.

Job. xvi.

Job. xvi.
Job. xvi.
Job. xvi.

Job. xvi.

Job. xvi.

Job. xvi.
Job. xvi.

when they loke vpon his place.
 ¶ The xxviij. Chapter.

¶ Job sheweth that the wisdom of Job is
 vnderstandable.

I here is a place where silver is brou-
 ght out of, and where golde is tried
 * where yron is dygged out of the
 ground, and stones resolu'd to me-
 tall. The darkenes shall once come to an
 ende, he can seeke out the grounde of all thin-
 ges: the stones, the darcke, ad the shadow of
 death. With the ryuer of water parteth he a
 funder the strange people, & knowe no good
 neyghbour heab: soch as are rude, vnma-
 nerly and bofull ours. he byingeth foode out
 of the erth, and that which is vnder, consu-
 meth he with fyre. ¶ There is founde a place,
 whose stones are cleane Sappirs, and whe-
 re the clottes of the earth are golde. There
 is a wape also that the byzdes knowe not,
 that no vultures eye hath sene: wherein the
 lions whelpes walke not, and where no lion
 commeth. ¶ There putteth he his hande vpon
 the stony rockes, ad onerthroweth the mo-
 untaines. Waters flowe out of the rockes, and
 loke what is pleiaunt, his eye seyth it. Out
 of dyoppes byingeth he greates flounders toge-
 ther, and the thinge that is hyd byingeth he
 to light. how commeth a man then by wis-
 dome? ¶ Where is the place that men fynde
 vnderstanding: wercely no man can tell how
 worthy a thinge he is, nether he is founde in
 the lande of them that lyue. ¶ The depe saith: he is not with me. The
 feir saith: he is not not with me. ¶ She can
 not be gotten for: (for meall price) golde, nether
 maye the price of her be bought with eny
 syluer. No wedges of golde of dyphir, no
 pfections Onix stones, no Sappirs maye be
 compared vnto her. No, nether golde ner
 chistall, nether swete odours ner golden
 plate. There is nothinge so worthy, of so ex-
 cellēt, as ouce to be named vnto her: for per-
 fecte wisdom goeth farre beyonde the all.
 ¶ The Ocean that cometh out of Inde, maye
 in no wyse be likened vnto her: yee, no ma-
 ner of apparell howe pleiaunt and sayre
 louseth it be.

* Where is a
 place wher
 I maye fynde
 vnderstand-
 inge.

* She can
 not be gotten
 for.

* And he
 that is
 as high as
 the Ocean.

the Lorde, is wisdom: and to forsake euell.
 is vnderstandinge.

¶ The xxx. Chapter.

¶ Job bewaileth of the pynfulnes of the time
 past, finally renounceth his friends of iustice,
 because they sayde that Job suffered wronge to
 bys detractinge.

S Job proceeded and went forth
 in his communicacion, sayenge.
 ¶ That I were as I was in y^e mo-
 nethes by past, and in the dayes
 when God persecuted me: when his light shyn-
 ned vpon my head: when I wente after the
 same lycht and shynynge, euen thowoe the
 darknesse. As it stode with me when I
 was yonge: when God prospered my hou-
 se: when the Almighty was yet with me:
 when my chyldren stode aboute me: when
 my wayes ranne ouer with butter, and whe
 the stony rockes gaue me ryuers of oyle:
 when I wente thowoe the cryte vnto the
 gate, and when they set me a chayne in the
 streete: when the yonge men (as soone as
 they sawe me) hid them selues, and when
 they aged arose, and stode by vnto me, when
 the wyntes left of their talkinge, and layed
 their hande to their mouth: whe the mygh-
 thy kepte still their voyce, and when their tonge
 cleued to the rofe of their mouthe. When all
 they that herde me, called me happye: and
 when all they that sawe me, spake good of
 me. For I deliuered the poore when they cried,
 and so did I the fatherlesse and him that had
 none to holde him. he that shulde haue bene
 lost, gaue me a good wyorde, and the wyde
 dowes herte playfed me. And why? ¶ I
 put vpon me ryghte outnes, which couered
 me as a garment, and equyte was my cro-
 wne. I was an eye vnto the blynde, and a
 fote to the lame, I was a father vnto the
 poore: and when I knewe not the cause, I
 sought it out diligently. I bane the chawes
 of the vnyghteous man, and plucketh the
 spoule out of his thide.

¶ Therefore, I thought verely that I shuld
 haue dyed in my nest: and that my dayes
 shulde haue bene as many as the sondes of
 y^e see. For my roote was syped out by y^e wa-
 ter syde, and the braye laye vpon my coine.
 ¶ Ynne honour encreased moze and moze, and
 my bowe was euer the stronger in my hand.
 ¶ Vnto me men gaue eare, me they regarded,
 and with sylence they rayed for my coun-
 cell. ¶ If I had spokē, they wolde haue it none
 other wayes, my wordes were so well takē
 amonge them. They wnted for me as for
 the rayne: and gaped vpon me, as y^e grounde
 doth to receiue the latter showre. ¶ When
 I laughed, they knewe well it was not ear-
 nest: and the lycht of my countenance
 wolde they not put out. When I agreed vnto
 to theyr waye, I was the cheefe, and sat as a
 kynge with bys armye aboute hym.

* And he
 that is
 as high as
 the Ocean.

When

when they were in heurples, I was theyr comfortoure.

C The xxx. Chapter.

*Of the grete dyspynges of men and curtes of God
that Job describeth.*

BE know they that are pouger then I, haue me in dyspylon: yee, euen they, whose fathers I wolde haue thoughte to haue set with the dogges of my catell. The power & strength of their handes might do me no good: for the tyme is but lost among them. For very misery and hunger, they liden in to the wyldrenesse horrible & waiste, pluckinge vp nettels amonge the bulshes, and the Juniper rottes for their meate. And when they were dyspylled forth, me cryed after them, as it had bene nether a thefe. Thei dwelling was besyde foule brookes, yee, in the cannes and demes of the earth. Amonge the bulshes wente they a-boute crying, and vnder the thornes they gathered them frutes together. They were the chyldren of foolles and vplaines, which are

deceitfull. *Job. cxx. v. 1.*
They doted out of the wolde. * Now am I their sonne, and am become their teakinge stock: they abhorre me, and fflye farre fro me, and shapne my face with spelle. For y Lord hath loosed the strength of my body, and brought me lowe. The byrde haue they cast out of my syght. Upon my right hande eple the pouge men agaynst me, they haue hurte my fete, treadinge vpon me, as vpon the wayes that they wolde destroye. My pathes haue they cleane murthered. It was so easy for them to do me harme, that they needed no man to helpe them. They fell vpon me, as it had bene the breakeinge in of waters, and came in by heapes to destroye me. Fearfullnesse is turned agaynst me.

C Myne honoure banished awaye moze woefully then the wynde, and my prosperite departed hence, lyke as it were a cloude. Therefore is my mynde powred full of heurynesse, and the dayes of my trouble haue taken holde vpon me. My bones are pearled thorow, in the night season, and my synewes take no rest. For the vehemencie of sorow is my garment chaunged: and accordyng to the diuersite of heuynes am I gyrded with my coate. he hath cast me into the mire, and I am become like asnes and dust. Wher I crye vnto the, thou dost not heare me, a though I stande before the, yet thou regardest me not. Thou art become myne enemye, and with thy violent hande thou takest part agaynst me. In tymes past thou diddest set me vp on hie, as it were aboue the wynde, but now hast thou gyven me a very soxe fall. Surely I am, that thou wilt deliuer me vnto death, and sende to the lodging that is due vnto all me luyng. Now vse not men to do violence vnto them, that are destroyed already: but

where hurte is done, there vse they to helpe. Did not I wepe with him that was in trouble? Had not my soule compassion vpon the poore? Yet neuer thelesse, where as I looked for good, euell happened vnto me: and where as I waited for light, there came darke nesse. My bowles sette within me, & take no rest, for the dayes of my trouble are come vpon me. Gredely and lowly came I in, yee, and without any displeasure: I stood vpon the congregation, and communed with them. Now, I am a companion of dyablon, and a fellowe of Estriches. My slippne vpon me is turned to black, and my bones are brest with heate: my harpe is turned to sorow, and my pype to wepyng.

C The xxxi. Chapter.

*Of Job recerth the innocencye of hys purgynge, and
nombis of hys vertues.*

HADE a couenaunt with me I saye * y I wolde not lye vpon a damell. For how great a porcyon shall I haue of God: & what inheritaunce from the almyghty on hie. As for the vngodly and he that toyneyth him selfe to the company of wycked doers, shall not destruction and misery come vpon him: * Woth not he se my wyces, and tell all my goynges? If I haue walked in vanite, or yf my fete haue runne to disceance: let me be weyed in an eue balace, that God may se my innocency. * If so be that I haue witholden mine eye out of the right waye, and yf my hert hath folowed mine eye sight: If I haue flained or defiled my handes: then shall I sowe, and another eate, yee, my generation shal posterite shall be cleane rotted out. If my hert hath lusted after my neighboures wyffe, or yf I haue layde wyfte at his doore: When shal I let my wyffe grinde vnto me: ther ma and let other me lye with her. * For this is a wickednesse and synne, that is woorthy to be punished, yee, a fere that vererly shalbe consumed, and rote out all my substaunce. Did I neuer thinke to come to do right vnto my seruantes and maydens, when they had enymater agaynst me? But I sence that God will spere in iudgment, what shall I do? And for so much as he will needs visite me, what answer shall I geue him: he that hath shamed me in my mothers wombe, made he not him also: were we not both shapen like in oure mothers bodies? When the poore desired any thinge at me, haue I denied it them: haue I caused the widow to stande waitinge for me in bayne: haue I eat of my porcion alone, that the fatherlesse hath had no parte with me: for mercy grew vnto me fro my yowthe, and compassion fro my mothers wombe. Haue I sene any man perille thorow nakednesse and want of clothinge? Or any poore ma for lack of framynt, whose

* Job. cxx. v. 1.
* Eccl. x. 1.
* Job. cxx. v. 1.

* Job. cxx. v. 1.
* Job. cxx. v. 1.

* Job. cxx. v. 1.

* Job. cxx. v. 1.

* Job. cxx. v. 1.

sydes thacked me not, because he was warmed with the wolle of my shepe?

¶ **W**yd I euer lyfte up my hande to hurte the fatherlesse; yee, in the gate where I sawe my selfe to be in ancoynre: then let myne arme fall fro my shulder, and myne arme holde be broken from the ioyntes. for I haue euer feared the vengeance and punishment of God, and therefore very well, that I was not able to beare hys burthen. haue I put my trust in golde? or haue I sayde to the fynest golde of all: thou arte my confidence? haue I reioyced because my power was great, and because my hande was to moche? * **W**yd I euer greatly regearde the rpyng of psonne? or had I the goinge downe of the moone in greute reputacyon? hath my heet medled priuily with any discreete? or, wyd I euer hyde myne awne hande: that were a weykenesse worthy to be punished, for the which I haue denyed the God that is aboue.

* Deu. iiii. and. xvi. b. **S**apient. xiii.

* 130. xii. a.

* **H**aue I euer reioyced at the hurte of myne enemy: or was I euer glad, that any harme happened vnto him: why no. I neuer suffered my mouth to do such a synne, as to wish him euill. **W**yd not the men of myne awne household saye: who shall let vs to haue our belly full of his fleshe? I haue not suffered a stranger to lye without, but I opened my doores vnto him. I went by the waye. haue I kept secreete my synne and hyd myne iniquite, as I haue dyd? haue I feared any great multitude of people: or yf I had bene dyspyled of the synple, when thulde I haue bene afrayed. Thus haue I quyetly spent my lyfe, and not gone out at the doore. what I had one which wolde heare me. Lo, this is my cause. In the which the almyghty shall answer for me: though he that is my cōtreparty, hath written a booke agaynst me.

¶ **Y**et I will I take him vpon my shulder, and as a garlande about my head. I will tell him, the number of my goynges, and go vnto him as to a Prince. But yf case be that my hande cepe agaynst me, or that the fowmes therof make any complainte: yf I haue eaten the frutes therof vnpayed for, yf I haue greued any of the plowmen: then let thystles growe in steade of my wheate, & cockle for my barleye.

¶ **Here ende the wordes of Job:**

¶ **The. xxxij. Chapter.**

¶ **E**lisha after the other had spredded their communication, & requyred their of shuldres. after which they not a man wylde, but the fynes of God,

And these thye men wolde styue no more with Job, because he helde hym selfe a ryghteous mā. But **E**lisha the sonne of **Sarachel** the **Bullyste** of the kyned of **Ham**,



was very sore displeased at Job, because he called hym selfe iust before God. And with Jobs thye frenches he was angry also, because they had founde no reasonable answer to overcome Job. Now taried **Elisha**, till they had ended the communication with Job, for why, they were elder then he. So when **Elisha** the sonne of **Sarachel** the **Bullyste** sawe, that these thye men were not able to make Job answer, he was discontent: **Elisha** the sonne of **Sarachel** the **Bullyste** answered hym selfe, and sayde: * **C**onsideringe, that I am younge, and ye be men of age, I was afrayed, and durst not shew forth my mynde, for I thought thus within my selfe. I becometh albe men to speake, and the aged to teach wysdome. Every man (no doubt) hath a mynde, but * it is the infuencye of the almyghty that geteth vnderstandinge. Great men are not all waye wysse, neither doth every aged man vnderstande the thynge that is lawfull. Therefore will I speake also (hence me) and I will shewe you also myne vnderstandinge. for when I had wayted till ye made an ende of youre talkyng, and hearde youre wysdome, what arguments ye made in youre communication: yee, when I had diligently pondered what ye sayde, I founde not one of you that made any good argument agaynst Job, that directly coude make answer vnto his wordes: left ye shulde saye. We haue founde out wysdome: God shall cast hym downe, and no man. he hath not spoken vnto me, and I will not answer hym as ye haue done (for they were to be rebuked, that they coude not make answer, nor speake one worde) but in to moche as ye will not speake, standyng still lyke dom: men, and makyng no answer: I haue a good hope for my parte to haue hym an answer, and to shewe him my meenyng: for I am full of wordes, and the spete that is within me, compelleth me.

23

* **E**lisha

* **E**lisha
130. xii. a.
130. xii. b.
130. xii. c.
130. xii. d.

Scholde, my belly is as the wyne, which hath no vente, and bursteth the new vessels in sunder. Therefore will I speake: I may haue a vete: I will open my lippes, & make answer. I will regearde no manner of personne, no man will I spare. for * yf I wold go aboute to please men, I knowe not howe lone my maker wolde take me a waye:

* **E**lisha

¶ **The. xxxij. Chapter.**

¶ **E**lisha when he sawe Job offeended, with God may he not styue, nor curiously searche out hys wordes.



Wherefore, heare my wordes (¶ **W** Job) and hearken vnto me all that I will saye: **S**cholde, I haue now opened my mouth, my tongue hath spoken in my throte. My heart doth ordeyne my wordes a ryght,

a rpgde, and my lyppen talke of pure wyl-
dome. The lyppe of God hath made me, ad
* the theeth of the Almyghyte hath geuen
me my lype. If thou canst, then geue me an-
swere: prepare thy selfe to stande before me
face to face. Beholde, before God am I eue
as thou, for I am falsyoned and made euen
of the same mould. Therefore, thou needst
not to be afrayed of me, neither needst thou
to feare, that my auctoryte shalbe to heup
for the. Now hast thou spoken in myne ear-
res, and I haue herde the voyce of thy wo-
des: I am cleane wpythout any faulte, I am
innocent, and there is no wychednes in me.
But to, be hath picket a quarrell agaynst me,
and taketh me for hys enemy: * he hath put
myfore in the stocks, and loketh narrowly
vnto all my pates. Beholde, in thys hast
thou not doner pght. I will make answer
unto the, that God is moze then man. And
why dost thou then crye agaynst him: for
he shall not geue the accomptes of all hys
woydes. For whē God both once comaunde
C a thynge, there shulde no man be curpous, to
seache whether it be ryght. * In dreames
and visions of the nyght (when slombing
cometh vpon men, that they fall a slepe in
their beddes) he counceth them in the eares,
he infourmeth the, and getteth them pla-
niely, that it is he, whych wythdraweth man
from curll, delueryeth hym from pybe, ke-
peth hym from the graue, and hys lype from
the curse. He chaſtēneth hym wyth lye-
nelles, and bypnygeth vnto his bed: he layeth
foze punishment vpon hys bones, to that
hys lype maye awaye wpyth no byed, and his
soule abhorreth to eat any dayntie meat: In
so much that hys body is cleane consumed
awaye, and his bones appere no moze. hys
lyfe dya weth on to the graue, and hys lype to
death. Now, pferce be a messenger (one a-
monge a thousand) sent for to speake vnto
man, and to tewe him the ryght waye: then
D the Loyde is mercifull vnto hym, ad layeth
he shalbe deliuered, that he fall not downe
to the graue, for I am sufficiently recom-
piled. Than shall hys flesh be as well lpyng
as it was afore, and shalbe as it was in hys
youth. For yf he submyt hym selfe vnto
God, he shalbe gracious vnto him, ad tewe
him his countenance ioyfully, & rewarde
man for his ryghte loushe. Such a respecte
hath he vnto men. Therefore, let a man con-
fesse (and saye) I haue offēded: I byd v-
ryghteously, and it hath done me no good.
Per, he hath deliuered my soule from de-
struction, and my lype shall be the lpyght. Lo,
thus wycketh God all waye with mā, that
he keper hys soule from perishing, and let-
teeth hym enioye the lyght of the lpyunge.
Acarke well (O Job) and heare me: holde

the still, and I will speake. But yf thou hast
any thynge to saye, then answer me, and
speake, for thy answer pleasest me. Yf thou
hast nothyng, then heare me, and holde thy
tonge, so shall I teach the wisdom.

¶ The cxxij. Chapter.

¶ Lhu prayeth the wyse of God, & wyth iudges
the wylde, and gouerneth all.



Lhu proceadynge forth in hys
answer, sayd: heare my wo-
des: (O ye wyse men) hehe vnto
me, yf that haue understan-
dynge. For the care pwoeth ad
discretneth the woydes, * and p

¶ Job. cxxj. b.

mouth to steth p meates: As for iudgement,
let vs seke it out amonge oure selues, that
we may knowe what is good. And why?
Job hath sayde: I am ryghteous, but God
doth me wronge. I must needs be a lyer,
though my cause me ryght, and violently I
am plagued where as I made no fault: where
is there loch a one as Job, that, & drinketh
C by scornfulnes lye water: whych goeth in
the company of wycked doers, and walketh
wyth vngodly men: For he hath sayd:
Though a man be good, yet is he naught be-
fore God. Therefore helien vnto me, yf that
I haue understandynge.

Force let it from God, that he shuld me-
le wyth wickednesse: and force be it from the
Almyghyte, that he shuld meble wyth v-
nryghteous dealynge: * For he shall reward
the woikes of man, and cause euery man to
fynde accordynge to his wayes. For sure it
is, that * God condemneeth no man wron-
gefully, and the iudgement of the Almygh-
yte is not vnyghteous. Who ruleth p earth
in his stende: O, whom hath he sett to go-
uerne the whole worlde: C o whom hath he
geuen hys herte, for to dyaue hys spete and
bryth vnto hym: All flesh shall come to-
gether vnto naught, and all men shall turne
agayne vnto * dust. If thou now haue un-
derstandynge, heare what I saye, and hearken
to the voyce of my woydes:

¶ Mat. xij. b.
¶ Roma. ij. b.

¶ Rom. ii. a.

¶ Gene. i. b.
¶ Job. i. b.

Wape he be a ruler, that loweth no ryght:
O maye he that is a vry innocent man, do
vngodly? Is it reason, p thou shuldest saye
to the kyng: Thou art wicked, o, thou art
vngodly, and that before the pynces: * he
hath no respecte vnto the perlonnes, of the
lordly, and regardeth not the ryche moze then
the poore. For they be all the woike of hys
handes. In the twyncklinge of an eye shall
they dye: and at mynighit, when the people
and the tytantes rage, then shall they perishe,
and be taken awaye wylhout handes. And
why: * his eyes loke vnto the wayes of mā,
and he seeth all hys goynge. There is no
darkenes nor shadowe of death, for any be
the wycked doers from hym. For no man
C shalbe

¶ Job. xxi. a.
¶ Job. xxi. b.
¶ Job. xxi. c.
¶ Job. xxi. d.

¶ Job. xxi. a.
¶ Job. xxi. b.

shal be suffered to go into iudgement to God.

Whym one: per innumerable doth he sayne, & letteth asher in thine leades. Therefore shall be desolate their woekes, he shall turne the wynde, and they shall be destroyed. They that were in y^e steade of shears, denie the vngodly men: and therefore be punished them, because they turned back from hym, and wolde not consider all hys wayes. In so much that they haue caused the voyce of the poore to come vnto hym, ad now he heareth the complaine of soche as are in trouble. If he graunte pardon, who wyl condempne? And yf he hyde awaye hys countenance, who shal be able to se it? wherfore it be to the people or to any man, thus wyl he do. For the vngodlynesse of the people, doth God make an yppocrite to reigne, ouer them. For so much then as I haue begone to talke of God, I will not hynde y^e. If I haue gone a myle, enforme thou me: yf I haue oone wydge, I will leaue of. Can be do nothinge without the: For thou hast reynoued hys iudgement. Thou also hast thynne a concynnyde ad not I. But speake on what thou knowest. Let men of vnderstanding tell me, and let a wyle man berken vnto me. As for Job, he hath nether spoken to the purpose nor wisely. farther, let Job be well tryed, because he hath answered for wycked me: yee, aboue his synne he doth wyckedly: triumpheth amonge vs, and multiplieth hys wordes against God.

¶ The xxxv. Chapter.

¶ He sheweth howe vngodlynesse prouoketh to God but to man.

Jhu spake mozeouer, & sayde: Thyngest thou it right, that thou sayest: I am righteous before God: For thou sayest: What advantage will it be vnto the, and what profit shal I haue of my synne. Therefore will I geue answer vnto the, and to thy companions with the: loke vnto the heauen, and beholde it: consider the cloudes, whyped are hyer then thou. If thou hast sinned, what hast thou done against him? If thine offences be many, what hast thou done vnto hym? If thou be righteous what geueth thou him: what will he receaue of thy hand? Of soche an vngodly personne as thou, and of the sonne of man that is righteous as thou pretendest to be: there is a greater try and complaine made by them that are oppressed with violence, yee, euery man capieth vnto the crueltie of tyrannues. For soche a one neuer sayeth: Where is God that made me, & that geueth vs occasion to praple him in y^e night: Whych geueth vs more vnderstanding then he doth the beastes of the earth, & cracheth vs more

then he doth the sonnes of heauen.

If any such complaine, no man generally answer, and that because of the wickednesse of proude tyrannues. But yf a man call vpon God, doth not he heare him: doth not the almyghty accept his cryer? When thou speakest then, whide not he pardon the, yf thou open the selfe before hym, and put thy trust in hym? Then vltch he no violence in hys wrath, neither hath he pleasure in carpinge depe iniquities. Therefore doth Job open hys mouth but in vayne, and folpshp doth he make so many wordes.

¶ The xxxvi. Chapter.

¶ He sheweth howe God punisheth and correcteth.

Lihu proceeded forth in hys talking, and sayd: holde the still a litle, & I shall shewe y^e. What I haue yet to speake on Goddes behalf. I will open vnto the yet more of myne vnderstanding, & proue my mater righteous. And truly, my wordes shall not be vayne, se yuge he is with the: that is perfect in knowledge: behold, the great God calterly awake no man, for he him selfe is myghty in power and wyf soone.

As for the vngodly, he shall not perserue hym, but shall helpe the poore to their right. he shall turne hys eyes awaye fro the righteous, but as lynges shall they be in theye throne, he shall stablysh them for euer, & they shall be reatren. But yf they be layed in prison and cheynes, or bounde with the bondes of trouble, then wyl he helpe them theye woicke, and the synners wher with they haue vsed cruell violence.

He wyl punishynge and nurtyng of them, roundeth them in the eares, warneth them to leaue of from theye wyckednesse, & to amende. * If they now wyl take heed to adserue him, they shall were out theye dayes in prosperite, and theye yeares in pleasure and ioye. But yf they wyl not berche, they shall go thorow the swearde, and percyth of euere they be aware. As for soch as be fayned ypoctites, they shall heape vnto wrath for them selues: for theye call not vpon hym, though they be hys persons. And shall theye soule perple in folpshnesse, & theye lyfe shall be condemed amonge the fornicatours. The poore shall be deliuered out of his affliction, & a rōde them in the care wher they be in trouble. Ene so shall he kepe the yf thou wylt be content: from the bottomlesse pytte that is beneath: yf thou wylt holde y^e gyrete, he shall Epil thy table with plenteousnesse.

Acuerthelesse, thou hast condemned the iudgement of the vngodly, yee, euen soche a iudgement and sentence wait thou suffer.

¶ For

For then shall not thy cause be spilled with cruelty, nor perished with many griefes. Thinkest thou, that he will regarde thy riches? he shall not care for golde, nor for all them that excell in strength. How long will thou p[er]sue, till there come a night for thee, to set other people thy scale. But beware that thou euen not as yet to wickednesse and synne, which bitteth to thou hast chosen more the mekenesse. Behold, God is of a mightie hye power: Where is there suche a gyde as lawe geue as he: who will reprove hym of hys wyse: who will saie vnto him: thou hast done wrong?

D Consider how greate and excellent hys voyces be, whom all men loue and prapier, wonder at hym, and yet they se hym but in farr of. Behold, to grate is God, that he passeeth oure knowledge, neither are we able to come to the experience of hys p[er]cences. * he turneth the water to small dropes, he dryneth hys cloudes together for rayne, so p[er] they poure downe and droppe vpon men. he can sp[er]de out the cloudes (a couerynge of hys tabernacle) and cause hys l[igh]t to shyne vpon them, and to couer the botome of y[er]see. By these thinges gouerneth he hys people, and geueth them abondance of meate. W[hen] the cloudes be hyed the l[igh]t, and at hys commaundement it cometh agayne. The r[ai]nyng v[er]y therof sheweth he to hys frendes & to the cattell.

¶ The xxxviij. Chapter.

¶ This prophethy that the wysdome of God is unsearchable.

And this, my heart is assuaged, and moued out of hys place. Hence then th[is] sounde of hys voyce, ad the noyse that goeth out of his mouth. he gouerneth euery thyng vnder the heauen, and his l[igh]t reacheth vnto the ende of the world.

A roaring voyce foloweth hym: for his glorious maiesty geueth suche a thondre clappe, y[et] (though a man heare it) yet maye he not perceaue it afterwarde. Je geueth an horrible sounde, when God sendeth oute hys voyce: greate thynges doth he, whych we can not compare hende. * When he commaundeth the snowe, it fallth vpon the erth. As soone as he geueth the rayne a charge, immediately the shewes haue theyr strength, and fall downe. he sendeth feare vpon euery man, that they myght knowe their awne voyces. The bestes crepe into theyr denes, and take theyr rest.

25 Out of the south cometh the tempest, and colde out of the north.

At the breath of God, the frost cometh,

and the waters are fered abroad. he maketh the cloudes to do theyr labour in geuyng moste n[ecess]e, & agayne with his l[igh]t he dryneth awaye the cloudes. he distibuteth also on euery sp[er]e, accordyng as it pleaseth hym to deale out hys workes, that they maye do whatsoeuer he commaundeth them thorow the whole world: whether it be to punish any lande, or to doo good vnto them, that feke hym.

Herken vnto this (O Job) stande still, & consider the wondrous workes of God. Art thou of counsell with God, when he doth these thinges? When he causeth y[er] l[igh]t to come forth of hys cloudes? Art thou of hys counsell when he sp[er]deth out the cloudes? Hast thou the perfecte knowledge of hys wyders: & how thy clothes are warme, when the lande is still thorow the south wynde? Hast thou helped hym to sp[er]de out the heauen, whych is to l[igh]t vpon, as it were cast of cleare metall? Canst thou what we shall saie vnto hym, for we are vnnit because of darcknesse. Shall it be tolde hym what I saie? Shuld a man speake, or shuld he kepte backe? For euery man seyth not the l[igh]t, that he keepeth cleare in the cloudes whych he cleareth when he maketh y[er] wynde to blowe. Golde is brought out of y[er] south, but the people and honour of Gods feare cometh from God hym selfe. It is not we y[et] can fynde out the almightye: for in power, equite, and righteouslyte, he is hyer than can be expelld.

Let men therefore feare hym, for they shall no man se hym that is wise in his awne conceite.

¶ The xxxviij. Chapter.

¶ The wondrous and maruillous that the Lord hath done from the begynnyng.

[Faint, mostly illegible text from a later edition or commentary, possibly from the Vulgate or a Latin translation.]

* Job. xliij.

Job. xxi. 1. a.
xxii. 1. a.
xxiii. 1. a.

and all the chyldren of God reioyced triumphantly / * Who shut the see wyth doores, when it brake forth as a chyld out of hys mothers wombe / When I made the cloudes to be a covering for it, and swaddled it with the darcke / When I gave it my commaundement, making doores and barres for it, saying: hyther to shalt thou come, but no farther: & here shalt thou lye downe thy proud and hye waues. Shalt thou geuen the moynynge hys charge: as lone as thou wast borne / and the weyed the dape (syring hys place, that it myghte take holde at the corners of the earth, and that the vngodly myghte be shak out: & they tokens and weapons are turned vnto clapp, and set vnto agayne as the chaungynge of a garment. & he vngodly shalbe disapointed of thei lyght, and the arme of the proud shalbe broken. Canst thou cure into the grounde of the see: or waldest thou in the lowe corners of the depe: haue the gates of death bene opened vnto the, or shalt thou sene the doores of the shadowe of death: Shalt thou also perceiue how boade the earth is: yf thou hast knowledge of all thyng, then shew me, where lyght dwelleth, and where darcknes is: that thou mayest byngne vs vnto thei quarters, yf thou canst tell the waye to thei houses.

* Gen. i. 1. a.
Job. i. 1. a.

Canst thou (as thou wast borne) how old thou quiledest be: wastest thou cure into the treasures of the snowe, or shalt thou sene the secreete places of the dayle, * whych I haue prepared agaynst the tyme of trouble, agaynst the tyme of batell and warre: By what waye is the lyght parted, and in to what lande breaketh yf cast wynde: Who descynderth the aboundance of waters into ryuers, or who maketh a waye for the lyghtenyng and thonder, that it watereth & moyeneth the drye and barengrounde: to make the grasse growe in places where no body dwelleth, and in the wyldernes where no man remembreth: Who is the father of raynes: Or who hath begotten yf droppes of dewe: Out of whose wombe came the ple / Who hath geord the colubnes of the ayre: that the waters are as harde as stones, and lye congeled aboue the depe. Wylt thou bynd the sweete influences of the viij. starres: Or art thou able to byde the circle of brances: Canst thou byngne forth the moynynge starre or yf eueryngne starre at convenient tyme, & conuerse them home agayne: Knowest thou the course of heauen, that thou mayest set vp the ordynance thereof vnto the earth: Whereouer, canst thou lye by thy wynde to the cloudes, that they maye ydow downe a greake rayne vpon the: Canst thou thondre also, that they maye goe theyr waye, and be obedient vnto the, sayng: I here are we: Who geureth sure wyldome or stedfast vnderstandynge: who

nombereth yf cloudes in wyldome: who stylyeth the breiment waters of the beante: who turneth the clothe to dunt, & then to be clothed agayne: Wylt thou hunt the wyse from the lyon, or fede hys whelpes lying in theyr denmes, and luyking in theyr couches: who * prouiderh meate for the rauen, when hys yonge ones crye vnto God, and he aboite for lacke of meate?

¶ The xxxii. Chapter.

¶ God speaketh vnto Job shewing hym by the examples of hys seruantes, that hys ryngnes is uncatchable.

Knowest thou the tyme when the wyldre goates byngne forth theyr ponge, amonge the stony rockes: Or inuest thou wayte when yf byndes vnto fawne: & rehent thou the monethes after the yf eugende, that thou knowest the tyme of theyr bearyng: or wylt they lye downe, when they call theyr pouge ones, and when they are deliuered of theyr trauaple and payne: how their pouge ones growe vp, & waite greate thorow good feeding: when they go forth, and returne not agayne vnto them: who letteth the wyldre alle ga tre, or who loweth the bodes of the mule: Euen I whych haue geue the wyldernes to be theyr house, and the vntylled land to be theyr dwelling place. & that they maye geue no force for the multitude of people in the cyties, ne the regarde the cryenge of the bypser: but sene theyr payne about the mountaynes, & followe the greue grasse. Wylt thou byngne the yf to tame as to do the seruice, or to abyde styll by thy crybbe: Canst thou bynd the yock about the byngorne in the rowe, to make hym plowe after yf in the valleyes: Wylt thou trust hym (because he is strong) or committe thy labour vnto hym: Wylt thou beleue hym, that he wyl byngne home thy coine, or to cary any thyng vnto thy barn: Or canst thou the fayne byngnes vnto the yf, or wynges & fethers vnto the stoker: for he leaureth hys egges in the earth and layeth them in the dust. he remembreth not, that they myghte be troben wyth fete, or broke wyth some wyldre beast. So harde is he vnto hys ponge ones, as though they were not hys, and labourerth in wayne wythout any feare. And that because God hath taken wyldome from hym, & hath not geuen hym vnderstandynge. When hys syne is that he styeth vp on hye, he careth ne thei for hys nee man.

Shalt thou geue the hysse hys strength, or lemed him to bowe downe his neck w fcare: that he letteth hys kyle be bypven forth lyke a greewopper, where as the floute neyng that he maketh, is fearfull: he dreareth the groude wylth the posses of his fete thearfull in hys

In his strength, and cunning to mete the hardest men. He lapeth alpe all feare, hys stomach is not abated, neether starteth he a backe for any sweete. Though the quivers rattle vpon him, though the speare and shilde glyde: yet runneth he in fearelesp, and beatech vpon the grounde. He feareth not the noyse of the trompettes, but as soone as he heareth the thunders blowe, tush (sayeth he) for he smelleth the battell farre of, the noyse, the captaynes and the shoutinge.

Commeth it thow vnto thy wyfdom, that the Goshauke flyeth towards the South: both the Eagle mount vp, ad make hys nest on hye at thy commaundement: He abyedeth in the stony rockes, and vpon the hye toppes of harde mountaynes, where no man can come. From thence looketh he his praye, & looketh farre about with hys eyes, hys pounge ones are fed with blood: & where any deere boyle lepech, there is he immediatly.

Chapter.

Job hys wylth byn dytte vnto Job, the description of thychurch and Zephania.

Wheroe, God spake vnto Job and sayde: Can he that strueth with Almightye, be at rest? Shulde not he which disputeth with God, geue hym an answer? Job answered the Lorde, saying: Beholde, I am to vyle a personne, to answere the, therefore wyl I laye my hande vpon my mouth. Once or twise haue I spoken, but I wyl lase no moze.

Then answered the Lorde vnto Job out of the thowme, and sayde: * Gyde vp thy loynes now lyke a man, ad tell me the thinges that I will aske the. Wylt thou disanul my iudgement? Or wylt thou cōdemne me, that thou thy selfe mayest be made ryghteous? Is thy power then lyke the power of God? Wakerh thy voyce such a founde as hys both? Then arme thy selfe with thyne awne power, vp, berke the in thy ioly araye, powze out the indignation of thy wach: Ic p thou call bowne all the proude, loke well, that thou makest all such as be Subburne, to obce: trende downe all the vngobly in their place, call them downe into the dust, and corner their faces vnto backenelle: Then will I confesse into the also, that thyne awne righte hande shall saue the.

Scholde, & the beast Behemoth (whō I made with the) which eateth haye as an oxe: lo, how strange he is in hys loynes, and what power he hath in the nauell of his body. he styedeth out hys taylor lyke a Cedre tre, all hys baynes are styf, hys rynges are lyke pyres of brasse, hys rydges bones are lyke trauerses of yron. At last, when God made him, he ordeined the wildernesse for him, that

the mountaynes shulde geue hym grasse, where all the bestes of the felde take thre pastyme. He lyeth amonge the reedes in the sholles, the fennes hyde him with their shadowe, and the wyldowes of the broke couer him rounde aboute. Lo, without any labour myght he drynke out of the wynde floure, ad suppe of Jordan without any trouble. Who darre laye hande vpon hym openly, and vndertake to catch him? Or, who darre put a booke thow vnto his nose, and lay a snare for hym?

Warrest thou drawe out? * Lewiathā wylth an Angle, or bynde hys tongue with a snace? Canst thou put a ryng in the nose of hi, or boze hys chaue thowz with a nauel? Wylt thou make many fayne wordes with the (thynkest thou) or flatter the? Wilt he make a couenaunt with the? Or art thou able for to compell hym to do the continuall stryce? Wylt thou take the pastyme with hym, as wylth a byrde, or geue him vnto thy maypdes, that thy companions may make a refection of hym, or that he maye be parted amonge the marchant men? Canst thou spell the balkeht with his thynne, or the fflye panpze w his heade? Warrest I laye hande vpon hym? It is better for the to confyde what harme myght happen the there thowz, and not to touch him. For when thou thynkest to haue holde vpon him, he shall begyle the.

Chapter.

Job the same Zephaniah dyctat is uncorrupt in the shopye above.

Man is so cruell, & is able to sterc hi vp. * Whos able to skade before me? Or who hath geuen me any thyng afoze hāde, & I maye rewarde him agayne? All thinges vnder heauen are myne: I feare him not, whether he thizeaten or lyake saye. Who lyfeth him vp, and striperh hym out of his clothes, or who taketh him by the bytt of his byrde? Who openeth y boze of his face? for he hath horrible teeth rounde about. His body is couered with scales as it were with wyldes, lochte in, hepte, and well compacte together: One is so iopned to another, p no aye can come in: Per, one bageth lo vpo another, and they ketch lo together, & they can not be lundered. His helyng is lyke a gylferring fyre, and his eyes lyke p moynynge thynne. Out of his mouth goe torches, and out of his nostrils ther goeth a smoke, lyke as out of an hote selbing pot. His byrth maketh the coales burne, and the flāme goeth out of hys mouth. In his necke remaineth stretegh, and nothing is to laborious for him. The members of his body are iopied lo strait one to another, and cleaue lo fast together, that he cannot

cannot be moved:

his here is as hard as a stone, and as fast as the freybe that the smyth smytheth vpon. When he goeth the myghtye are afrayed, ad fear to troublet them. If any man draw out a sweerde at him, it shall not hurt him: there may nether feare, launcinge ner byst plate, abyde hym. he fetherth as much by a strawe as by yron, and as much by a rotten stocke as by hyale. he fetherth not a wape for hym that benderth the bowe: and as for spynge stones, he careth as much for stubble as for the. he counteth the darteres no better then a strawe, he laugheth hym to scorn that shaketh the speare. he treadeth the gold in the myte lyke the charpe pottherdes. he maketh the depe to hople lyke a pot, and fetherth the see together lyke an oymment. he maketh a path to be sene after hym, the depe is bys walkynge place. vpon earth is there no power lyke vnto hys, for he is so made that he feareth not. If a man wyll consydre all the thynges, thes same is a kynge ouer all the chyldren of myde.

¶ The xliij. Chapter.

¶ The repentaunce of Job. He prayeth for his frendes, and his goodes are redoubled vnto him.

When Job answered the Loyde, and sayde. * I knowe that thou hast power ouer all thynges, and that there is no thought byd vnto þ. for who can kepe hys awne counsell so secrete, but it shalbe knowne: Therfore haue I spoken that I vnderstode not, the thynges that are so hye, & passe myne vnderstanding. O hearken thou vnto me also, and let me speake: answer vnto the thyng that I will aske þ. I haue geuen diligence vnto the, and now I se the wryth myne eyes. Wherefore, I geue myne awne selfe the blame, and take repentaunce in the dust and ashes.

Now when the Loyde had spoken these wordes vnto Job, it fortuned, that the Loyd sayde vnto Eliphaz the Themanite: I am displeased with the, and thyre two frendes, for ye haue not spoken of me the thynges that is ryght, lyke as my seruauit Job hath done.

Therfore, take you now seven oxen and seven rammes, and go to my seruauit Job, and * offre vp for pouce selfes a burnt offering: and my seruauit Job shall praye for you. hym wyll I accept, ad not deale wryth you after youre folythnesse: in that ye haue not spoken the thynges wyth is ryght, lyke as my seruauit Job hath done.

So Eliphaz the Themanite, and Bildad the Shuhite & Sophar the Naamathite wote their waye, and byd accordyng as the Loyd commaunded them. * The Loyd also accepted the personne of Job, and the Loyde turned the captiuite of Job, when he prayed for his frendes: See, the Loyd gaue Job * twyse as much as he had afore.

And then came there vnto hym all hys brethren, all hys sisters, & all they that had bene of hys acquaintance afore, & byd eat & drab with him in his house, wondrynge at hym, and confortynge hym ouer all the trouble, that the Loyde had brought vpon hym. Euerie man also gaue hym a certayne some of money and a Jewell of golde.

And the Loyde made Job ryche then he was before: for he had fourtene **¶** shepe. vi. **¶** camels, a **¶** poulke of oxen, and a **¶** asses. He had seuen sonnes also & thye daughters. The fyrst daughter called he **¶** Jemima: the second **¶** Kezia, and the thirde **¶** Henhapuch. In all the land were no wemen so fayre, as the daughters of Job, and their father gaue them inheritance amonge their brethren. After this luyed Job an hundred and fourty yeres, so that he sawe * hys chyldren, & hys chyldrens chyldren into the fourth generacion.

And so Job dyed, beinge olde & of a perfect age.

¶ The ende of the booke of Job.

The psalmes of David.



The first psalme.

BEATVS VIR QVI NON ABIT.

A lles die p
ma p hath
not wat-
hed in p
counsel of p
vngodly,
ner stonde
in p waye
of sinners,
s hath not
syet in the
seate of the
scoonefull.
But hy
s delpet is in the lawe of the Lorde: and in his
lawe will he exerceise him selfe daye & nyght.
And s he shal be lyke a tre planted by the
watre syde, p wyll bynge forth hye frute in
due season. His leafe also shall not wither:
s loke whate soeuer he doth, it shall prospeere.
As for the vngodly, is it not so wth: but
s they are lyke p chafe which the wynde sen-
tered awaye s (nd the face of the erth). Ther-
fore, the vngodly shall not be able to stande
in the iudgment, neither the synners in p con-
gregacio of the rpghte wse. But p Lorde
knoweth the waye of the rpghte wse, and p
waye of the vngodly shall perthe.

The second psalme.

QVARE FREMERVNT GENTES.

W hy s do the hepythen so furiouslye
rage together: and why do p
people pynagye a dayne thynge?
The kynge of the erth stande
vp, and the rulers take counsell together s a-
gainst the Lorde, and agaynst hye anoy-
ned. Let vs brenke theye bondes asunder,
and cast awaye theye cordes from vs.
He that dwelleth in heauen: s shall laugh
them to scoone: the Lorde shall haue them in

derispon. Then shall he speake vnto them
in hye wrath, and bere them in hye fore dis-
pleature. Yet haue I set my kynge vpon
my holy hyll of Sion. I wyll preache the
lawe, wherof the Lorde hath sayd vnto me:
s thou arte my sonne, thys daye haue I be-
gotten the. Delye of me, and I shall gene
the, p hepythen for thyne enheritaunce, s the
utmost partes of the erthe for thy posselsyde.

* Thou shalt bruse them with a rodd of
yron, and bzeake them in peeces: lyke a pot-
tern vessell. Be wyle nowe therfore, O ye
kynge, be warned, ye that are iudges of the
earth. Serue the Lorde in feare, and reio-
yse: (vnto hym) with reuerence. s kysse the
sonne, lest he be angrie, s so ye perthe: for
the s (vnto) waye, of his wrath he is kindled
(ye but a lyele: blessed are all they that put
theye trust in hym.

The thyrde psalme.

DOMINE, QVID VLTIMPLICATI.

A psalme of David when he fledd from
the face of Absalon hye sonne.

I Dd, howe are they increased, that
trouble me: many are they, p ryle
against me. Many one there be,
s I saye of my soule: there is no helpe
for hym in (he) God. s Sela. But thou,
O Lorde, arte my defender: p arte my woi-
shyppe, and the helpee of my heed. I did
call vpon the Lorde with my voyce, and he
hearde me out of hye holy hyll. Sela.
I layed me downe and slepte, and ro-
se vp agayne, for the Lorde susteyned me.
I will not be afrayde for ten thousande
of the people, that haue set them selues a-
gainst me rounde about. O p Lorde, s helpe
me, O my God, for thou sustest all myne
enemys: s vpon the cheke bone: thou hast
broken the teeth of the vngodly. Salu-
cyon belogeth vnto the Lorde, and thy blis-
syng is vpon the people. Sela.

The fourth psalme.

CVMI VOCAREM,

Co hym that excelleth in musick,
a psalme of David.

I Care me, when I call, O God, of my p
rpghte weches: thou hast let me at ly-
bertye, when I was in trouble: haue
mercy vpon me, and herke vnto my prayer.
O ye sonnes of men, howe longe wyll ye
blaspheme myne honour, s haue loch plea-
sure in vaunte, and sele after leysyng: Sela.
Knowe thes also, that the Lorde hath
chosen to hym selfe the man that is godly:
when I call vpon the Lorde, he wyll heare
me. Stonde in awe, and synne not: comen
I ly with

Psal. b. vi. vii.

with your a wne herte, and in your chamber, and be still: **Sela.** After the sacrifice of eyght wellesse, and put your trust in the **Lorde.** **B**etter be many that saye: who will shewe vs any good? **Lorde** lyfte vp the lyght of thy countenance vpon vs. **T**hou hast put gladnesse in myne herte, **W**hen the tyme that theyz cozne & ymages (and orie) mirrored. **I** will lape me downe in peace, and take my rest: for it is thou **Lorde** onely, that makest me dwell in safetie.

C The. v. psalme.

VERBA MEA AVRIBVS.

Co hym that excelleth in songes of **Asaph:** a psalme of **Dauid.**

And heare my wordes, **O Lord,** con-
fesse myne iniquity. **O** her-
he thou vnto the voyce of my cal-
lyng, my lyng and my **God,** for
vnto the will **I** make my prayer. **M**y
voyce shalt thou heare by tynges, **O Lord,**
early in the morning will **I** direct my prayer
vnto the, and will loke vp. **S** For I see
the **God** that hath no pleasure in wicked-
nes, neither shall any euell dwell with the.

* 170. in. b

Such as be foolys, shall not stande in thy
sight, thou shalt cast all them that make
vayne. **T**hou shalt destroy them that
speake leasynge: **O Lord** wilt abhorre both
the bloudy & the, and discast full man.

* 171. in. b.

But as for me, **I** will come into thy hou-
se, turn vnto the multitude of thy mercy, and
in thy feare will **I** worship toward thy
holy temple. **A**nd me, **O Lord,** in thy
right wellesse because of myne enemyes:

Make thy wyse playne before my face.
For there is no faythfulnesse in hye
mouth: they inward partes are deep wick-
ednes. **T**hey: thofe is an open sepul-
chre: they flatter with their tongue. **D**estroye

* 172. in. b.

Thou them, **O God,** let the perfithe thowse
they: a wne ymaginacions, cast them out in
the multitude of theyz vngodlynes: for they
haue rebelled agaynst the. **A**nd let all the
that put theyz trust in the reioyce: they shall
euer be geuynge of thankes, because thou de-
fendest them: they that loue thy name it albe
to full in the. **F**or thou **Lorde** wilt geue
thy blessing vnto the righteous: and with
thy sauoyable kynnesse wilt thou defende
hym, as with a thyler.

C The. vi. psalme,

DOMINE NE.

Co hym that excelleth in musick,
vpon the instrument of eyght stringes. **A** psalme of **Dauid.**

* 173. in. b.
Ier. in. b.

Redeme me not in thyne in-
dignacion: neither chasten me in thy dis-
pleasure. **H**ane mercy vpon me, **O**

Lorde: for **I** am weake: **O Lord** heale me:
for my bones are vexed. **M**y soule also is
sore troubled: but **Lorde** howe longe wilt
thou pynne me? **T**urne the, **O Lord,**
and deliuer my soule: **O** bane me for thy
mercy sake. **F**or **I** in death no man re-
membere the: & who will geue thee thanks in
the yfter. **I** am weary of my groynge: **N**e-
uer nighthe wathe **I** my bedde, & water in
couche with my teares. **M**y beweppe is
gone for tressel trouble, and wome awaye be-
cause of all myne enemyes. **A** waye fro
me all ye **O** woeke banys: for **O Lord** hath
hearde the voyce of my wepyng. **T**he
Lorde hath hearde my peticion, the **Lorde**
will receaue my prayer. **A**l myne ene-
myes shall be confounded: & sooe vexed, they
shall be turned backe & put to shame suddenly.

* 174. in. b.

* 175. in. b.

C The. vii. psalme.

DOMINE DEVS MEVS.

Signation of **Dauid,** which he sang
vnto **O Lord** in the bynyng of **Chus**
the sonne of **Jemin.**

* 176. in. b.

Lorde my **God,** in **I** haue **I** put my
trust: saue me fro all the **O** persecute
me, & deliuer me. **L**est he deuoure
my soule lyke a lyon, and teare it in
pieces, while there is none to helpe. **O**
Lorde my **God,** **I** haue done anye foche
thyng, or **I** there be anye wickednes in my
handes. **N**e **I** haue rewarded euill vnto
him that dealt friendly with me, **Y**e, **I** haue
deliuered hym, that without any cause is
myne enemye. **T**hen lett myne enemye
persecute my soule, and take me: **Y**e lett hym
treade my lyfe downe vnto the earth, & lape
myne honoure in the dust. **S**ela. **S**tande
vp, **O Lord,** in thy wrath: and lyfte vp thy
selfe, because of the indignacions of myne
enemyes: aryse vp for me, in the **O** iudge-
ment that **I** haue commaunded. **A**nd so shall
the congregacion of the people come aboute
the, for they: salies therefore lyft vp thy selfe
agayne. **T**he **Lorde** shall iudge the people
geue sentence with me, **O Lord,** accordynge
to my right wellesse, and accordynge to the
innocencye **I** is in me. **O** lett the wicked-
nes of **O** vngodly come to an ende: but geue
thou the iust. **F**or **O** righteous **God** trieth
the deep hertes and the reynes. **M**y helpe
commeth of **God,** which preferreth the that
are true of herte. **G**od is a rightewys
iudge, **W**rong, and peruerse, and **G**od is prou-
ed euery daye. **Y**e a ma will not tunc, he
will whet his swerde: he hath bet his bowe
and made it ready. **H**e hath prepared hym
the instrumentes of death: he ordeyneth bys
arowes: agaynst the persecutors. **B**e-
holde: he traunpleth with myshete, he hath
concealed fozow, and brought forth vngod-
lynnesse. **H**e hath grauen and byged vp
a pytte,

* 177. in. b.

* 178. in. b.

* 179. in. b.

* 180. in. b.

a pette, & is fallen hym selfe into the destruc-
cion that he made (for other.) For his tra-
uapill shall come vpon his awne head & his
wickednes shall fall vpon hys a wne parte.
I will geue thanks vnto the Lorde ac-
cordinge to his ryghte conscience, & will praye
the name of the Lorde the most hyest.

¶ The viij. Psalme.

DOMINE DOMINVS NOSTER.

To hym that excellyth in Gethirh,
a Psalme of Dauid.

The Lorde our gouernour, howe excellēt
is thy name in all the world, thou that
hast sett thy gloie aboue the heauens.
¶ Out of the mouth of very babes and
sucklings hast thou ordeined strength
because of thyne enemyes, that thou myghtest
kill the enemye and the auenger. For
I will confesse thy beautes, euen the woiche
of thy fingers: the moone & the starres which
thou hast ordeined. ¶ What is man, that
thou art myndfull of hym: and the sonne of
man, that thou visytest hym? Thou ma-
dest hym lower then the aungels, to crowne
hym with glory & worshippe. Thou ma-
dest him to haue dominyon in the woiches of
the handes: and & thou hast put all thynges
in subiection vnder his feete. All the pee
and oren, ye and the beastes of the felde. The
fowles of the ayre, and the fyshes of the see, &
whatsoeuer waldeyth thorow the parkes of
the sees. O Lorde our gouernour, howe
excellent is thy name in all the worlde.

¶ The ix. Psalme.

CONFITEOR TIBI DOMINE.

To hym that excellyth vpon Akmuth
Labben, a Psalme of Dauid.

I will geue thanks vnto þe, O Lorde
with my whole herte, I will speake
of all thy marvellous woiches. I
will be glad, and reioyce in the, pec my son-
ges will I make of thy name. O thou most
hyest. While myne enemyes are broken
backe, they shall fall, & perishe at thy presen-
ce. For thou hast mainteyned my ryghte &
my cause: thou art sett in the throne that in-
degeth ryght. Thou hast rebuked þe heyrthen,
a deceptoure the vngodly, thou hast put out
their name for euer euer. O thou enemye:
destrucours are come to a perpetuall ende:
euen as the cities which thou hast destroyed:
their memoriaill is perished with the. But
the Lorde shall endure for euer, he hath also
prepared his seate for iudgement: for he shall
iudge the world in ryghte conscience, and mini-
ster true iudgement vnto the people. The
Lorde also shall be a defence for the oppressed
& a refuge in due tyme of trouble. And
they þe knowe thy name, will put their trust

in the: for thou (Lorde) hast neuer saped the,
that seke the. ¶ Psa. lxxv. & which
dwellerh in Syon, shewe the people of bys
doings. For when he maketh inquiri-
ng for bloud, he remembreth them: & for-
getteth not the complaynte of the poore.

¶ Haue mercy vpon me (O Lorde) con-
sider the trouble which I suffer of them that
hate me, thou that testest me wth from the
gates of death. That I may shewe all thy
praies wth in the portes of the daughter
of Syon, I will reioyce in thy saluacion.

The brethren are sunken downe in the
pytte that they made: in the same nette which
they bydd purpury, is their awne foot take.

The Lorde is knowen to create iudge-
ment: the vngodly is trapped in the woiche
of his awne habdes. A consideracon. Selā.

The wicked shall be turned vnto bell, &
all people that forgette God: For the poore
shall not be all waie forgotten, the patient
abysinge of the meke shall not perishe for
euer. Thy Lorde, and let not man haue the
vpper hande, let the brethren be iudged in
the lyght. Put them in feare (O Lorde)
that the brethren may knowe them selues
to be but men. Selā.

¶ The x. Psalme.
VT DAVID DOMINI.

Why standest thou farre off, O Lord?
a bydest thy face in that needfull
tyme of trouble? The vngodly
for his owne lust, doth persecute þe
poore: let them be taken in the crafty & vni-
uerselle that they haue ymagined. For the v-
ngodly hath made boalt of hys awne hertes
despise, & speaketh good of þe courteous, who
God abhorreth. The vngodly is so proude
that he careth not for God, neither is God in
all his thoughtes. His wayes are all way
greuous, thy iudgements are farre aboue
out of his sight, & therefore despyeth he all
his enemyes. For he hath sayed in his brest:
Cuth I shall neuer be cast downe, they shall
no harme happen vnto me. His mouth is
full of cursyng, and delectate and fraude:
vnder his tongue is vngodlynesse & vanite. He
syreth lurkinges in þe thickest coyners of þe
tree, a princely in his lurkinges denieth doth he
murder þe innocent: his eyes are set agaynst þe
poore. For he lyeth waitinge secretlye as
a lyon, lurkinge he in his den: & he maye
rauishe the poore. He doth ranshe the poore,
whi he getteth him i to his nette. He sal-
leth downe a hideth him selfe, that the con-
gregeth of the poore maye fall in to þe habde
of his captaynes. He hath sayed in his brest:
Cuth, God hath forgottē, he bydest a waie
his face, and he will neuer lete. Arise (O
Lorde) God and syre with thine habde, forges
not the poore. Wherefore shuldest thou we-
ked blaspheme God, whyle he doth saye in
A iiij his

Psal. xj. xii. xiiij. xiiij.

his herte: tush, thou God carest not for it:
Surely thou hast sent it. For thou beholdest vngodlynesse and wouge. That thou mayest take the matter in to thy hand: the poore committeth hym selfe vnto the, for thou art the helper of the feebleste. Wreak thou the power of the vngodly and malicious, take awaye hys vngodlynesse, and thou shalt fynde none. The Lord is kynge for euer, and euer, and the heathen are perished out of the laude. Lord, thou hast hearde the desyre of the poore: thou preparest theyr bett and thusc ease herkeneth thereto. To helpe the fatherlesse and poore vnto theyr right: that the man of the earth be no more craelled agaynst them.

C The. xi. Psalm.

IN DOMINO CONFIDO.

To the chaunter, A Psalm of Dauid.

The Lord put I my trust: howe saye ye then to my soule: that the chyldeyn * he as a byrde vpon your hyll? For so, the vngodly benche theyr bowe, and make ready theyr arrows wth in the bowe: that they maye pynely shote at them, which are true of hert. For they foundacionys wil be cast downe, and what hath the ryghteous done? * The Lord is in hys holy temple: the Lordes seat is in heauen: hys eyes conspyde: the poore: & hys eye lyddeth: the chyliden of men. The Lord aloweth the ryghteous: but the vngodly, and hym that despereth in wickednes, doth his soule adpoyre. Upon the vngodly he shall rapine sinners, fyre, and byrminstone, stone & tresp: thus shall be theyr portyon to byrnicke. For the ryghteous Lord toucheth ryghteousnes: hys countenance wil beholde the thyng that is iust.

C The. xij. Psalm.

SALVVM ME FAC DOMINE.

To him that excelletth vpon an instrument of cythar pynge: A Psalm of Dauid.

Help me Lord, for there is not one godly man left. For the faythfull are mynished from age the chyliden of men. They tolke of vanyte, euer one woth hys neyghboure, they do but flatter wth theyr lippes & byssenble in theyr double herte. The Lord shall rote out all disceitfull lippes, and the tonge that speaketh proude thynges. Whych haue lypde: wth oure tōge will we preuaple: we are theyr pought to speake, who is Lord ouer vs. Nowe for the comfortes troubles sake of the needyr, & because of the deape syghing of the poore, I will wpe (sayer) the Lord) and will helpe eueri one, from hym that swelleth agaynst hym, and will set the

at rest. The wordes of the Lord are pure wordes euf as the syluer, whych from earth is tryed and purifyed leuetyes in the fyre.

Thou shalt kepe them (O Lord) thou shalt preserue hym from thys generacyō for euer. The vngodly walke on euery fyde: whan they are craelled, the chyliden of men are put to rebulke.

C The. xiiij. Psalm.

VSQVE VO DOMINE.

To the chaunter, A Psalm of Dauid.

How longe wilt thou forget me (O Lord) for euer: howe longe wilt thou hyde thy face fro me? howe longe shall I seke counsell in my soule: & be to deuced in myne hert: howe longe shall myne enemye triumphe ouer me? Conspyde, and heare me (O Lord) my God) lyghen myne eyes, that I seape not in death. Let myne enemye saye: I haue preuapled agaynst hym: for yf I be cast downe, theyr trouble me wll reioyce at it. But my trust is in the mercie, and my hert is iopfull in thy saluacyon. I will syng of the Lord because he hath dealt so louyngly wth me. * (see I. xiiij. p. 10. the name of the Lord the inuoc brek.)

C The. xiiij. Psalm.

DIXIT INSIMENS.

To the chaunter, A Psalm of Dauid.

The * sole hath sayed in hys hert, I there is no God. They are corrupt, and become abhominable in theyr doynges: there is not one that doth good. * (no not one.) The Lord looked downe from heauen vpon the chyliden of men, to se yf there were any that wolde understāde, and seke after God. But they are all gone out of the waye, they are all together become abhominable: there is none that doeth good, no not one: * (theyr thote is an opit spacyky: wth they congre theyr bone disceurde, the poyson of aspre is vnder theyr lippes. Wher mouth is full of carnyng and bytter: nede, theyr site are clype to speke bloude. Deceypcion and vndyngnesse is in theyr waye, and the waye of peace haue theyr not knowe, there is no fear of God before theyr eyes.)

hane they no knowledge, that all are soche woekers of myschecce, carnye by my people, as it were bread and call not vpo the Lord. There were they brought in great feare: heuen where no feare was) for God is in the generacyon of the ryghteous. As for you, ye haue made a niche at the counsell of the poore, because he putteth hys trust in the Lord. What the saluacyon were geuen vnto Israel * out of Sion.

Whan the Lord turneth the captiuite of hys people, then shall Jacob reioyce, and Israel shall be glab.

C The. xv. Psalm.

DOMINE QVIS HABITABIT.

Lord

1 **L**orde, who shalt dwell in thy tabernacle / who shalt rest upon thy holy hill? * When he p lede than vnco-rupt life, & doth the thyng which is cpght, and that speaketh the tuerth from hys hert. He that hath used no discreet in his tge, ner done euell to hys neyghboure, & hath not sclandored his neyghbours. He that setteth not by hym selfe: but is lowly in hys awne eyes, & maketh moch of them yf heare the Lorde: he p sweareth vnto his neyghboure, & disapoynteth hym not, though it were hys awne hinderaunce. * He p hath not geuen hys money vpon vsury, ner taken rewarde agaynst the innocent. Who so doth these thynges, shall neuer fall.

C The xvi. psalme.
CONSERVA ME DOMINE.

2 **R**efereue me, O God, for in the haue I put my trust. O my soule thou hast sayd vnto the Lorde: parte my God, my goodes are nothing vnto the. All my desyre is vpon the sapientes parte in the erth, & vpon such as excell in vertue. But they yfaine after another God, shall haue grente trouble. Their drunkennesses of bloude will not I offe, necher make mention of their names within my lippes. * The Lorde hym selfe is the poise of myne inheritaunce: and of my cny: thou shalt maynteyne my lot. The lot is falle vnto me in a fapre greid, for, I haue a goodly heritage. I will thanke the Lorde for geuynge me warnynge: my requies also chaften me in the nyght season. I haue set God alwayes befor me, for he is on my right hnde, therefore I shall not fall. Althertoe my hert was glad, & my glap receyued, my flesch also shall rest in hope. For why: & thou shalt not leaue my soule in hell, necher shalt thou suffer thy holy one to be corrupted. Thou shalt therewe me the path of life: in thy presence is the fulnesse of ioye, and at thy right hande ther is pleasure for euermore.

C The xvij. psalme.
EXAUDI DOMINE IVSTITIAM.
A prayer of David.

3 **C**are the right, O Lorde, cōfyde me in thy prayer, & broken vnto my prayer, that goeth not out of ofpaued lippes. Let my sentence come forth from thy presence: and let thine eyes looke vpon the thyng that is equall. * Thou hast proued & visited myne herte in the nyght season: yf haste teped me and shalt fynde no wickednesse in me: for I am vtruly purposed, p my mouth shall not offend. Because of mens workes that are done agaynst the wordes of thy lippes I haue kepte me from the wapes of the destroyer. O holde p by my goynge in thy pathes, p my fote stremes shalpe not.

I haue called vpon the, O God, for thou shalt heare me: encline thine eare to me, and herke vnto my wordes. Shewe thy maruelous louynge kyndnesse, thou part the fauour of them which put thei trust in the, from such as celsyth thy right hande. Itepe me: as the apple of an eye, hyde me: vnder the shadowe of thy wynges. Ite the vngodly p trouble me: mine enemies copalle me round about, to take a wape my soule. They are enclosed in thie a wone fatt: thie mouth speaketh proude thynges. They lye wapeynge in our waye on euery syde, turnynge their eyes downe to the groude. Ite as a lion that is greedy of hys praye, and as it were a lions whelp lurking in secrete places. * O p Lorde, disapoynte hym, and cast hym downe: deliuer my soule from the vngodly which is as a swearde of thine.

From the men of thy hnde, O Lorde fro the men, I saye, and from the euill worlde, which haue their portion in thys life, whose belyes p spillt vnto thy hyd treasure. They haue children at their belyes: & leaue the reste of thei substance for thei babes. But as for me, I will be holde thy presence in righteounes: & when I awake vpon after thy iplacenes, I shall be satisfied with it.

C The xvij. psalme.
DILIGAM TE DOMINE.

To the chaunter of Dauid the seruaunt of the Lorde, which spake vnto the Lorde the wordes of thys song. (In the daye that the Lorde deliuered hym from the hande of all hys enemyes, and from the hande of Saul, and he sayde:

4 **I** will loue p, O Lorde, my strength. * The Lorde is my stony rock, & my defence, my saluour, my God, & my might, in whō I will trust: my buckler, yf home also of my saluacyō, and my refuge. * I will call vpon p Lorde, which is worthy to be prayed, so shall I be safe from myne enemyes. * The sowowes of death copalled me, & the ouerflowynge of vngodlynesse made me afraied. The paynes of hell came about me, the snares of death ouertoke me. In my trouble will I call vpon the Lorde: & coplaine vnto my God. So shall he heare my voyce out of his: & (hoie) teple, & my coplaine shall come be fore him, it shall entre euen into hys eares. * The erth trembled & quaked, the very foundacions also of the hylls shoke & were remoued, because he was wroth. There wert a smoke out in his presence: & a consuming fyre out of hys mouth, so p oacles were kindled at it. He bowed the heauens also, & came downe, and it was darcke vnder his fete. He rode vpon the cherubins, & dyd flye: he came flying vpon the wynges of the wynde. He made darcknes hys secrete place: hys paphion rounde

aboute hym, with darcke water and thyche clowdes to coure hym. At the byghthe of hys ptesence hys clowdes remoued, hys stones and coales of fyre. The Lorde also rhoude out of the beauen, & the hest gaue hys thonder, hys stones, and coales of fyre.

He sent out his arrowes and scattered the, he cast forth lghthynge, & destroyed them.

The fpynges of waters were sente, & the foundations of the round worlde were discovered at thy chpyding. O Lorde, at the blastynge of the bierth of thy displeasure. He

shall send downe fro the heghth to fetch me, & shall rale me out of many waters.

He shall deliuer me fro my strongest enemye, & fro the which hate me: for they are to myghth for me. They persecuted me in by daye of my trouble: but the Lorde was my upholder.

He brought me forth also into a place of liberty: he brought me forth, euen because he had a fauour vnto me.

The Lorde shall rewarde me after my righteous dealing: according to the clemens of my handes shall he recopense me.

Because I haue kept the wayes of the Lorde: and haue not forsaken wyckedye my God. For I haue an eye vnto all hys lawes: & wil not cast out hys commaundementes fro me.

I was also vncorrupte before him: and eschued myne aune wyckedures.

Therefore shall the Lorde rewarde me after my righteous dealing: and according vnto the clemens of my handes in hys eye sight.

With the holy thou shalt be holy, and w a perfecte man shalt be perfecte.

With the cleane thou shalt be cleane: and with the frowarde thou shalt lerne frowardnes.

For thou shalt saue the people that are in aduersite, and shalt bypnde downe the hys lookes of the proude.

Thou also shalt lighte my candle: the Lorde my God shall make my darcknes to be light.

For in the I shall discover an host of men: and w the helpe of my God I shall leape ouer the wall.

The waie of God is an vndychyd waie

* 118. 12. b. the word of the Lorde also is tryed in the fye: he is the defender of all them that putt their trust in him.

* 118. 12. b. For who is God but the Lorde: or who hath any strength except the God? It is God y gyrdeth me w strength of warre, and maketh my waie perfecte.

* 118. 12. b. He maketh my fete lyke hertes fete: and setteth me vp on hys.

* 118. 12. b. He teacheth myne handes to fyghe, & myne armes shall beate euen a bow of sterle.

He thou hast geuen me the defence of the saluacion: thy right hande also shall holde me vp, and thy loupnge correction shall make me grate.

He thou shalt make rowme prouough vnder me for to go, & my fete shalpe shall not slyde.

I will folowe me vpon myne enemies, & ouertake them: neyther wyl I turne agayne, tyll I haue destroyed them.

I will smyte the, & they

shall not be able to stande: but shall vnder my fete. Thou hast gyrded me with strength vnto the battayle, thou shalt throwe downe myne enemyes vnder me. Thou shalt made myne enemyes also to turne theyr backs vpon me, & I shall destroye the that hate me.

* They shall crye: but there shall be none to helpe them: yee, euen vnto the Lorde, shall they crye: but he shall not heare them.

I will beate them as small as the dust before the wynde: I will cast them out, as the claye in the stretes.

Thou shalt deliuer me fro the tryunges of the people: and thou shalt make me the head of the herthen.

A people whom I haue not knowe shall lerne me.

A stone as they heare of me, they shall abyre me: but the straunge chyldren shall discemible with me.

The straunge chyldren shall saye, and be afrayed out of theyr prynces.

The Lorde thyng: blessed be my strong helpe, and prynced be the God of my saluacion.

Euen the God which seeth that I be auenged, and subdueth the people vnto me.

It is he that deliuereth me from my on enemyes, and letted me vp above myne aduersaryes: thou shalt rpyde me from the wycked man.

* For this cause I will geue thanks vnto the, O Lorde, amonge the Gentyles, and syng playes vnto thy name.

* Gentile prynces geueth he vnto his kinge: and the word loupnge hym shall vnto Dauid hys anoynted, & vnto hys serde for euermore.

* 118. 12. b.

C The. xix. psalme.

COELI INARANT

To the chaunter, a psalme of Dauid.

The braues declare the glory of God, and the firmament sheweth his handy woerke.

* One daye he setteth another: & one nyght certifieth another.

* There is neither speech nor language, but their voices are heard among the.

* Their soundes gone out into all landes: & their wordes into the endes of the worlde.

In them hath he set a tabernacle for the sunne, which cometh forth as a bydgrome out of hys chambe, and reioyseth as a giant to rane his course.

It goeth forth from the vtmost parte of the beauen, and runneth about vnto the ende of it agayne, & there is nothyng hyd from the beate therof.

The lawe of the Lord is an vndychyd lawe conuertyng the soule.

The testimony of the Lorde is sure, and geueth wysdome vnto the simple.

The statutes of the Lorde are right, and reioyse the hert, the commaundement of the Lorde is pure, and geueth light vnto the eyes.

The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lorde are true and ryghteous all together.

* Joye to be desyred are they then golde, & theyre

ye then make hys gode: swete also then
hony, and the hony combe. **A**fforeouer, by
the is thy seruice taught, & in keepyng of the
there is greatesse reward. **W**ho can tell,
howe oft he offendeth: Whence thou me fro
my secreete fautes. **K**epe thy seruice also
from presumptuous synnes, lest they get the
dominion ouer me: so shall I be undefiled, &
innocent from the greatesse offence. **L**et the
wordes of my mouth, and the meditation of
my herte be: **(allwaies)** acceptable in thy sight
O Lorde, my strength and my redeemer:
C The. xx. psalme.

EXAUDIAT TE DOMINVS.

To the chaunter, a psalme of Dauid:

The Lorde heare the in y daye of trou-
ble, the name of the God of Jacob de-
fende the. **S**ende the helpe from
the Sanctuary, and strengthen the out of Sion.
Remember all thy offerynges, and ac-
cepte thy bene sacrifice. **S**ela. **G**raunte
the thy hertes desire, & fulfill all thy mynde.
We wyl reioyce in thy saluacion, and
trumphe in the name of the Lorde oure God
the Lorde performe all thy petitions.
Now knowe I, that the Lorde helpeth
hys anointed, and wyl heare hym from hys
holp heare: euen with the wholsome strenght
of hys right hande. **S**ome put theyr trust
in charrettes, and some in horses: but we wyl
remember the name of the Lorde oure God.
They are brought downe and fallen,
but we are exalted, and stande vpright.
Saue Lorde, and heare vs, O kyng
of heuen, when we call: **(upon the.)**

C The. xxi. psalme.

DOMINE IN VIRTUTE TVA,

To the chaunter, a psalme of Dauid.

The kyng shall reioyce in thy strength,
O Lorde, exaltinge glad shall be
the of thy saluacion. **T**hou hast ge-
uen hym his hertes desire, and hast not de-
nyed him the request of hys lippes. **S**ela.
For thou shalt present him with y bles-
synges of goodnes, and shalt set a crowne of
pure golde vpon his head. **H**e asked lyfe
of the, and thou gauest him a longe lyfe, ene
for euer and euer. **H**ys honoure is greatesse
in thy saluacion: glorie and greatesse wylthyppe
shalt thou lape vpon hym. **F**or thou shalt
geue hym eueral thyng felicitye, & make hym
glad with the ioye of thy countenance.
And why: because the lyng putteth hys
trust in the Lorde, and in y mercy of the most
best he shall not mycarpe. **A**ll thyne ene-
mies shall fele thy hand: thy right hand shall
finde out them that hate the. **T**hou shalt
make them lyke a fyre ouen in tyme of thy
wrath: the Lorde shall destroye them in hys
displeasure, and the fyre shall consume them.
Thei seute shall preece out of y earth,

and theyr sede from amonge the chyldeyn of
men. **F**or they intended myschefe agaynst
the, and imagined such a deuyse, as they are
not able to performe. **T**herfore shalt
put them to flyght, and the stronges of thy
bowe shalt thou make ready agaynst the fa-
ces of them. **S**e thou exalted, Lorde, in
thyne awone strength: so wyl we sponge and
praple thy power.

C The. xxii. psalme.

DEVS DEVS MEVS.

To the chaunter vpon the hynde of
the dawnpnge a psalme of Dauid.

My God, my God: **(I lose vnder me)** why
hast thou forsake me: and art so farre
from my health, and fro the woordes of
my complaynte? **M**y God, **T**erpe in the
daye tyme, but thou hearest not: and in the
nyght season also I take no rest. **A**nd thou
continuest help, O thou worlthyppe of Is-
rael. **Q**uer fathers hoped in the: they trust-
ed in the, and thou dydest deliuer them.
They called vpon the, and were helped:
they put theyr trust in the, and were not con-
founded. **B**ut as for me, I am a womne &
nom a very sore of men: & the outcast of
the people. **A**ll theyr yse me, laugh me to
scorne: they shote out theyr lippes, & shoke y
hede sayyng. **H**e trusted in God that he
wolde deliuer him: let him deliuer him, yf he
wyl haue him. **B**ut yf he shoke me out
of my mothers wombe: thou wast my hope,
when I hangd yf vpon my mothers breasts.
I haue bene left vnto y euer sence I was
borne: thou art my God, eue from my mothers
wombe. **I** do not feare me, for trouble is
harder at hande, and ther is none to helpe me.

Great oren are come aboute me, fast
bulles of Israhel close me in on euery syde.

They gaze vpon me with theyr mouthes
as it were a rampunge and roaringe lyon.

I am powred out lyke water, & all my
bones are out of ioyne: my bert also in the
myddest of my bodye is euen lyke the meltinge
ware. **M**y strength is dreyed vpon lyke a pot-
therde, & my longe cleureth to my gounes: and
thou shalt drynge me in the dust of death.

For **(many)** dogges are come aboute
me, & the coucell of the wycked laye tra-
geant me. **T**hey perced my handes and
my fete, I maye tell all my bones, they ston-
de flarynge and lookinge vpon me.

They parte my garmentes amonge the,
and cast lottes vpon my vesture. **B**ut be
not y farre from me, O Lord: thou art my suc-
course, haste the to helpe me. **D**eliuer my
soule from the swarde, my dearyng from the
power of the dogge. **S**ane me from the
lyons mouth: thou hast heard me also from
amonge the hornes of the vniuerses. **I** wyl
declare thy name vnto my brethren: in the
myddest of the congregaciō wyl I praye the.

AN V D praye

Psal. xxi. xxi. xxi. xxi.

I praye the Lorde ye f feare hi: Magni-
fye hym all ye of the fede of Jacob, & feare hi
all ye fede of Israel. * For he hath not de-
spised ner abhorred the lowe estate of p poore
he hath not hyd hys face fro hym, but wbe he
called unto him, he harde him. **W** praye
is of the in the great cōgregation, my wordes
wyl I pfectourne in the syght of them that
feare hym. **T**he poore shall eate, & be satif-
fyed: they that seken after p Lorde, shall praye
to hym: your herde shall lyne for ever. **A**ll
the endes of the worlde shall reioyce the fel-
lows, & be turned unto the Lorde, & all p kyn-
reds of the nations, shall worshyppe before
him. **F**or the kyngdome is the Lordes, and
he is the gouernour amonge the people.

All for he as be sat upon earth & haue
eate & was hyppred. **A**ll they p go downe into
the dust, shall anel before him & no man hath
quyckened hys awne soule. **S**erue shall
serue him: they shall be counted vnto p Lorde
for a generacion. **T**hey shall come, and
the braumes shall declare hys rpghtousnes:
vnto a people that shall be bozne, whom the
Lorde hath made.

C The. xxi. psalme.

DOMINVS REGIT ME.

A psalme of Dauid.

I the Lorde is my shepberde, therfore
I lack nothing. he shall fede
me in a grene pasture, & leade me
forth besyde the waters of coforte.
he shall conuerter my soule, & byngre me
forth in the pathes of rpghtousnes for hys
names sake. **P**ee though I walke thozowe
p valleye of shadow of death, I wyl feare
no euill, for p art w me thy rodde & thy staffe
coferte me. **T**hou shalt prepare a table be-
fore me agaynst the enemye: p trouble me: p hast a-
nointed my head w oyle, & my cuppe shall be
full. **B**ut the louynge kynndes & mercy
shall folowe me all the dayes of my lyfe. **I**
wyl dwell in the house of the Lorde for ever.

C The. xxi. psalme.

DOMINI EST TERRA.

A psalme of Dauid. (in the first daye of the
sabbath.)

I the earth is the Lordes, and all that
therin is: the compasse of the worlde,
and they that dwell therein. **F**or he
hath founded it vpon the sees, & prepared it
vpon the ffontes. **W**ho shall ascende into
p hyll of the Lorde? **W**ho shall clype vp in
his holy place? **E**ne he that hath hable
& a pure hert: & p hath not lyfte vp his mynde
vnto vanite, ner swoyne to disceane. **h**
he shall receaue the blessinge fro
the Lorde, and rpghtousnes from the God
of hys saluacion. **T**hys is the generacion
of them that seke him, euen of the p seke thy
face, O Jacob. **S**ela. **L**yste vp poure
braden p gates, & be ye lyfte vp, ye euer-

lastynge doers, & the kyng of glory shall co-
me in. **W**ho is this kyng of glory? **I**t is p
Lorde stronge & myghty, euen p Lorde myg-
tye in battell. **L**yste vp poure braden (O
ye gates) & be ye lyfte vp ye euerlastynge do-
ers, & the kyng of glory shall come in. **W**ho
is this kyng of glory? **E**uen the Lorde of
hoolles, he is the kyng of glory. **S**ela.

C The. xxi. psalme.

AD TE DOMINE LEVAVI.

Of Dauid.

I to the Lorde I wyl I lyfte vp
my soule. **W**hy God, I haue put my
trust in the: **O**h lett me not be con-
founded, neither lett myne enemyes
trunphe ouer me. **F**or all they that hope
in the, shall not be ashamed: but such as trust
greffe without a cause, shall be put to confu-
sion. **S**he we me thy wayes, O Lorde, & teache
me thy pathes. **L**eade me forth in thy
truth, & let me see, for thou art p God of my
saluacion: in the hart bene my hope all p daye
longe. **C**all to remembraunce (O Lorde) p
thy tender mercyes, and thy louynge & kin-
dnes, which haue bene euer of olde.

When remembre not p synnes & offences of
my youth, but accordynge vnto the mercy
thynke thou vnto me (O Lorde) for thy good-
nesse. **G**racious & rpghtous is the Lorde,
therfore wyl he teache synners in the waye.
Them p be merie, shall be guyde in iudge-
ment: & such as be gentile, them shall he leade
his waye. **A**ll the pathes of the Lorde are
mercy & truth, vnto such as kepe his com-
maund & his testimons. **F**or thy names sake,
O Lorde, be mercifull vnto my syne,
for it is great. **W**hat ma is he that search
the Lorde: him shall he teache in the waye that
he shall chuse. **H**is soule shall dwell at ca-
se, and hys feche shall inheret the lande.

The secretes of the Lorde is amonge them
that feare him: & he wyl shewe the hys co-
uenant. **W**hyne eyes are euer lookynge vnto
the Lorde, for he shall plucke my fete out of
the net. **T**urne the vnto me, & haue mercy
vpon me: for I am desolate, and in misery.

The sorowes of my herte are enlarged: **W**
byng thou me out of my troubles. **L**oke
vpon myne aduersyte & misery, and forgyue
me all my syne. **C**onsider myne enemyes
how many they ar, & they beare a tyranous
hate agaynst me. **W**hepe my soule, and
deliuer me: let me not be confounded, for I
haue put my trust in the. **L**et perfectnesse
and rpghtous denyng wape vpon me, for
my hope hath bene in the. **D**eliuer Israel
O God, out of all hys troubles.

C The. xxi. psalme.

IVDICA ME DOMINE.

Of Dauid, (A psalme of Dauid, when he was exiled.)

BE thou my iudge, O Lord, for I
haue walked innocently: my trust
shall bene also in the Lord therefore
shall I not fall. * Examine me,
O Lord, & proue me: trye out my reyned and
my heart. For thy louinge kindnesse is be-
foye mine eyes, & I will walke in thy trouth.
I haue not dwelt with vayne personnes,
neither will I haue fellowship with the disce-
atfull. I haue hated the congregacion of
the wicked, and will not spe amonge the vn-
godly. * I will walke my handes in in-
nocence, O Lord, and to will I go to thyne
aulter. That I maye heare the voyce of
thankes geuyng, and tell of all thy wonder-
ous workes. O Lord, I haue loued the ha-
bitacion of thy house, & the place where thy-
ne honoure dwelleth. Trust not vpon my
soule with the synners, nor my lyfe with the
bloudthirstie. In whose handes is wep-
hednesse, & their right handes full of cystes.
But as for me I will walke innocently:
O deliuer me, and be mercifull vnto me.
My forte standeth right: I will praise the
Lord in the congregacions.

Ch. xviij. Psalm.
DOMINVS ILLUMINATIO.

Of Dauid.

The Lord is my light and my sal-
uacion: whom then shall I feare: the
Lord is the strength of my lyfe: of
whom then shall I be afrayed? When the
wicked (even mine enemyes and my foes)
came vpon me, to eate vpon my flesh, they shal-
bledes fell. Though an host of men were
layed agaynst me, yet shall not my heart be
afrayed: and though there rose vpon warre a-
gaynst me, yet will I put my trust in this.
* One thinge haue I desired of the Lord,
which I will requyre: men that I maye
dwell in the house of the Lord all the dayes
of my lyfe: to beholde the fauour brewe of the
Lord, and to vpright his temple. For in the
tyme of trouble he shall hyde me in his ta-
bernacle, pee in the secret place of his dwell-
lynge shall he hyde me, and set me vpon
a rocke of stone. And now shall he lyft
vpon my head aboute mine enemyes rounde
aboute me. Therefore will I offer in hym
dwellynge, an oblation with great glad-
nesse: I will synge and speake prayes vnto
the Lord. Herken vnto my voyce, O
Lord, when I crye vnto the: haue mercye
vpon me, and heare me. My heart hath tal-
ked of the: shewe pe my face: thy face
will I see. O hyde not thou thy face fro
me, nor call thy seruant awaye in displea-
sure. Thou hast bene my succour, leaue
me not, neither forsake me, O God of my sal-
uacion. When my father and my mother
forsake me, O Lord take the vpon. Teache
me thy waye O Lord, & leade me the right

waye, because of myne enemyes: Deliuer
me not ouer into the will of mine aduer-
saries, for there are false wytnesses cryen vpon
agaynst me, and such as sweare wronge.

I shalbe betterlye haue saynted: but that
I beleue verily to see the goodnesse of thy face
in the lande of the lyuinge. Trust thou
the Lordes leysure: he be stronge, and he shall
conforte thyne heart, and put thou thy trust
in the Lord.

Ch. xxiij. Psalm.

AD TE DOMINE CLAMABO.

A Psalm of Dauid.

Mighte thyne no score of me, lest
if thou make lyke them, thou hear-
dest not. I become lyke them, that go downe
into the pyrite. Hence the voyce of my dis-
ciple peticions, when I crye vnto the, when
I holde vpon my handes toward the inerce-
fate of thy holy temple. O plynke me not
a waye: neither deuoce me with the vngodly
and wicked doers: which speake frendly to
their neyghbours, but vygaine myselve in
their herres. Rewarde them accordinge
to their dedes, and accordinge to thy wepche-
nesse of their awie inuencions. Recom-
pense them after the worke of their handes:
pape them that they haue deserued. For
they regarde not in their mynde the workes
of the Lord, nee the operation of his handes:
therefore shall he breake them downe, & not
bryde them vpon. Displeas be the Lord, for
he hath hearde the voyce of myne humble pe-
titions. * The Lord is my strength & my
shield: my heart hath trusted in him, & I am
helped: therefore my hearte daunteth not
fear, and in my songe will I praise hym. The
Lord is their strength: and he is thy wholsome
defense of his anointed. O Saue thy peo-
ple, & geue thy blessing vnto thyne church:
for canne: fede them, & set them vpon foot.

Ch. xxij. Psalm.

AFFECTU DOMINO.

A Psalm of Dauid: in the conuincement of the

Blyng vnto the Lord: O ye myghtie:
unto the Lord worshyppe & singe.

Geue the Lord the honour due vnto his
name: worshyppe the Lord with holy wor-
shyppe. * It is the Lord that commaun-
deth the waters: It is the glorious God that
maketh the thonder: * it is the Lord that
ruleth the see. The voyce of the Lord is
myghtie in operation, the voyce of the Lord
is a glorious voyce. The voyce of the
Lord breaketh the ice. * Cedre trees: yee, the
Lord breaketh the Ceders of Libanus.

He made them also to shyppe lyke a
Casse: Libanus also, and Sion lyke a
pouge in yncorne. The voyce of the Lord
be drupeth the flames of fyre: the voyce

Of the Lorde, that he the wilderness, y^e the Lorde that he the wilderness of Cabod.

The voice of the Lorde maketh the hynde to hynde forth yonge & discovereth the thicke bushes: in his temple doth every man speake of his honour. The Lorde sytteth above the water founte, & the Lorde remaneth a hynde for ever. The Lorde shall geue strenght unto his people, the Lorde shall geue his people the blisynge of peace.

¶ The xxx. Psalm.

EXALTA. TE. DOMINE.

A Psalm and songe of the dedicacion of the house of Dauid.

I will magnifye þe, O Lorde, for thou hast set me up, & not made my foes to triumphe ouer me. O Lorde my God, I cryed vnto the, and thou hast healede me. Thou Lorde hast brought my soule out of hell: thou hast kepte my lyfe, fro them that go downe to the ytte. Spryng prayes vnto the Lorde (O ye saintes of his) and geue thanks vnto him for a remembrance of his goodnesse. * For þys warth endureth but the twinkling of an eye, and in þys pleasure is lyfe: beynesse maye endure for a nyght, but hope cometh in the mornynge.

And in my psoferte, I sayde: I shall neuer be remoued: thou Lorde of thy goodnesse habest made my hill to stronge. Thou dydest turne thy face * (to me) and I was troubled. Then cryed I vnto the, O Lorde, & gat me to my Lorde right humbly. What praye is there in my bloude, when I go downe to the ytte: Shall the dust geue thanks vnto the? O shall it declare thy trueth? Heare, O Lorde, and haue mercy vpon me: Lorde be thou my helper. Thou hast turned my beynesse in to hope: thou hast put of my sacke cloth, and gyrded me with gladnesse. Therefore shall (every good man) syng of thy people without ceasinge: O my God, I will geue thanks vnto the for ever.

¶ The xxxi. Psalm.

IN TE. DOMINE. SPERAVI.

A To the chaunter a Psalm of Dauid.

I will truste in the, O Lorde, haue I put my trust: let me neuer be put to confusion: beynesse in thy rightousnesse.

Howe downe thine care to me, make haste to helpe me. And be thou my stronge rocke, and a house of defence, that thou mayest saue me. For part my stronge rocke, & my refuge: be thou also my gyde, & leade me for thy names sake. Woe me out of the net that they haue layed pryly for me, for thou art my strength. * Into thy handes I commende my spere: for thou hast redeemed me, O Lorde thou God ouer all.

I haue hated them that holde of lyes: thow haue hated them that holde of lyes: my trust hath bene in

Lorde. I will be glad and reioyse in thy mercy: for thou hast conspyed my trouble, & hast knowen my soule in aduersities.

Thou hast not put me up into the hande of the enemye, but hast set my feet in a large rowme. Haue mercy vpon me, O Lorde, for I am in trouble, & myne eyes are consumed for very beynesse, yee my soule & my body.

It is my lyfe is waken olde with beynesse, & my teares with mornynge. My strenght faileth me because of myne iniquite, and my bones are corrupte.

I became a reprobate amonge all myne enemyes, but specially amonge my neygbbours, and they of myne acquaintance were asayed of me: & they that dyd se me without, conueryed them selues from me. I am cleane forgotten, as a dead man oute of mynde: I am be come lyke a broken vessel. For I haue beede þe blasphemy of the multitude: and leare is on every lyde whye they conspire together agaynst me, & take they counsel to take awaye my lyfe. But my hope hath bene in the, O Lorde, I haue sayde: thou art my God.

My tyme is in thy hande: deliuer me fro the hande of myne enemyes, and fro them that persecute me. Shewe thy seruauit the light of thy countenance, and saue me for thy mercyes sake.

Let me not be confounded, O Lorde, for I haue called vpon the: let the vngodly be put to confusion, and be put to spliche in the grane. Let the lyege lyppes be put to spliche, which cruelly, & disdainfully, & despitefully, spake against the rightous. Howe pleynfull is thy goodnesse, which thou hast layed by, for them I feare the: and that thou hast prepared for them, & put their trust in the, even before the sonnes of men.

Thou shalt hyde them privately by thine awne presence fro þe prouokinges of all men: I shall kepe them secretly in thy tabernacle, fro the steppe of tonges. Thales be to the Lorde, for he hath shewed me maruelous greates kyndnesse in a stronge cite.

And when I made hast, I sayde: I am cast out of thy sight. Heerethiles, thou bredest the voice of my praye, when I cryed vnto the, O loue the Lorde, all ye his saintes, for þe Lorde preferreth the that are saythfull, and plentyrouly rewardeth þe the paynfull doer.

* Be stronge, & he shall stablish the poure hart, all ye that put your trust in the Lorde.

¶ The xxxii. Psalm.

BEATI QVORVM.

A An instructioun of Dauid.

Blessed is he, whose vngodlynesse is forgiven, and whose synne is couered.

Blessed is the man, vnto whome the Lorde imputed his synne, and in whose synne there is no guyle. For whyle I holde my tounge, my bones consumed & waspe thow me my synne to complayninge: For thy lande,

Thy hande is heuy vpon me daye and nyght, and my moſt grace is like the brounch in ſommer. **Sela.** I will knowlege my ſynne vnto the, and myne vngyghteouſneſſe haue I not hid. I ſayde: * I will confeſſe my ſynnes vnto the Lorde, & ſo thou forgaueſt the wickedneſſe of my ſynne. **Sela.** For this ſhall every one that is godly, make his prayer vnto the & in a ſynne when thou maſteſte be founde, but in the great water floudes they ſhall not come npe hym. Thou art a place to hyde me in, thou ſhalt preſerue me from trouble: thou ſhalt compaſſe me about with longes of deliuerance. **Sela.** I will enſourme the, & teache the in the waye wherein thou ſhalt go: & I will guyde the with myne eye. Be not pe like hoſe and muſe, which haue no vnderſtandynge. Whoſe mouthes muſt be holden with byt & bydle, leſt they ſail vpon the. Grete plagis remaine for the vngodly, but who ſo putterh hyſ truſt in the Lorde, receyue embraceth him on euery ſyde. We glad, & ye ryghteous and reioyſe in the Lorde, and beioyfull all ye that are true of herte.

¶ The xxxiii. Pſalme.

EXVLTA IVSTI IN DOMINO.

Rioyſe * in ſ Lord, & ye ryghteous, for he is become well the luſt to be thankfull. * Praise the Lord with harp: ſynge pſalmes vnto hym with the lute and inſtrument of ten ſtringes. Synge vnto the Lorde a newe ſonge, ſynge pſalmes liſtly * (unto hym) with a good coage. For the worde of the Lorde is true, and all hyſ woikes are ſaythfull. He lonerh ryghteouſnes and ingement: the earth is full of the goodneſſe of the Lorde. * By the worde of the Lorde were the heauens made, and all the hoofers of them by the luyth of his mouth. He gathereth the waters of the ſee together as it were vpon a heape, & a ſapeth vpon the depe as in a treſure houſe. Let all the earth feare the Lorde: ſtande in awe of hym, all ye that dwell in the worlde. * For he ſpake, and it was done: he commaunded, and it ſode faſt. The Lorde bynageth the * counsell of the heathen to naught, and maſterh the deupes of the people, to be of none effecte. * (and gathereth out the counsell of wyckednes.)

The counsell of the Lorde ſhall endure for euer, and the thoughtes of hyſ herte from generation to generation. Bleſſed are the people whoſe God is the Lorde Jehovah, & bleſſed are the folke that haue choſen hym to be theys inheritance. The Lorde looked downe from heauen, and behelde all the chyldren of men: from the habitation of his dwelling, he cōſpyereth all them that dwell in the earth. He ſheweth all the hertes of them, and vnderſtanderh all theyſ woikes. There is no pryge that can be ſaued

by the multitude of an hoole, neither is any myghtie man deliuered by moche ſtrength.

A hoſe is counted but a vayne thyng to ſaue a man, whether ſhall he deliuer any man by hyſ greute ſtrength. Behold, the eye of the Lorde is vpon them that feare hym, and vpon them that put theyſ truſt in hym mercy.

To deliuer theyſ ſoules from death, & to ſede them in the tyme of death. Sure ſoule hath patiently tarped for the Lorde for he is oure helpe and oure ſhyde. For oure herte ſhall reioyſe in hym, becauſe we haue hoped in hyſ holy name. Let thy mercy, full kyndneſſe, O Lorde be vpon vs, like as we haue put oure truſt in the.

¶ The xxxiii. Pſalme.

BENEDICAM DOMINVM.

Of David, when he chaunged his ſweche befoze Achimelech, which droue hym awayne and he departed.

I will all waye geue thanches vnto the Lorde, hyſ pſalmes ſhall euer be in my mouth. My ſoule ſhall make her boaiſt in the Lord the humble ſhall heare theſe, and be glad. I praye the Lorde with me, and let his magnifye hyſ name together.

* I fought ſ Lord & he heard me, yet he deliuered me out of all my feare. They had an eye vnto him, and were ſhyghened, & theyſ faces were not aduanced. La, the poore cryeth, & the Lorde heareth hym, yet an ſueth hym out of all hyſ troubles. * The Angel of the Lorde tarpethe rounde about them that feare hym, and deliuereth them.

Or rather and he, ſo we gracious the Lord is, * bleſſed is the man that truſteth in hym.

* I feare ſ Lord, yet that be hyſ ſayntes for they that feare hym, lacke nothinge.

The lyons do lacke, & ſuffer hunger: but they which ſeke the Lorde: ſhall want no manner of thyng that is good. Come ye chyldren & herke vnto me, I will teachen you ſeate of the Lorde. * What maiſe he ſpyleth to lye, & wold ſayne ſe good dayes? Kepe thy tonge from euell, & thy lippes, ſe they ſpeake no gyle. Eke kepe euell, & do good. ſe the peace and euell. The eyes of ſ Lord are oure the ryghteous, & his eares are oue vnto theys prayers. The countenance of the Lorde is agaynſt them ſe do euell, to rote out ſe crime: bynne of the ſe of the earth. The ryghteous crye, & the Lorde heareth the, & deliuereth them out of all theyſ troubles. The Lorde is npe vnto the ſe of a cōrypte herte, & wyl ſaue ſeche as be of an humble ſpyte.

* Grete are ſe troubles of the ryghteous but the Lorde deliuereth hym out of all.

He keepeth all hyſ bones, ſo that not one of them is broken. But my fortune ſhall ſaue the vngodly, and they that hate the ryghteous, ſhall be deſolate. The Lorde deliuereth

* 1. Cor. xlii.

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* 1. Cor. xlii.

Psal. xxxv. & xxxvi.

deliuereth the soules of hye seruantes: and all they that put theyr trust in hym shall not be deficiēt.

C The xxxv. psalme:

IVDICA DOMINE NOCENTES.

Of Dauid.

Releaue thou my cause, O Lord, with them that speake with me: and fygge thou agaynst the that fygge agaynst me. Laye hande vpon the shilde & buckler, and stande vp to helpe me. Wrynge forth the speare, & stoppe the waye agaynst them: y persecute me: save vnto my soule: I am thy saluacion. Let them be confounded and put to shame, that seke after my soule: let the be turned backe, and brought to confusyon, that pynagyn mpheche for me.

* Psal. lxxviii.

* Let the be as the dust before y wynde, and the angell of the Lord scatterynge the. Let theyr waye be darcke and slippery, and let the angell of the Lord persecute the.

For they haue pynuely layd theyr net to destroye me without a cause, yee euen without a cause haue they made a pytte for my soule.

28 Let a soden destruction come vpon him vnawares: & hye net that he hath layd pynuely, catch hym selfe, that he maye fall into hye awne mpheche. And my soule be topfull in the Lord: it shall reioyce in his saluacion. All my bones shall saye: Lord, who is lyke vnto the: which deliuerest the poore from hym that is to stronge for hym, yee the poore and hym that is in misery, from hym that spoyleth hym. Falso witness dyd eyle by: they layd to my charge, thynge that I knowe not. They rewarded me euell for good, to the greates dyscomforte of my soule. Reuerchelesse, when they were lyke, I put on a sacke clothe: and biled my soule with fastynge, and my prayer shall turne into myne a woe bosome.

C I behaued my selfe as though it had bene my frende or my brother, I wente heuelp, as one that mouereth for hye mother.

But in myne aduerpse they reioyced, and gathered them together: yee the very abscres came together agaynst me: vnawares, makinge mowes at me, and censled not.

Which the flaterers were vnde mockers, which qualshed vpon me with theyr teeth.

Lord, howe longe wylt thou loke vpon thys? O deliuer my soule from the calamities which they byngge on me, and my deapynge from the Lyons.

Sho wylt I geue the thanks in the greates congregacyō y wyl pynple the amonge moche pees ple.

¶ Let not them that are myne enemyes triumphe ouer me vngodly nether: let the wyneke with theyr eyes, y * hate me without a cause. And wher they comynge

is not for peace, but they pynagynne distresfull wordes agaynst them that are quyet in the lande. They grayed vpon me with theyr mouthes, and sayde: eye on the, eye on the: we dyd se it with oure eyes.

This thou ha fene, O Lord: holde not thy tonge then, go not farre frome, O Lord.

I wake and stande vp to iudge my quarrell auenge thou my cause, my God, and my Lord. Judge me, O Lord my God, accordynge to thy ryghteousnesse, and let them not triumphe ouer me. Let them not saye in their hertes: there, there, so wolde we haue it: nether lett them saye: we haue deuoured hym.

Let them be put to confusyon and shame together that reioyce at my trouble: let them be clothed with rebuke and dishonoure that boast them selues agaynst me. Let them be glad and reioyce, that fauoure my ryghteous dealyng: yee let the saye all wyse blessed be the Lord, which hath pleasure in the prosperite of hye seruant.

And as for my tonge, it shall be talkynge of thy ryghteousnes and of thy myght, all the daye longe.

C The xxxvi. psalme.

DIXIT INIUSTVS.

To the Chaunter, of Dauid the seruante of the Lord.

My hart the with me the wychednesse of y the vngodly, that * there is no feare of God before hye eyes. For he flattereth hym selfe in hye owne ryght, yll hye abhominable speme be founde out. The wordes of hye mouth are vnyngheous, and full of disceate: he hath left of to behaue hym selfe wysely and to do good. He pynagyneth mpheche vpon hye bedde, and hath let hym selfe in no good waye, nether doth he abhoze any thyng that is euell. Thy mercy, O Lord reacheth vnto the beauen, and thy sayethfullnesse vnto the cloudes.

Thy ryghteousnesse shanderth lyke the strage moystaynes: thy iudgements are lyke the greates depce.

Thou Lord shalt saue both man and beest. Howe excellent is thy mercy, O God: and the chyldren of me shall put theyr trust vnder the shadowe of thy wynges. They shall be satysfied with the plenteousnesse of thy house, and thou shalt geue them dyneche of thy pleasures, as out of the eptur.

For with the is the well of lyfe, and in thy lyght, shall we le lyght.

¶ Continue forth thy tourage kyndnesse vnto them that knowe the, and thy ryghteousnesse vnto them that are true of hert.

¶ Let not the foete of wyche come agaynst me: and let not the hande of the vngodly call me downe.

¶ There are they fallen downe, and shall not be able to stande.

At the

The xxxvii. Psalme.

NOLI INIURIARI.

A Psalme of Dauid.

Ret not thy self because of the vngodly: neither be y enuyous agaynst y enuell doers. For they shall soone be cut downe lyke y grasse, & be withered euen as y greue herbe. Put y thy trust in the Lorde, & be doinge good: dwell in the lande, and verely thou shalt be fedd. De-lyte thyon in the Lorde, & he shall geue the thy hertes desire. Conmyt the wape vnto y Lorde, & put thy trust in hym, & he shall bypnye it to passe. he shall make thy rightuousnesse as cleare as y light, & thy suet dealing as y noone dape. Holde the still in y Lorde, & abyde patiently vpon hym: but geue not thy selfe at hym, whose wape doth wofull agens y man y doth after euell counceyl. Leue of froo wrath, & let go displeasure, stett not thy self, els shalt thou be moued to do euell. Wpke doers shall be roted out: & they y patiently abyde y Lorde, those shall enheret y lande.

Yet a lyric whyle, & the vngodly shall be elene gone: thou shalt loke after hys place, & he shall be awape. But the meke quieted shall possesse the earth, & shall be refresshed in the multitude of peace. The vngodly sekerh counceill agaynst y iust, & gnaweth vpon hym with hys teethe. The Lorde shall lauge hym to scoone, for he hath sene y hys wape is comynge. The vngodly haue dwelt out the swerde, and haue bended their bowe: they cast downe y poore and needy, and to slape such as be of a ryght conseruacion. Their swerde shall go thorow their adue herte, & their bowe shall be broken. A small thinge that the ryghtuous hath, is better then greates riches of y vngodly. For the armes of the vngodly shall be broken, & y Lorde upholdeth the ryghtuous. The Lorde knoweth y dayes of the godly, & their inheritaunce shall endure for euer. They shall not be confounded in y perelous tyme, and in the dayes of derth they shall haue enough. As for the vngodly, they shall perishe: & the enemyes

of the Lorde shall consume, as the fatt of lambs: yet, euen as y smoke shall they consume awape. The vngodly bozoweth and papeth not agayne, but y rightuous is increffull & y berrall. Soch as be blessed of God, shall possesse the lande, & they that be cursed of hym, shall be roted out.

The Lorde ordereth a good mans goynge, & maketh hys wape acceptable to him self. * Though he fall, he shal not be cast awape, for y Lorde upholdeth him with his hande. I haue bene pouge, and now am olde: & yet in the I neuer y rightuous forsaken, in his sece bringinge thep bread.

* The ryghtuous is euer mercifull, and kinder, and his sece is blessed. Fle from euell, and do the thyngs that is good, and dwell for euer. For the Lorde lowereth the thyngs that is ryght, he forsaketh not hys y be godly, but they are preferred for euer: more: * The vngodly shall be punished: and for the sece of the vngodly, it shall be roted out.

The ryghtuous shall inheret the lande, and dwell therein for euer. * The mouth of the ryghtuous is exercised in wisdom and his tongue wilbe talkyng of iudgement, & the laue of his God is in his hert, & his goynge shall not slippe. The vngodly seeth the ryghtuous, & sekerh occasion to slape hym. The Lorde wyl not leaue hym in hys hande, nec cōdēme him when he is iudged. Hope thou in the Lorde, and kepe his wape, & he shal promote the, that thou shalt possesse the lande: when the vngodly shal perishe, thou shalt se it. I myselfe haue sene y vngodly in great power, & flourishyng lyke a grene bape tree: & he was withed awape, & so, he was gone: I sought hy, but & (his place) could be nowhere found.

Kepe innocency, and take hede vnto the thyngs that is ryght, for that shall bypnye a man peace at the last. As for the trasgressours, they shall perishe together, and the ende of the vngodly is, they shall be roted out at the last. But the saluacion of the ryghtuous cometh of the Lorde, which is also their strength in the tyme of trouble. And the Lorde shall stande by them, and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put thep trust in hym.

The xxxviij. Psalme.

DOMINE NE IN FUROR.

A Psalme of Dauid for remembraunce.

Ret me not * to rebuke (O Lorde) in thy anger: neither chasten me in thy heuy displeasure. For thyne arrowes stick fast in me, and thy hande presseth me sore.

There is no health in my flesch, because of thy displeasure: neither is there anye rest in my bones, by reason of my spyne. For my wekednesseles are gone out my lyarde, and are lyke a sore burthen, to heuy for me to beare. My woundes spynke and are corrupt, thowtore my folyment. I am broughte in to so greates trouble & misery, that I go mournyng all the dape longe. For my lynes are fylled with a soze disease, & there is no whole parte in my body. I am feble & soze syncten, I haue roated for the very dysquetyne of my bert.

Lorde, y knowest all my desyre, and my groyninge is not hyd fro y. My hert pateth, my strenght hath fayled me, & y light of myne eyes is gone fro me. * My louers & my neyghbores byd stande loopyng vpon my

Isa. xl.

Isa. xli.

S

Isa. xl. Jer. l. d.

Is

Isa. xli. d.

Isa. xli.

Psalm. cxxix. and. xl.

my trouble, & my kynsmen stode a farre of.
They also þ sought after my life, layed
snares for me: & they that went aboute to
do me euill, talked of wickednesse, & magni-
fied discente all þ daye longe. As for me,
I was lyke a deafe ma & herde not: & as one
þ is dorne, which hath not ope his mouth.
I became eue as a man that heareth not:
and in whose mouth are no reproofes. For
in the, O Lord, haue I put my trust, thou
shalt answere for me, O Lord my God.
I haue required, þ they * (cum my enemyes) shuld
not triumphe ouer me: for whā my foete slip-
pe, they reioyced greatly agaynst me. And
I truly am set in the plage, & my heuynesse
is euen in my syght. For I wyll confesse
my wickednesse, and be sorow for my synne.
But myne enemyes & I, are mygdre:
& they that hate me wrongfully, are many
in nombre. They also þ rewarde euill for
good are agaynst me, because I folowe the
thyng that good is. For sake me not (O
Lord my God.) * We not þ farre fro me.
Hasteth to helpe me, O Lord * (Gode) my
saluacion.

¶ The. cxxix. Psalm.
DIXI. CVSTODIAM VIAS.
To the chaunter Iehuthun, *
a Psalm of Dauid.

I sayde: I will take heede to my wayes
þ I offend not in my tounge. I will
kepe my mouth (as it were) to a byle
while þ vngodly is in my sight. I hel-
de my rage, & spake nothing. I kepte piece
per, tū fro good wordes, but it was payne
& greefe to me. My heart was hote within
me, & while I was thus musyng, the fyre
kyned: and (at the last) I spake wryth my
tounge: * O Lord, let me knowe myne ende,
and the nombre of my dayes: that I maye be
creepyd howe longe I haue to lyue. * We-
holde, thou hast made my dayes as it were
a spāne longe, and myne age is euen as no-
thing in respect of the: & verely euen man
lyuig is all together vane. Schlah. For
man walketh in a wayne shadowe, and dis-
quieteth him self in vayne: he heapeth vp
riches * & cannot tell who shall gather the.
And now O Lord, what is my hope: trulpe
my hope is euen in the. Deluyt me from
all myne offences, & make me not a rebuke
vnto the foolish. I became dorne, & ope-
ned not my mouth, for it was thy doynge.

Take thy plage awaye fro me: I am eue
as consumed by the meanes of thy furewe hand.
When þ wryth rebukes dost chasten man
for synne, þ makest his bed wyre to consume
awaye, like as it were a mothe frettinge a
garment. Curren man therefore is but vane.
Schlah. heare my prayer, O Lord,
& to thynne eares cōspoye my callinge: holde
not thy peace at my teares. For * I am a

stranger to þ, & a sojournour, as all my fa-
thers were. Oh spare me a lytle, that I
maye recoure my strenght, before I goo he-
ce, and be no more seue.

¶ The. xl. Psalm.
EXPECTANS LXXXVII.
To the chaunter, a Psalm of Dauid.

I wayped patiently for the Lord, & I
he clenched vnto me: and hearde
my calling. He brought me at-
tō out of the horrible pitte, out of
the myer and claye, and sett me fete vpon
the rocks, and oydred my goynge.
And he hath put a new loge in my mouth,
euen a thankesgeyng vnto oure God.
Any shall se it, and feare, and shall put
theire trust in the Lord. * Blessed is the
man, þ hath sette bys hope in the Lords,
and turned not vnto þ vnyoure, and to such
as go aboute with lyes. O Lord my God,
grete are thy wonderous woorkes, which
thou hast done: like as be also thy thought-
tes which are to vs ward: and yet there is
no man that oydreth them vnto the. Ps
I wolde declare thein, and speake of thein, &
they shulde be moo then I am able to ex-
pelle. * Sacrifice and meat offeringe
thou woldest not haue, but * myne
carns hast thou opened: burntofferynges
and sacrifice for synne haue I not required.

¶ Then sayd I: Lo, I come. In þ volu-
me of þ booke it is written of me, þ I shulde
fulfyll thy will, O my God: I am content
to do it: yee, thy lawe is wythin my heart.
I haue declared thy rgythousnesse in þ
great cōgregation: Lo, I will not retrace
my lippes, O Lord, & þ þ knowest. I haue
not hys thy rgythousnesse within my heart
my callinge hath bene of thy truth and of
thy saluacion. I haue not kepte backe thy
louig mercy, & truth fro þ grete cōgrega-
cion. Withdrew not þ thy mercy fro me
O Lord, let thy louig kynedome and thy
truth alwaye preserue me. For immen-
surable troubles are come aboute me: my
synnes haue taken soche holde vpon me, þ
I am not able to lōke vpon thee, they are mo
in nombre then þ heeres of my head, and my
heart hath fapled me. O Lord, let it be
thy pleasure to deliuer me, make haste (O
Lord) to helpe me. Let the be ashamyd &
cōfounded together, þ seke after my soule
to destroye it: let the be dyspayned backward
& be put to rebuke, þ wryth me euill. Let
the be desolate & rewarde in shame, þ faye
vnto me: fye vnto þ, fye vnto þ. Let all the
that seke þ, be ioyfull and glad in the: &
let such as loue thy saluacion, faye allwaye
the Lord be prayled. As for me, I am
poore & needy, but þ Lord careth for me.
Thou art my helper and redeemer: make
no longe

* Isal. xc. c.

* Job. vii. a.
and. viii. b.

* Luke. xii. c.

* Gen. xxi. c.

Thou tellest vs be eaten vp by the thepe, & thou fatterest vs among the heithen. Thou sellest thy people for naught, & takest no money for the. Thou makest vs to be rebuked of oure neyghbours, to be laughed to for none & had in derision, of them þe are sold about vs. * Thou makest vs to be a by word among the heithen, & that the people shake their heades at vs. Thy confusion is daylye before me, & þe shame of my face hath covered me. For the voyce of the slanderer & blasphemor, for the enemy & auenger. And though all this be come vpon vs, yet do we not forgette þe, nor behaue oure selues frowardly in thy countenance. Oure heart is not turned backe, neither oure steeppes gone out of thy waye. So not when thou hast smitten vs in to the place of dragons, & covered vs with the shadow of death. If we haue forgotten the name of oure God, & holde vp our handes to cry straung God. Shall not God searchit out, for he knoweth þe deep secretes of the hart. * For thy sake also are we hyllid all the daye longe, and are counted as thepe appointed to be slayne. Alþe Lord why depest þe awake, & be not absent from vs for euer. Wherefore thydest thou thy face, & forgettest oure misery & trouble? * For oure soules is brought lowe euil vnto the dust: oure helpe cleueth vnto the ground. Arise & helpe vs, & deliuer vs for thy mercy sake.

* Psal. lxxv. 1
* Rom. viii. 1
* Gal. iii. 2

¶ The. xlv. Psalm.

ERVCAVIT COR MEVM.

To hym that excelleth among the lykes, an instruction of the chyldre of Cozab, a songe of loue.

MI heart is endynging of a good matter. I speake of the thynges, whych I haue made vnto the kyng: Whych tong is the ymme of a ready wyrtier. * Thou art sayner then the chyldren of men, full of grace are thy lyppes, because God hath blessed the for euer. Gyde the wylth twarden vpon thy chyldre: Whom thou most myghte accordyng to thy wysdome & renowne. Good lucke haue thou wylthine honour. ryde on because of the word of treuth, of mekenesse & righteounesse: and thy ryght hande shall teache the terrible thynges. Thy arrowes are very sharpe, & the people shall be subdued vnto the, euen in the myddest amonge the kynges enemies.

* Job. i. 1

* Thy seate (O God) endureth for euer: the scepter of thy kyngdome is a ryght scepter. Thou hast loved righteounesse, and hated iniquite: wherefore God euil thy God) hath appointed the wylth the oyle of gladnes about thy felowes. All thy garmentes smell of myrrour, Aloes and Cassia, out of the puerpe palaces, where by they haue made the glab. Kynges daughters were among the honorable women: vpon thy ryght hande dyd

stande þe queene in a vesture of golde: (thought about with dyuerse colours.) herke (O daughter) & confydre: encline thyne eare: forgett also thine awne people, & thy fathers house. So shall the kyng haue pleasure in thy bewte, for þe is thy Lord: (God) a worshippe thou hym. And þe daughter of the king shall be there wylth a gyfte, lyke as the ryche also amonge the people shall make thepe supplicacyon before the. The kynges daughter is all gloriouse wylthin, her clothyng is of wrought golde. She shall be brought vnto the king in rayment of nedle wylke: the virgins þe be þe fellows, shall beare hir company, and shall be brought vnto the. Wythiope gladnesse shall they be brought, & shall entre into the kynges palace. In steade of thy fathers þe shall haue chyldren, whom thou mayest make ppyces in all landes. I will remember thy name from one generacion to another: therefore shall the people geue thanks vnto the, wylke wepehour ende.

¶ The. xlv. Psalm.

DEVS NOSTER REFVGIVM.

To the chaunter, a songe for the chyldren of Cozab vpon Cozab.

God is our hope & strenght: a very present helpe & trouble. Therefore will we feare, though the erthe be moued, & though the hylls be caryed in þe myddest of the see. * Though the waters thereof rage & swell, & though the mountains shake at þe ryght of some. Hele. The ryuers of the floud: theof shall make glad þe people of God, þe holy place of þe tabernacles of þe most myght. God is in þe myddest of her, therefore shall the net be remoued: God shall helpe her, & þe ryght early. The heathen make moch a doo, & the kyngdomes are moued: but God hath the word bys voyce, & the earth shall melt awaye. The Lord of hostes is wylth vs, þe God of Jacob is oure refuge. Hele. Come hyther, & beholde the workes of the Lord, what destructione he hath brought vnto the earth. * He maketh warres to reade in all þe world: he breaketh the bowe & knappeth the speare in funder, & burneth the charrettes in fyre. We wylth then & knowe that I am God: I will be exalted among the heithen, and I will be exalted in earth. The Lord of hostes is wylth vs, þe God of Jacob is oure defence. Hele.

* Psal. lxxv. 1
* Psal. lxxv. 1
* Psal. lxxv. 1

¶ The. xlv. Psalm.

OMNES GENTES PLAVITE.

To the chaunter, a Psalm for the chyldren of Cozab.

Clappe your handes together (all ye people) & syng vnto God wylth the voyce of melodye. For the Lord is hye and to be feared, he is the great kyng vpon all þe earth. He shall subdue the people vnder vs, and the nations vnder oure fete. He shall

* Psal. lxxv. 1

He shall chose out an heritage for vs: out
the worlde of Jacob whom he loued.

Sela. God is gone vp wpth a mery noise, & the Lord wpth the sounde of the trope.
 O sing prayles, sing prayles vnto—(source)

God: O prince princes, synge praises vnto
oure kyng. For God is kyng of all feares
synge pe praises to vnderstandyng. God
ragyneth ouer the heithē, God syteth vpon
hys holy seate. The princes of the people
are lopyed vnto pe people of God of Aba-
hā: for God (which is very hye exalted) both
defende the earth, as it were wth a syde.

The. xlvij. Psalme.

MAGNVS DOMINVS.

A Songe of a Psalm of the childre of Corah
(in the thirde daye of ours Sabbath.)

Greate is the Loyde. & hyelp to be
prayed, in the cytie of oure God,
ent vpon his holy hill. The hill
of Sion is a fayre place, & the hope
of the whole earth: vnto the north spide lyeth
the cytie of the great kynge. God is well
knowne in her palaces, as a sure refuge.

For so, the kinges ^{of the earth} are gattered,
a gone by together. They marueled, to se
such thinges: they were astoned, and fobelp
call downe. It came there vpon them,

25 I for me as vpon a woman in her traup-
le. Thou shalt breake the thyppes of ffe,
thou shalt the east wynde. Lyke as we haue
herd, so haue we sene in the cytyc of the Lord
of hostes, in the cytyc of oure God. God by-
holdeth ffe fame for euer. Selā. We waite
for thy louyng kyndnesse. (O God) in ffe myd-
dest of thy temple. (O God) accordyng vnto
thy name, so is thy praple vnto the world
desendeth, thy cytyc had is full of ryghte con-

Enes. Let the mount Sion reioyse, and the daughters of Iuda be glad because of thy iudgements. walke about Sion, and go round about her, and tell the towres therof.

¶ And she well her bulwarkes, let vp her
houses, that ye maye tell them that come af-
ter. For thys God is oure God for euer &
euer, he shall be oure cyde vnto death:

The Electric Psalm.

AVDITE HARC GENTES.

To the chaunter, a Psalm for the
children of Corah.

Heare this, all ye people: ponde it
with your eares, all ye that dwell
in the worlde. Hye and lowe,
ryche and poore, one with ano-
ther: My mouth shall speake of
wyldome, and my hart shall make of under-
standing. I will encline myne eare to
the parable, and shew my darcke speech vnto
the barke. Wherefore shoulde I feare in the
dayes of my tribulles, and wote the wretched

nestle of my heels cōpa seth me round abou

* There be some that put they in trust
their goodes, & boast theselues in the multi-
tude of theyr cyphes. But no mā maye de-
lyue hys lyf for ether, nor make agreement wtho
God for hym. * For it collyeth more to re-
* 10. Gal. 1. 6
* 2. Cor. 1. 6
* 1. Cor. 1. 6
* 1. Cor. 1. 6

deme theye soules, so that he must let, & alone
for euer. ¶ Dee, though he lyue longer, and se
nat the graue: & for he seeth, that wyse
men also dye and veruynge together. ad mell

ment into one, and per pipe together, as will
as the ignorant & folish, and * leaue they
ryches for other: And yet they thynke, that
they houses shall continue for ever, and that
the dwelling places shall endure from one

theye owninge pntes and the same generation to another, & call the landes after theye owne names: Neuertheles, man wyl not abyde in honour, seing he maye be compared vnto the beastes that perishe: this is the waye of them. Theye is their foolishnesse, and their posterite piasse their sayeng. **Sela.** Theye lye in þe hell lyke theye, death gnaweth vpo them, and the righteous shall haue dominacion of them in the moynynge: theye be wyse shall consume in the lynchpiche out of theye dwellinge. But God shall deliuer my soule from the place of hell, for he shall receaue me. **Sela.** Wc not thou afrayd though one be made rtyche, or ptyche glory of theys house be increased.

* For he shall carpe nothing awage with * Job. vi. 11.
hym when he dyeth. neither shall hym pompe
followe hym: For wyle he lyued, he con-
ted hymselfe an happie man: and so folowge
as thou doest well vnto thy life, men wil
speake good of the. He shall followe the ge-
neracions of hym fatheres, and shall neuer be
lyght. ¶ Man beynge in honoure hath no
vnderstanding, but is compared vnto the bea-
stes, that percede.

The L. Osaline.

DEVS DEORVM DOMINYS.

¶3 **W**salme of **A**lyph.

The Lordcuen the most myghtye
God hath spoken, and called the
world from the rysing vp of the
foune vnto the goying downe the-
rof. * Out of Syon hath

God appeared in perfect bewty.

Pure God shall come, and shall not lie:
 pe splende: there shall go before hym a consu-
 mynge fyre, and a myghtye tempest shall be
 stred' by rounde aboute hym.

He shall call the heauen from aboue, and
the earth, that he maie iudge bys people.

Gather my saynctes together vnto me,
those that haue made a couenaunt with me,
wth sacrifice. And the heauens shall de-
clare hys ryghteousnesse, for God is iudge
hym selfe. *Psalm.*

Grace, O my people: and I will speak, I
my selfe

Psal. li. liij. liij.

my selfe will testifie agaynst the, O Israel,
for I am God, not thy God. I will not
reproue thee because of the sacrifices, or for
thy burnt-offerings, because they were not
all waye before me. * I will take no bul-
lock out of thy house, ner be goates out of
thy foldes. For all the beastes of the forest
are myne, & so are the cattell vpon a thousande
hylls. I knowe all the foules vpon the
mountaynes, & the wyde beastes of the field
are in my sight. If I be hungrye I will
not tell thee: for the whole worlde is myne,
and all that therein is. Thinkest thou, that
I will eat bulles flesh and drinke the blood
of goates? Offre vnto God thankesge-
uynges, and paye thy vowes vnto the most
high. And call vpon me in tyme of trou-
ble, so will I heare the, and thou shalt paye
me. But vnto the vngodly sayed God,
why dost thou preache my lawes, & takest
my countenance in thy mouth? where as I
hated to be reformed, & hast cast my wor-
des beynd thee. When thou sawest a the-
se, thou consentedst vnto hym, and hast bene
partaker wth y aduersers. Thou hast
let thy mouth speake wickednesse, and with
thy tong thou hast set forth discent. Thou
satest and spakest agaynst thy brother, yet,
thou hast slayd thyne owne mothers sounne.
These thynges hast thou done, & I helde
my tongue: & thou thoughtest, because I
am not such a one as thy selfe: but I will re-
proue thee, and set before thee, the thynges that
thou hast done. I will chaspe this, & that for-
get God: I will plucke you awaye, and there
be none to driuer you. Who lo offeth me
shakes and wryle, he honoureth me: and to
hym that rebreth hym conuersione ryght
will I shewe the saluacion of God.

* Job. xlii.
3. ma. b. b.
3. re. vii. f

* Gen. xxi. b.
24. re. i. a.
2. re. i. f.

* Job. xlii.
3. ma. b. b.
3. re. vii. f

* Job. xlii.
3. ma. b. b.
3. re. vii. f

* Rom. i. a.

* Rom. i. a.

THE li. PSALME. MISERERE MEI DEVS.

To the chaunter, a Psalm of Dauid,
wht p prophet Sathā came vnto him,
after he was gone in to Bethsabe.

I Due mercy vpon me (O God) after
thy multitude of thy mercyes, do awaye
myne offences. Wash me thowoly fro my
wickednesse, & cleanse me fro my synne. For
I knowledg my fautes, & my synne is euer
before me. Agaynst the onely haue I spon-
ned, and done this euell in thy sight: & thou
in ptydest be iudged in thy sayinge, & cleare
when I art iudged. Beholde, I was cha-
pen in wickednesse, & in synne hath my mo-
ther conceived me. But lo, thou requirest
truth in the inward partes, and shalt make
me to vnderstande whydome secretly. Thou
shalt pource me with hyssope, and I shall be
cleane: thou shalt wash me, & I shall be
whiter then snowe. Thou shalt make me heare
of ioye and gladnesse, that the bones wyche

thou hast broken, maye reioyse. Turne thy
face fro my synnes, & put out all my mysde-
des. Make me a cleane hert (O God) ad-
renue a ryght herte wchyn me. Cast me
not awaye fro thy presence, & take not thy
holp hynde fro me. Geue me the comforte
of thy helpe agayne, & stablysh me with thy
fre hyete. Then shalt I teach thy wayes
vnto the wicked, and synners shall be con-
uerted vnto the. Despyre me fro bloud gy-
tynesse (O God) thou that art p God of my
health, and my tonge shall sing of thy ryght-
eousnesse. Thou shalt open my lippes, & my
mouth shall shewe thy praise.

* Psal. li.
3. re. vii. f

* Psal. li.
3. re. vii. f

* Psal. li.
3. re. vii. f

For thou despayst I no sacrifice, els wolde
I geue it: but I thou despayst not in burnt-
offerynge. The sacrifice of God is a trou-
bled spyte, & a broken and a contrite hert: (O
God) shalt thou not despayse. O be fauora-
ble & gracious vnto Syon, buyde thou the
walles of Ierusalem. Then shalt thou be
pleased wth y sacrifice of ryghteousnesse,
wch the burnt-offerynges & oblations: then
shall the offeringe bullockes vpon thyne
auter.

THE liij. PSALME.

QVID GLORIAS IN MALITIA.

To the chaunter, an exortacyō of Da-
uid, when Dorig the Chompe came to
Saul, and he wed him, sayinge: Dauid
is come to the house I hymlech.

Why boastest thou thy selfe, thou Ty-
rant, that thou canst do myghte?
Where as y goodnesse of God en-
dureth per daylie. Thy rage pur-
gueth wickednesse, & wryth lyes thou cut-
test lyke a sharpe saoure. Thou hast lo-
ued vngyngynges more then goodness, &
to talke of lyes more then ryghteousnesse.
Sela. Thou hast loued to speake all wo-
des that maye do hurt, O thou false tonge.
Therefore shall God destroye thee for euer:
he shall take y & plucke y out of thy dwelling,
& rote the out of the lād of the lyming. Sela.
The ryghteous also shall se this, & feare, &
shall laugh him to scorn. Lo, this is y mā,
that toke not God for his strength, but & tri-
sted vnto the multitude of his ryces, & stre-
ngthed hym selfe in his wickednesse. As for
me, I am lyke a grene olyue tree: the house of
God my trust is in the tender mercy of God
for euer & euer. I will alwaye geue than-
kes vnto the, for y hast done: & I will hope
in thy name, for thy lapedes lyke it well.

* Psal. li.
3. re. vii. f

* Psal. li.
3. re. vii. f

* Psal. li.
3. re. vii. f

* Psal. li.
3. re. vii. f

* Psal. li.
3. re. vii. f

* Psal. li.
3. re. vii. f

* Psal. li.
3. re. vii. f

* Psal. li.
3. re. vii. f

THE liij. PSALME.

DIXIT INCIPIENS.

To the chaunter vpon a Mahalath,
an instrucion of Dauid.

Why foolysh bodye hath sayed in his
hert: there is no God. Corrupt are
they, & become adomyable in their
wickednesse: there is none that doth good.

God looked downe from heauen vpon the
children of men, to se yf there were eny that
wolde vnderstande, and seke after God.

28 But they are all gone out of the waie,
they are all together become abhominable:
there is none now that doth good, no not one.
Are not they without understandinge that
worke wickednes, eating up my people as
yff they wolde eate bread: they haue not cal-
led vps God. They were afraide, where
no feare was: for God hath broken the bones
of them that belinged to it: thou hast put them
to confusion, because God hath despised the

Oh that the saluacyon were geuen vnto
Israel out of Sion: Oh that the Lorde wold
deliuer hys people out of captiuite.

Then shulde Jacob reioyse, and Israell
shulde be eyght glad.

¶ The. liij. Psalme;
DEVS IN NOMINE TVO.

To the chaunter in melodies, an instructi-
on of waile, when the zephites came
and sayde vnto Saul: hath not Dauid
hys honselfe amongstest vs?

Sue me, O God, for thy names sake, and Iudge me in thy strength. Heare my prayer, O God, & hearken vnto the wordes of my mouth.

For straungers are eysen vp against me,
and tyrauntes (whych haue not God before
their eyes) like after my soule. **Scla.**

Beholde, God is my helper, the Lord is
with them that vpholde my soule.

* The Quall rewardes euell vnto myne en-
myes: destroye thou them (o the treuth.

An offering of a fre hart will I geue the,
and praye thy name (O Lord) because it is
so comfortable. For he hath deliuered me
out of all my trouble, and myne eye hat seene
his deuyse vpon myne enemyes.

Chc. 10. 10. 10. 10.

EXAVDI DEVS.

To the chaunter in melodies, an in-
struction of David.

Heare my prayer (O God) and hide
me from the sight of my persecution. **T**e-
hee heere vnto me, ad heare me, how
I moue in my prayer, & am ve-
red. The enemy crept so, and the vngod-
ly cometh on so fast: for they are mynded to
do me some mischiefe, so maliciously are they
set agaynste me. My vertue is byquyeted
within me, and the feare of death is fallen
vpon me. Fearefullnes and trembling are
come vpon me, and an horrible dread hath
ouerwhelmed me. And I sayd: O that I

had winges like a douc, for then wold I flie
awape, and be at rest. Lo, then wolde I
gett me awape farr of, and remaine in the
wildernes. Heia. I wolde make halt to
escape, becaus of the stormy wynd and tem-
pelle. Welltrove theyr tongues (O Lord)

and *deuide them, for I haue spped vnright- * Gen. 45. 5
teoulnes and strepe in the cote. Make and

night go thep about with in the wallis ther-
 of: mychele also, and foxow are in the myb-
 delst of it. Wychednes is therein, dykate,
 and gyle go not out of her stretes. For it
 is not an openfeme that hath done me this
 dishonoure: for then I coude have boyned:
 nether was it myne aduerfarp, that did ma-
 gnyfy hym selfe agaynst me: for then—
 (aduerfarp) I wolde haue hpd my selfe frā hym.

* But it was euen thou my companion: A total. xij.
my gyde, and myne a wne familyer frende. 3. qu. xxiij. b

We toke swete counsell together, & walked in the house of God as frendes. Lett

death come haffely vpon them, and let them
go downe quych into hell, for wylchednes is
in theyr dwellynge, and amonge them.

As for me, I will call vnto God, and the
Lorde shall answere me. In the evening, and
morninge and at noone daie wyl I praye,
(and that instantly) and he shall heare my
voyses. It is he that hath dispured my soule
in peace, from the battail that was agaynst
me: for there were many with me. Ps.

me: together with many with me. **Ex.**
 euen God that endureth for euer, shall heare **D**
 me, and byyng them downe. **Sela.** For
 they will not turne, nor feare God. **Ps.**

layed hyghandes vpon soch as be at peace w
hym, and he brake hygh couenaunt. The
wordes of hygh mouth were softer then but=

ter, haueinge warre in his heart : hyjs wordes
were smother theiue opie, and pet he thei very
foeardes. * ¶ I cast thei burthen, vpon the
Lorde, and he shall noyge the, and not suffre
thei rebellious to fall for euer. And as for
them, thou (O God) shalt byinge them into
the ppt of destruction. The blonde thyn-
ky and discaitful in shall not lyue out halfe
thei dayes. ¶ Secure theleste, my trust shall
be in the * (in) Lorde. * Mat. 11. 28
Luk 11. 28
1 Cor. 1. 10

The Lxx. Psalm.

MISERERE MEI DEVS O VONIAM.

To the chaunters **¶** vpon the dore of him
that was downe in a farre countreie: the
badg (or armes) of dauid, when the phi-
listines toke hym in Geth:

Be mercifull vnto me (O God) for
man goeth about to deuoure me: he
is daily fyghtynge and troublynge
me. Myne enemyes are daily in
hande to swallowe me vp: for they be many
that fyght agaynst me, o thou moost myghty.

Reuerendleste, though I am some tyme a
fraped yet put I my trust in thee. I will
praple God, because of thys worde, I haue
put my trust in God, & will not feare, what
they can do vnto me. They daply mislike
my wordes: all that they pynagneye is to do
me euill. They holde all together, & hepe
the selues close: a marche my scyppes, whan
they haue warpe for my soule.

2323 113 Schall

Psal. lviij. lviij. & lix.

Shall they escape for they wechednes /
thou (O God) in thy dyspleasure shalt call
the downe. Thou tellest my synnynges,
put my teares in thy bodelle: are not these thy-
nges noted in thy booke? When fouer I
call vpon the, then halt myne enemies be put
to flyght: theys I knowe, for God is on my
syde. In Gods wordes wyl I reioyce, in
the Lordes worde wyl I comforte me.

Pee, in God haue I put my trust. I wyl
not be afraide what man can do vnto me.

* Psal. lviij. **U**nto the (O God) wyl I paye my vo-
wes, vnto the wyl I geue thankes. For

* Psal. lviij. **T**hou hast deliuered my soule from death,
* thou hast deliuered my soule from death,
* and my fete from falling, that I maye wal-
ke before God in the lyght of the lyvinge.

Ecce. lviij. Psalm.

MISEREERE MEI DEVS MISEREERE.

To the chaunter & destroye not: The
badges of armis of dauid, when he fled
from Baal into the caue.

* Psal. lviij. **B**eneuolent vnto me (O God) be
mercifull vnto me, for my soule
trusteth in the. Ad * vnder the Ma-
doug of thy wings shalt be my re-
fuge vntill this tyrannye be ouer-
past. I wil call vnto y most hye God, curi-
ous to y God y shall performe y cause which I
haue in hande. He shall sende from heaue,
and saue me from the reproche of hym y wold
cure me by. Sela. God shall sende forth
hys mercy & treuth. My soule is among
yponys and I lye euen amonge the chyldren
of men (that are sett on fyre) whose tribie
are speares and arrowes, and their tonge a thery
swearde. Set by thy self (O God, above
the brauens, and thy glorie aboue all the
earth). They haue layed a nett for my fete,
and pressed downe my soule: they haue dyg-
ged a pytt before me, and are fallen into the
myddes of it them selues. Sela. * My
herte is fyrred (O God) my herte is fyrred: I
wyl synge and geue prayse. I walke, O
my glorie, a walle lute and harpe, I my selfe
wyl a wake ryght early. I wyl geue
thankes vnto the (O Lord) amonge the peo-
ple, and I wyl synge vnto the amonge the
nacionis. * For the greatnes of thy mer-
cy reacheth vnto the brauens, and thy treuth
vnto the cloudes. Set by thy selfe (O
God) above the brauens, & thy glorie aboue
all the earth.

Ecce. lviij. Psalm.

SI VERRI QUAE IUSTICIAM.

To the chaunter destroye not. The bad-
ges of armis of dauid.

* **A**Re your mynden sett vpon rygh-
teousnes, O ye congregacion: ad
do ye iudge the thyng that is right
O ye sonnes of men. Pee, ye
ymagin mischefe in your hert vpo the earth,

and youre handes deale with wychebnesse.

The vngodly are forwarde, euen from
their mothers wombe: as soone as they be boz-
me, they gon straye and synne lyes. They
are as venymous as the poyson of a serpent,
euen lyke the deaf Ader that * stoppeth her
eares. Which refuset to heare the voyce
of the charmer, charmer denuew to wispey.

Breaketh they teth (O God) in their mon-
thes, smyte the chawne bones of the yponys (O
Lord): Let them fall awaye lyke water
that runneth a pace: & when they spote they
arowes, lett them be rote out.

Let them consume a waye lyke a synple,
and be lyke the vntimely frute of a woman,
and let them not be the sonne. O cure your
pottes be made whot with thornes: so let in-
dygnacion bere hym, euen as a thynge that
is rawe. * The ryghteous shall reioyce
when he seyth the vengeance: he shall wash
hys fote steppes in the bloude of the vngodly.

So that a man shall saye: verely there is
a reward for the ryghteous: doubtles, there
is a God that iudgeth in the earth.

Ecce. lix. Psalm.

ERIPERE ME DE INIMICIS.

To the chaunter: destroye not. The badge
of arme of dauid, when Baal sent and
they byd watch the house to kill hym.

Deliuer me from my enemyes (O
God) defende me from them that
cyle vp agaynst me. O deliuer
me fro the wyched doers, and saue
me from the bloudthirsty men. For lo,
they lye waytyng for my soule: the mygh-
ty men are gathered together agaynst me with-
out any offence of faute of me (O Lord.)

They runne and prepare the felues with-
out my faute: Arise, thou therfore to helpe
me, and beholde. Stande vp (O Lord
God of hostes) thou God of Israel to byt
all heathen: and be not mercifull vnto the
that offende of malpicious wychebnesse.

Sela. * They go to and fro in the eue-
nyng, they grene lyke a dogg, and runne
about, theow the cytle. Behold, they
speake with theyr mouth, and swordes are
in theyr yppes, & for who both beate?

* But thou (O Lord) * haile haue them
in derpsion, and thou shalt laugh all heathen
to scozne. My strength wyl I aske
vnto the, for thou art the God of my refuge.

God theweth me his goodnesse pietous-
ly, and God shall lett me in my dyspse vpon
myne enemyes. Slapeth them not, lett my
people forgett it: but scatter them abonde
among thy people, and put them downe (O
Lord) our defence. For the lyne of their
mouth, and for the wordes of theyr yppes
they shalbe taken in theyr pyppes, and why?
theyr preachynge is of cursynge and lyes.

Consume them in thy wrath, consume
them that

them that they maye perishe, and knowe that it is God, which euilth in Jacob and vnto p ends of the world. *Sela.* And in the euenynge they will returne: greene lyke a dogge and wyll go aboute the cytie. They wyll runne here and there for meate, and grudge yf they be not satisfied. As for me, I will singe of thy power, and will praise thy mercie by tymes in the morninge: for thou hast bene my defence and refuge in the daye of my trouble. Vnto the, O my strength, will I syng, for thou, O God, art my refuge and my mercifull God.

C The. lx. Psalme.

DEVS REPLYSTI NOS.

To the chaunter, vpon the rose of wietnes, the badge of armes of Dauid, for to teach: when he foughte agaynst Mesopotamia, and Siria of zoba: and when Iob turned backe, and Aue twelve thousande & cometh, in the salt valley.

God, thou that hast cast vs out and scattered vs abroade: thou hast also bene displeased, O turne the vnto vs agayne. Thou hast mowed the land and dryed it, deale the foxes thereof, for it shaketh. Thou hast shewed thy people heyn thynges, & thou hast geue vs a dyncke of deepele wyne. Thou hast geue a token for such as feare the, that they maye remynne because of the treuth.

Sela. Therefore were thy beloued deliuered, helpe me with thy right hande, and hence me. O God hath spoken in his holynesse. I will relesce and drye de sychem, and mete out the valley of suchoth.

Silend is myne, and Danasse is myne: Ephraim also is the strength of my head, Iuda is my lawe gener. Iobab is my waltpotte, ouer Edom wyll I cast out my shoo.

C Whylyken be thou glad of me. Who wyll leade me into the stronge cytie? Who wyll bringe me into Edom? Hast thou not cast vs out? O God, wyllst not thou (o God) go oute with oure hoofes? O be thou oure helpe in trouble, for wayne is the helpe of man. Howow God we shall do gre at acts, for it is he that shal treade downe our enemyes.

C The. lxi. Psalme.

EXAUDI DEVS DEPRECA.

To the chaunter in the melodies of Dauid.

Eare my cryng (O God) geue ear vnto my prayer. From the endes of the earth will I call vnto the, when my heart is in heuynnes: O helpe me by vpon the rocke & is hert then I. For thou hast bene my hope, and a strong tower for me against the enemye. I will dwell in thy tabernacle for euer, and my trust shal be vnder y conering of thy wynges *Sela.* For y, O Lord,

hast herde my despayre, and hast geuen an heritage vnto those that feare thy name.

Thou shalt graunt the luyng a longe lyfe, that hys yeares may endure thowow out all generacions. He shall dwell before God for euer: O prepare thy louyng mercy a faythfulness & they may pferre him. So will I allwaie syng praise vnto thy name, & y I maye dayly performe my vowes.

C The. lxii. Psalme.

NONNE DEO SVIPECTA.

To the chaunter. For Ieduthun: a psalme of Dauid.

My soule truly wayeth still vpon y God, for of him cometh my saluacion. He verely is my strength, and my saluacion: he is my defence, so that I shall not greatly fall.

howe longe wyll ye imagin mischefe against euery man: ye shal be slayne all y forte of you: as a tottering wall shall ye be, and lyke a broken hedge. Their druyce is onely how to put him out whom God wyll relesce. their deyle is in lyes: they geue good wordes w their mouth, but curse w their hert. *Sela.*

Neuertheles, my soule wayte thou still vpon God, for my hope is in hym. He truly is my strength, and my saluacion: he is my defence: so that I shall not fall. In God is my health & my glory, y roche of my might, & in God is my trust. O put your trust in him allwaie (ye people), & powre out y our hertes before him, for God is our hope.

Sela. As for the chyldren of men, they are but vayne, the chyldre of men are vlcarsful: vpon y weyghtes they are all together lighter than vanyte it self. O trust not in wog and robbery, geue not your selues vnto vanyte: yf riches encrease, let not your hert vpo them. God spake once and twyse: I haue also herde the same: that power belongeth vnto God. And that thou Loyde art mercifull: for & thou rewardest euery man accordyng to hys woerke.

C The. lxiii. Psalme.

DEVS DEVS MEVS.

A psalme of Dauid, when he was in the wilderness of Iuda.

God, thou art my God, early wil I like the. My soule thirsteth for the: my flesh also longeth after the: in a barren and drye lande, where no water is. Thus haue I looked for the in holynesse that I myght beholde thy power and glory. For thy louyng kindnes is better then thy lyfe it self: my lippes shal praise the. As longe as I lyue will I magnifye the on this maner, and lyft vpon my handes in thy name. My soule shal be satisfied euen as it were with meate and fatnesse, wbe my mouth wyppeth the with ioyfull lippes. Haue I not remembered the in my bedde, & thus I thought

de lair
martyr

de lair
martyr

de lair
martyr

de lair
martyr

de lair
martyr

E thought vpon the, when I was wakynge
Because thou hast bene my helper, there-
fore vnder the shadowe of thy wynges will
I reioyce. My soule hangeth vpon the, thy
right hand hath upholden me. These also
vnto that seeke the purt of my soule, they shall go
vnder the earth. Lett them fall vpon the
edge of the sword, that they maye be a por-
cion for fozes. But the kyng shall reioyce
in God: * all they also that sweare by him
shall be commended, for the mouth of them
speake lyes, shall be stopp'd.

* Psal. lxx.

The lxxiii. Psalm.
EXAVDI DEVS ORATIONEM.

To the chaunter, a psalme of Dauid.
Care my voyce **G**od I my prayer
preferre my lyfe frafcare of the ene-
mye. hyde me from the gathering
together of the froward, & from the surre-
ction of wicked doers. Which haue whet
their tonge lyke a sworde, & shote out theyr
arowes, each bytter wordes. That they
maye pynely shote at him which is perfecte:
to deny do they hit him & feare not. They
courage them selues in myfchefe, ad comūne
amonge the feluses, how they maye lape thra-
res: and saye, that no man shall se them.

23 They pynagyn wickednes, & practyse it
they hepe secrete amonge them selues, every
man in the depe of his breit. But God shall
sodenly shote at them with a swift arrowe, &
they shall be wouided. Yet, they awne edges
shall make them fall, in so much that who so
seeth them, shall laugh them to scorn.

And all me that se it, shall saye: this hath
God done, for they shall perrenue that it is
hys woike. The righteous shall reioyce
in the Lord, and put his trust in hym: and all
they that are true of hert, shall be glad.

The lxx. Psalm.
TE DECET HIMNVS.

To the chaunter, a psalme & songe of Dauid.
Thou **G**od hast played in Sion, &
vnto **Y** that the voyce be performed.
* **Y** (in Zibulem.) Thou that hearest
the prayer: vnto **Y** shall all flesh come. Thy
mildenes preuaile agaynst me: Oh be thou
mercifull vnto our finnes. Blessed is the
man whom thou chofest and receauest vnto
the: he shall dwell in thy court: and shall be
fastened with the pleasures of thy house, euen
of thy holy temple. Thou shalt heare vs
wonderfull thynges in righteousnesse (**G**
God) of our intencion: thou that art the hope
of all the ende of the earth, and of them that
remaiyn in the boarde see. Which in hys
strength fettereth fast the mountaynes, and is
gyrded about with power. Which stilleth
the raging of the see, & the noyse of hys wa-
ues, and the madnes of the people. They
also that dwell in **Y** determoost partes (of the
earth) shall be asrayed at thy tokens, thou **Y**

makest the **Y** out goings of the mornynge
and enuynng to playse the. Thou wiltist
the earth, and blessed is: thou makest it depe
plenteous. The ryuer of God is full of
water, thou preparast their coigne: for so thou
proudest for the earth. Thou waterest
her fozowes, thou sendest rayne vnto the litle
ballesps thereof: thou makest it soft with the
drowpes of rayne, and blessed the increase of
it. Thou crownest the yere w thy good-
nesse: & thy cloudes drowpe fatnesse. They
shall drowpe vpon the dwellinges of **Y** wil-
dernesse: and the lytle bylles shall reioyce on
euery hyde. The foldes shall be full of shepe,
the ballesps also shall stande so thycke w co-
ne, that they shall laugh and synge.

The lxxv. Psalm.

INVILATE DEO.

To the chaunter. The songe of a psalme.



Dne loyfull in God, all plean-
des, synge prayes vnto the ho-
noure of hys name, make hys
praye to be glorious. Saye
vnto God: O how wonderfull
art thou in thy woorkes: thow the great-
nes of thy power: that thy enemies be so-
de lapers vnto the. For all the world shall
worship the, singe of the, & praye thy name.

Sela. Come hither & behold **Y** woer-
kes of God, how wonderfull he is in his do-
ynge towarde the chyldren of men. * he
turned the see into drye land, & so **Y** they wote
thow the water on fote: there bid we reio-
yce thereof. he ruleth with hys power for
euer, his eyes beholde the people: and such as
will not beleue, shall not be able to altere the
feluses. **Sela.** O praye our God (ye peo-
ple) and make the voyce of hys praye to be
heard. Which holdeth our soule in lyfe, &
suffreth not our fete to slip. For thou (**G**
God) hast proueh vs: & alio hast tryed vs li-
ke as siluer is tryed. Thou broughest vs
into the snare, and layed trouble vpon oure
loynes. Thou suffrest men to ryde ouer
our hendes, * we went thow to fyre & water
and thou broughest vs out into a welthe
place. I will go into thy house with lyte
offrynges, and will * paye the my voyce,
which I promyted with my lppes, & spake
with my mouth, when I was in trouble.

I will offere vnto the, the fat beent sacrifices
with the incense of rammes, I will offere bul-
locks and goats. **Sela.** Come hyther
and hearken, all ye that feare God: **Y** I will
tell you, what he hath done for my soule.

I called vnto him w my mouth, and gaue
him prayes w my tge. If I enclyne vnto
wickednes with my bert, the Lord wyl
not heare me. But God hath hearde me,
and confyded the voyce of my prayer.

Prayed be God which hath not cast out
my prayer, ner turned his me crye fro me.

The

C The. lxxvij. Psalme.

DEVS MISEREATUR NOSTRI.

To the chaunter, in melodys: a
Psalme and songe.

God be mercifull vnto vs, a blisse
vs, and shewe vs the light of hys
counsaile. *2. (and be mercifull vnto vs)*
Sela. That thy waye maye be
knowne vpon earth, thy sauynge health a-
monge all nations. Let the people praye
the. O God, yee, let all people praye the.
O let the nations reioyce and be glad, for
thou shalt iudge the folke ryghteously, and
gouerne the nations vpon earth. Sela. Let
the people praye the, O God, let all people
praye the. Then shal the earth bring forth
hys increase, and God, euen oure awne God
shall geue vs hys blessing. God shall
blesse vs, and all the endes of the world shal
fear hym.

C The. lxxvij. Psalme.

EXVROAT DEVS.

To the chaunter, a Psalme and
songe of Dauid.

God arse, ad let his enemies
be scattered: let them also that hate
him, flye before him. Like as the
lincke banyeth, so shalt thou depue
the awape: and lyke as waxe melteth at the
fyr: so let the vngodly perishe at the presen-
ce of God. But let the ryghteous be glad
e reioyce before God: let the also be merc and
topfull. Oh syngye vnto God, and syngye
praises vnto his name: magnifie him that
rydeth vpon the heauens as it were vpon a voi-
ce: praye ye hym in his name. *1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.*
Sela. The earth shoke, and the heauens drop-
ped at the presence of God, euen as Sinai
also was moued at the presence of God, which
is the God of Israel. Thou O God send-
dest a gracious rapne vpon thyn cubert-
taunce, and reuestedst it, wher it was wee-
rye. Thy congregacion shall dwell there-
in: for thou (O God) hast of thy goodnesse
prepared for the poore. The Lord gaue
his voyce: great was the company of the
preachers. * Rynges with theyr armyes
bydste, and were discorned, and they of
byhold despyed the people. * Though
ye haue iwen amonge pottes, yet shall ye be
as the wynges of a doue that is couered with

spuer wynges, and hyr fetters lyke golde.

When the Almyghthy scattered rynges for
these sake, the were they as white as snowe
in zalm. As the hyll of Salan so is Gods
hyll: euen a hye hill, as the hyll of Salan.

Why hope ye for the hyll of Salan?

Thys is Gods hyll, in the which it pleaseth
him to dwell: yee, the Lord will abyde in it
for euer. * The charrettes of God are twen-
tie thousande, euen thousandes of angels, ad
the Lord is amonge them as in the holy pla-
ce of Sinai. * Thou art gone vpon a hye,
thou hast led captiuite captiue, and receu-
ed gyftes for men. Yee, euen for thyn ene-
mies, that the Lord God myght dwell a-
monge the. * Wasped be the Lord dayly,
euen the God which helpeth vs, and pouert
his benefices vpon vs. Sela. He is oure
God, euen the God of whome cometh salua-
cion: God is the Lord by whom we escape
death. God shall woude the heade of his
enemies, and the bearte scalpe of such our
goeth on still in his wickednes. The Lord
hath sayde: I will bringe my people agayne
as I byd from Salan: myne owne wyll I
bringe agayne as I byd somtyme from the
depe of the see. That thy foete maye be dip-
ped in the bloude of thyn enemies, ad that
the toge of thy dogges maye be dredo thow
the same. It is well sene, O God, how
thou goest, how myn God and hyge goest
in the Sanctuary. The synners go be-
foze, the mynstris folow after: in mynstris
are the damocles playng with the mynstris.

True shalke O Israel, vnto God the Lord
be in the congregacions from the gronde of
the hart: There is lyte Beniamin thyn
ruler: and the Princes of Iuda, thyn coun-
sell: the Princes of Zabulon, and the Princes
of Asephthal. Thy God hath sent forth
strength for the, stablysh the thing, O God,
that thou hast wrought in vs. For thy
temples sake at Ierusalem: O shall bynges
byngye presenters vnto the. * When the
company of the fyeare men and multitude
of the myghte are scattered abroade amonge
the beastes of the people (so that they bum-
bled byng peccs of synner) and wha he hath
sented the people that deluyet warre. Then
shall the Princes come out of Egypte, the
Mozyans land shall soone stretch out her
bades vnto God. Syngye vnto God, O ye
lyngdomes of the earth: O syng praises vi-
to the Lord. Sela. Which lytteth in the
heauens ouer all from the begynnyng: Lo,
he doth sende out hys voyce, yee, and that a
myghty voyce. Asepe ye the power vnto
God, ouer Israel: his woodyppys stretch
in the cloudes. O God, wonderfull art
thou in thy holy places: euen the God of Is-
rael, he will geue strength and power vnto
his people. Blessed be God.

Psalme, lxxi. lxx. lxxi.

C The lxx. Psalme.

SALVVM ME FAC DEVS.

To the chaunter vpon 8. Do-
sann of Dauid.

Ame, O God, for the waters
are come inuen vnto my soule
I sicke fast I depe mpre, whe-
re no good is: I am come to depe
waters, so that the floudes renne
ouer me. I am wep of ceping, my throte
is dre, my sight faileth me, for waytinge so
long vpo my God. They þ hate me with
out a cause, are mo then þ heres of my head:
they that are myne enemies & wolde destroie
me gilelesse are myghtie: & I payed them
the thinges that I neuer toke. God, thou
knowest my simplicitie, and my fautes are
not hid from the. Let not the that trust in
þ, O Lord God of hostes, be ashamed for
my cause: let not those that seke the, be con-
founded thow wine, O God of Israel.

Sept. xviii. b.
John. xv. d.

John. i. b.

Rom. xv. b.

Job. xxx. b.
Eccl. i. g.

And why: for thy sake haue I suffred re-
profe, shame hath couered my face. I am be-
come a stranger vnto my brethren: euen an a-
leu to vnto my mothers children. For þ
zele of thine house hath euen eaten me, and
* the rebukes of the that rebuked the are fal-
len vpon me. I wepte and chattered my
selfe with fastynge, and that was turned to
my reprofe. I put on a sacke cloth also, &
they iested vpon me. They that sette in þ
gate, speake agaynst me, and the brachar-
des * make songes vpon me. But Lorde
I make my prayer vnto the in an acceptable
tyme. heare me, O God, in þ multitude
of thy mercy, euen in the truth of thy salu-
cion. Take me out of the mpre, þ I sicke
not. Oh let me be deliuered from them that
hate me, and out of the depe waters. Let
not the water floud downe me: neither let þ
depe swalowe me vp, and let not the pyre
quither mouth vpon me. heare me, O
Lorde, for thy louyng kyndnesse is comforta-
ble: turne the vnto me accordyng vnto the
multitude of thy mercies. And hyde not
thy face from thy seruaut, for I am in trou-
ble: O haste the, and here me. Waue nye
vnto my soule, and saue it: Oh deliuer me
because of myne enemies. Thou hast know-
en my reprofe, my shame and my disho-
nour: myne aduersaries are all in thy sight.

Mat. x. b. b. d.
John. xxi. b.

Mat. x. b. b. d.

Ther rebuke hath broken my herte, I am
full of heynes: I looked for some to haue pi-
tye vpon me, but there was no man: neither
founde I anye to comfort me. * They gaue
me gall to eate, & when I was thyrsty, they
gaue me vinegar to drinke. + Let their ta-
ble be made a snare to take thei selues with
all, and let the thinges that shuld haue bene
for their welch be vnto them an occasion of
fallinge. Let their eyes be blinded, þ they

se not: and euer bowe þ downe thei backes.
Downe out thyn indignacion vpon the,
and let thy wrathfull displeasure take holde
of them. * Let their habitacion be voyde
and no man to dwell in thei tentes. For
they persecute hym whom thou hast anoynt,
& they talke how they mape vexe the whom
thou hast wounded. Let them fall fro one
wychednesse to another, and not come into
thy rightousnesse. * Let them be wipped
out of the boke of the lyving, & not be wyte-
ten among the rightous. As for me, whā
I am poore and in heynnesse, thy helpe (O
God) shall lyfte me vp. I will praise the
name of God with a longe, and magnifye it
w thankesgiving. This also shall please
the Lorde better then a bullocke, that hath
horns and hooves. The bible shal con-
fyde this, and be glad: seke ye after God, ad
poure soule shall lyue. For the Lord hea-
reth the poore, and despyseth not his pre-
soners. Let heaue and earth praise hym,
the see & all that moueth therein. For God
will saue Syon, and buyde the cyties of Ju-
da, that men may dwell there, and haue it in
possession. The posterite also of his ser-
uantes shall inuert it: they that loue hys
name, shall dwell therein.

Mat. xxi. b. d.

Mat. xxi. b. d.

Mat. xxi. b. d.

Mat. xxi. b. d.

C The lxx. Psalme.

DEVS IN ADIVTORIVM.

To the chaunter, of Dauid to hymge to re-
membzaunce. (because the Lorde bryde me.)

After þ, O God, to deliuer me: ma-
ke haste to helpe me, O Lorde.
* Let them be shamed and con-
founded that seke after my soule:

Mat. xxi. b. d.

Mat. xxi. b. d.

let them be turned backwarde, & put to con-
fusion, that wylle me euill. Let them (for
they rewarde) be soone brought to shame,
that cpe ouer me: there, there. But let all
those that seke the, be ioyfull and glad in the:
and let all such as deliue in thy lincapen,
saye alwaie: the Lorde be prayde.

As for me, I am poore and in misery, ha-
ste the vnto me (O God.) Thou art my
helpe, and my redeemer: O Lorde, make no
longe taryenge.

C The lxxi. Psalme.

IN TE DOMINE SPERAVI.

Let me the * O Lord, haue I put my trust
in the: let me neuer be put to confusyon, but
ryde me, and deliuer me in thy right-
eousnesse: encluye thyn eare vnto me, and
saue me. Be thou my strong holde (where
vnto I maye all waie resort) thou hast pro-
mpled to helpe me: for thou art my house of
defence ad my castell. Deliuer me, O my
God, out of the hand of the vngodly, out of
the hand of the vngodly, and euill men.
For thou, O Lorde God, art the thyng
that

Mat. xxi. b. d.

that I longe for, thou art my hope euen from my yowth. ^{psal. lxxij. 1.} ^{170. xlii. 1.} Thow wylt haue I bene holden vnder euer sence I was borne * thou art he that toke me out of my mothers wombe, my people shall be all waye of the. I am become as it were a monster vnto many: but my face trust is in the. ^{170. xlii. 2.} Whet my mouth be fylled with thy prayre: * that I maye singe of thy glorie with honour all the daye longe.

Cast me not awaye in the tyme of age, forsalake me not wile my strength faileth me. For myne enemies speake agaynst me: & they that laye waite for my soule, take theyr counsell together, sayenge: God hath forsaken hym, persecute hym, and take hym, for there is none to deliuer him. So not farre frome. ^{170. xlii. 3.} O God: my God, halke the to helpe me. Let them be confounded and perperche, that are agaynst my soule: let them be conuerted with shame and dyshonour, that seke to do me euill. ^{170. xlii. 4.} As for me, I wylt patiently abyde all waye, and will praye the more abun- dantly.

My mouth shall daylye speake of thy righteousnesse a saluation, for I knowe no ende therof. I will go forth I strengthe of the Lord God, & will make mencion of thy righteousnesse onely. Thou, O God, hast taught me from my yowth vntill now, therefore will I tell of thy wondrous workes.

Forsalake me not, O God, in myne olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generacio, and thy power to all them that are yet for to come. Thy righteousnes (O God) is verp hie, and great thynges are they y thou hast done: O God, who is lyke vnto the?

What greates troubles and aduersities hast thou lyewed me: ad yet didst thou turne and reke the me: yee, and broughtest me from the depe of the earth: * ^{170. xlii. 5.} ^{170. xlii. 6.} ^{170. xlii. 7.} ^{170. xlii. 8.} ^{170. xlii. 9.} ^{170. xlii. 10.} ^{170. xlii. 11.} ^{170. xlii. 12.} ^{170. xlii. 13.} ^{170. xlii. 14.} ^{170. xlii. 15.} ^{170. xlii. 16.} ^{170. xlii. 17.} ^{170. xlii. 18.} ^{170. xlii. 19.} ^{170. xlii. 20.} ^{170. xlii. 21.} ^{170. xlii. 22.} ^{170. xlii. 23.} ^{170. xlii. 24.} ^{170. xlii. 25.} ^{170. xlii. 26.} ^{170. xlii. 27.} ^{170. xlii. 28.} ^{170. xlii. 29.} ^{170. xlii. 30.} ^{170. xlii. 31.} ^{170. xlii. 32.} ^{170. xlii. 33.} ^{170. xlii. 34.} ^{170. xlii. 35.} ^{170. xlii. 36.} ^{170. xlii. 37.} ^{170. xlii. 38.} ^{170. xlii. 39.} ^{170. xlii. 40.} ^{170. xlii. 41.} ^{170. xlii. 42.} ^{170. xlii. 43.} ^{170. xlii. 44.} ^{170. xlii. 45.} ^{170. xlii. 46.} ^{170. xlii. 47.} ^{170. xlii. 48.} ^{170. xlii. 49.} ^{170. xlii. 50.} ^{170. xlii. 51.} ^{170. 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Psalmc, lxxiii, lxxv.

W blasphemye: they talkynge is agaynst the most hieft. For they stretch forth theyr mouth vnto the heauen, & theyr tonge goeth thowyn the world. Therefore fall the people vnto them, and there out sucke they no small aduantage. * **C**ast (saye they) how shuld God perceaue: is there knowlege in the most hieft? Lo, these are the vngodly, these pposers in the world, and these haue eyes in iollisyon. * **E**uen haue I clenid my heere in dayne and washid my handes in innocency: All the daye long haue I bene pnnished, and chastened euery moynge. * **P**er, and I had almost sayde euen as they: but lo, then shuld I haue condemned the generacon of thy chyl-dren. **E**th thought I to vnderstand this, but it was to hard for me. **U**ntill I wente into the Sanctuary of God, then vnder-stande I the ende of these mē. Namely, how thou best sett them in slippery places, and callest them downe and destroyest them.

When suddenly do they consume, perysh, and come to a fearfull ende: * **P**er, euen like as a drame when once awaketh, so shaldest thou make & theyr ymage to vanysh out of the eyre. **T**his myn hart was grieved, ad it wente euen thow my crynes. So softly was I and ignorant, euen as it were a beast before the. **A**fter thelesse, I am all waye by the, for y hast hold me by my right haude. **T**hou shalt gyde me with thy counsell, and afterwarde receaue me with glory. **W**hom haue I in heauen but y? And there is none vpon earth, that I helpe in coppyson of the. **E**ppleasid and myn hart sayeth, that God is the strength of myn hart, * **and myn poyson for euer. For lo, they that forsake the Hall perysh: thou hast destroyed all them that commytte fornicacyon agaynst the. But it is good for me, to holde me fast by God, to put my trust in the Lorde God, and to speake of all thy workes.**

* **In the gates of the daughter of Zion**

¶ The lxxiii. Psalmc.

VT QVID DEVS REPVLISTI.

An instructioun of Aaph.

I **G**od, werfore act thou absent from vs so long: why is thy wrath so hote agaynst the shepe of thy pasture? **W**hyneke vpon thy congregacyon, who thou hast purchased and redeemed of olde: **T**hynke vpon the tpye of thine heritauce and mount Zion wherein thou hast dwelt. **L**eft by thy fete, that thou mayest vterly destroye euery enemy which hath done euell in the Sanctuary. **T**hyne aduersaryes roare in the myddes of thy congregacions, and let vp thei bamners for tokens. **E**th that heued symble afore out of y thick trees, was knowne to byngeit to an

excellent wozke. **B**ut now they beake & downe all y earned wozke therof w axes & hammers. * **T**hey haue let eye vnto thy holy places, and haue despyled the dwelling place of thy name, euen vnto the grounde.

Per, they sayed their betes: let vs make hande of them all together: thus haue they bent vp all the houses of God in the lande. **W**e be not our tokens, ther is not one prophet moze, no not one is thei among vs that vnderstandeth my moze. **G**od, how long shall the aduersary do this dishonour: how longe shal the enemy blaspheme thy name: for euer? **W**hy withyn west yheue had: why pluckest thou not thy right hande out of thy pockete, to consume y enemye? **F**or God is myn hyuge of olde: the helpe that is done vpon earth, he doth it him selfe. * **T**hou bydest dryde the see thowrowe thy powere, thou byakest the hendes of the dragons in the waters. **T**hou smorest the hendes of * **L**euathan in peters, and guest him to beastes for the people in the wyldernesse. **T**hou broughtest out fountaynes and waters out of y harde rocks: thou bydest by myghtye waters.

The dayes thine, & the nyght is thine: thou hast prepared the lyght and the sonne. **T**hou hast sett all the borders of y earth, thou hast made sommer ad wynter. **R**emembze this, **O** Lord, how the enemye hath rebeld, ad how the folyshe people hath blasphemed thy name. **O**ddysner not y soule of thy turtle doue vnto the multitude of the enemies: and forgoeth not the congregacyon of the poore for euer. **L**oke vpon the coneuant, for all the earth is full of darkness, ad cruell habitacions. **D**et not the symple go a waye ad name b, but let the poore and neddy geue praye vnto thy name. **A**ryse, **O** God, maye tpye thine aone cause: remembze how the folyshe man blasphemeth the dayly. **F**orget not the vowe of thine enemyes: the psumptio of them that hate the increaseth euer moze and moze.

¶ The lxxv. Psalmc.

CONFITEBIMVR TIBI DEVS.

To the chaunter, Westroyned.

A Psalmc and songe of Aaph.

N **O** God, do we geue thakes y, vnto the do we geue thakes: thy name also is to us, & that do thy wondrous workes declare. **W**hy I receaue the congregacion, I shall iudge accordyng vnto ryghte. **T**he earth is weake and all y in habiters therof, I beate by y pylers of it. **I** sayde vnto the foies: deale not so madly, and to the vngodly: let not by your hoine. **S**et not by poure hoine on hye, & speake not with a stynecke. **F**or porgacion commeth nether from the East, ner fro the

Psalme. lxxvi. lxxvii. lxxviii. Ko. xv.

Is the well, not yet from y south. And whys
 * God is the Judge: he putteth downe one,
 and setteth vp another. For in the bande
 of the Lord there is a cuppe, & y wyne
 is reddy. It is full miserie, & he poureth out of
 the same. As for the diuignes therof, all y
 vngodly of the earth shall distrack them, and
 such them out. But I will talke of the
 God of Jacob, and prapise hym for euer.

All the hornes of the vngodly also wyl
 I breake, and the hornes of the ryghteous
 shalbe exalted.

C The. lxxvi. Psalme.

NOTVS IN IDEA.

To the chaunter, in melodys, a
 psalme, y songe of Aaph.

In the wyse is God knowne, his name
 is greater in Israel. His schall
 is his tabernacle, and his dwelling
 in Sion. There shalbe he the arrowes of
 the bowe, the spide, the fwerde, and y bat-
 rable. Sela. Thou art of more honour
 and myght then the bylles of robbers.

The proude are robbed: they haue slepe
 their slepe: and all the men (whose handes
 were myghtie) haue found nothinge. At
 thy rebuke (O God of Jacob) both the cha-
 cer and hoyle is fallen. Thou, euen thou
 art to be feared: and who may staube in thy
 syght, when thou art angrye. Thou dyd-
 dest cause thy iudgement to be herde from
 brauen, the erth trembled and was still.

When God arose to iudgement, & to helpe
 all the meke vpon earth. Sela. The
 fearenesse of man shall turne to thy playe:
 and the fearenesse of other thait thou re-
 frayne. Shoompe vnto the Lord your
 God, & he pe it, all y that be rounde about
 hym: bying presentes vnto hym that ought
 to be feared. He shall refrayne the spiers
 of Synner, and is wonderfull amonge the
 kpinges of the earth.

C The. lxxvii. Psalme.

VOCE MEA AD DOMINVM.

To the Chaunter, for Ieruthun
 a psalme of Aaph.

I* will crye vnto God w my voyce,
 euen vnto God wyl I crye wryth my
 voyce, and he shall hearken vnto me.
 In the tyme of my trouble I soughte the
 Lord: my voyce ranne and crisled not in the
 nyght season: my soule refused comfote.

When I am in deuynesse, I wyl thynke
 vpon God: when my heart is vexed, I wyl
 complayne. Sela. Thou holdest myne
 eyes wakinge, I am to feble, that I cannot
 speake. I haue choryed the dayes of olde,
 and the yeares that are past. I call to re-
 mebrance my songe: and in the nyght I com-
 mune with myne awne heart, and search out

my synetes. Wyl y Lord ablent him selfe
 for euer? And wyl he be no more intreated?
 As hys mercy cleme gone for euer? And
 is hys promise come vnto an ende for
 euermore? hath God forgotten to be gra-
 cious? And wyl he shut vp hys louynge
 kynnesse in dyspleasure? Sela. And I
 sayde: It is myne awne infirmyte: But I
 wyl remember the peaces of the ryght hnde
 of the moost myght. I wyl remember the
 woekes of the Lord, and call to mynde
 thy wonderes of olde tyme. I wyl thynke
 also of all thy woekes, and my talkynge
 shalbe of thy doynge. Thy waye,
 O God, is holp: who is so greute a God as
 God? Thou art the God that doth
 wonderes, ad hast declared thy power among
 people. Thou hast myghtely deliuered y
 thy people, euen the iannes of Jacob ad Jo-
 seph. Sela. The waters sawe the, O
 God, the waters sawe the, & were afraide:
 they sayde also were troubled. The clou-
 des poured out water, the aper thondered,
 & thyn arrowes went a boade. The voyce
 of thy thoder was heard rounde aboute,
 the lychtenynges shone vpon the grounde, the
 earth was moued and shoke wrythall.

Thy waye is in the ier, and thy pathes in
 the greute waters, and thy footstepes are
 not knowne. Thou ledest thy people lyke
 shepe, by the bande of Gols and Aaron.

C The. lxxviii. Psalme.

ATTENDITE POPVLE MEVS.

An instruccyn of Aaph.

I Care my lawe, O my people, enclp: I
 ne poure eares vnto the wordes of
 my mouth. I wyl open my * mouth, &
 myne ynter, I wyl declare hard sen-
 tences of olde. Whych we haue herde and
 knowne, and soche as oure fathers haue
 tolde vs. That we shulde not hyde them
 from the chyldren of the generacyons to co-
 me: but to shewe the honour of the Lord,
 hys might, and wonderfull woekes that he
 hath done. He made a couenat with Ja-
 cob, and gaue Israel a lawe: which he com-
 manded oure forefathers to teache the chy-
 liden. That their posterite myght knowe
 it, and the chyldren which were yet vnbome.
 To thynke that whē they came vp, they
 myght shewe their chyldren the same.

That they myght put their trust in God,
 and not to forget the woekes of God, but
 to kepe his cōmāndementes. And not to be
 as their forefathers: a synfull & stub-
 borne generacyon, a generacyon that let not
 their herte a ryght, and whole spere cleue
 not stedfastly vnto God. Lyke as the
 chyldren of Ephraim, which beyng bernes-
 sed and carryng bowes, turned them selues
 backe in the daye of batayll. They kept
 not

* Gen. xi.
 & Gen. xxi.

* Gen. xi.
 & Gen. xxi.

* Gen. xi.
 & Gen. xxi.

* Gen. xi.
 & Gen. xxi.

Psalm. lxxviii.

not the covenant of God, and wolde not walk in his law. But forgot what he had done, and the wonderfull workes that he had done for the. ¶ Garulous thynges dyd be in the lyght of oure fathers in the lande of Egypte, euen in the felde of soan.

* Geo. xlii. b. * He dryed the see, and let the gofpow: be made yf waters to lade on a heape.

* Geo. xlii. c. b. * In the dape tyme also he led them wryth a cloude, and all the myght thow w a lyght of fyre.

* Geo. xlii. d. * He clothe the hard rockes in the wyldernesse, and gaue them drinke therof, as it had bene out of the greates deapth.

* Geo. xlii. e. * He brought waters out of the stony rocke, so that it gushyd out lyke the puer.

* Geo. xlii. f. b. ¶ Yet for all this they synned more agaynst hym, and prouoked the moost hyest in the wyldernesse.

* Geo. xlii. g. b. ¶ They tempted God in thepyrtes, and requyred meate for thepylult.

* Geo. xlii. h. b. ¶ They spake agaynst God also sayinge: Shall God prepare a tabernacle in the wyldernesse?

* Geo. xlii. i. b. ¶ He smote the stony rocke in dede, that the water gushyd out, and the streames flowed withall, but can he geue byrd also, or prouyde flesh for his people?

* Geo. xlii. j. b. ¶ When the Lord bearde thys, he was wroth: so the fyre was kyndled in Jacob, & ther came byrde of pleasure agaynst Israel.

* Geo. xlii. k. b. ¶ Becaus he belued not in God, and put not their truste in his helpe.

* Geo. xlii. l. b. ¶ So he commaunded the cloude aboue, and opened the boxes of heauen.

* Geo. xlii. m. b. ¶ He rained downe Hanna also upon the, for to eat, and gaue them food fro hauf.

* Geo. xlii. n. b. ¶ So man dyd cate & angels fode, for he sent them meate enough.

* Geo. xlii. o. b. ¶ He caused the East wynd to blowe vnder the heauen, and thow his power he brought in the south west wynde.

* Geo. xlii. p. b. ¶ He rained flesh vpon them as thicke as butt, and feathered foules lyke as the lande of the see.

* Geo. xlii. q. b. ¶ He let it fall amonge their tentes euen rounde aboute their habytacyn.

* Geo. xlii. r. b. ¶ So they dyd eat, and were well fylled, for he gaue them their awne desyre.

* Geo. xlii. s. b. ¶ They were not disapointed of their lust.

* Geo. xlii. t. b. ¶ But whyle the meate was yet in thepyr mowthes, the heur meate of God came vpon them, & flew the welthiest of them, yee, and smote downe, the chosen men that were in Israel.

* Geo. xlii. u. b. ¶ But for all this they synned yet more, ad belued not hys wonderous workes.

* Geo. xlii. v. b. ¶ Therfore, their dayes dyd be consumed in vaupte, and their yeares in trouble.

* Geo. xlii. w. b. ¶ When he flew them, they sought hym, and turned them carly and enquired after God.

* Geo. xlii. x. b. ¶ And they remebred that God was their strengthe, and that the hys God was their redemur.

* Geo. xlii. y. b. ¶ Nevertheless, they dyd but flatter hym wryth their mouth, and dyssembled wryth hym in their thge.

* Geo. xlii. z. b. ¶ For their herte was not whole wryth hym, neither consuet they stedfast in hys couenant.

* Geo. xlii. aa. b. ¶ But he was to mercefull, that he forgave

theyr mysdoes, and destroyed them not.

¶ Yee, many a tyme turned he hys wrath awaye, and wolde not suffer in whole displeasure to arys.

* Geo. xlii. ab. ¶ For he chydred that they were but flesh: and that they were, euen a wynde that passeth awaye, and cometh not agayne.

* Geo. xlii. ac. ¶ Many a tyme dyd they prouoke him in the wyldernesse, and grieved him in the deserte.

* Geo. xlii. ad. ¶ They turned backe, & tempted God, & moued the holy one in Israel.

* Geo. xlii. ae. ¶ They thought not of hys hand, and of the dape when he deliuered them from the hnde of the enemye.

* Geo. xlii. af. ¶ How he had wrought hys myracles in Egypte, and his wonders in the felde of soan.

* Geo. xlii. ag. ¶ He turned their waters into bloude, so that they myght not drinke of the rpuers.

* Geo. xlii. ah. ¶ He sent lepe amonge the, and deuoured them by & frogges to destroye them.

* Geo. xlii. ai. ¶ He gaue their frutes vnto the cattys pylle, and their labour vnto the grethopper.

* Geo. xlii. aj. ¶ He destroyed thepyr hys hable stones, and their milberry trees wryth the frost.

* Geo. xlii. ak. ¶ He smote their catel also wryth hable stones, & their flockes wryth hote thonder boltes.

* Geo. xlii. al. ¶ He cast vpon the the fury of hys wrath, anger, displeasure and trouble, and sent euell angels amonge them.

* Geo. xlii. am. ¶ He made awaye to his indignacion, and spared not their soule from drap, but gaue their lyfe ouer to the pestilence.

* Geo. xlii. an. ¶ And smote all the fyrr bozne in Egypt, the moost principall and myghtyest in the dwellynge of ham.

* Geo. xlii. ao. ¶ But as for hys awne people, he led them forth lyke shepe, and carped the in the wyldernesse lyke a flocke.

* Geo. xlii. ap. ¶ He brought the out safely, that they shulde not feare, & ouerwhelmed their enemyes wryth the see.

* Geo. xlii. aq. ¶ And brought the wryth in the borders of hys sanctuarie: euen to this mountayne, wher he purchased wryth hys eyght hande.

* Geo. xlii. ar. ¶ He cast out the heathen also befor the, caused their lande to be deuoyd amonge the for an heritage, and made the trybes of Israel to dwell in their tentes.

* Geo. xlii. as. ¶ So they rested and displeased the moost hye God, ad kepte not hys testymones.

* Geo. xlii. at. ¶ But turned their backs, and fell awaye lyke their fathers, flatterynge alse lyke a broke bowe.

* Geo. xlii. au. ¶ For they grieved hym wryth their pylatters, and prouoked him to displeasure wryth their pynges.

* Geo. xlii. av. ¶ When God bearde this, he was wroth, and toke soze displeasure at Israel.

* Geo. xlii. aw. ¶ So that he forsoke the Tabernacle in Shilo, euen the tent that he had pitched amonge men.

* Geo. xlii. ax. ¶ He deliuered their power into captiuyte, and their bewtyr into the enemyes hande.

* Geo. xlii. ay. ¶ He gaue his people ouer also into the swerde, and was wroth wryth hys inheyrtaunce.

* Geo. xlii. az. ¶ The fyre consumed their pong men, and their maydens were not genen to mariage.

* Geo. xlii. ba. ¶ Their heales were layne wryth the swerde, and there were no wyddowes to make

to make satisfaction: So the Lord awaked as one out of slepe, and lyke a gyaunte refreshed wth wyne. * He smote his enemyes in the hynder partes, and put them to a perpetual shame. * He refused the tabernacle of Joseph, and chose not the tpybe of Ephraim. * But chose the tpybe of Judah, even the hyll of Sion which he loved.

And there he builde his temple on hye, and layed the foundation of it lyke a gyaunte, wherby he hath made continually. * He chose David also his seruaut, and toke him awaye from the shepe foldes. As he was followinge the ewes grente with yoge ones, he toke hym, that he myght fede Jacob his people, and Israel his inheritaunce. So he fed them with a faythfull and true brete, & ruled them prudently withall his power.

C The lxxix. Psalme.

DEVS VENERVNT GENTES.

A Psalme of Asaph.

God * the heathen are come into thy inheritaunce: thy holy tpybe haue they despyled, and made Ierusalem an heape of stones. * The deyd bodyes of thy seruantes haue they geuente to be meate, vnto the foules of the ayre, and the fleshy of thy saynctes vnto the beastes of the lande.

Their bloud haue they shed lyke water on euery syde of Ierusalem, and there was no man to burye them. * We are become an oyle shame vnto our enemyes, a verye scoone and derpylon vnto them that are rounde aboute vs. * Lorde, how longe wilt thou

be angrye? Shall thy glowrye burne lyke fyre for euer? * Pour out thyne indignation vpon the heathen that haue not knowen y, and vpon the kynngdome that haue not called vpon thy name. For they haue deuoured Jacob, and layed waste his dwellinge place.

* Remember not oure olde synnes, but haue mercy vpon vs, and that soone, for we are come to greake misery. Helpe vs, O God of oure saluacion, for the glory of thy name: O deliuer vs, and be mercifull vnto oure synnes for thy names sake.

* Wherefore do the heathen saye: where is now thy God? * Let the vengeance of thy seruantes bloude y shed, be openy shewed vpon the heathen in oure syght.

* Let the sorrowfull syghyng of the prisoners come before the: accordyng vnto the greatnesse of thy power, pelerne vnto those that are appoynted to dye. And for the blasphemy: wherewith oure neyghbours haue blasphemized thee: rewarde thou them, O Lorde, leuen foule into their bosome. So we, that be thy people and shepe of thy pasture, shall geue thee thanches for euer, and wyl alwaye be thy prayng forth thy prayng from generation to generation.

C The lxxx. Psalme.

QVI REGIS ISRAEL.

To the chaunter: vpon Solaum, a testimonye and Psalme of Asaph.



Sace O thou Shepherd of Israel, thou pleadest Joseph lyke a tpybe: he wth thy selfe also thou that spakest vpon the Cherubyns.

Before Ephraim, Ben Jamin, and Manassers: stert vp thy strength, and come helpe vs. Turne vs agayne, O God, the- we the lyght of thy countenance, and we shalbe whole. O Lorde God of hostes, how longe wilt thou be angrye wth thy people that prayeth? * Thou feedest the with y of teares and geuest them plecter outnes of teares to drynche. * Thou hast made vs a verye stycke vnto oure neyghbours, and oure enemyes laugh vs to scoine. Turne vs agayne, thou God of hostes, the we the lyght of thy countenance, and we shalbe whole. Thou hast brought a tpyne out of Egypte, thou hast cast out the heathen, and placed it. Thou madest to come forth, and when it had taken rote it spyled the lande.

The hylls were couered with y shadowe of it, so the bowes therof were lyke goodly Cedre trees. She stretched out her bzaunches vnto the see, and her bowes vnto the ryuer. Wth hast thou then broken downe her hedge, that all thy whych go by, plucke of her greaves? The wynde bose out of the wood both rote it vp, and the wynde beastes of the felde deuoured it. Turne y agayne, thou God of hostes, loke downe from heauen, beholde, and vyset thys vnc. And the place of the vnygarde that thy ryght hande hath planted, and the bzaunch that thou madest so stronge for thy selfe. * It is bent wth thyre, and cutt downe: & and thy shall perishe at the rebuke of thy countenance. Let thy hand be vpon the man of thy ryght hande, & vpon the sonne of man whom thou madest so stronge for thyne a wne selfe. And so wilt not we go back from the: O let vs lyue, & we shall call vpon thy name. Turne vs agayne, O Lorde God of hostes, the we the lyght of thy countenance, & we shalbe whole.

C The lxxxi. Psalme.

EXVLTA DEO

To the chaunter: vpon Sibiau

(A Psalme of Asaph) (the fifth day of the 100th)



Singe we meryly vnto God & stregth make a chearful noyse vnto the God of Jacob. Take the Psalme, byng dyther the taber, the mery harpe, or the lute. Blowe vp the trompett in y newe mone, euen in the tyme appoynted, and vpon oure

Psal. lxxxi. lxxxi. lxxxi.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 solpne feast daye. * For this was made a
 statute for Israel; a lawe of γ God of Ja-
 cob.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 This he ordered in Joseph for a re-
 symony, when he came out of the lande of
 Egypt, and had hearde a strange language.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 I ledd bys shoulder from the kitchen, &
 his handes were deliuered from (making)
 the potter. Thou callest vnto me in trou-
 bles, and γ I deliuered the, and hearde the

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 & what tyme as the storme fell vpon me. * I
 ploned the also at γ waters of strete. Hele.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 Heare, O my people, and I will assure
 the of Israel, yf thou wilt herken vnto me.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 There shall no strange God be in the,
 neither shall thou worshippe any other God.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 * I am γ Lorde thy God, whych brought
 the out of the lande of Egypt, ope thy mouth
 wch, and I shall fyll it.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 But my people
 wold not heare my voyce, and Israel wolde
 not obey me. * So γ I gaue them by vo-

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 to their awne heres lust, and let them folo-
 we their awne imaginations. O that

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 my people wolde haue hearkened vnto me,
 for γ Israel had walked in my wayes.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 I shuld soone haue put downe their ene-
 mies, & turned myne hand agaynst their ad-
 uersaries. The waters of γ Lorde shuld

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 haue bene founde lyars, but γ their tyme
 shuld haue endured for euer. He shuld

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 haue fed them also wth the fynest wheate
 flour, and wth hony out of the stony croke

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 shuld I haue satisfied the.

Psal. lxxxi. Psalme.

DEVS STETIT IN SINAGOGA.

A Psalme of Asaph.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
Wh standeth in the congregacion of
 prynces: he is Iudge amonge * God.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 des. * How longe will ye geue wth
 iudgement, and accept: the persones of the

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 vngodly. Hele. Wende the poore and
 fachelesse, se that soch as be in neede and ne-

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 cessite haue ryght. Deluyce the out caste
 poore: saue them from the hande of the vn-

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 godly. They will not be lerned ner vnder-
 stande, but walke on still in darknesse: all

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 the foundacions of the erth be out of court.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 I haue sayde. * Ye are Goddess, and ye
 all are chyldren of the moost byest.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 But ye shall dye lyke men, and fall lyke one of
 prynces. Arise, O God, and iudge thou γ

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 earth, for thou shalt take all heathen to thine
 enperitaunce.

Psal. lxxxi. Psalme.

DEVS QVIS SIMILIS.

A songe and Psalme of Asaph.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
Whe not thy thete, O God, kepe not
 thy silence, restryne not thy self O

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 God. For lo * thyne enemyes
 make a murtherynge, and they that hate the

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 haue spt by their deade. They haue pma-

gyned craftely agaynst thy people, and ta-
 ken counsell agaynst thy secreet ones.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 They haue sayde: come, & let vs rote the
 out that they be nomore a people, & that the

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 name of Israel maye be nomore in remem-
 brance. For they haue cast their heades

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 together wth one consent, and are confede-
 rate agaynst the. The tabernacles of the

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 Edomites and Ismaelytes, the Moabytes
 and Hagarenes. Gebal, and Ammon, ad

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 Amalech: γ Philistynes wth them γ dwell
 at Tyre. I asur also is toynd vnto them,

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 and haue helpe the chyldren of Loth. Hele.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 But do thou to them * as vnto the Ha-
 dianites, vnto Sircra, and vnto Jabin * at

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 the broke of Byron. Whych perished at
 Endoz, and became as the donger of γ earth.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 Make them & their prynces lyke * Arab
 and Jeth. Per, make all their prynces lyke as

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 zebec and Salmana. Whych they: let vs
 take to oure felous the houses of God in pos-

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 session. O my God, make them lyke vnto
 a whele, ad as * the stubble before γ wynde.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 Lyke as a fyre that burneth vpon the wch,
 and as the flame that consumeth the moun-

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 tayne. Persecute them euen so wth thy
 tempest, and make them afraied wth thy

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 storme. Make their faces ashamed, O
 Lorde, that they maye seeke thy name. Let

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 them be cōfounded and vexed euer more and
 more: let them be put to shame and perishe.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 And they shall know, that thou (whose
 name is Jehoua) art only the moost byest

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 ourr all the earth.

Psal. lxxxi. Psalme.

QVAM DILECTA TABERNACVLA.

To the chaunter vpon Githith, a Psalme
 of the sonnes of Coyah.

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
Whow amiable are thy dwellynge, *
 when I orde of holtes. O soule

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 hath a desyre and longing to entre in-
 to the court of the Lorde: my heart and my

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 flesh reioyse in the luyng God. Per, γ I
 rowd hard founde her an house, and the swa-

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 lowe a nest, where she may laye her yonge:
 euen thy aulters O Lorde of holtes, my

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 kynge and my God. Blessed are they that
 dwell in thy house, they will be all waye ppa-

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 syng the. Hele. Blessed is that m γ whole
 strenght is in the, in whose herte are thy

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 wayes. Whych goinge thorow the vale
 of miserye yle it for a well, and the pooles are

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 fylled wth water. They will goe from
 strength, and vnto the God of Goddess ap-

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 peareth euery one of them in shon. O
 Lorde God of holtes, heare my prayer: her-

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 ken O God of Jacob. Hele. Behold O
 God oure defendid, and loke vpon the face

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 of thyne anoynted. For one daye in thy
 courtes is better then a thousande. I had

* **Psal. lxxxi.** **Psal. lxxxi.** **Psal. lxxxi.**
 rather be a daye keeper in γ house of my God,
 then

then to dwell in the tentes of ungodlynesse.
For the Lord God is a lyght and defence,
the Lord will geue grace and worshyppe,
and no good thynge shall be wythholde from
them that lyue a godly lyfe. O Lord God
of hostes, blessed is the mā, that putteth his
trust in the.

C. The 133rd. Psalm:

BENEDIXISTI DOMINE.

To the chaunter, a psaline of the
sonnes of Cozab.

Lorde, thou art become gracious vnto thy lande, thou hast turned awaye the captiuitie of Iacob. Thou hast forgiven the offence of thy people, and * covered all therr synnes. Selah. Thou hast taken awaye all thy displeasure, and turned thy selfe from thy wrathfull indignacyon.

Turne vs then, O God our Saviour,
and let thy anger cease from vs. Wilt
thou be displeased at vs for euer: and wilt
thou stretch out thy wrath from one genera-
cion to another? Wilt thou not turne a-
gayne & quicken vs, that thy people maye
reioyce in thee: Shewe vs thy mercie O Lord
and graunt vs thy saluacion. I will be-
lieue.

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Bye. Wherey and trueth are met together,
 ryghtuousnesse and peace haue kylled eche
 other. Trueth shall flozke out of the earth,
 & ryghtuousnesse hath loked downe fro hea-
 uen. See the Worde shall shewe louenge

kyndnesse, and our lande shall geue her encrease. Rychtuousnesse shall go before hym, and he shall directe hys goynge in the waye.

¶ **Ch. the letter by psalme.**
INCLINA DOMINE AVREM.
A prayer of David.
¶ **B**OWE downe thyne eare, O Lord, &
heare me, for I am poore & in misery.
Preferre thou my soule, for I am
holý: my God saue thy seruants, that put
ted by trust in the. Be mercifull vnto
me (O Lord) for I will call daily vpon the.
Comforte the soule of thy seruants, for
vnto the (O Lord) do I lyft vp my soule.

* For thou Lord art good and gracious,
and of greafe merry vnto all them that call
vponthe. Geue care Lord vnto my prayer,
and vouchsafe the voyce of my dumbe desires

In the tyme of my trouble I will call vpon
the, for thou hearest me. * Amonge the
Goddess there is none lyke vnto **the** Lord
there is not one that can do as thou doest.

All narcons whom thou hast made, shall
come and worshyppe the (O Lord) and shall
glorify thy name. For thou art great,

and doest wondrous thynges, thou art God alone. Teach me thy wayes, (Lorde) and I will walke in thy truth: O banet my bett vnto thee, that it maye feare thy name. I wyll thanke the, O Lorde my God with all my hart, and will prays the name for ever.

For great is thy mercy towarde me and
* thou hast deliuered my soule from the ne-
thermost hell. O God, the proude are re-
* ^{Cal. 1. 28. 11} senced agaynst me, and the congregacions of
naughtie men haue sought after my soule,
and haue not set the before their eyes.

* But thou, O Lord God, art full of
compassion, and mercy, lōge sufferynge, ple-
teous in goodnes and trueth. Turne the
then vnto me and haue mercy vpon me: ge-
ue thy strength vnto thy seruauit, and helpe
the sonne of thyne handmayde.

As heve some token vpon me for good,
that they which hate me, maye se it, and be
ashamed, because thou Lord hast helped me,
and comforted me.

ՇԵՆԵՆԻՆԻ. **ՇԵՆԵՆԻՆԻ. ՅՈՒՆԻՆԻ.**

FUNDAMENTA EIVS

**A Psalm and Song of the Son-
ness of God.**

Er foundations are vpo the holy hpl:
les: the Lorde loueth the gates of Ier
more then all the dwellinges of Ja
col.
Ther excellent thinges are spoken

of the, thou cyte of God. **Sclah.** I will
thynke vpon Babilon and Babilon, wyth
them that knowe me. Beholde, yee the
Whilistynes also, and they of Tyre with the
Phorians. Lo, there was he bozne. And

of Spont it halbe reported, that he was boz
ne in her, and the moost byell shall stablisy
her. The Lordethall rehearse it, whan he
wytteth up the people, that he was bozne
there. Selah. ¶ The singers also and
trumpetters shall be chearful. All my frends
supperes halbe in the.

¶ The lxxxviij. psalme.
DOMINE DEVS SALVTIS.

A Song and Psalm of the sonnes
of Corah, to the chaunters: upon
Machelath, to gene than-
kes: an instructiō of he-
man the Ezrahite.

C Lord God of my saluacion, I haue
cryed daye and nyghe before the: Wh
let my prayer entre into thy presence,
encline thyne eare vnto my callinge.

For my soule is full of trouble, and my ly
fe draweth nye vnto hell. I ain counted
as one of the þ godowne vnto the pytte, and
I haue bene ene as a man þ hath no strenght.

He wounded Iyr in the grane, whych he out
of remembrance, and are cut awaye ffeebly
hande: Thou hast layed me in the lowest
pytt

Psal. lxxxix.

ypst, in a place of darkness and in the deep.
Thy indignation against me hath been great, and thou hast vexed me with all thy torments. Selah. Thou hast put away mine acquaintance farre from me, and made me to be abhorred of the people. I am to fast in yelson, that I can not get forth. My sight faileth for weep trouble: Lord, I have called daily upon thee, I have stretched out my hands unto thee. * Woe it thou shewe

* Psal. lxxix.
v. 17. 18.

wonder among the dead? * Shall the dead crye by agayne, and praye the? * Shall thy louping hyndnes be swayed in the graue, or thy faithfullnesse in destruction? Shall thy wonderful works be known in the darke, and thy righteousnesse in the lande? * Where all thynges are forgotten? * Unto the haue I cryed O Lord, and early shall my prayer come before thee.

Lord, why abhordest thou my soule, and hiddest thou thy face from me? I am in misery, I lyke vnto hym that is at the popet to dye: (even from my pouth vp) thy terrors haue I suffered with a troubled mynde.

Thy watchfull displeasure goeth ouer me, and the feare of the bath vndone me.

Thy carie rode about me tarye lyke water, and compassed me together on euery syde. Thy louers and frendes hast thou put awaye from me, and hyd my acquaintance out of my sight.

The. lxxxix. Psalme.
MISERICORDIAS DOMINI.
In intercession ofathan
the Ezechiel.

* Psal. lxxix.
v. 17. 18.

Mercy shall be all waye of the louping hyndnesse of the Lord, with my mouth will I euer be the wynged thy truth from one generation to another.

For I haue sayde: mercy shall be set vp for euer, thy truth shall thou stablysh in the heauens. * I haue made a couenaunt with my chosen, I haue sworn vnto David my seruaut. * Thy seide will I establish for euer, and set vp thy throne from one generation to another. Selah. O Lord

* Psal. lxxix.
v. 17. 18.

* the very heauens shall praye thy wonderful works, & thy truth in the congregation of the fayntes. For who is he among the cloudes, that shall be compared vnto the Lord? And * what is he among the gods, that shall be lyke vnto the Lord?

* Psal. lxxix.
v. 17. 18.

God is very greatly to be feared in the counsell of the sayntes, and to be had in reuerence of all them that are aboute hym.

* Psal. lxxix.
v. 17. 18.

O Lord God of hostes, who is lyke vnto the thy truth, most myghtie lord is on euery syde. * Thou rulest the eagle of the see, thou stillest the waves therof, when they aryse. Thou hast subdued Egypte and destroyed it, thou hast scattered thyne enemyes

* Psal. lxxix.
v. 17. 18.

abroad with thy myghtie arme. The heauens are thyne, the earth also is thyne: thou hast layed the foundations of the earthe, and all that therein is. Thou hast made the north and the south, Ebor and berris shall reioyce in thy name. Thou hast a myghtie arme, stronge is thy hand, and thy seide is thy right hand. Righteousnesse and equite is the habitation of thy state, mercy and truth shall go before thy face. Blessed is the people (O Lord) that can reioyce in thee: they shall walke in the light of thy countenance. Thy helpe shall be dayly in thy name, & in thy righteousnesse shall they make theyr boast. For thou art the glory of thy strength, & in thy louping hyndnesse shall they boast theyr hope. For the Lord is our defence, he is the help one of Israel: our Kinge. Thou shakest some tyme in thy wrath vnto thy synners, and saydest: I haue exalted one chosen out of the people. * I haue to vnderstand my seruaut: with my holy oyle haue I anointed him. My hand shall holde hym fast, and myne arme shall strengthen hym: The enemye shall not be able to do hym violence, the sonne of wickednesse shall not hurte hym. I shall smyte downe bys foes before bys face, and pinge the that hate hym. Thy truth also and my mercy shall be with hym, and in my name shall bys home be exalted. * I will set bys dominion also in the see, and bys right hand in the founteyns. He shall call me: thou art my father, my God, & my stronge saluacion. And I will make hym my first borne, better then the kynges of the earth. Thy mercy will I kepe for hym for euermore, & my couenaunt shall stande fast with hym. Thy seide also will I make to endure for euer, and bys throne as the dayes of heauen. But yf bys chyldren forsake my lawe, and walke not in my iudgements. * If they breake my statutes, and kepe not my commandementes. * I will vyle their offences with the rod, and theyr synne with scourges.

* Psal. lxxix.
v. 17. 18.

Nevertheless, my louping hyndnesse will I not utterly take from hym, nor suffice my truth to faile. My couenaunt will I not breake, nor alter the thinge that is gone out of my lippes. I haue sworn once by my holynesse, that * I will not faile David. Thy seide shall endure for euer, and bys seate is lyke as the sunne before me. He shall stande fast for euermore as the moone, and as the faythfull wyfenesse in heauen. Selah: But thou hast abhorred to forsake thyne anointed, & art displeased at by seruaut, and hast bys crowne to the ground. * Thou hast ouerthrowne all bys dayes, and byoken downe bys stronge holdes.

* Psal. lxxix.
v. 17. 18.

Thou hast broken the couenaunt of thy seruaut, and hast bys crowne to the ground. * Thou hast ouerthrowne all bys dayes, and byoken downe bys stronge holdes.

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All they that go by, people hym, and he is become a rebuke vnto his neyghbours.

Thou hast let by the rygge bande of hye enemies: & made all his aduersaries to reioyce. Thou hast taken a waie the edge of his swerde: & geue hym not victorie in the battayle. Thou hast put out his glory, & cast his throne downe to the ground. The

dayes of his youth hast thou shortened: and covered him wth dishonoure. *Selab.* Lorde, howe longe wilt thou hid thy selfe: for euer? and shall thy wrath burne lke fyre?

*Q*uere the, howe longe my tyme is, when thou hast made all me for naught? What man is he that lyueth, & shall not be death? and shall he deliuer his owne soule from the bande of hell? *Selab.* Lorde, where are thy olde louping kyndnes, which thou swordest vnto Dauid in thy trowth? Remember (*Lorde*) the rebuke thy seruantes haue done: I do beare i my bosome thy rebukes of many people. When with thine enemies haue blasphemed the, & slea under the shaddowes of thine anoynted. Paped be the Lorde for euermore. Amen.

C The. xc. Psalm.

DOMINE REFVIVM.

A prayer of Moses the man of God.

*L*orde, thou hast bene oure refuge from one generacyon to another. Before the mountaynes were brought forth, or euer the earth the worlde were made, thou art God from euery thing and wouldest without ende.

Thou turnest man to destruction. I gayne, thou failest: come agayne ye chyldren of men. * For a thousande yeares in thy

lyght are but as yesterdaye, seyinge that is past as a watch in the nyght. As soon as thou scarest them, they are euen as a slepe, and fade awaye sodenly lke the grasle.

*I*n the morninge it is grene and groweth up, but in the eueninge it is cut downe, & withered. For we consume awaye in thy displeasure, & are stayed as the wastfull indignacye. Thou hast set oure misdeeds before the, and oure secret spynes in the lyght of thy countenance. For when thou art angrye, all oure dayes are gone: we bypne our yeares to an ende, as it were a tale that is tolde.

The dayes of oure age are thye score yeares and ten: and though men be so stronge that they come to foure score yeares, yet is theyr strength then but labour & sorrow: to some passeth it awaye, and we are gone.

But who regardeth the power of thy wrath, for euen threether as a man starteth, for thy displeasure. * Teach vs, to no bye oure dayes, that we maye applye oure

heertes vnto wysdome. Turne the agayne (*O Lorde*) at the laste, and be gracious vnto thy seruantes. O satisfye vs with thy mercy, and that soule: so shall we reioyce and be glad all the dayes of oure lyfe.

Comforte vs agayne, now after the tyme that thou hast plagued vs, and for the peeres wherin we haue suffered aduersitye.

Shewe thy seruantes thy worke, and theyr chyldren thy glory. And the glorious maiesty of the Lorde oure God be vpon vs: prospereth thou the worke of oure handes vnto vs, O prospereth thou oure hande worke.

C The. xcii. Psalm.

QVI HABITAT.

*W*ho so dwelleth vnder the shaddow of the most hye, shall abyde vnder the shadow of the Almighty. I will saye vnto the Lorde: Thou art my hope, and my stronge holde, my God, in hym will I trust. For he shall deliuer the from the snare of the hunter, and sea the some pestlence. He shall defende the vnder hye wynges, and thou shalt be safe vnder hye fetters: hye saythfulness and trowth shall be thy wynde and buckler. Thou shalt not be afrayed for any trowne by night, ner for the arrow that flyeth by daye. For the pestilence that walketh in the darknesse, ner for the sicknesse that destroyeth in the noone daye. A thousande shall fall besyde the, & ten thousande at thy rygge hand, but it shall not come nye the. Per, with thine eyes shalt thou beholde, and se the rewarde of the vngodly. For thou Lorde arte my hope, thou hast set thine house of defence vnto the, here shall no euel happen vnto the, ne the shall any plage come nye thy dwelling.

* For he shall geue his angels charge o-
uer the, to kepe the in all thy wayes.

They shall beare the in theyr bandes, that thou hurt not thy fote agaynst a stone. Thou shalt go vpon the Lyon and a vnder, the yonge Lyon and the Dragon shalt thou treade vnder thy fete. Because he hath set hye lone vnto me, therefore shall I deliuer him: I shall set hym by, because he hath knowen my name. * He shall call vpon me, & I will beare hym: pee I am with hym in trouble, I will deliuer hym, and bypne hym to honour. With longe lyfe will I satisfie hym, and shewe hym my saluacion.

C The. xciii. Psalm.

BONVM EST CONFITERI.

A Psalm and songe for the Sabbath daye.

*I*t is a good thing to geue thanks vnto the Lorde, and to syng psalms vnto thy name, O moste hye.

C 4. Tofell

Psal. xciiij. & xciiij. & xcvi.

To tell of thy longynghynesse early in the morning, and of thy trust in the nyght season. Upon an instrument of ten stringes, & vnder the lute: vnder a lowde instrument & vnder the harpe. For thou Lord hast made me glad to showe thy workes, and I will reioyce in thy people for the operations of thy handes. O Lord, how glorious are thy workes: thy thoughtes are deep depe.

B An vnwyse man doth not well consider this, and a fooles doth not vnderstande it. When the vngodly are grene as the graspe, & when all the workes of wyckednes do flourish, then shall they be destroyed for euer. But y Lord art the most hyest for euermore. For lo, thyne enemyes, O Lord, lo thyne enemyes shall perishe, and all the workes of wyckednes shall be destroyed. But my house shall be exalted like the house of an vngodlye, for I am anointed with thy oyle. Myne eye also shall see byssul of myne enemyes, and myne ear shall heare hys despayre of the wycked that crye vngodlye. The vngodlye shall flourish like a palme tree, and shall spreade abroad like a Cedar in Libanus.

Such as be planted in the house of y Lord shall flourish in y court: (of the house) of our God. They shall also bypyn forth more fruite in theyr age, & shall be fat and well lhyng. That they maye thewe, how true y Lord my strength is, and that there is no vngodly couynesse in hym.

C The. xciiij. Psalme.
DOMINVS REGNAVIT.

And the Lord is sayng, and hath put on glorious apparell: the Lord hath put on his apparell, & gyrded hym selfe with strength: he hath made the coude world to surre, that it can not be moued. Euer sens the world began hath thy seat bene prepared, thou art from euerlastyng. * The soundes are cylen: (O Lord) the soundes haue lyft vnder the people, the soundes lyft vnder the wanes. The waves of the see are myghtie, a rage hoisibly: but yet the Lord that dwelleth on hye, is myghtier. Thy testimonies, O Lord, are deep sure, holpnesse becomnieth thyne house for euer.

C The. xciiij. Psalme.
DEVS VLTIONVM.

And the Lord God: to whome vengeance be longeth: thou God to whome vengeance belongeth, we thy selfe. Arise thou iudge of the world, and reward the proude after theyr despyng. Lord how longe shall the vngodly, how longe shall the vngodly triumph? howe longe shall all wycked doers speake so dissaufully, & make such proude boasting? Theyr smyte downe thy people, O Lord, and trouble thyne heritage. They march vnder the wyddow and the stranger, and put y fatherlesse to death.

And yet they saye. Cursed be the Lord that is not se, neither shall y God of Jacob regard it. Take heede, ye vnwyse amonge the people, O ye fooles, when will ye vnderstande? He that planted the care, shall be not beare: He that made the eye, shall not be se: He that smureth the beathen, it is he that prayeth man knowlege, that not be punysshed. * The Lord knoweth the thoughtes of man, & they are but vayne. Blessed is the man, whome thou shalt enest (O Lord) & teachest hym in thy lawe. That thou mayest geue hym patience in tyme of aduersitie, vntill the pee be dygged vnder the vngodly. For the Lord will not faile hys people, neither will he forsake his inheritance. Untill righteounesse turne agayne vnto iugement: all such as be true of heart shall follow it. Who will crye vnder me agaynst the wycked? Who will take my part agaynst the cruel doers? If the Lord had not helped me it had not failed, but my soule had bene put to silence. * But wher I sayd: my forte hath slipped, thy mercy (O Lord) shalde me vnder. * In the multitude of the sorowes y I had in my better thy comfortes haue refreysd my soule. While thou haue any thyng to do with y scoole of wisdomnes, whiche ymagineth mischance as a lawe: They gather the together agaynst the soule of the righteous, and condemne the innocent bloude. But the Lord is my refuge, & my God is the strength of my confidence. He shall recompense the their wickednes, and destroye them in their owne malice, yee the Lord our God shall destroye them.

C The. xcvi. Psalme.
VENITE EXULTEMVS.

B Come, let vs syng vnto y Lord, let vs hartely reioyce in the strenght of our saluation. Let vs come before his presence with thankesgyng, & we oure selfe glad in hym w plumes. For the Lord is a great God, & a great hyng above all goddes. In his hande are all the coryners of the earth, & the strenght of the bysses is in his al. The see is hys, and he made it, & his hande prepared the drye lande. Come, let vs worshyppe & fall downe, and kuele before y Lord oure maker. For he is: (the Lord) oure God: and we art y people of his pasture, and we are the shepe of his handes. * O daye y we will heare his voyce, hardt not pour heartes, as in y psonakaciō as i daye of teptacion in the wilderness. While poure fathers syped me, proued me, and saw my workes. Fourty yeres long was I grieved with y generation, & sayd: it is a people y do erre in theyr better: for they haue not knowen my wayes. * Vnto wher I sware in my wrath that they shulde not enter in to my rest.

C The. xcvi. Psalme.
CANTATE DOMINO.

O syng

Singye vnto the Lorde a new songe,
singye vnto the Lorde all the whole
earth. Singye vnto the Lorde, and
praise his name, be tellinge of his saluacion
from daye to daye. Declaire hys honoure
vnto the heathen, ad his wonders vnto all
people. * For the Lorde is great, and can
not worthely be prayd: he is more * to be
feared then all goddesses. As for all f gods-
des of the heathen, they be but Idols, but
it is the Lorde that made the heauens.

Glorie and worshippe are before hym,
power & honoure are in hys Sanctuary.

Ascribe vnto the Lorde, (O ye hundredes
of the people) ascribe vnto the Lorde wor-
shippe and power. * Ascribe vnto f Lorde
the honoure due vnto his name, byngye pre-
sented, & come into hys courtes. O wor-
shippe the Lorde in the beute of holynesse, lett
the whole earth stande in awe of hym.

Tell it out amonge the heathen, that the
Lorde is kyng: and that it is he which hath
made the rounde worlde so fast, that it can
not be moued, and how that he shall iudge
the people ryghteously. Let the heauens
reioyce, and let the earth be glad: let the see
make a noyse, and all that therein is.

Let the selde be ioysfull and all that is in it,
shall all the trees of the wodde reioyce.
before the Lorde, for he commeth: for he
commeth to iudge the earth: and with rygh-
teousnesse to iudge the worlde, and the peo-
ple with his trouth.

¶ The. xcvi. Psalme.

DOMINVS REGNAVIT.

The Lorde is kyng, the earth maye be
glad therof: yee the multytude of the
Iles maye be glad therof. Clou-
des and darknesse are rounde aboute hym,
ryghteousnesse and iudgment are the habi-
tacion of his seate. There shall go a fye
before hym, and burne vp hys enemyes on
euery syde. His lightenynges gaue fyrre
vnto the worlde, the earth sawe it and was
afraied. * The hilles melted lyke waxe
at the presence of the Lorde, at the presence
of f Lorde of the whole earth. * The hea-
uens haue declared his ryghteousnes, & all
the people haue sente hys glorie. * Con-
founded be all they f worshippercarued yma-
ges, and that bespe in vayne goddesses: wor-
shippe hym & all ye goddesses. Sion heard
of it and reioyced: and the daughters of Ju-
da were glad because of thy iudgements,
O Lorde. For thou Lorde art hyer then
all that are in the earth, thou art exalted
farre aboue all goddesses. O ye that loue
the Lorde, let that ye hate the thyngs which
is euill: the Lorde preferreth the soules of
hys sayntes, he shall deliuer them from
the hande of the vngodly. There is no ydole

but a lyght for the ryghteous, and a ioyfull
gladnesse for such as be true herted.

* Reioyce in the Lorde, ye ryghteous: * For the Lorde
and grue thankes for a remembraunce of
his holynesse.

¶ The. xcviij. Psalme.

CANTATE DOMINO.

¶ Psalme. 98. (to Dauid.)

Singye vnto f Lorde a new songe,
for he hath done maruelous thyn-
ges. With hys owne ryghte hande
and with his holp arme hath he gotten hym
selfe the victorie. The Lorde declared hys
saluacion, hys ryghteousnes hath he openly
shewed in the sight of the heathen. He
hath remembered hys mercy and trouth to-
warde the house of Israel: & and all the en-
des of the worlde haue sene the saluacion
of oure God. Shewe youre felices ioy-
full vnto the Lorde all ye landes, singye, ce-
leste, and geue thankes. * Playe f Lorde
vpon the harpe, singye to the harpe with
a psalme of thankesgeuyng. With troy-
nettes also and Gammes: O shewe youre
felices ioyfull before the Lorde the kyng.

Let the see make a noyse and all f therein
is, the rounde worlde, and they that dwell
therin. Let the cloudes clappe their han-
des, and let the hylls be ioyfull together.

Before the Lorde, for he is come to iudge
the earth. With ryghteousnes shall he
iudge the worlde, & the people with equite.

¶ The. xcix. Psalme. 99. (to Dauid.)

DOMINVS REGNAVIT.

The Lorde is kyng, be the people ne-
uer so vnpacient: he fytteth betwene
the Cherubims, be the earth neuer so
vniuerse. The Lorde is greute in Sion,
and hye aboue all people. They shall geue
thanks vnto thy name, which is great, wo-
derfull & holy. The kynges power loureth
iudgement, f had ye parr'd equyte, thou hast
executed iudgment ad ryghteousnes in Ja-
cob. O magnifye the Lorde oure God,
and fall downe before his fote stole, for he is
holy. Moses and Aaron among his ppe-
sents, and Summel amonge soche as call vpo
hys name: these called vpon the Lorde, and
be hearded them. He spake vnto them: out
of the cloudy pylle, for they kepte hys te-
stimonies, and the lawe that he gaue them.
Thou heardest them (O Lorde oure God)
thou forgauest them (O God, and pny-
shedst they: a woe inuencions. O ma-
gnifye the Lorde oure God, and worshippe
him vpon his holy pylle, for the Lorde oure
God is holy.

¶ The. c. Psalme.

INVOCATE DEO.

¶ Psalme for thankesgeuyng.

¶ The. c. Psalme.

Psalme. c. c. ii. ciii.

100



* Be iopfull in the Lorde (all ye landes) ſerue the Lorde with gladnes, and come before hyſ preſence with a ſonge. Ye ſe lure, that the Lorde he is God: It is he that hath made vs, and not we our ſelues: we are his people, and the ſhepe of his paſture. O go your way into hyſ gates with thankſgelyng, ad into his courts with prayle: be thankfull vnto hym, and ſpeake good of hyſ name. For the Lorde is gracious, * hyſ mercy is cuerlaſting, and his truth endureth from generation to generation.

C The. ci. Psalme.

MISERICORDIAM ET

A Psalme of Dauid.

101



* A ſonge ſhalbe of mercy and iudgment: vnto y (O Lord) will I ſynge. O let me haue vnderſtandynge in the waye of goodlyneſſe: When wilt thou come vnto me? I will walcke in my houſe with a perfecte herte. I will take no wicked thinge in hand. I hate the ſynnes of vnfaithfulneſſe, there ſhall no ſuch cleue vnto me. I frowarde herte ſhall departe from me. I will not knowe a wicked perſonne. Who ſo vnclely ſlaundreth hyſ neyghboure, hym will I deſtroie: Who ſo hath alſo a proude loke and an hye ſtomack, I will not ſuffre hym. Hyne eyes loke vnto ſuch as be faithfull in the lande, that they maye dwell with me: who ſo leadeh a goodly lyfe, he ſhalbe my ſeruaunt. There ſhall no diſcreitfull perſonne dwell in my houſe: he that ſelleth lyer, ſhall not tary in my ſyght. I ſhall ſoone deſtroie all the vngodly that are in the lande, that I maye rote out all wicked doers from the cytie of the Lorde.

C The. cii. Psalme.

DOMINE EXAUDI ORATIONEM.

A prayer of the aſſyret, when he hath an hey hart, and powereth out hyſ complainte before the Lorde.

102



* Caremy prayer, O Lorde, ad lett my cryenge come in vnto the. I prayd not thy face for me in the tyme of my trouble: eſpyce thyne eares vnto me when I call. O deare me, and p cryght ſoone. For my dayes are conſumed a waye lyke ſmoke, ad my bones are bzient by, as it were a fyre byande. My hert is ſmytten downe and withered lyke graſſe, ſo that I forget to eat my bred. For the voyce of my gromynge, my bone will ſcarle cleue to my ſkech. I am become lyke a bellycane of y wilbernes, ad lyke an owle yis in y deſert. I haue watched, I am euil as it were a ſparow, that ſitteth alone vpon the houte

tope. Myne enemyes reuyle me all the daye lode: & they that are madde byd me, are ſwozne together agaynſt me. For I haue eaten aſhes as at were bred, and meyled my drynch with wepyng. And that becauſe of thyne indignacyon & wrath, for thou haſt taken me by, & caſt me downe. My dayes are gone lyke a ſhadowe, and I am withered lyke graſſe. But thou, O Lord, wilt endure for euer, and thyne remembrance ſhall row out all generacyons. Thou ſhalt aſcpe, & haue mercy vnto Sion, for it is tyme that thou haue mercy vnto her, yee the tyme is come. And why: thy ſeruantes ſtynch vpon her ſtones, and it pitieth them to ſe her in the duſt. The heathen ſhall feare thy name, O Lord, & all the kynges of the earth thy maieſty. When the Lord ſhall buyde by Sion, and when his glory ſhall appeare:

When he turneth him vnto the prayer of the poore deſtitute, & deſpyeth not the prayer deſyre. Thy ſhalbe written for thoſe that come after: & y people which ſhalbe doyne, ſhall praye the Lord. For he hath looked downe from his Sanctuary, out of the heauen vnto the Lorde beholde y earth. That he might heare the mourninges of ſuch as be in captiuite, and deliuer the chyldren appointed vnto death. That they maye declare the name of the Lorde in Sion, ad his worſhippe at Ierusalem: Whet the people are gathered together, & y kyngdomes alſo to ſerue the Lorde. He brought downe my ſtrength in my iourney, and ſtrengthened my dayes. But I ſayd: O my God, take me not awaye in the myddelt of myne age: as for thy yeares, they endure thowout all generacyons. * Thou Lorde in the begynnyng haſt layed the foundation of the earth, and the heuens are the worcke of thy handes. They ſhall periſhe, but thou ſhalt endure: they all ſhall were olde as doth a garment, and as a veſture ſhalt thou change them, and they ſhall be chaiged. But thou art y ſame, and thy yeares ſhall not fayle. The chyldre of thy ſeruantes ſhall conſume, & their ſede ſhall ſtonde faſt in thy ſyght.

C The. ciii. Psalme.

BENEDIC ANIMA MEA.

De Dauid.

* Rayle the Lord, O my ſoule, and all that is win me praye his holy name. Praise the Lorde, O my ſoule, and forget not all hyſ benefytes. Whych ſtrengtheneth all thy ſynne, & healeth all thy infirmities. Whych ſaueth thy lyfe from deſtruction, and crowmeth the with mercy ad louynge kyndneſſe. Whych ſatiſfeth thy mouth with good thynges, makinge the yonge and luſty as an Eagle. The Lorde executeth ryghteouſneſſe and iudgment, for all them that are oppreſſed with wronge.

He ſheweth

he shewed vs wayes vnto Moyses, bys
workes vnto the chyldren of Israel.

* The Lord is full of chastytyon & mercy,
longe suffering, and of great goodnesse.

He will not all waye be chydynge, nether
hepeth he his anger for euer. He hath not
dealt with vs after oure synnes, ner rewar-
ded vs according to oure wickednesles.

* For loke how bye the deauen is in com-
parison of the earth, so greate is bys mercp
also towards the p feare him. Loke how
wyde also the east is from the west, so farre
hath he set oure synnes from vs. Pee like
as a father pitieth his awne children, eue so
is the Lorde mercyfull vnto the p feare him.

* For he knoweth wher of we be made, & he
remembeth p we are but dust. The dayes
of man are but as grasse, for he flourisheth as
a floure of the felde. For as soone as the
wynde goeth ouer it, it is gone, and p place
therof shall knowe it no more. But the
merciful goodnesse of p Lorde endureth for
euer & euer, vpon them that feare him, & bys
righteousnesse vpon chylders chyldren.

Eue vpon Iohas kept his couenaunt, &
shynke vpon bys commaundementes to do
them. The Lord hath prepared bys seate
in heauen, & his kynge dome ruleth ouer all.
O praye the Lorde pe angels of his, pe p
excell in strength: pe that fulfill his commaun-
dement, & beken vnto the voyce of his wor-
des. O praye the Lord all ye his hostes,
pe seruantes of his, that do his pleasure.

O speake good of p Lorde all ye workes
of his, in all places of his dominion: praye
thou the Lorde, O my soule.

¶ The. ciii. Psalm. ¶ (Cm) An. (b.)

BENEDIC ANIMA.

* Praise p Lorde O my soule: O Lord
my God, thou art become exceeding
glorious, thou art clothed with mai-
esty and honour. Thou deckest thy selfe
with lycht, as it were with a garment, and
spedest out the heauens lyke a curtayne.

Which layeth the beames of his chambers
in the waters, & maketh the cloudes his cha-
ret, & walketh vpon the wynges of p wynde.

* He maketh his angels spietes, and his
mynters a flaminge fyre. He layeth the
foundacyon of the earth, that it neuer shoulde
moue at any tyme. Thou coueredst it w
the depe lyke as with a garment: the waters
stande in the hylls. * At thy rebuke they
fye, at the voyce of thy thonder they are a-
fraid.

They go vpon as bye as the hylls,
and downe to the valleyes beneath: euen vnto
the place, which thou hast appointed for
them. * Thou hast set them their boundes,
which they shall not passe: nether turne
agayne to couer the earth. He sendeth the
spynge into the ryuers, which rine amog

the hylls. All beastes of p felde dyncke
therof: and the wyld asses quench theyr
thyrst. Besyde them shall the foules of p
ayre haue theyr habitacyon, & syng amog
the braiches. He watereth the hylls from
aboue, the earth is fylled with the frute of
thy workes. He byngeth forth grasse
for the cattell, & grene herbe for the lecture
of men: that he maye p byngge fode out of
the earth: and wyne that maketh glad the
berte of man, and oyle to make him a chea-
rull countenance, and byed to strength his
herse. The trees of the Lord also are full
of sappe, eue the Ceders of Libanus which
he hath planted. Wherin the byrdes make
their nestes, and the fyre trees are a dwel-
lyng for the porcke. The hyr hills are a
refuge for the wilde goates, & to are the
strong rocks for the conyes. He appoynt-
eth the Moone for certayne seasons, & the
Sunne knoweth bys goynge downe.

Thou makest darcknesse, that it maye be
night, wherein all the beastes of the forest do
myke. The lps roaring after their praye
to kee theyr meate at God. The linnie
arpleth, and they get them awaye together,
and lye the downe in their denes. * An

goeth forth to his workes, & to byr labour
vntill the euenyng. * O Lorde, how ma-
nifolde are thy workes: in wylsome hast p
made them all: the earth is full of thy ry-
ches.

So is this greate & wyde lce all,
wherin are thynges creepynge innumerable,
both small and greate beastes. There go
the shippes, and there is that

the, whom thou hast made, to take bys pa-
styme therein. * These wapte all vnto the,
that thou mayest geue them meate in due
season. When thou geust it them, they
gather it: and when thou openest thynk had,
they are fylled with good. Wile thou by-
dest thy face, they are troubled: whan thou
takest awaye their lyght, they dye, and are
turned agayne to their dust. When thou
lettest thy lyght goe forth, they shall be mad,
and thou shalt reuue the face of the earth.

The glorious mayesty of the Lord shall
endure for euer, the Lorde shall reioyce in
bys workes. The earth shall tremble at
the loke of hym: yf he do but touch the py-
les, they shall smoke. I wyl syng vnto
the Lorde as long as I lyue, I wyl praye
my God while I haue my beynge. And
so shall my wordes please bi: my ioye shall be
in the Lorde. As for synners, they shall be
consumed out of the earth, and the vngod-
ly shall come to an ende: * praye thou the
Lorde, O my soule.

¶ The. cv. Psalm.

CONFITEMINI DOMINO.

¶ The. ciii. O geue

A * Give thanks vnto the Lord, ad
ra! vpon hym name: let the people,
what they haue he hath done. **A**
let your songs be of hym: and psayn hym,
and let yourre thanksginge be of all hys wonde-
rous workes. **R**ecioe in his holy name,
let the heart of them recioye, that seeke the Lord.
Seek the Lord, and his strength, let
his face euermore. Remembe his marue-
lous workes that he hath done, his wonders
and the iudgements of his mouth. **O** pe-
der of Abraham his seruant, ye childe of
Jacob his chosen. He is the Lord ouer
God: his iudgements are in all the world.
He hath bene alwaye mynfull of hys
couenaunt, and vpon mye that he made to a
thousand generations. * **E**uen the coue-
naunt that he made with Abraham, and a
oorth that he swaue vnto Isaac. * **A**nd

23 apoynted the same vnto Jacob for a lawre,
and to Israel for an euellastynge testamēt.
Sayynge: vnto the wyll I gene þe lande
of Canaan, the lot of yowre inherytaunce.
Whē there was yet but a fewē of them,
and they straungers in the lande. What
tyme as they went from one nation to ano-
ther, fro one kyngdome to another people,

He smote their kings also and byge trees,
 he destroyed the trees that were in their coun-
 tries. * He spate the wilde, and a great por-
 pore canne, & cast ypples innumerable,
 And bygate up all the grasse in their land,
 and smoured the fute of their gronde.
 * He smote all the chyld boie in their lande,
 euen the chyke of all there strengthe.
 He brought them forth also as yslure: as golde,
 there was not one noble perſone among their
 trybes. Egypt was glad at their depor-
 tyng, for they were afrayed of it. * He
 ſped out a cloude to be a coueryng, and byge
 to guele yght in nyghte season. * At their
 deſyre, he brought queneles, and he fylled
 with the bread of heauen. * He opened the
 rocke of ſtone, as the waters flowed out: in
 that quene ranne in the dy places. For
 why? he remembred bys holpy poynt, and
 Abrahams his ſeruant. And he brought
 forth his people with wythe, and his choſen
 gladde. And gaue them the landes of
 heathen, and they toke the labours of the
 people in poſſeſſyon. That they myght
 kepe his ſtatutes, and obſerue bys lawes.
 Pſalme the Lorde.

The. cbi. psalme.
CONFITEMINI DOMINO.
Prayse the Lorde.

Gentle chaunce vnto the Lorde, for he is
gracious, and his mercy endureth
for euer. **I**po can expelle a noble
actes of the Lorde, as shewe forth all thy
people: Blessed be they that haue hope
iudgement, and do righte thinges. **R**e-
member me, O Lorde, according to fa-
uour that thou breast vnto thy people: O
tyet me with thy saluacion. **T**hat I
maye be the felicitye of the chosen, and reioyce
in the gladnesse of thy people, O gentle than-
kes with thyne entreptaince. **W**e haue
spyned with our sinners, we haue done a-
myse, and dealt wickedly. **O**ur fathers
regarded not the wonders in Egypte, ne-
ther kepte they thy greate goodnesse in re-
membrance: but were disobedient at the
see, euen at the red see. **N**euertheles, he
helped them for his names sake, that he
might make his name to be knowne.

* He rebuked the reed see also, & it was
dyed up: so he led them thowen the deye
and thowen a wyldernesse. And he saved
them from the adversaries hande, and deli-
uered them from the hande of the enemy.
* As for those that troubled them, I wa-
ters ouerwhelmed them, there was not one
of them left. + Then belued they hys
wordes, and sange people vnto brin.

But wythin a whyle they forgot by
riches, & wolde not abyde long counsell.

1540

C But lust came vpon them in the wilderness, and they tempted God in the deserte. And he gaue them their desyre, and sent leaneleil withall in to their ioule.

E They angered Moses also in the tentes, as Aaron the sonne of the Lorde. * So the earth opened, and swallowed vp Dathan, & covered the aggregation of Abiram. And the fyre was kindled in their company, and the flame bent vp the vngodly. * They made a calfe in Horeb, and worshipped y^e molten ymage. * Thus they turned their glory into the similitude of a calfe, that eateth haye. And they forgot God their Saviour, which had done to greates thynges in Egypte. Wonderous woiches in the lande of Ham, and fearful thynges by the red see. So he sayd he wolde haue destroyed the, had not Moses his chosen stude before hym in that gaffe: to turne away his wrathful indignation, lest he shulde destroye them.

E * See they thought scoone of y^e pleasaunt lande, and gaue no credence vnto his word. But murmured in their tentes, and herkened not vnto the voyce of the Lorde.

E Then lyft he vp his hand agaynst them, to ouerthrowe them in the wilderness. To cast out their sede amonge the nations, as to scatter them in the landes. * They toynded them selues vnto Baal Peor, ad cate the offeringes of the deerd. Thus they prouoked hym vnto anger with their awne inuencions and the plage was greate amonge them.

E * Then lode vp Phinches and prayed, & so the plage ceased. And that was counted vnto him for righteoulnesse, amonge all posterites for evermore. * They angered him also at the waters of strepe, so y^e he punished Moses for their sake. Because they prouoked his myre, so y^e he spake vnuadvisedly with his tpyppes. Neither destroyed they the heathen, * as the Lorde commaunded them. But were mygiled amonge the heathen, and leneed they woiches. In so much y^e they worshipped their ydoles, which turned to their awne decaye. * See they offered their sonnes and their daughters vnto deuils: * And shed innocent bloude, vntill the bloude of their sonnes & of their daughters, whō they offered vnto the ydoles of Canaan, as the lande was defiled with blood.

E Thus were they slayned with their awne woiches, and went a whoringe with their awne inuencions. Therefore was y^e wrath of y^e Lorde kynled agaynst hys people, in so much y^e he abhorred hys awne enheritaunce.

E And he gaue the ouer into the bande of y^e heathen, and they that hated them, were loydes quer them. Their enemyes oppressed them, and had them in subiection. Many a tyme did he deliuer them, but they rebelled agaynst him with their awne inuencions, &

were brought downe in their wyckednesse. Neuertheless, when he sawe their aburges, he herde their complaine. He thought vpo his couenaunt, & * pyried the, according vnto y^e multitude of his mercyes. See he made all those y^e had ledde the awaye captiue, to pylle them. Welcuer vs (O Lorde oure God) and gather vs from amonge the heathen: that we maye geue thanks to thy holy name, & make oure boast of thy prayse.

E * Welled be the Lorde God of Israel for everlastyng and woide without ende, & let all people saye: Ame, Amen. Hysc p^r Lorde

C **CONFITEMINI DOMINO.**

E * Steue thankes vnto the Lorde, for he is gracious, and his mercy endureth for ever. Let them geue thanks whom the Lorde hath redeemed, and deliuered from the bande of the enemye.

E And gathered the out of the landes, fro y^e East, and from the west, from the North and fro the South. They wot a straye in the wilderness out of y^e waye, & founde no curie to dwel in. Hongrie & thirst y^e their soule fastned in them. So they cryed vnto the Lorde in their trouble, as he deliuered them from their distresse. He led them forth by the ryght waye, y^e they might go to the cytie where they dwelt. What me wolde they for prayse the Lorde, for his goodnes, ad declare the wonders y^e he doth for the chyldren of men. * For he fastyfed y^e mynne soule, and filled the hongrye soule with goodnesse.

E Such as lyt in darcknesse & in the shadow of death, beyng fast bound in mytery & ydoles.

E Because they rebelled agaynst the woiches of the Lorde, and lygdyly regarded the cocell of y^e most hyghell, he also brought downe their hart thowow benynesse: they fell downe, & there was noue to helpe the. So whā they cried vnto y^e Lorde in their trouble, he deliuered the out of their distresse. For he brought the out of darcknesse & out of y^e shadow of death, & brake their bades in sonder.

E O y^e me wolde therefore prayse y^e Lorde for hys goodnesse: & declare y^e wonders y^e he doth for the chyldren of men: For he hath broken the gates of brasse, and smytte the barres of yron in sonder. Solp him are plaged for their offence, & because of their wyckednesse.

E Their soule abhorred all maner of meat, and they were cut hard at brathes doze.

E So whā they cryed vnto y^e Lorde in their trouble, he deliuered them out of their distresse. * He lent his word, and healed the, and they were saued from their destruction.

E What men wolde therefore prayse y^e Lorde for hys goodnesse, and declare the wonders that he doth for the chyldren of men.

E * That they wold offre vnto hym the sacrifice of chanchegeyng, and tell out hys

* Psalme. cxvii.

* Psalme. cxvii.

* Psalme. cxvii.

* Psalme. cxvii.

* Psalme. cxvii.

* Psalme. cxvii.

Psalme. cxviii.

workes wth gladnes. They go downe to the see in shippes, and occupie their busynesse in great waters. These men se the workes of the Lord, and his wthdom in the deape.

* 100. 1. 1. b.

For at his word, & stormy wind arise, which lyfeth up the waues therof. They are caried vp to the heauen, and downe agayne to the deape, their soules melteth awaye because of the trouble. They reioice to and fro, and blasse the name of the Lord, for at their wthdom ende. So when they crye vnto the Lord in their trouble, he deliuereth the out of their distresse.

* 100. 1. 1. b.

For he maketh the storme to cease, so that the waues therof are still. Then are they glad because they be at rest, as he be byngeth them vnto the haven where they wolde be.

That men wold therefore praye the Lord for his goodnes, and declare the wondrous he doth for the children of men. That they wolde exalte him also in the congregation of people, and loue him in the seat of the elders.

* 100. 1. 1. b.

Which turneth the floudes into a wilderness: and beryeth up the water springes. A fruitfull lande maketh he bare, for the wickednesse of them that dwell therein.

Agayne, he maketh the wilderness a standing water, and water springes of a drye ground. And there he feedeth the hongrie, that they maye buyde them a cyrie to dwell in. That they maye sowe their londe, and plante vineyardes, to wthde them frutes of increase. He blesseth the, so that they multiplye exceedingly, and suffreth not their cattell to decrease. And agayne: wthde they are minished and brought lowe thozow oppression, thozow eny plag or trouble. Though he suffre them to be euell intreated thozow cruelties, and lett them wandze out of the waie in the wilderness. Yet helpeth he the poore out of misery, & maketh him boulted lyke a flocke of shepe. The ryghteous wyl confesse this, and reioyce, & the mouth of all wychebndesse shall be stopped. Who sois wyle, wyl ponder these thynges: and they shall wonder at the lowing wychebndesse of the Lord.

The cxviii. Psalme.

PARATVM COR MEVM.

A songe and a Psalme of dauid.

* 100. 1. 1. b.

God my heart is exalted: for I will singe, and geue prayse, wth the best melodye that I haue. I wake shoulde and harpe, I my selfe wyl awake ryght early. I will geue thankes vnto the Lord among the people, I wyl singe prayse vnto the among the nations.

* 100. 1. 1. b.

For thy mercie is greater then the heauens, and thy truth reacheth vnto the cloudes. For thou sayest: I will geue thankes vnto the Lord, and thy gloze aboue all the earth. That thy beloued maye be deliuered: let

thy ryght hande saue them, and beare the me.

God hath spoken in his holynes, I wyl reioyce. therefore, and deuyde Shchem, and meete out the valley of Shachor.

Gladd is myne, and dauides is myne. Ephraim also is strength of my head, Judah is my lawgeuer. Asher is my watchtoller, our God wyl call out my thee: yth Judah will triumph. Who wyl leade me in to the stronge cite? And who wyl byng me in to Edom? Hast not thou forsaken vs (O God)? And wilt not thou go forth with our hostes? O helpe vs agayne, for our enemye is the helpe of man.

Thozow God we shall do great actes: & it is he, that shall treade downe our enemyes.

DEVS LAVDEM MEAM.

To the chaunter, a Psalme of dauid. Obe not thy tongue (O God) of my prayse. For yth mouth of yth vngodlye, and the mouth of the discrefull is opened vnto me, & they haue spoken against me with false tongues. They charged me about also with wordes of hatred, & fought agaynst me without a cause. For the love I had vnto them, so they take now my contrary part, but I geue my selfe vnto prayer.

Thus haue they rewarded me euell for good, as hatred for my good will. For thou an vngodlye man to be ruler ouer hym, and let Satan stande at his ryght hande.

When sentence is geuen vnto him, let him be condemned, as let his prayer be turned in to synne. Let his dayes be few, and let another take his office. Let his chyldre be fatherlesse, as his wyfe a widow. Let his children be vagaboundes, & begg their dyet: lett them seke it also out of desolate places.

Let the extortioner consume all the he hath, and let straungers spoyle his labour.

Let there be no man to petye hym, nee to haue compassion vpon his fatherlesse chyldren. Let his posterite be destroyed, and in the next generacion let his name be cleane put out. Let yth wickednesse of his fathers be had in remembrance in the syght of the Lord, and let not the synne of his mother be done awaye. Let them alwaye be before the Lord, that he maye rote out the memoriall of them from of the earth. And that because his synne was not to do good, but persecuted the poore helpelesse man, that he myght slaye him, that was bereft at the hert.

His helpe was in cursyng, & it shall happen vnto him he loued not blessing, therefore shall it be farre from him. He clothed him self with cursyng lyke as with a raiment: & it shall come in to his bowels lyke water, as lyke oyle in to his bones. Let it be vnto him as the cloke that he hath vnto him, as the gyble that he is alwaye gydded wth all.

Let it thus happen from the Lord vnto myne

Psalmes. cx. cxj. cxii. cxiii.

Fo. xxij.

myne enemyes, ad to those that speake euell
agaynst my soule. But heale thou w me
(O Lord God) according vnto thy name

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~~1961.11.16~~

the. I haue not a reward before him.
 ¶ They that looked vpon me, looked their de-
 des. helpe me. O Lord my God, oh haue
 me according to thy meerte. And they
 shall knowe how that thys is thy hand, and
 that thou Lord hast done it. Though they per-
 curd, yet bleste thou: and let them be confoun-
 ded, that ryle vp agaynst me, but let thy ser-
 uant reioyce. Let myne aduerlaryes be de-
 clothed with shame: and let them cower them-
 selues to their owne confusion. As is a cloake.

* 1921, 1916, 1917.

As for me, I will geue great thanckes
vnto the Lorde with my mouth, and prayse
him among the multitude. For he shall
stand at the ryght hand of the poore, to saue
his soule from vneygteous iudges.

The ex. Psalm.

DIXIT DOMINVS DOMINO.

A psalme of David.

*matt. xxi. 6
*matt. xxi. 7
*matt. xxi. 8
*matt. xxi. 9
*matt. xxi. 10



The rodde of thy power out of
Sion, be þ ruler euen in the myddest among
thyne enemyes. In the daye of thy power
shall thy people offre the frewyl offeringes
for holm makinge the dome of thy wyl

*Zetb.bu.c

§ 87(2)(b), (c)
§ 87(2)(d), (e)

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CONFITEBOR TIBI DOMINE.

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* He hath geuen ment vnto them & fence
 hi, he hath cure be mindfull of hye conuener. ¶ Jer. xlviii. 1.
 He hath diuised his people the power of ¶ Gene. xlviii. 1.
 his workes, & he may geue them the very
 tage of the deathen. The workes of his
 handes are vertye & iudgement, all his com-
 mandmentes are true. They stand fast
 for euer and euer, and are done in truth and
 equite. He sent redempcyon vnto his peo-
 ple, he hath commaunded his couenaunt for
 euer, holy and reuerent is his name. ¶ Ps. lxxviii. 1.
 The feare of the Lorde is the beginning of wis-
 dome, a good vnderstanding haue all they
 that do therafter: & praple of it endureth for
 euer. ¶ Ps. lxxviii. 1.
 ¶ (Whaple the poble for the turning agayne of
 Saccus and with the poble.)

¶ The cxl. Psalm.

BEATVS VIR.

1928 *As the Lords*

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* (1, 10), i.e.,

The. cxiii. Psalm.

LAVDATE PVERI.

Worship the Lord

In the past few years, the U.S. has seen a dramatic increase in the number of people who are seeking help for their mental health problems. This is a positive trend, as mental health issues are often overlooked or stigmatized. However, it is important to understand the underlying causes of these issues and how they can be effectively treated.

*pfccr:blid
and ccrh:*

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That he maye sette him with the princes,
eue with the princes of his people:
he maketh the bare womā to kepe house;

Psal. cxiii. cxv. cxvi. cxvii. cxviii.

and to be a toyfall mother of children.

Psalm cxiii.
IN EXITU ISRAEL.

When Israel came out of Egypt, ad
the house of Jacob from amonge y
strange people. * Juda was his
Sanctuary, and Israel his domy-
nion. * He se la we that, and fled * Joy-
dan was byren backe. The mostaynes
slayped lyke rammes, and the lytle hilles ly-
ke ponge thepe. What apleth the, O y
see, that thou fleddest: ad thou Joydan, that
thou wast byren backe? Ye mostaynes,
that ye slayped lyke rammes: ye lytle hyl-
les, lyke ponge thepe? Tremble thou erth
at the ptesence of the Lord, at the ptesence
of the God of Jacob. * Which turned y hard
rocks into a sandyng water, and the fient
stone into a spyringeye well.

Psalm cxv.
NON NOBIS DOMINE.

Wot unto vs (O Lord) not unto vs,
but unto thy name geue y praye, for
thy long mercy, & for thy trawthe sa-
uour. * Wherefore shall y thanke saye: where
is now their God? As for oure God, he is
in heauen, he hath done whatsoeuer pleased
him. * Their vobles are syluer and gold,
even the worke of mens handes. They
haue mouth, and speake not: eyes haue they,
and se not. They haue eares, & heare not:
noses haue they, and smell not. They haue
handes and handle not: fete haue they, ad
walke not, neether speake they thorow their
throte. They that make the, are lyke vnto
them, and so are all soch as put their trust
in them. But * (thou O y) Israel trust thou
in the Lord, he is thy succoure & defence.
Ye house of Aaron put poure trust in the
Lord: he is their helper, and defender.
Ye that feare the Lord, put poure trust in
the Lord, he is their helper, and defender.

The Lord hath bene mynfull of vs, ad
he shall blesse vs: euen he shall blesse the
house of Israel, he shall blesse y house of Aaron.
he shall blesse them that feare the Lord,
both small ad great. The Lord shall en-
crease you more and more: pou, & youre chil-
dren. Ye are the blessed of the Lord, which
made heauen & earth. All the whole hea-
uens are the Lordes, the earth hath he geue
vnto y children of men. * The deed praye
not y (O Lord) neether all thep y go downe
in to the tylene. But we will praye the
Lord, from this tyme forth for euermore.

Psalm cxvi.

Psalm cxvii.
DILEXI QVONIAM.

When well pleased, that the Lord hath
herd the voyce of my prayer. That
he hath enclined y eare vnto me, ther-

fore will I call vnto him as long as I lyue.

* The mercies of death cospased me round
about, and the paynes of hell gat hold vpon
me. I shall synde trouble and heynesse, and
I shall call vpon the name of the Lord (O
Lord) I beseech the deliuer my soule.

Gracious is the Lord, and epytous,
poe oure God is mercifull. The Lord pre-
seruethe the temple: I was in myspe, and he
helped me. Turne agayne then vnto thy
rest, O my soule, for the Lord hath reme-
ded the. And why * thou hast deliuered
my soule from death, mine eyes from teares,
and my fete from falling. I will walke
before the Lord, in the land of the lyuing.

I beleued, and therefore will I speake,
but I was sore troubled. I sayd (my hart):
* All men are lyers. What reward shall I
geue vnto the Lord, for all the benefytes y
he hath done vnto me? I will reueue the
cyppe of saluacion, and call vpon the name
of the Lord. I will paye my bondes now
in the ptesence of all his people, epyt deare
in the syght of the Lord is the deatch of his
sayntes. Behold (O Lord) how that I
am thy seruauant: I am thy seruauant, and the
sonne of thy handmayde, thou hast broken
my bondes in sonder. I will offere to the,
the sacrifice of thankelgyunge, and will
call vpon the name of the Lord. * I will
paye my bondes vnto the Lord in the syght
of all his people, in the courttes of the Lordes
house, euen in the myddest of the, O Ierusa-
lem.

Psalm cxviii.

Psalm cxviii.
LAUDATE DOMINVM.

* Praise the Lord all ye heith, praye
him all ye nacions. * For his mercy
full kyndnes is euermore and more to-
ward vs, and the trawth of the Lord endureth
for euer.

Psalm cxviii.

Psalm cxviii.
CONFITEMINI DOMINO.

When thou thankest vnto the Lord, for
he is gracious, because his mercy
endureth for euer. Let Israel now
confesse, * (that he is gracious, and y his mercy en-
dureth for euer. Let the house of Aaron
now confesse, y his mercy endureth for euer.
Pee let them now that feare the Lord co-
fesse, that his mercy endureth for euer.

I called vpon the Lord in trouble, and the
Lord herd me at large. * The Lord is on
my syde, I will not feare what man doeth
vnto me. The Lord taketh my parte w
them that help me: therefore shall I fe my de-
lye vpon myne enemies. It is better to
trust in the Lord, then to put eny confydence
in man. It is better to trust in the Lord,
then to put eny confydence in pynces.

All nacions compassed me rounde about,
but in y name of y Lord will I destroy the.
They

They kept me in on euery syde, they kept me in. I saye on euery syde, but in the name of the Lorde, I wyl destroie them. They came aboute me lyke bees, and are extracte, enen as the fyre amonge the thornes, for in the name of the Lorde I wyl destroie them.

Thou hast thynke of me, that I myght fall, but the Lorde was my hye.

The Lorde is my strength, & my hope, and is become my saluacion. The voyce of sorrow and heauynesse in my dwellinges of the ryghteous: the ryght hande of the Lorde byngeth myghty thynges to passe. The ryght hande of the Lorde hath preeminence, the ryght hande of the Lorde byngeth myghty thynges to passe. I wyl not dye, but lyue, and declare the workes of the Lorde.

The Lorde hath chastened & corrected me, but he hath not geuen me ouer unto death. Open me the gates of righteousness, that I may go into them, & geue thanks vnto the Lorde. This is the gate of the Lorde, the ryghteous shall entre into it. I wyl thanke the, for thou hast helpe me, and arte become my saluacion. The same stone whiche the builders refused, is become the heade stone in the corner. This was the Lorde's doynge, and it is marvellous in ouerseyers.

This is the daye, whiche the Lorde hath made, we wyl reioyce and be glad in it.

Helpe me now O Lorde, O Lorde, sende vs now prosperitie. Blessed be he that commeth in the name of the Lorde, we haue wysshed you good lucke, ye that be of the house of the Lorde. God is the Lorde, whiche hath thered vs lyght: bynde vs sacrifice with cordes, yee euen vnto the hoznes of paule.

Thou arte my God, and I wyl thanke the: thou arte my God and I wyl prays the.

Grue thanks vnto the Lorde, for he is gracious and his merce endureth for euer.

CDe. cxix. Psalme.

BEATINMACVLATI.

Blessed * are those that be vnderstand in the waye: and walke in the lawe of the Lorde. Blessed are they that kepe his testimonies, and seke hym with theyr whole herte. For they wch do no wickednes, walke in his wayes. Thou hast charged that we shall diligently kepe thy commaundementes. That my wayes were made so directe, that I myght kepe thy statutes.

So shall I not be confounded, while I haue respect vnto al thy commaundementes: I wyl thinke of voyce an vnspayed herte, when I shall haue leaened the iudgements of thy ryghteousnesse. I wyl kepe thy remembrance, O forsake me not vnto the.

Where wch all shall a ponge man cleanse his waye. Euen by eueryng hyndelfe after

thy worde. With my whole herte haue I sought the, & let me not go wronge out of thy commaundementes. Thy wayes haue I byd within my herte, that I shoulde not synne agaynst the. Blessed art thou O Lorde, O teach me thy statutes. With my lippes haue I bene tellinges of all the iudgements of thy mouth. I haue binde as great deyle in the waye of thy testimonies, as in all maner of ryces. I wyl talke of thy commaundementes, and haue respect vnto thy wayes. My deyle shall be in thy statutes, and I wyl not forget thy worde.

Do wel vnto thy seruante, that I maye lye and kepe thy worde. Open thou mine eyes, that I maye se the wonderous thynges of thy lawe. I am a stranger vnder earth, wher not thy commaundementes from me.

My soule breaketh out, for the very feruent desyre that it hath alway vnto thy iudgements. Thou hast rebuked the proud, and casted are they that boere from thy commaundementes. Turne to me O Lorde, and rebuke, for I haue kept thy testimonies.

Bynges also dyd sette a speake agaynst me, but thy seruante is occupied in thy statutes. For thy testimonies are my deyle, and my counsellors.

My soule cleueth to the dust, O quench thou me accordyng to thy worde. I haue knowledgyd my wayes, and thou berdest me. O teach me thy statutes. Make me to vnderstande the waye of thy commaundementes, and so shall I talke of thy wonderous workes.

My soule melleth a waye for very heauynesse, comforte thou me accordyng vnto thy worde. Take from me the waye of lying, & cause thou me to make much of thy lawe.

I haue chosen the waye of truth, and thy iudgements haue I layd before me.

I haue spoken vnto thy testimonies, O Lorde confounde me not.

I wyl runne the waye of thy commaundementes, where thou hast set my herte at lybertie. Teach me O Lorde the waye of thy statutes, and I shall kepe it vnto the ende. Geue me vnderstandyng, and I shall kepe thy lawe, yee I shall kepe thy word my whole herte.

Make me to go in the path of thy commaundementes, for therein is my hye. Encline my herte vnto thy testimonies, and not to concouitise. O waken away myne eyes, lest they beholde vanitie: and quench thou me in thy waye. O stablish thy worde in thy seruante that I maye feare the.

Take awaye euerie buke that I am afrayed of, for thy iudgements are good. Beholde, my deyle is in thy commaundementes, O quench me in thy ryghteousnesse. Let thy loyng mercy come also vnto me, O Lorde, & thou shalt saluacion accordyng vnto thy word.

So shall I make answer vnto my blasphemers.

Psalm. cxix.

phemers, for my trust is in thy worde.

Take not the worde of truth vnto thy oute of my mouth, for my hope is in thy iudgements. **Q**uall I alway kepe thy lawe, pee for euer euer. And I will walke as at liberty, for I feke thy commaundements. I will speake of thy testimonies also euen before kynges, & will not be ashamed. And my desire shalbe in thy commaundements, which I haue loued. My handes also will I sette vnto thy commaundements wherby I haue loued, and my studye shalbe in thy statutes. **O** thinke vnto thy seruaut as concerninge thy worde, wherein thou hast caused me to put my trust.

The same is my comforte in my trouble, for thy worde hath quickened me. The proude haue had me exceedingly in derision, yet haue I not shyned from thy lawe.

As I remembred thyne euellspynge iudgements, **O** Lorde, and receaued comforte: I am despitely asrayed for the vngodly, that forsake thy lawe. Thy statutes haue bene my songes, in the house of my pilgrimage. I haue thought vpon thy name, **O** Lorde, in the night season, and haue kept thy lawe. **T**hy I haue, because I kepe thy

* ps. 116. 5.

commaundements. * Thou arte my portion, **O** Lorde, I haue promysed to kepe thy lawe. I made myne humble petition in thy presence with my whole herte, & be merciful vnto me accordinge vnto thy worde, I call myne owne wayes to remembrance, and fourne my feet into thy testimonies.

I made haste, and prolonged not the tyme, to kepe thy commaundements.

The congregacions of the vngodly haue robbed me, but I haue not forgotte thy law.

At mynynge wilt I crye, to geue thanks vnto the, because of thy epytuous iudgements. I am a companion of all them that feare the and kepe thy commaundements. * The earth, **O** Lorde, is full of thy mercy. **T**each me thy statutes.

* ps. 137. 8.

I **O** Lord, thou hast dealt graciously with thy seruaut, accordinge vnto thy worde. I learne me true vnderstandynge, and knowledgge, for I haue beleued thy commaundements. **B**efore I was troubled, I went wylonge, but now haue I kept thy worde:

Math. 23. c.

* Thou art good and gracious, **O** teach me thy statutes. The proude haue imagined a lye agaynst me, but I will kepe thy commaundements with my whole herte.

Thy herte is as fast as byawne, but my desire hath bene in thy lawe: It is good for me that I haue bene in trouble, & I maye learne thy statutes. The lawe of thy mouth is dearer vnto me, the thousandes of golde and syluer. * Thy bades haue made me and fashioned me, **O** geue me vnderstandynge, that I maye learne thy commaun-

* Mat. 13. 12. 13. 14.

dements: They that feare the, will be glad whil they le me, because I haue put my trust in thy worde. **I** knowe, **O** Lorde, that thy iudgements are righte, & that thou of very fayrfulnesse haste caused me to be troubled. **O** Let thy mercifull hande be my comforte, accordinge to thy worde vnto thy seruaut.

O Let thy louynge meyes come vnto me, that I maye saye, for thy lawe is thy deliue: Let the proude be confounded, for they go wretchedly aboute to destroye me: but I will be occupied in thy commaundements. Let such as feare the, and haue knowen thy testimonies, be ioyed vnto me. **O** let myne herte be founde in thy statutes, that I be not ashamed. My soule hath longed for thy saluacion: and I haue a good hope because of thy worde.

Myne eyes longe for thy worde, sayenge. **O** when wilt thou comforte me.

For I am become lyke a bottle in the smoke, yet do not I forget thy statutes.

How many are the dayes of thy seruaut, when wilt thou be auctored of them that persecute me? The proude haue bygedd pyetes for me, which are not after thy lawe.

All thy commaundements are true, they persecute me falsly. **O** be thou my helpe.

They had almost made an ende of me bys earth, but I forsoke not thy commaundements.

Quicke me after thy louynge byndes, & so shall I kepe thy testimonies of thy mouth.

O Lorde, thy worde endureth for euer in heauen. * Thy truth hallo remayne for one generation to another: thou hast laped the foundation of the earth, and it abyeth.

1. 137. 11.

They continue thyne dape accordinge to thyne ordinaunce, for all thynges sruue the.

I myn deliue had not bene in thy lawe, I wulde haue perished in my trouble. I wyl neuer forget thy commaundements, for with them thou hast quickened me. **I** am thyne, **O** saue me, for I haue soughte thy commaundements. The vngodly laped wayes for me to destroye me, but I wyl consyder thy testimonies.

I fe that al thynges come to an ende, but thy commaundement is exceedinge broade. **What** loue haue I vnto thy lawe? al the daye longe is my studye in it. **T**hou thow thy commaundements hast made me wiser than myne enemyes, for they are euer with me. **I** haue more vnderstandynge than my teachers, for thy testimonies are my studie. **I** am wiser then the aged, because I kepe thy commaundements. **I** haue refrained my feet from euery euill way, that I maye kepe thy worde.

I haue not thyne synners from thy iudgements, for thou teachest me. **O** how sweete are thy wordes vnto my throte:

Pee sweeter than honny vnto my mouth, **T**hose are thy commaundements **I** get vnder-

1. 137. 12.

Understandynge, therefore I hate all wycked
wayes. * Thy worde is a lantern vnto
my feete, and a light vnto my pathes. I
hate sworne and am stedfastly purposed, to
hepe thy righteous iudgements. I am
troubled aboute meane: quicken me, O Lor-
de, accordynge vnto thy worde. Let the
fresch springes of my mouth please the,
O Lorde, and teach me thy iudgements.

O * My soule is alwaye in my hande,
yet do not I forget thy lawe. The vngod-
ly haue layed a snare for me, but per swarued
not I from thy commaundementes. Thy
testimonies haue I claymed as myne heri-
tage for euer: and wher they are the verp lope
of my hart. I haue applyed myne herte to
folspill thy statutes alwaye, euen vnto the
ende. I hate them ymagin euell thyn-
gys, but thy lawe do I loue. Thou art my
desire and myne, and my trust is in thy
worde. I waue from me pe wycked, I will
hepe the commaundementes of my God.

Stabilise me accordynge vnto thy wor-
de, that I maye lyue, and let me not be visi-
poynted of my hope. Holde thou me vp,
and I shall be safe: yee my desire shall euer be
in thy statutes. Thou hast troden downe
all them that departe from thy statutes, for
they ymagin, but disceane. Thou puttest
a waue all the vngodly of y earth lyke drosses
therefore I loue thy testimonies. My fleshe
trembleth for feare of the, and I am afrayed
of thy iudgements. I deale with y thynge
that is lawfull & right, O geue me not ouer
vnto myne opprellours. Myne thou thy
seruaunt to deptye in that which is good, that
the proude do me no wronge. Myne eyes
are wasted a waye with loyng for thy hea-
lyth, and for y worde of thy righteousnesse.

Deale woth thy seruaunt accordynge
vnto thy louynge mercy, and teach me thy
statutes. I am thy seruaunt. O graunte
me vnderstandynge, that I maye knowe thy
testimonies. It is tyme for the Lorde to
lope to thyne hande, for they haue destroyed
thy lawe. For I loue thy commaundemen-
tes aboute gold & precious stone. Therefore
holde I theyrde all thy commaundementes
and all false wayes I utterly abhorre.

Thy testimonies are wonderfull, there-
fore doth my soule kepe them. When thy
worde goeth forth, it geueth light and vnder-
standynge euen vnto y simple. I open-
ed my mouth and shewe in my brest, for
my desire was in thy commaundementes.

Loke thou vpon me, & be mercifull vnto
me, as thou wilt to do vnto those y loue
thy name. Myne myne steps in thy wor-
de, and so shall no wyckednesse haue domi-
nion ouer me. O deliuer me fro the wrong-
eous dealinges of men, and so shall I kepe
thy commaundementes. Shewe the light

of thy countenance vpon thy seruaunt, and
teache me thy statutes. Myne eyes glasse
out wycked waye, because men kepe not thy
lawe. Righteous art thou, O Lorde, and
true is thy iudgement. The testimonies
that thou hast commaunded are exceeding
righteous and true. * My zeile hath euen
consumed me, because myne enemyes haue
forgotte thy wordes. Thy wordes are tried
to the vttermost, and thy seruantes loueth it.

I am small and of no reputacion, yet do
not I forget thy commaundementes. The
righteousnesse is an euerlasting righteou-
nesse, and thy lawe is the truth. Trouble
and heynesse haue taken holde vpon me, yet
is my deptye in thy commaundementes. The
righteousnesse of thy testimonies is euersin-
gling, O graunte me vnderstandynge, & I
shall lyue. I call w my whole hert, heare
me, O Lorde, I will hepe thy statutes. Pre-
euen vnto the do I call, helpe me, and I shall
kepe thy testimonies. Early in the morn-
ynge do I crye vnto the, for in thy word is
my trust. Myne eyes preuent the nyght
watches, & I maye be occupied in thy wor-
de. Heare my voyce, O Lorde, accordynge
vnto thy louynge kyndnesse: quicken me ac-
cordynge as thou art wont. They drawe
nye that of malice persecute me, and are farre
from thy lawe. Be thou myne at bande, O
Lorde, for all thy commaundementes are true.

I concerninge thy testimonies, I haue
knowe longe tyme, that thou hast greyned
the for euer. O confydre myne aduersyte,
and deliuer me, for I do not forget thy lawe
I reuenge thou my cause, and deliuer me,
quicken me accordynge vnto thy word.

Healthis farre from the vngodly, for they
regarde not thy statutes. Great is thy
mercy, O Lorde, quicken me as fast wont.

Many there are that trouble me, and per-
secute me, yet do not I swarue from thy tes-
timonies. It greuteth me, when I se the
strangeness: because they kepe not thy
lawe. Confydre, O Lorde, howe I loue
thy commaundementes, O quicken me ac-
cordynge to thy louynge kyndnesse. Thy wor-
de is true fro euersynge, all y iudgements
of thy righteousnesse endure for euer more.

Priues haue persecuted me without
cause, but my herte standeth in awe of thy
wordes. * I am as glad of thy worde, as
one that synneth greates syles. As for
lycs, I hate and abhorre them, but thy lawe
do I loue. Shew tyme a daye do I praye
the, because of thy righteous iudgements.
Great is the peace that thy lawe wysh
loue thy lawe, and they are not offered at it.
Lorde, I haue looked for thy sayynge health,
and done after thy commaundementes.

My soule hath kept thy testimonies, and
loued the: accordynge. I haue kepte thy co-
maundementes

* Psal. cxix. b.

* Jobn. 8. b.

* Psal. cxix. b.

* Psal. cxix. c.

* Psal. cxix. d.

* Psal. cxix. e.

* Psal. cxix. f.

* Psal. cxix. g.

* Psal. cxix. h.

* Psal. cxix. i.

* Psal. cxix. k.

* Psal. cxix. l.

* Psal. cxix. m.

* Psal. cxix. n.

* Psal. cxix. o.

* Psal. cxix. p.

* Psal. cxix. q.

* Psal. cxix. r.

* Psal. cxix. s.

* Psal. cxix. t.

* Psal. cxix. u.

* Psal. cxix. v.

* Psal. cxix. w.

* Psal. cxix. x.

* Psal. cxix. y.

* Psal. cxix. z.

* Psal. cxix. a.

* Psal. cxix. b.

* Psal. cxix. c.

* Psal. cxix. d.

* Psal. cxix. e.

* Psal. cxix. f.

* Psal. cxix. g.

* Psal. cxix. h.

* Psal. cxix. i.

* Psal. cxix. k.

* Psal. cxix. l.

* Psal. cxix. m.

* Psal. cxix. n.

* Psal. cxix. o.

* Psal. cxix. p.

* Psal. cxix. q.

* Psal. cxix. r.

* Psal. cxix. s.

* Psal. cxix. t.

* Psal. cxix. u.

* Psal. cxix. v.

* Psal. cxix. w.

¶ Salme. cxx. cxi. cxij. cxiii. cxiiii. & cxb.

maundementes and testimonies, for all my
wyrre are before the. Let my complainte
come before the. **L**orde, geue me vndersta
ndyng, accordinge vnto thy worde. Whet
my lyppecynne come before the, helper me
accordinge to thy worde. Thy lyppecyn shall
speake of thy praye, when I haue taught me
thy statutes. Per, my tounge shall prync
e of thy worde, for all thy commaundementes are
righteuous. Let thyne hande helpe me, for
I haue chosyn thy commaundementes. I haue
longed for thy lawnes health. **L**orde, and
in thy lawe is my deliuer. Whet my soule
lyne and it shall prayse the, and thy indogeni
tes shall helpe me. I haue gone astrape, lyke
a shepe that is lost: **L**o I seeke thy mercie, for
I do not forget thy commaundementes.

Chlor. of Saline.

AD DOMINVM CVM TRIBVLAKER.

3) longer of the straws.

A songe vnto the kinges.

I den I was in trouble, * I called
vpon the Lorde, and he heard me.
Whelmyr my soule, O Lorde, fre-
spenge lypptes, and I do a discomfitt
tonge. What rewarde shall be geuen o-
done vnto y, y falle tounge? Euen myghe
y sharpe arrowes, wth hote burninge coales.
Woe is me, y I am constrained to dwell
with * Wylech, and to haue myne habita-
cyon amonge the tentes of Cedar. My soule
hath longe dwelt amonge them, that be ene-
mies vnto peace. I laboure for peace, but
when I speake vnto them; thereof, they make
them to battayle.

● The. err. D. Salme.

LEVAVI OFFERS:

21 Song of the Sycaves.

[illegible]

¶ The xxix. psalme.

LETATVS SVM.

A Song of the Streets of David.

* Isa. 62. a.
Mich. 1. 14. a.
A

 Was glad, when they sayde vnto me:
 * we will go into the house of ϕ Lord.
 One here shall stand in thy gates,
 O Ierusalem. Ierusalem is buyled as a
 cytie, & is at vntire in it selfe. For wher
 the trybes go vp, euen ϕ trybes of the Lord:

to testifie vnto Israel, to geue thdr ches vnto
the name of the Lorde. For there is peace
of iudgement, euen the state of the bound of
Dauid. O praye for the pence of Ierusalem:
they shall professe that louethe. Peace be
withyn thy walles, and pietiquines with in
the palaces. For my brethren and com-
panions sake, I will wyde the prosperitie.
Per, because of the honie of the Lorde oure
God, I will sike to do the good.

The credit volume.

AL TE LIVAY

3. Song of the Quakers.

Kto the lyft I vp myne eyes, * thou
that dwellest in the beueng.

A Scholbe, euen as the eyes of seruantes loke vnto the hāde of their masters: and as the eyes of a mayden vnto the hande of her masterle, euen so our eyes waite vpp vnto the Lorde oure God, vntill he haue mercy vpon vs. haue mercy vpon vs, O Lorde, haue mercy vpon vs, for we are bitterly despyed. Our soules are fylled wyth the fowlesell reioyce of the welthp, and wyth the despitfullnesse of the wraude.

C. The civil. Psalm.

NISI CVIA DOMINVS.

31 source of the steers of round.

If the Lorde hym selfe had not bene of
our syde (nowe maye Israel saye) If
the Lorde him selfe had not bene of our
syde whil we sate byp agaynst vs. * The
had malowed vs byp quchle, whil the were
to wraithfullye displicated at vs. Pee, the
waters had browened vs, and þe streame had
gone ouer our soule. The depe waters of
the troude had rone euery ouer our soule.

But prayſeſt be þ Lord, whych hath not
geuen vs ouer for a praye ſince theſe ſeech.

Our soule is escaped, euen as a byrde out
of the snare of the fowler: the snare is broke,
and we are deliuered. * Our helpe standeth
in the name of the Lorde, whych hath
made heauen and earth.

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Q.VI CONFIDVNT.

A Forge of the Centres.

Thep that put their trust in þe Lorde,
shall be euen as þe mount Syon, which
maye not be remoued, but standeth
fast for euer. The hyrcles stande about Ieru-
salem, euen so standeth the Lorde rounde
about hye people, from theys tyme forth for euer
more. *Isaie* the rob of the vngodly
cometh not into the lot of the ryghteous, let
the ryghteous put their hãde vnto wyched-
nesse. So well, O Lorde, vnto those that
be good and true of herie. As for such as
turne backe vnto their owne wychednesse,
þe Lorde, shall leaue them forþe wryth the ryll
doges, but þe grace shall be vpon Israel.

Uebe

C The. cxv. Psalm.

IN CONVERTENDO.

A songe of the sayres.

When the Lord turned agayne the captiue of Sion, then were we lyke unto them that became. Then was our mouth filled with laughter, and our tongue with ioye. Then sayd they amonge the heathen: the Lord hath done greates thynges for the. Pre, the Lord hath done greates thynges for vs all ready, wherof we reioyse. Turne our captiue, O Lord, as the ryuer in the south.

They that were in tears, shall reape in ioye. He that now goeth in hys waye weeping and heareth forth good sode, shall doubtles come agayne with ioye, and byngne hys theauens with him.

NISI DOMINVS.

A songe of Salomon of the sayres.

Except the Lord buyde the house, their labourers be lost that buyde it. Except the Lord kepe the citee the watchman waketh but in vayne. * It is but lost labour that ye haue to eyle vp early, and to late take rest, and eate the bread of carefullnesse: for lo, the gnyeth hys beloued scape. Lo, chyldren and the frute of the wombe are an heritage and gyfte, that cometh of the Lord. Lyke as the arrowes in the hande of the gyaunt, euen so are the yonge chyldren. Happy is the man, that hath bys quaper full of them, they shall not be ashamed, when they speake with the chieftieynes in the gate.

C The. cxvi. Psalm.

REATI QVINES.

A songe of the sayres.

Blessed are all they that feare the Lord, and walke in hys wayes. For thou shalt eate the laboures of thyne handes. Well is the, and happy shalt thou be.

Thy wyfe shall be the frutefull vyne vpon the walles of thy house. Thy chyldren lyke the vyue braches shal aboute thy table. Lo, thus shall the man be blessed, y feareth the Lord. The Lord frome out of pou shall so blesse the, y thou shalt se Ierusalem in prosperite all thy lyf lode. See that thou shalt se & thy chylders chyldren, and peace vpon Israel.

gme. l. b.
4. m. b.
m. xii. a.

C The. cxvii. Psalm.

SEPE EXPONAVAVNT.

A songe of the sayres.

Many a tyme haue they fought agaynst me fro my youth vp (saie Israel now saie). See, many a tyme haue they bered me fro my youth vp, but they haue not preyayled agaynst me. The plowers plowed vnto my backe, & made longe furrows. But the righteous Lord hath broken the snares of the vngodly in pe-

ces. Let them be confounded and turned backwarde, as many as haue euill wyl as Sion. Let them be euen as the greasse growyng vpon the house copers, wherewithereth also it be plucked vp. Wherof the mower folieth not bys hande, neither he that byndeth vp the sheaves, hys bosome.

So that they wyth go by, laye not to moche: as the Lord prosper you, we wyth you good lucke in the name of the Lord.

C The. cxviii. Psalm.

DE PROFUNDIS.

A songe of the sayres.

Eat of the depe haue I called vnto the Lord, Lord heare my voyce. Whet thyne eares conspyre well the voyce of my complaynte. * If thou Lord be wylt be extreme to marke what is done ample, O Lord who maye abyde it.

For there is mercy with the, therfore shalt thou be feared. I loke for the Lord, my soule hath wayte for hym, in hys word is my trust. My soule slepeth vnto the Lord, before the moynynge wake (slape) before the moynynge wake. O Israel trust in the Lord, for with the Lord there is mercy, and with hym is plentiful redemption. And he shall redeeme Israel, from all hys synners.

C The. cxix. Psalm.

DOMINE NON EST EXALTATVM.

Dauid's songe of the sayres.

Exaltd, I am not hympned, I haue no proude lookes. * I do not exalte my selfe i greates matters, which are to hye for me. But I restraune my soule and kepe it lowe, lyke as a chyldre that is weaned fro hys mother: see, my soule is euen as a weaned chyldre. O Israel trust in the Lord, from this tyme forth for euermore.

C The. cxx. Psalm.

MEMENTO DOMINE DAVID.

A songe of the sayres.

Exaltd, remember Dauid, and all his trouble. * Howe he swoie vnto the Lord, and bowed a bowe vnto the almyghty God of Jacob: I wyl not come withyn the tabernacle of my house, nor clyme vp in to my bedd. I wyl not suffice myne eyes to slepe, nor myne eys liddes to slouen (neither the temple of my head to take any rest). Untill I fynde out a place for the temple of the Lord, an habitacul for the myghty God of Jacob. Lo, we hearde of the same at Ephrata, and founde it in the wood. We wyl go in to hys tabernacle, and fall lowe on our knees before hys fote stole. * Arise, O Lord, into thy resting place, thou and the arche of thy strength.

ED

Let

Let thy breasts be clothed wth r^{ed} r^{ed}g^htrouthe, & let thy lapnettes syng wth ioyfulness, for thy seruantes waite vnto thee, turne not away p^{re}sence of thyne anoynted. * The Lorde hath made a faythfull orde vnto Dauid, & he shall not wyneke from it: & the frute of thy body shall I set vpon thy seat. If thy chylde wyll kepe my covenante, and my testimones that I shall teche them: they chylde also shall sit vpon thy seat for euermore. For the Lorde hath chosen Sion, to be an habytacioⁿ for him selfe: hath he laged for her. * His shall be my rest for euer, here w^{ill} I dwell, for I haue a deliuey therein. I w^{ill} blese her wth aptes wth increasse, & w^{ill} satysfy her pooze wth bread. I w^{ill} deche her wth wheat & barley, and her lapnettes shall sciope and syng. There shall I make * & the house of Dauid to k^{ee}p^e it. I haue ordeyned a la-terne for myne anoynted. As for mysenmes, I shall clothe them wth shame, but vpon hym selfe shall hym crowne k^{ee}p^e it.

Ecce. cxxxiii. Psalm.

ECCE QVAM BONVM

A songe of the Clappes of Dauid.

Behold, howe good and loyfull a thing it is, & b^{er}th^{er}en to dwell to gether in vnitie. It is vke the p^{re}sence of myntement v^{nto} p^{re}ade, that ranne downe vnto the beere: euen vnto Iarons beere, and w^{it}e downe to the skypes of hys clothynge. I like the dewe of Hermon, which fell vpon the hyl of Sion. For there y^e Lorde promited hys blesynge, and lyfe for euermore.

Ecce. cxxxiii. Psalm.

ECCE NVNC BENEDICITE.

A songe of the Clappes.

Behold, howe good and loyfull a thing it is, & b^{er}th^{er}en to dwell to gether in vnitie. It is vke the p^{re}sence of myntement v^{nto} p^{re}ade, that ranne downe vnto the beere: euen vnto Iarons beere, and w^{it}e downe to the skypes of hys clothynge. I like the dewe of Hermon, which fell vpon the hyl of Sion. For there y^e Lorde promited hys blesynge, and lyfe for euermore.

Ecce. cxxxv. Psalm.

LAVDATE NOMEN DOMINI.

Behold, howe good and loyfull a thing it is, & b^{er}th^{er}en to dwell to gether in vnitie. It is vke the p^{re}sence of myntement v^{nto} p^{re}ade, that ranne downe vnto the beere: euen vnto Iarons beere, and w^{it}e downe to the skypes of hys clothynge. I like the dewe of Hermon, which fell vpon the hyl of Sion. For there y^e Lorde promited hys blesynge, and lyfe for euermore.

geth forth the cloudes from the endes of the worlde, & sendeth forth the p^{re}sence of myntement v^{nto} p^{re}ade, that ranne downe vnto the beere: euen vnto Iarons beere, and w^{it}e downe to the skypes of hys clothynge. I like the dewe of Hermon, which fell vpon the hyl of Sion. For there y^e Lorde promited hys blesynge, and lyfe for euermore.

CONFITEMINI DOMINO.

Behold, howe good and loyfull a thing it is, & b^{er}th^{er}en to dwell to gether in vnitie. It is vke the p^{re}sence of myntement v^{nto} p^{re}ade, that ranne downe vnto the beere: euen vnto Iarons beere, and w^{it}e downe to the skypes of hys clothynge. I like the dewe of Hermon, which fell vpon the hyl of Sion. For there y^e Lorde promited hys blesynge, and lyfe for euermore.

* Wyche

Which led his people thow we the wil-
dernesse, for hye mercy endureth for euer.

Which smote great kinges: for his mer-
cy endureth for euer. Pee, & luc my gyfte
hinges: for his mercy endureth for euer.

Whon kynge of the Amozites: for hye
mercy endureth for euer. And Og kynge
of Basan: for hye mercy endureth for euer.

And gane awaye theyr lande for an heri-
tage: for his mercy endureth for euer. Euen
for an heritage vnto Iseaci: hye seruauit: for
hye mercy endureth for euer. Which reit
byrds, wher we were i trouble: for his mer-
cy endureth for euer. And hath deliuered
vs fro oure enemyes: for his mercy endureth
for euer. Which geueth sode vnto all
fleshe: for hye mercy endureth for euer.

Geue thankes vnto the God of heaue,
for hye mercy endureth for euer. O geue
thanks to the Lord of Hostes, for hye mercy endureth
for euer.

C The. cxxxvii. psalme. (Of Asaph.)
SUPER FLUMINA.

By the waters of Babylon we sat
downe and waapte, when we re-
membred: (the c) Syon. As for
oure harpes, we haged the by bys
the trees, & are therein. For they
that led vs awaye captiue, requyred of vs
then a songe: & melody in our harpes: syng
vs one of the songes of Syon. howe shall
we syng the Lordes songe in a strange lan-
de. If I forget the. O Ierusalem, let my
eyght hande forget her cōnyng. If I do
not remembre the, let my tong cleue to the rofe
of my mouth: pee, pf I preferre not Ierusalem
in my praye. Remember the chyldren of

Edom, O Lord, in the daye of Ierusalem,
how they sayde: bowne w it, bowne w it:
euen to the grounde. O daughter of
Babylon, wasted with mylke: pee, haue
they shall be, that rewardeth the, as thou
hast serued vs. Blessed shall he be, that
inherth thy chyldren, and thoworth the aga-
ynst the stones.

C The. cxxxviii. psalme:
CONFITEBOR TIBI,
O David.

I will geue thanks vnto y, O Lord,
with my whole hert, euen & before
the goddes, wyl I syng praye vnto
the. I will worshyppe towarde thy ho-
ly temple, and praye thy name, because of thy
louynge kynnesse and trowth: for thou hast
magnified thy name and thy worde aboue
all thynges. When I called bys the, thou
bardest me, and enderdest my soule w moch
strength. All the kynnes of the earth
shall praye y, O Lord, for they haue heard
the wordes of thy mouth. Pee, they shall
syng in the wayes of the Lord, that great
is the glory of the Lord. If for though y

Lord be hye, yet hath he respecte vnto the
lowly: as for the proude, he beholdeh him a
farre of. Though I walke in the myddest
of trouble: yet shall I reuerse: me: thou shalt
stretch forth thyne hand vnto the furiousses
of myne enemyes, & thy eyght had shall saue
me. The Lord shall make good his louynge
kynnesse towarde me: pee, thy mercy, O
Lord, endureth for euer, & despye not then
the wordes of thyne awne bandes.

C The. cxxxix. psalme.

DOMINE PROBASTI.

To the chaunter, a psalme of David.

I Lord, thou hast searched me out, and
known me. Thou knowest my
downe syttinge and myne bypyling:
thou understandest my thoughtes longe be-
fore. Thou art about my path, and about
my bedd: & spyest out all my wayes. For lo,
there is not a worde in my tōge, but y, O
Lord, knowest it all together. Thou hast
fastyned me behynde and before, and layed
thyne hande vpon me. Such knowlege
is to wonderfull & excellent for me: I can not
attayne vnto it. Whither shall I go then
fro thy pience? If I clype vp into heauen,
thou art ther: yf I go downe to hell, thou art
ther also. If I take the wynges of the mo-
nyng, & remaine in the vtermost partee of
the see. Euen ther also shall thy hande lead
me: and thy right hande shall holde me. If
I saye: peradventure the darcknesse shall co-
uer me, then shall my nyght be turned to daye.
Pee, the darcknes is no darcknes wth
the: but the night is all cleare as the daye, the
darcknes & lpyght (so the) are both a lyke.

For my eyes are thyne, thou hast coue-
red me in my mothers wobe. I will geue
thanks vnto the: for I am fearfully & won-
derously made: maruelous are thy workes,
& my lowle knoweth right well. My bones
are not hyd fro y, though I be made secretly
and fashioned beneath in the earth. Thyne
eyes dyd se my substance, yet being vnpar-
fect: & in thy boke were all my members wit-
ten. Which daye by daye were fastyned,
when as yet there was none of the. howe
deare & thy condes vnto me, O God, howe
great is the summe of the. If I tell
the, they are moie in nobre then the sande: wher
I wake vp, I am present w the. Wylt y
not slay the wicked, O God: departe from
me ye bloude thyrst men. For they shalke
unrighteously agaynst the: & thine enemyes
take thy name in rayne. Woe not I hate
the, O Lord, I hate the: & am not I grieved
wth thole that ryle vp agaynst the. Pee,
I hate them eyght soe, euen as though they
were myne enemyes. Thy me, O God,
and seke the grounde of myne hert: ynone me
and examen my thoughtes. Like well pe
there

Psal. cxl. xli. xlii. and. xliii.

there be any waie of wyckednes in me, and leade me in the waie euerclostynge.

C The cxl. psalme.

ERIP ME.

To the chaunter, a psalme of Dauid.

3 **E**rip me, O Lord, from the euell man, and preserue me from the wycked ins. Which ymagin my selfe in their heres: and there by strife all the daie longe. They haue sharpened thei: thyges like a serpe: adders popson is vnder their lippes. Selā. kepe me, O Lord, from the bandes of the vngodly: preserue me from the wyckedmen, which are purposed to ouerthrowe my goynge. The proude haue layed a snare for me: and spred a net abroade with coardes: yee, a set trappes in my waie Selā. I sayde vnto the Lord: thou art my God, heare the voyce of my prayers, O Lord. O Lord God, thou strength of my health, thou hast couered my head in the day of battayll. Let not the vngodly haue his desyre, O Lord, let not hys mischeuous ymaginacyon prosper: lest they be to proude.

* Roma. xii. c

23

* Psal. vii. b

Selā. * Let the mischefe of their a wne lippes fall vpon the heed of them, that compass me about. Let hote burninge coales fall vpon them: let them be cast into the fyre and into p pyt: p they neuer ryl v p againe. I mā fall of wordes shal not prosper byd the erth: euell shall hunte the wycked person, to ouerthrowe hym. Sure I am, that the Lord will auenge the poore, and mainteyne the cause of p helpees. The righteous also shall geue thanks vnto thy name, and the iust shall confynue in thy lghthe.

C The cxli. psalme.

DOMINE CLAMAVI.

A psalme of Dauid.

3 **E**rip me, I call vpon the: haue the vnto me, consider my voyce, when I crye vnto the. Let my prayer be set forth in thy lghthe: as the incense: let the lppynge vnto thy handes be an euening sacrifice. * Set a watch, O Lord, before my mouth: & kepe the doore of my lippes. O let not myne herbe be inclined to any euell thyng: let me not be occupied in vngodly workes, wch p men p wold wyckednesse, & lest I eate of such thynges as please the. Let the ryghteous rather myne me frendly & repproue me. But let not ther precious balmes: bryake myne heed: yee, I will praye yet agaynst thei: wyckednesse. Lett thei: iudges be ouerthrowen in somy places: that they may beare my wordes: for they are fowre. O bonas lye katearb before the pit, lyke as whē one beareth and her worth wood vnto p erth.

* Eccl. xii. b

* Eccl. xii. c

But myne eyes looke vnto the, O Lord God: in the is my trust, wh call not out my soule. Kepe me fro p snare which they haue layed for me: & fro the trappes of p wycked

doers. Let p vngodly fall into their a wne nettes together: and: t me euer escape them.

C The cxlii. psalme.

VOCE MEA AD DOMINUM.

The instructyon of Dauid, a prayer whan he was in the caue.

3 **E**rip vnto the Lord by my voyce: yee, euen vnto the Lord vnto I make my supplicacyō. I pouered out my complayntes before hym, and Grewed hym of my trouble. Wch my spete was in beaynesse, thou knowest my path: in the waie wherin I walked haue they peneuely layed a snare for me. I loked also vpon my right hande, and se, there was no man that wolde knowe me. I had no place to flee vnto, and no man cared for my soule. I cryed vnto the, O Lord, and sayde: thou arte my hope, and my poyson in the lande of the lppynge. Consyde my complaynt: for I am brought vnto p lowe. O deliuer me fro my persecutours: for they are to stryde for me. Wch my soule out of pzelon, p I maye geue thankes vnto thy name: which thyng p thou wold graunte me, then shall the ryghteous resorte vnto my company.

C The cxliii. psalme.

DOMINE EXAUDI.

A psalme of Dauid, & (whan he alone) (some persecuted hym.)

3 **E**are my prayer, O Lord, and consider my desyre: herke vnto me for thy treuth and righteounes sake. And entre not into iudgement with thy seruante: for: in thy lghthe shal, no man lyuinge be trespised. For the enemy hath persecuted my soule: he hath snapt my lph downe to p ground: he hath layed me in the darcknes, as p men that haue bene longe dead. Therefore is my spete vexed within me: and my herbe within me is desolate. * Yet do I remember the tyme past, I muse vpon all thy workes: yee, I excerpse my selfe in the workes of thy handes. I streach forth myne handes vnto the: my soule gaspeth vnto p as a thysp lade. Selā. * I am me, O Lord, & p loone: for my spete wretcheth saynte, hid not thy face fro me, lest I be lph vnto them that go downe into the pyt. O let me: heare thy louing kindnes by tymes in p morninge for in the is my trust: the me p me the waie p I shuld walke in, for I lph vnto my soule vnto the. Deliuer me, O Lord, from myne enemies: for I lph vnto the to hyde me.

* 80

* Psal. lxxii. c. a. r. s. a. Roma. xlii.

* Psal. lxxii. c. a. r. s. a. Roma. xlii.

* Psal. lxxii. c. a. r. s. a. Roma. xlii.

Teach me to do the thyng p pleasest the, for p art my God, let thy louing spete leade me forthe vnto the lande of ryghteounes. Delychen me, O Lord, for thy names sake, & for thy ryghteounes sake byng my soule out of trouble. And of thy goodness shap myne enemies, and destroie all them that vexe my soule, for I am thy seruante.

C The

Psal. cxliij. cxlv. cxlvi. & cxlvij. Ro. cxvii.

¶ The cxliij. Psalm.
BENEDICTVS DOMINVS.
Of Dauid.

Blessed be the Lord my strength, which
 taught me my hands to warre, & my
 fingers to fight. * O hope and my
 fortress, my castle, and my deliverer, my defence
 in which I trust, which subdueth my peo-
 ple that is vnder me. * O Lord, what is man,
 that thou hast such respect vnto him? What
 is some of man, that thou lookest vpon him?

* O man, is he a thinge of naught, his ty-
 me passeth awaye like a shadowe. Some
 thy heauens, O Lord, & come downe, tou-
 che the mountaynes, & they shall smoke.

Cast forth the rhyghtynge, & tear the,
 shote out thynne arrowes, and consume the.
 Sworde downe thynne hande fro above, help
 mee, & take me out of the great waters,
 from the bande of strange chyldren.

Whose mouth talketh of vanitie, & they
 rhyght hande is a rhyght bande of wickednes.
 I will spynge a newe songe vnto the, O
 God, & synge prayles vnto the vpon a ten-
 stringed lute. Thou that guesst victorie
 vnto kinges, and hast deliuered Dauid thy
 seruant from the parrill of the swerde.

Save me, and deliuer me from the hande
 of strange chyldren, whose mouth talketh
 of vanitie, and they rhyght hande is a rhyght
 bande of iniquite. That oure sonnes maye
 growe vp as the yonge plantes, & that oure
 daughters maye be as the polished corners
 of the temple. * That oure garners maye
 be full and plenteous with all manner of sto-
 are: that oure theye maye bypasse forth thou-
 sandes, and ten thousandes in oure streets.

That oure open maye be stronge to la-
 boure, that there be no decaye, no ledynge in
 to captiuitie, & no cumber playninge in oure stre-
 ets. Happye are the people that be in Locke
 a case: yee blessed are the people, which haue
 the Lord for their God.

¶ The cxlv. Psalm.
EXALTA TO DEVS.

A thankesgeyunge of Dauid.

I* Will magnifie the, O God my
 hyngre, and I will prayse thy name
 for euer and euer. Every daye
 will I geue thanks vnto the, and
 prayse thy name for euer & euer. Gentle is
 the Lord, & marvellous worthy to be pray-
 led, there is no ende of his greatnesse. One
 generacyon shall prayse thy workes vnto
 another, and declare thy power. As for
 me I will be talkyng of thy worship, thy glo-
 ry, thy prayse, & wondrous workes. So

That me shall speake of the myght of thy mar-
 velous actes, and I will also tell of thy grea-
 tnesse. The memoriall of thynne aboun-
 dant kynnes shall be the word, and men shall
 synge of thy rhyghtynesse. * O Lord

is gracious and mercifull, long sufferynge,
 and of geate goodnesse. The Lord is lo-
 uping vnto euery man, and his mercy is ouer
 all his workes. All thy workes prayse
 the, O Lord, and thy sayntes geue thanks
 vnto the. Thy name is glorie of thy king-
 dome, and talke of thy power. That thy
 power, thy glorie, thy mightynesse of thy king-
 dome, myght be knowen vnto me. * Thy
 sayngdome is an euertlastynge sayngdome,
 thy dominio endureth thowoe our all ages.

The Lord vpholdeth all suche as fall, &
 lyftech vp all those that be downe. * The
 eyes of all wayte vpon the, & thou
 genest them they meate in due season.

Thou openest thynne eie, and spilest all
 thynges sprynge with plenteousnesse.

The Lord is rhyghteous in all his wayes,
 and holy in all his workes. The Lord
 is nye vnto all them that call vpon hym,
 yee all suche as call vpon hym saythfull.

He will fulfyll the desyre of the that fea-
 re hym, he also will heare they crye, & will
 helpe them. The Lord referreth all the
 that loue hym, but scattereth abroad all the
 vngodly. My mouth shall speake of thy
 praise of the Lord, and let all flesh geue thanks
 vnto thy holy name for euer and euer.

¶ The cxlvj. Psalm.

LAUDA ANIMA MEA.
(A psalme of Agur and Jachar.)

Hallelulab.

Raple I Lord, O my soule: why-
 le I lyue will I prayse the Lord:
 yee as long as I haue any bren-
 ynge, I will synge prayles vnto my
 God. * O put not poure trust in princes,
 nor in any chyld of man, for there is no hel-
 pe in them. For when the heeth of man go-
 eth forth, he shall turne againe to his earth,
 and then all his thoughtes perishe. Ble-
 sed is he that hath the God of Jacob for his
 helpe, & whose hope is in the Lord his
 God. Which made heauen and earth, the
 see, and all that therein is, which keepeth his
 promise for euer. Whych helpeth them to
 rhyght that suffer wronge, whych feberly the
 honyngre. The Lord lofeth my out of pre-
 son, the Lord geureth sight to the blinde.

The Lord helpeth them vp that are falle,
 the Lord careth for the rhyghteous. The
 Lord careth for the strangers, he defendeth
 the fatherlesse & wyddowe: and for the wape
 of the vngodly, he turneth it vnto downe.

The Lord thy God, O Sion: shall be
 hyngre for euermore, and thowoe out all ge-
 nerationes. Hallelulab.

¶ The cxlvij. Psalm.
LAUDE DOMINVM.

Prayse the Lord, for this is a good thing
 to synge prayse vnto oure God: yee al-
 lioyfull and pleasaunt thinge is it to be
 thankefull.

thankfull. The Lorde doth buyde by Jerusalem, and shall gather together the outcastes of Israel. He healeth those that are broken in hearts & giveth medicine to heale their sicknesses. * He telleth the nobye of the starres, and calleth them all by their names.

* Psal. cxlviii.

Great is our Lorde, and grente is his power: for his wysdom is infinite. The Lorde setteth by the meke, and bringeth the ungodly downe to the grounde. * O synge unto the Lorde with thankesguyngs, synge praise vpon the harpe unto our God.

* 1. Cor. xlviii.

Whych couereth the heauen with cloudes, and * prepareth rayne for the earth, and putteth the grasse to growe vpon the mountaynes. * (and heere for the drye of meyn) Whych geueth fode vnto the cattell, & * feedeth the yong rauen that call vpon hym. He hath not pleasure in the strength of an boyle, neither delight he in any mans legges. But the Lorde delighteth in them that feare hym, and put their trust in his mercie. Praise the Lord.

* Job. lxxvi.

* Job. lxxvi.

* Job. lxxvi.

* Job. lxxvi.

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* Job. lxxvi.

* Job. lxxvi.

of the worlde. Praise men and maydens olde men and chyldren: praise the name of the Lorde, for his name only is excellent, & his praise aboue heauen and earth. He shall exalte the borne of his people, all his sayntes shall praise hym, euen the chyldren of Israel, euen the people that struch hym.

Halcluiab.

Cantate Domino.

Halcluiab.

Praise the euergynge.

O synge vnto the Lorde a newe song, let the congregacyon of sayntes praise hym. Let Israel reioyce in him that made hym, and let the chyldren of syon be ioyfull in the king.

Let the people his name in * banke, let the synge praises vnto hym with tabrettes & harpe. For the Lorde hath pleasure in his people, and helpeth the meke hearted. Let the sayntes be ioyfull with gloze, let the tylosse in their beddes. Let the playstes of God be in their mouth, and * a two edged swerde be in their banders. To be auerger of the heathen, and to rebuke the people. To bynde their kynge in chynes, and their nobles w lyntes of prion. * That they maye be auerger of them, as it is wyrtten: loche honoure haue all his sayntes.

Halcluiab.

Cantate Domino.

Laudate Dominum in.

Halcluiab.

Praise God in his holynes, praise hym in the firmament of his power.

Praise hym in his noble actes, praise hym accordyng vnto his excellent greatnesse. Praise hym in the founde of the trompet, praise hym vpon the lute & harpe. Praise him in the cymbales and daunc, praise him vpon the stringes and pyre.

Praise hym vpon the welltuned cymbales, praise hym vpon the loube cymbales.

Let euery thyng that hath lyf, praise the Lorde.

Halcluiab.

Praise the euergynge.

Cantate Domino.

Laudate Dominum de ce.

Halcluiab.

Praise the euergynge.

O synge the Lorde of heauen, praise hym in the hegyth. Praise him all ye angles of his, praise hym all his hostes. Praise hym in sunne and moone, praise hym all ye starres and lyght.

Praise hym all ye heuens, & ye waters that be aboue the heuens. Let them

praise the name of the Lorde, for he made the

heuyens, and they were made. He commaunded, and they were created.

He hath made them fast for euer and euer, he hath geuen them a lawe, whych shall not be broken. Praise the Lorde vpon earth, ye dynges, and all hepes.

Pyre and havye, floure and vapors, wynde and fayne, fulfylling his woide.

Mountaynes & all hylles, frutesfull trees and all chydren. Beastes and all cattell, wyndes and fowles.

Kynges of the earth, and all people, princes and all iudges.

Cantate Domino.

The proverbes of Salomon. Fo.rrbiiij.

The proverbes of Salomon.

The first Chapter.

Use the precept of thy teachers. Thou mayest not forsake them: for the voluptuousness of a young man and the desires of his youth. Whosoever completh her to be despised of all men, and propheseth destruction unto her destruction.



The proverbes of Salomon, the sonne of dauid kyng of Israel: to learne wisdom, & to perceiue the instruction, and to perceiue the wordes of vnderstanding: & thereby to receaue prudence, ryghte-

sonnes, iudgement and equite. That the very simple maye knowe wyse, and yet the ponge maye knowe knowledge and true vnderstanding. By hearing the wise man shall come by more wisdom: and he is enbowed with vnderstanding that opraue wit to perceiue a parable, & the interpretation thereof. The wordes of the wise, & the doctrine speaches of the same. * The feare of the Lord is the beginning of wisdom. But foolkes despise wisdom & instruction. * Thy sonne, heare thy fathers doctrine: & thou shalt not be in the way of thy mother: for that shall bringe grace vnto thy hebd, and shall be as a chayne about thy necke.

* Thy sonne, consente not vnto spynners, yf they entice the, & saye: come with vs, we will lape wayte for blonde, & in the evening for the innocent without a cause: we shall swallowe then vp lyke the hell, & deuoure them quicke and hole, as those y go downe into the pyt. So shall we fynde all maner of costelye ryches, & fill our houses wth spoyles. Cast in thy lot among vs: & let vs haue all one purse. * Thy sonne, walke not thou with the: refrayne thy fote fro their waye. * For their fete runne to cruel: they are hasty to shed blood. But in vayne is y net laid forth before y bydes eyes: yee they the selues lape wayte one for anothers bloud: & one of the wold slepe another. These are the wayes of all such as be contentious, none wold rauish anothers lyfe. * Wisdom cryeth about, & putteth forth her voyce in the streetes. She calleth before the congregacyon in the open gates, & cryeth: her wordes shalow y crye, saying: O ye chyld, how longe wyll ye loue chyldishnes: how longe wyll ye scornys deliue in counting, & the vniuersite be enuyns vnto knowledge? O turne yow vnto my correction: so, I wyll clype me in mynde vnto you, & make you vnderstande my wordes.

* I haue called, & ye refused it: I haue stretched out my hande: & no man regarded it: but all my counsel haue ye despised: & see my correction at nought. Therefore shall I also laugh in pouer destruction, & mocke you, when that thinge that ye feare cometh vpon you: yuen

when the thinge that ye be asfraid of, falleth in suddenly lyke a storme, & your misery lyke a storme: yee, when trouble & burnynge cometh vpon you. Then shall they call vpon me, but I wyll not heare: they shall like me carely, but they shall not fynde me. And that because they hated knowlege, & receiued not the feare of the Lord: but abhorred my counsel, and despised all my correction. Therefore shall they eate the frutes of theyr awne waye, & be filled with their awne inuencions: for the turninge a waye of the vniuersite shall slepe the, and the prosperitie of foolkes shall be their awne destruction. * But who so baketh vnto me, shall be well safely, and be sure from any feare of euill.

The ij. Chapter.

Whosoever is to be embraced and set by. And an aboutuous woman: is to be eschewed.

My sonne, yf thou wilt receaue in my wordes, & kepe my commaundmentes by the, that thou wilt encline thyne eare vnto wisdom, & applye thyne hear then to vnderstandinge. For yf thou cryest after wisdom, and callest for knowledge: yf thou sekest after her as after money, and byggest for her as for treasure, then shall thou vnderstande the feare of the Lord, & fynde the knowledge of God. * For it is the Lord y geueth wisdom, out of his mouth cometh knowledge and vnderstandinge. He byndeth y by the foz the ryghteous. He preserveth the welfare of the ryghteous, and defendeth them that walke pynce: he keepeth them in the ryght pathe, & preserveth the waye of such as serue hym with goodynesse. Then shall thou vnderstande ryghteousnesse, iudgement, and equite: yee, and euery good path. Yf wisdom entre into thyne heerte, and thy soule deliue in knowledge: then shall counsell preserue the, and vnderstandinge shall kepe the. That thou mayest be deliuered fro the euell waye, and from the man that speaketh fromwarde thinges. From such as leaue the hye strete, & walke in the wayes of darkness: which receiue in dopping euill: and deliue in wicked thinges: whose wayes are crooked, & they fromwarde in the py pathes. That thou mayest be deliuered also: fro the strange woman, and fro her that is not thynge a wone: which geueth sweete wordes, forsooth the husbande of her youth, & forgoeth the conuenant of the Lord. For her house is enclined vnto death, & her pathes vnto hell. All they y go vnto her come not againe, neither take they holde of y waye of lyfe. Therefore, walke y in the waye of such as be righteous, and kepe the pathes of the ryghteous, for the iust shall dwell in the laide: and they that be perfect shall remayne in it: but the vngodly shall be trespased out of the land: and y wycked shall be trespased out of it.

* Ps. lvi. 9

* Jacob. i. 12
Eccl. i. 1
am. i. 1
am. i. 1
am. i. 1
25

* Is. 5. 1
am. i. 1

am. i. 1
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am. i. 1

* Ps. vii. 1

* Eccl. i. 1
am. i. 1

The proverbes

The .xij. Chapter.

The commandmentes of God must be diligently regarded and observed.

MY sonne, * forget not thou my lawe, for if thou shouldest forget my commandmentes, * for they shall prolonge thy dayes & yeeres of thy lyfe, and bringe p. grace. Let mercy and faithfulness urree go to the: bynde them about thy necke, and wape the in the tables of thyne herte. So shalt thou fynde fauoure & good vnderstanding, in the sight of God and men. But thy trust in God with all thyne herte: and leane not vnto thyne a wne wyse. In all thy wayes haue respect vnto hym: & he shall order thy goynges. * Be not wylfe in thyne a wne conceyte: but feare the Lorde, and departe from euell: so shall thy nauell be whole, and thy bones stronge.

Honoure the Lord thy substance: and with thy firstlinges of all thyne increasement. * (gou. vnto the poore) so shall thy barnes be fylled with plentifullnesse: and thy presses shall flowe ouer with sweet wyne. My sonne, bespye not the chastenynge of the Lorde, neither saynte wde thou art rebuked of hym. * For whom the Lorde loueth, hym he chasteneth, and yet beloneth in him, euen as a father in his a wne chylde. Well is him that findeth wysdome, and openeth vnderstandinge: for the getting of it is better then any inarchandise of spicer, and the profit of it is better then golde. * Wysdome is more worth then precious stones: and all the thinges that thou canst desire are not to be compared vnto her. Vpon her ryght hande is longe lyfe, and vpon her left hande is riches and honour. Her wayes are pleasaunt wayes and all her pathes are peaceable. She is a tree of lyfe to them that laye hold vpon her, and blessed is he that keepeth her fast.

With wysdome hath the Lorde layed the foundation of the earth: and thowowe vnderstandinge hath be stablished the heauens. Thowowe his wysdome the deepthes bryake vp, and the cloudes drowpe downe the dew. My sonne, let not these thinges departe from thyne eyes: but kepe my lawe and my counsell, that thou mayest haue the pleasure of longe lyfe and vnderstandinge: for they shall be lyfe vnto my soule, & grace vnto my mouth. Then shalt thou walke safely in thy waye: and thy fote shall not stumbe. * If thou sleepst, thou shalt not be awaked: but shalt take thy rest, and sleepe sweetly. Thou needest not to be afrayed of any soden feare, neither for the violent russyngyn in of the vngodly when it cometh. For the Lorde shall b. b. by thy syde, and kepe thy fote, that thou be not taken. Althowowe no good thinge from them that haue nebe, so longe as thyne hand is able to do it. * Awepe not vnto thy neygbar: go thy waye, & come agayne, to mo-

rowe wylt I geue the: where as thou hast nowe to geue hym. Intende no burre vnto thy neygbarow, for yenge he wylde well in rest by the. * Awepe not lightly with a nyne man without cause, wether as he hath done the no harme. * Followe not a wicked man, and chose none of his wayes: for the Lorde abhorreth the rowarde: but hym counsell is amonge p. righteous. The curse of the Lorde is in the house of the vngodly: but he blesseth the dwellynge of the righteous. As for the scornefull dothe: not be laugh the out: for scorne: but he geneth grace vnto the lowly. The wise shall haue honour in possession: but the me is the promotion that folles shall haue.

The .xiii. Chapter.

Wysdome and her fruites ought to be searched.

Hear, O ye chylzen, the fatherly exhortation, and take good heade, that ye maye leaue wysdome. For I haue geuen you a good doctryne, forsake nott ye my lawe. For when I myselfe was my fathers deare sonne, and specially beloued of my mother: he taught me also, and sayde vnto me: * Let thyne herte receiue my wordes, kepe my commandmentes, and thou shalt lyue. Get the wysdome: and get the vnderstanding: forget nott p. wordes of my mouth, and shewke not from them. Forsake her not and she shall preserve the: loue her, and she shall kepe the. The cheere poppote of wysdome is, that thou be wyllynge to opene thyse dome: and before all thy goodes to gett the vnderstandinge. * Make moche of her and she shall promote the: Pee, y. thou embrace her, she shall brynge the vnto honour.

She shall make the a gracyous hebd, and garnyshe the with a crowne of glory. Receiue my sonne, and receiue my wordes and the yeares of thy lyfe shall be many. I haue thewee the, the waye of wysdome, and ledde the into the ryght pathes. So that yf thou goest therein, there shall no strayenes hynder the: and when thou runnest, thou shalt not fall. Take fast holde of doctryne, and let her nott go: kepe her, for she is thy lyfe. * Come noot in the pathes of the vngodly: and walke noot in the waye of the wicked. Abhorre it, and go not therein: departe asyde, and passe ouer by it. For they cannot sleepe, excepte they haue spyd done some myschefe: neither take they any rest, excepte they haue spyd done some harme. For they enee the brade of wychednesse, and brynke the wyne of robbery. The pathes of the righteous shyneth as the lyght, that is euer brighter and brighter vnto the perfect daye. But the waye of the vngodly is as the darkness: they knowe nott where they fall. * My sonne, marche my wordes, and enclipe thyne eares vnto my saynges. Let the not depeute from thyne eyes: but kepe them euen in the myddes of thyne herte.

The proverbes

harlot: that thou lust not after her beauty in thyne herte, and lest thou be taken with her fayre looked. A harlot will make a man to begge his bread, and a woman will hunt for the precyous lyfe. **W**ape a man take eye in hys wifedom, and hys clothes not be rent.

D Can one go upon hote coales, and hys feet not be hurt? Euen so, who seure goeth into his neyghbours wyfe, and toucheth her, cannot be vngilty. * When do not bitterly despise a thiefe that stealeth to satysfy hys soule, when he is hungry: but p'f he maye be gotten, he resioyced aqaine seuen tymes as moche, or elshe maketh recompense with all the good of hys house. But who so committeth abhountry with a womā, he is a foole and b'p'geth his lyfe to destruction. he getteth hye in selfe also shame and dishonour. For as hail neuer be put out. For the gelously and ward of the man will not be intreated, no though thou woldest offre him great gyltes to make amends, he will not receaue thy.

¶ The vii. Chapter.

¶ A man ought to feare and honour. his estimat: Demerite ought to be hope, vntoun appetites and desyre ought to be domes.

Maine, * kepe my wordes, & laye vp my commaundementys by the. Kepe my commaundementys and my lawe, eue as the apple of thine eye, ad thou shalt lyue. Bynde them vpon thy fyngers, and wyte them in the table of thine herte. **W**ape vnto wifedom: thou art my sytter, and call vnderstandynge thy hynwoma: * that they maye kepe the from the straunge woman, and fro the harlot which getteth sweete wordes. For out of the wyndow of my house I

loked thowme the lastys, & beheld the symple people: and amonge oyer ponge folkes I spyed out pongefoole, golinge once f' stretes, by the corner in the waie towarde f' harlots house, in the twilight of the eueninge, when it beganne nowe to be nyght & darcke.

And beholde, there mett hym a woman * w' opyn tokes of an harlot, onely her herte was hyde, she was full of loude wordes, & redy to daup: whose feire coule not abyde in the house, nowe is she without, nowe in the stretes, and layeth abayne in euery corner, she caught the pongeman, bylled hym, and was not ashamed, sayinge: I had a bowe of peace offerynge to paye, & and thys daye I persoume it. **T**herfore came I forth to meete f, that I myght like thy face, and so I haue founde the. I haue deckt me mybed with couerynges and clothes of Egypte. **O**p bed haue I made to smell of Myrris, Aloes, and Cynamon. Come let vs ly together, and take duye pleasure tyll it be daye lyyght: and we will enioye the pleasures of iou. For the good man is not at home, he is gone farre of. **W**e hath taken the bagge of monney with

hym: And will retourne home at f' appoynted solempne tette. **T**hus with many wordes she ouertake him, and with her flatterynge lypptes she entyled hym spechlye to folowme her: as it were an oyle to the dangher, a lyke as it were a soote that laugheth wile he goeth to the stockes, to be punished, so lye eyll she had wounded hys lyuer with her baite: lyke as f' byde hallo to the snare, not knowynge that the parrell of hys lyfe lyeth ther vpon. **H**earce me nowe therfore, **O** my chyldren, and marke the wordes of my mouth. **L**et not thine herte wandre in her wayes, and be not thou discaued in her pathes. For many one hath he wounded and cast downe, yee many a strdge man hath bene slayne by the meanes of her. **H**er house is the waie vnto hell, and bypnye men do wne into the chambers of death.

¶ The viii. Chapter.

¶ The people of the wifedom of God.

Not not * wifedom crye doth not vnderstandynge put forth her voyce. **S**tandeth the not in the by places in the stretes and wayes: doth she not crye before the whole cytle, and in the gates where men go out and in? **I** saye you, **O** ye men (sayeth she) whom I call: **E**nto (the chyldren of men) do I lift vp my voyce. **T**ake hebe vnto knowledg, **O** ye ignorant be wyle in herte, **O** ye foles. **G**ue care, for I will speake of gerate matters, and open my lypptes to tell thynges that be ryght. For my throte shall be talkynge of the trueth and my lypptes abhorre vngoblyncesse. **A**ll the wordes of my mouth are righteous, there is no frowardnesse nor falschode therein. **T**hey are all playne to soche as will vnderstande, and ryght to them that fynde knowledg. **R**ecreaue my doctryne, and not syluer: and my knowledg, more then fyne golde. For * wifedom is moze worth then precyous stones, yee all thynges that thou canst desyre, maye not be cōpared vnto it. **I** wifedom haue my dwellynge with knowledge, and prudent counsell is myne atone.

The feare of the Lord abhorreth wychednesse, pryde, dydnayne, and the euell waie: and a mouth that speaketh wyched thynges, I abhorre abhorre. **I** can geue counsell, and I correcte thynges: I haue vnderstanding, I haue strength. **T**horoowe me, thynges repyne: thoroowe me, councliaris make iust lyues. **T**horoowe me, do pyppnes beare rule, and all iudges of the earth execute iudgement. **I** am loupnge vnto those that loue me: and * they that like me early, shall fynde me. **R**yches and honouer are with me, yee excellent goodes and ryghteous lyues. **O**p feare is better then golde and p'ciouss stone, and myne encrease moze worth then fyne syluer. **I** will gwyde

* Eccl. ix. 14.

* Eccl. ix. 14.

* Eccl. ix. 14.

* Eccl. ix. 14.

* Prov. 1.

* Prov. 1.

* Eccl. ix. 14.

* Eccl. ix. 14.

guide the in the waie of righteousnes, and in the drete of iudgement. That I maie sende prosperite to those that loue me, and to encrease thei treasure. **¶** The Lorde

him selfe had me in possession. **¶** In the beginninge of his wayes, or euer he begaine his wayes a foie tyme. **¶** I haue bene ordered from euerylathinge, and fro the beginninge or euer the earth was made. When I was borne, there were neither deptyes nor springes of water. **¶** Before the foundacions of the mostaynes were layed, yee before all bylles was I borne. The earth and all that is vpon the earth was not yet made, no not the groande it selfe. **¶** For when he made the heauens, I was present: when he sett vnto the deptyes in ordie, whē he hanged the cloudes aboue: whē he fastened y springes of the depe: When he shut the see within **¶** certayne boundes, that the waters shulde not go ouer their marches y he commaunded.

When he layed the foundacions of y earth I was with him, ordyngge all thynges: de-lyttinge dayly, and reioyngge all waye before him. **¶** As for the rounde cōpase of the world, I make it full: for my deylte is to be amonge the chyldren of men. Therefore herken vnto me, O ye chyldren, blessed are they that hepe my wayes. O geue care vnto nurture, be wyse, and refuse it not. Blessed is the man that heareth me, watchyngge dayly at my gates, and geuyngge attendaunce at y doores of my doyes. **¶** Or who so syn-derime, synderth lyfe, and shall obtayne fauour of the Lorde. But who so offendeth agaynst me, hurteb his awne soule. All they that hate me, are the louers of deathe.

¶ The ix. Chapter.

Wysdom: moreth all men to embrace her. The prosperite of a wyse.

Wysdome hath buylded her selfe an house, & hewen out seven pylers: she hath aplyed her vitayles, powred out her wyne, & prepared her table. **¶** She hath sent forth her maydens to crye vpon y heyl place of the cyte: who so is ignorant, let hym come hyther. And to the unwyse she sayde: Come on your waye, cate my bread, and drinke my wyne, which I haue poured out for you. For sake ignorance, and ye shall lyue: and let thauye go in the waie of vnderstandyng. Who so repoureth a coz-nell personne, getteth him selfe dishonour: and be that rebuketh the vngodly, shapeth him selfe. Reproue not a cozne-lett be owe the euell wyll: but rebuke a wyse man, and he will loue the. Geue a discreete man but an occasyon, and he will be wyse: teache a righteuous man, and he will increase in knowlege. **¶** The feare of the Lorde is y beginninge of wysdome, & the knowlege

of holy thynges is vnderstandyng. For thow me the wayes shall be prouided, and the peaces of the lyfe shall be many. If thou be wyse, thy wisdom shall do the lyfe good but y thou thynkest scoine thereof, it shall be thine awne harme. **¶** A folde the redde wo-man, full of wyden, and socha onas hath no knowlege, syteth at y doore of her house, and in the hye places of the cyte, to call such as go by, and that walke dreight in the wayes. Who so is ignorant (sayth she) let hym come hyther, and to the unwyse she sayeth: stolen waters are sweete, and y bread that is piously eaten, hath a good taste.

And he doth not confyde, that they are but deeth which be there, and that her gestes are in the depe of hell. **¶** For: be that wyl be soun- duto her, shall go downe to hell: but he that auerthet from her, shall saue.

¶ The x. Chapter.

In this chapter and in all that foloweth vnto the thepse, the wyse man exhorteth by diuers sen- tences which be callid paraboles, to foloweth byr- tute and the byres: And beweth also what profit cometh of wysdome, and what synne: and y: caueb of folyshnes.

¶ Proverbes of Salomon.

Wyspe & sine maketh a glad father, but an vnderfere some- times an hypocrite. Vnto hym mo- ther. **¶** Treasures y are wy- thardly gotten, proupt to thynge- but righte on the belluere of deathe. **¶** The Lorde wyll not let the soule of the righteous suffer hōger, but he shal the awaye the ryches of y vngodly: An pōle hande maketh poore, but a quicke labouringe shal maketh ryche. **¶** Who so requereth insynce, shal be y wyse, and doth but foloweth bym that haue taken the righte. **¶** Who so gathereth in summer, is wyse: but he that is sloupy in harvest, byn- geth him selfe to confusyon. **¶** Blyssynges are vpon the heade of the righteuous, and the mouth of the vngodly shal be kepeth myshete in secrete. **¶** The memo: yall of the iust shall haue a good reposte, but the name of the vngodly shall stinche. **¶** A wyse man will receiue warninge, but a pratinge folle shall be pun- yshed. **¶** He that leadeth an innocent lyfe, walketh surely: but who so gogeth a waye wyse shall be knowen. **¶** He y wyndeth with his eye, will do some harme: but he that hath a foolyshe mouth, shall be benten. **¶** The mouth of a righteuous man is a well of lyfe, but y mouth of the vngodly kepeth myshete in secrete. **¶** Enill wyll shal be y lyfe, **¶** but lone cometh y multitude of syn- nes. **¶** In y typpes of hym y hath vnderstan- dyng, a man hath synne wisdom, but y rod belongeth to y backe of the folysh. **¶** Wyse- man lape by knowlege, but y mouth of y folysh is ype deffens. **¶** The rich man is gooder are his stronge holde, but thier awne pow- tyre shal be y poore. **¶** The righteous labou- reth to

Wysdom: moreth all men to embrace her. The prosperite of a wyse.

Job. xlii. Psal. xlii. Eccl. i.

psal. c. l.

psal. xlii. a.

Eccl. i. xlii. b.

1. pet. iii. b.

1. cor. xii. b.

The proverbes

rest to do good, but the vngodly wylth byn
encrease vnto synne. To take hede vnto þ
chaſtenynge of nurture, is the waye of lyfe:
but he that refuseth to be reſourmed diſcea-
neth him ſelfe. * Wiſdombinge lyppes ke-
pe ſhared ſecretely, and he that ſpeaketh any
ſeider, is a fool. Where moche babilynge
is, there muſt nedes be offence: and he that
reſpynneth his lyppes, is wyſe. An inno-
cent tongue is a noble treaſure, but the herte
of the vngodly is nothyng worth. The
lyppes of the rpyghtous ſede a whole multi-
tude, but ſoules ſhall bye in their awne ſolpe.

The blyſſynge of the Loyde maketh rpyche
men * as for carefull traualle, it doth no-
thyng pfecto: A ſolc both wyckedly and
maſteth but a ſpoite of it, but wyſdome cu-
leth the man that hath vnder hand pape.

The thyng that the vngodly are aſſayed
of, ſhall come vpon them, but the rpyghtous
ſhall haue their deſyre. The vngodly paſſeth
when the tēpēſt cometh: but the rpyght-
wyle remaneth ſure for euer. As hyngger

is to the teeth, and as ſmoke is vnto the eyes,
even ſo is a ſloughyſh perſonne to them that
ſende hym forth. The feare of the Loyde
maketh a lōge lyfe, but the feares of the vngodly
ſhall be ſhortened. The patient aby-
dlynge of rpyghtous ſhall be turned to glab-
neſſe, but the hope of the vngodly ſhall per-
iſhe. The waye of ſ Loyde getteth a cou-
rage vnto the gōdly, but it is a feare for wy-
cked doers. * The rpyghtous ſhall neuer
be ouerly ſlowe, but the vngodly, ſhall not
remane in the lande. * The mouth of
the iuſt wyll be talynge of wyſdome, but þ
the tongue of the ſeaward ſhall perſhe.

The lyppes of rpyghtous are occupied
in acceptable thynges, but the inouth of the
vngodly taketh them to the worſt.

The .xj. Chapter.

* Aſſe balace is an abhōm-
ynce vnto ſ Loyde, but a true
weight pleaſeth him. Where
pyſſes, there is thame alſo and
conſuſion: but where as is lo-
wynes, there is wyſdome. The innocent
deſpynge of the iuſt ſhall leade them, but the
wyckednes of ſuch as diſſemble, ſhall be their
awne deſtruction. * Riches helpe not in
the daye of vengeance, but rpyghtouſneſſe
deſpurreth fro death. The rpyghtouſneſſe
of the innocent ſpeth his waye, but the vngodly
ſhall fall in his awne wyckedneſſe.

The rpyghtouſneſſe of the iuſt ſhall deſp-
ureth, but the wycked ſhall be taken in their
awne vngodlyneſſe. * When an vngodly
man dyeth, his hope is gone, the conſpyence
of riches ſhall perſhe. The rpyghtous ſhall be
deliuered out of trouble, and the vngodly
ſhall come in his ſteade. * Do youe þ mouth
of þ diſſemblers is his neygbour deſtroyed,

but the youe knowledge ſhall the iuſt be de-
lyuered. * When it goeth well with the
rpyghtous, the cytye is merry: and when þ
godly perſhe, there is gladneſſe. When
the iuſt are in weale, the cytye prospereth:
but when the vngodly haue the rule, it deca-
peth. A fool bringeth vpon a ſtadour of his
neygbour, but a wyſe man wyll kepe it ſe-
crete. * A diſſemblinge perſon wyll diſco-
uer many thynges, but be that is of a ſa-
yethall herte, wyll kepe counsell: * There
no good counsell is, there the people decaye. C
but where as many are that can geue coun-
cell, there is weale, * he that is ſerpe
for a ſtrauger, hurteth him ſelfe: and be that
medleth not w iuerſelyng, is ſure. A gra-
cious woman maynteyneth honeſty, as for
the wycked, they maynteyne rpyches. * he
that is mercyfull doth hym ſelfe a benefyte,
but who to hurteth his neygbour, is a
ſynner. The labour of the vngodly proſper-
eth not, but he that ſoweth rpyghtouſneſſe,
ſhall receiue a ſure reward. Lyke as rpygh-
tousneſſe bynggeth lyfe: even ſo doth euill vnto
euill, bynggeth death. The Loyde abhorreth
that that be of a ſapned hert, but he hath plea-
ſure in them that are of an vnderſtey comer-
ſacion. The wycked amendeth not for
plage vpon plage, but the ſede of the rpygh-
tous ſhall be perſeuered. A ſayre woman
without diſcrete maners, is lyke a rpyge of
gold in a ſwynes ſnoute. The deſyre of the
rpyghtous is acceptable, but the hope of the
vngodly is indignacion. * Some may ge-
ueth out his goodes, and is the rpyche, but
the nrgard (baunge ynough) wyll departe
from nothyng, and yet is euer in pouerty.

* he that is ſberall in geuynge, ſhall ha-
ue piſſy, and he that watereth, ſhall be wa-
tered alſo him ſelfe. Who ſo hoordeth vpon
his coine, ſhall be curſed amonge the people:
but blyſſynge ſhall lyght vpon his dead that
getteth foode. he that labourerth for hone-
ſty, ſynbeth his deſyre: but who ſo ſeketh
after myſcheſt, it ſhall happen vnto hym.

he that truſteth in his rpyches, ſhall haue
a fall, but * the rpyghtous ſhall ſtepe as
the grene leafe. Who ſo maketh diſquetyneſſe
in his awne houle, he ſhall haue wynde for
his heitage, and the fool ſhall be ſeruant to
the wyle. The ſeute of the rpyghtous is
a tēpe of lyfe: and he that endeuorerth him ſiſte
to wyne mens ſoules is wyſe. * If þ rpygh-
tous be reſpyned vpon earth, howe much
more then the vngodly and the ſynner.

The .xij. Chapter.

Who ſo loueth wyſdome, wyll be ed-
tē to be reſourmed: but he þ hateth
to be reſourmed, is a fool. * A good
man is acceptable vnto the Loyde,
but the wycked ymaginer wyll be deſpymne.
A man cannot endure in vngodlyneſſe, but
the rote

1010.17.10.

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1010.17.10.10.

the rote of the rpghteous shall not be moued. A but wylly woman is ge- a crowne vnto her husbande: but the that behaueth her selfe vndoneclly, is a corrupcion in hys bones. The thoughtes of the rpghteous are rpght, but the ymaginacion of the vngodly are discaut- full. The talkynge of the vngodly is howe they maye laye waite for bloud, but y mouth

of the rpghteous wyll deliuer them. * God ouerturneth the estate of the wretched & they stande not: but the house of y rpghteous shall stande steadfaste. A man shall be commended for hys wyldome, but a foole shall be de-

pyssed. * A symple man which laboureth and worketh, is better then one that is gorgyous and lacketh bread. A rpghteous ma regardeth the lyfe of hys cattell, but the vngodly haue cruel betes. * He that sylleth his lande, shall haue plenteousnesse of bread: but he y foloweth pyllynes, is a very foole.

* Who to hath picture to cōfigure at the wyne, leaueh hys

honoure in hys auncient bygynge. The desyre of y vngodly buyteth after myscheffe, but the rote of the rpghteous bygerth forth fructe. The wretched falleth into the snare thow y maye of hys awnc mouth, but the iust shall escape out of parrill. Every man shall enioye good accordynge to the frute of hys mouth, and after the workes of hys handes shall he be rewarded. Like what a foole talketh in hande, he thynketh it well done: but he that is wyse, wyll be connecced. A foole vttereth hys wyath in all the haste, but a discrete man couereth wysonge. A iust man wyll

tell the trueth, and shewe the thyng that is rpght: but a false wyfnesse discauteth. A sleandrous person pycketh lyke a sword: but a wyse mans tonge is wholsome.

A trewe mouth is euer constant, but a dissemblinge tonge is soone chāged. They that pyngyn euell in theyr mynde, wyll discaue: but the collectors of peace, shall haue ioye folowynge them. There shall no mysfortune happen vnto the iust, but the vngodly shall be fylled with misfyr. * The Lorde abhorreth lyinge lypes, but they that labour for trueth please hym. He that hath vnderstandynge, & both hyde wyldome: but an vdiscrete heretelych out hys folyshnesse.

A diligent hande shall beare rule, but the ydle shall be vnder tribute. * Hyspnesse discauteth the heret of man, but a good worde maketh it glad agayne. The rpghteous excellith hys neygbour, but the waye of the vngodly wyll discaue them selues.

The discrete full man shall not ruste, that he toke in buyynge, & but the riches of the idle man is of grent valwe. In the waye of rpghtousnesse there is lyfe, and in the same waye there is no death.

A wyle soune wyll herken to hys fathers warninge, but he that is scorpefull, will not heare whē he is reproofed. A good man shall enioye y frute of his mouth

but he that hath a frowarde mynde, shall be spoyled. He that keepeth hys mouth keepeth hys lyfe: but who so openeth hys lypes to euill, destruction byyn selfe. The slouarde wolde sayne haue: & cannot get hys desyre: but the soule of the diligent shall haue plenty.

A rpghteous man abhorreth lyes, but the vngodly shameth both other and hym selfe. A rpghtousnesse keepeth the innocent in the waye, but vngodlynesse doth ouerthrowe the spynner. * Some men are rpght, though they haue nothinge, agayne some men are poore, hauing greate riches. With goodnes euer man deliuereth his lyfe, and the poore wyll not be repoured: The lyght of the rpghteous maketh ieyfull, but * the candle of the vngodly shall be put out. Amonge the proude there is euer stryfe, but amonge those that do all thynges with a humblement, there is wyldome. Clapnet gotten goddes are soone spent: but they that be gathered to gether with the hande, shall increase. Longe taryenge for a thyng that is differred, greueth the herte: but whē the desyre cometh: it is a tree of lyfe. * Whoso despyreth anye thyng, shall be hurt for the same: but he y feareth the commaundement, shall haue the rewarde. * A discretfull soune shall haue no good: but a discrete seruante shall do full well, and he maye shall ioye.

* The lawe is a well of lyfe vnto y wyse, that it maye kepe hym from the snares of death: Good vnderstandynge geueth fauour, but hard is y waye of the despyers. A wyse man doth all thynges with discretion, but a foole wyll declare hys foly. An vngodly messenger folleth into myscheffe, but a farythfull ambassadour is wholsome. He y thynketh to scape, but he is reformed, cometh to poverty: & shame: but whoso regardeth correction, shall come to honour. When a desyre is brought to passe, it belpeth y soule: but fooler counteth a byominacion to departe from euell. He that goeth in the company of wyse men, shall be wyse: but who is a company of fooler, shall be hurte. * Whiche foloweth vpon spynners, but the rpghteous shall haue a good rewarde. He that is veritious, leaueh an enheritaunce vnto hys chyldren: & hys riches of the lymer is layed vpon the iust. There is plenteousnesse offode in the felde of the poore, but y felde not well ordred is without frute. * He y spareth the rodde, hateth hys soune: but whoso lo- ueth hym, chastiseth hym by tymes.

* The rpghteous catech, and is satisfieth, but y bely of y vngodly hath neuer ynough,

The proverbes.

Wise women upholden theyr house, but a folysh wyfe plucketh it downe. He that walketh in the ryght path of the Lorde feareth him: but he that forgetteth him selfe a waye fro his wayes, dyspysseth hym.

In the mouth of the folysh is the rod of pryde, but the lippes of the wyse wyll pascen them. Where no ore are, there perysheth emptye: but where the ore labourer there is moche frute. A faythfull wytnesse wyll not dyssemble, but a false recorde wyll make a lye. A sojournfull body seeketh wyldome, and fyndeth it not: but knowledge is easy to come by, vnto hym that wyll vnderstande.

Se that thou medle not with a foole, in whiche thou perceyvest to be no knowledge. The wyldome of hym that hath vnderstanding is, to take hede vnto his waye but the folyshnesse of the wyse wyse dyckeneeth. Foles make but a spoore of fyne, but there is enuouable loue amonge the ryghteous.

The herte seeketh hys owne lyues vnto the ende: neither shall stranger be partaker of his tope. The house of the vngodly shall be o-

uerthrowne, but the tabernacle of the ryghteous shall flourish. There is a waye which some men thynke to be ryght, but the ende thereof leadeth vnto death. The herte is sojournfull euen in laughter, and the ende of myrth is heynnes. A backsliding herte shall be filled wth his owne wayes, but a good man shall lyue of his frutes. An ignorant body beleueeth all thynges: but who so hath vnderstanding, loketh well to his go-

ing. A dyscreetfull foule shall haue no good, but a dyscreetfull man shall be full. A wyse man shall prosper. A folysh man feareth, and departeeth fro euill, but a furious foole goeth on presumpuously. An vnpatient man braleth folyshly: but he that is well aduysed, is hated of the foole. The ignorant haue folyshnes in possession, but the wyse are crowned with knowledge. The euill shall bowe them selues before the good, and the vngodly shall waite at the doores of the ryghteous. The poore is hated euen of hys owne neyghbours, but the ryche hath many frendes. Whoso dyspysseth his neyghbour both a misse: but blest is he that hath pytie of the poore. He that putteth hys trust in the Lorde, loueth to be mercifull. With-

out doute they erre that ymagyne wychednes, but they that mule vpon good thynges, vnto the Lorde shall happen mercy and faythfulnesse. In euery labour there is some profyte. But only lipp labourer, bringeth forth penurye. Ryches are as a crowne vnto the wyse, but the ignorance of foolis is very folyshnesse. A faythfull wytnesse dyspysseth foules, but a dyscreetfull wytnesse bringeth forth lyes. The feare of the Lorde

is a stronge holde, and dyschydren are vnder a sure defence. The feare of the Lorde is a well of lyfe, to auoyde the sharnes of death. The increase and prosperite of the comens is the kynges honoure, but the decaye of the people is the confusyon of the prynces. He that is patient, hath muche vnderstanding: but he that is soone displeased, prouoketh folyshnesse. A merie herte is the lyfe of the body, but rancoure consumeth awaye the bones. He that doth a poore man wrong, blasphemeth his maker: but who so hath pytie of the poore, doth honour vnto God. The vngodly is cast awaye for hys iniquyte, but the ryghteous hath a good hope euen in death. Wyldome resteth in the herte of hym that hath vnderstanding and it shall be knowne amonge them that are vnderneb. Ryghtconnesse setteth by the people, but the steretye of the heben is synfull. A dyscreet seruante is a pleasure vnto the kyng, but one that is not honest prouoketh hym vnto wrath.

The vngodly is cast awaye for hys iniquyte, but the ryghteous hath a good hope euen in death.

Wyldome resteth in the herte of hym that hath vnderstanding and it shall be knowne amonge them that are vnderneb. Ryghtconnesse setteth by the people, but the steretye of the heben is synfull. A dyscreet seruante is a pleasure vnto the kyng, but one that is not honest prouoketh hym vnto wrath.

The .xv. Chapter.

Softes answere putteth do: A wyse displeasure, but forwardes wordes prouoke vnto anger.

The tonge of such as be wyse, vseth knowledge a right, as for a folysh mouth it blabbereth out nothing, but folyshnesse. The eyes of the Lorde loken euery place, beholding both the good & badde.

A wholsome tonge is a tree of lyfe, but he that abuseth it, hath a broken mynde.

A foole dyspysseth hys fathers correccion, but he that taketh hede whan he is repponed shall haue the more vnderstanding.

Where the ryghtconnesse is plentyfull, there is hery greates power: but the ymaginacion of the vngodly shall be croked out. The house of the ryghteous is full of ryches, but the increase of the vngodly are nye destruction. A wyse mouth pouereth oute knowledge but the herte of the folysh both not so.

The Lorde abhorreth the sacrifice of the vngodly, but the prayer of the ryghteous is acceptable vnto hym. The wyse of the vngodly is an abhominacyon vnto the Lorde: but who so foloweth ryghtconnesse, hym be loueth.

He that forsaketh the ryght strete, shall be soze punysshed: and who so hateth correccion, shall dye. The bell wher her payne is knowne vnto the Lorde, howe moche more then the heres of men. A sojournfull body loueth not one that rebuketh hym: neither will he come vnto the wyse. A merie herte maketh a chearfull countenance, but an heuy herte compelleth a man to spech. The herte of hym that hath vnderstanding, doth seke after knowledge, but the mouth of foolis is fedd with folyshnesse. All the dayes of the poore are mysurable, but a quyet herte is

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her is as a continual feast. * Better is a litle with the feare of the Lorde, then greate treasure with lowe. * Better is a measse of pouage with lowe, the a fore with euell will. * A nangey man steech by scyfe, but he that is patient, spileth dysorde. The waye of a flourisher, is as it were hedged with thornes, but the strete of ppyghteous is well clenped. * A wyle sonne maketh a glad father, but an vn discrete body shameth his mother. A fooler cryeth in foolyshe thinges, but a wyle man loketh well to his awne gynges. Vnauyded thoughtes shall come to naught, but where as me are p canne geue counsell, there is stedfastnesse. A loyfull thyng is it, to a man wyl his counsell is folowed: and very pleisant is a wayde spoken in due season. The waye of lpe leadech vnto heauen, that a man shal be ware of hell beneth. The Lorde wyl breake downe the house of p proude, but he shall make fast the borders of p widowe. The Lorde abhorreth the ymaginacions of the wycked, but pure wordes of innocetes are pleisant vnto hym. The conctious man reth vpp his awne house, but who so hateth rewardes, shall lpe. * (The yowle mercy and ferech are thame power, and thowre p feare of the Lorde doth cury one ryght euell.) The herre of ppyghteous shideth his answere asof. But p wycked mms moueth speth out myshere. The Lorde is fere fro p vngodly, but he heareth p prayer of ppyghteous. Lyke as the clearmede of the eyes cryeth the herre, so doth a good name fede the bones. The enre that detheneth to the reformacion of lpe, shall dwell amonge the wyle. He that refuseth to be reformed, despleth his awne soule: but he that submyteth hym selfe to correccion, is wyle. The feare of the Lorde is the ryght science of wyl doome, and lowynes goeth before honoure.

Ch. xxi. Chapter.

Man maye well purpose a thyng in his herte, but the answer of the tonge cometh of the Lorde. * A man thyneketh all his wayes to be cleane, but it is the Lorde that iudgeth the myndes. * Commptech the wayes vnto the Lorde and loke what thou dryfist, if thou prothe. The Lorde doth all thynges for his awne sake, yee and when he kepeth the vngodly for the daye of weath. The Lorde abhorreth all such as be of a proude herte, his herte is againt ther hande and they shall not escape as innocetes. * The degree of a good lpe is to do ryght thynges for that is more acceptes vnto god, then to lpe by factes. With louinge mercy & faythfulnesse, synnes be forgiven, & who so feareth p Lorde shal be safe. Wyl a man wayes pleat the Lorde, he maketh

his very enemyes to be his frenedes. Better is it to haue a lpe thyng with ryghteousnes, then greate riches wylowly gotten. * A man deuileth a waye in his herte, but it is p Lorde that ordyeth his gynges. When the prophete is in the lppes of the kyng, his mouth shall not go wronge in submyt. A fewe measure a fewe balaurce are the Lodes indgment, he maketh all weyghtes. It is a greate abominacion when kynges are wycked, for a kynges seate shal be holden vp with ryghteousnesse. Ryghteous lppes are pleisant vnto kynges: and he that speaketh the trouth shal be beloued. The kynges displeasure is a messenger of death, but a wyle man will pacifye him: The cherefull countenance of the kyng is lpe, and his louynge fauoure is as the euenynge dewe. * To haue wyl dome in possession is better then to haue golde: and to get vnderstandynge, is rather to be cholen then to haue floure. The path of ppyghteous is to eschue euell: a who lo loketh well to his wayes, kepeth his awne soule.

Discrepte outnes goeth before destruction, and after a proude somake ther foloweth a fall. Better is it to be of humble mynde with the lowly, then to deuyde the spowles with the proude. He that hanbleth a matter wylly, opeyneth good: & blef. * He that putteth his trust in the Lorde. Alho to hath a wyle vnderstandynge, shal be called to counsell: and he p can speake sayr, shall haue the more lernynge. Vnderstandynge is a well of lpe vnto him that hath it: as for the chalenge of foolcs, it is but foolyshe. A wyle hart ordyeth his mouth wylly, and ameth the doctryne in his lppes. Fawr wordes are an hony cōbe, a refrethyng of the mynde, & health of p bones. * There is a waye that me thyneke to be ryght, but the ende ther of leadech vnto death. A troublous soule dysquyeth her selfe, for her awne mouth hath brought her therto. An vngodly personne steech vpon euell, and in dyslppes he is as an whote burninge fyre. A frowarde body cauleth stryfe, and he that is a blabbe of his tonge, maketh deuyson amonge prynces. A wycked man begyleth his ryghte neighbour, and leadech him in to the waye that is not good.

The vngodly shal be gadered vpp his eyes v ymagineth myshere, & wher he moueth his lppes, he wyl do some harme. Age is a crowne of wylhypp, pte he folde in the waie of ryghteousnesse. A patient man is better then one strōge: and he that can rule him selfe, is more worth then he that wynerth a cypre. The lordes are cast in to the lappe, but the ordynge ther of standeth all in p Lorde.

Ch. xxii. Chapter.

Sette

maketh manly: but the clke geueth a rough answer. And that loueth his frendes will be compynable with them: and some frende sticketh faster to a man then his brother.

C The. xix. Chapter.

Better is the poze that lyueth godly, then þe blaspemye that is but a fole. There no discrecion is, there þe soule is inclined to the thyng that is not good, and is wyse on fote, and oftenberþ. Folyshenes maketh a man to go out of hys waye, & then is hys berþe vnpatient against the Lord.

Þe chylde make many frendes: but the poze is forsaken of hys neygþbour. A false witness shall not remayne vnpunysþed: and he þe speaketh lyes shall not escape. The multitude hangeth vpon great men: and euery man fauoureth hym that geueth rewarde. As for the poore, he is hated amonge all his brethren: yee, hys awne frendes wol choawe fro him: and yf be a fke them the cause, they dyspayne to answer hym. He that is wyse, lo- ueth hys awne soule: and kepeth vnder stan- dyng, that he maye prosper. A false witness shall not remayne vnpunysþed: and he that speaketh lyes shall perye. Pleasure becom- meth not a fole, much noze vnwisely is it, a bonde man to haue the rule of pynces.

A wyse man can put of displeasure: and it is hys honour to lete some fautes passe. The kynges displeasure is lyke the ro- ryng of a lyon, but þe hys frendys lyke the dewe vpon the grasle. An vnbycete sonne is the heuyness of his father: & a bza- lyng wyfe is lyke the top of an house, where chozowte is euen dyspyngge. Housle and rpehell maye a man haue by the herfyage of hys elders: but a bycete woma is the gyft of the Lord. Slouthfulnes byngeth slepe: and a soule accustomed with crafte shall suf- fer longer. Whoso kepeth the comanndme, kepeth his awne soule: but he that regardeth not hys poore, shall dye. He that hath pitye vpon the poore, lendeth vnto the Lord: and loke what he layeth out, it shall be payed hym agayne. Chasten thy sonne whyle there is hope: but let not thy soule be moued to slaye hym. A mik of great wrath beareth a pynne: and though thou once deliuer him, thou mult agayne do almost for hym. A gene eare vnto good counsell, and be content to be refoz- med, that thou mayest be wyse in thy latter dayes. There are many deuycers in a mans berþe: neuertheles, the counsell of the Lord shall stande by hym. It is a mans worship to do good: better is it to be a poze ma then a dissembler. The frace of the Lord bringeth a man to lyfe: and he shall rest the hole night in plenteuousnes, without visytacion of anye plague. A southful man shuterþ his hysdes into his byson, as into the pot: and will not take payne to put it to hys mouth. A frow

nysseth a scornfull persone, the ignozaunt shall take better heed: and þe þou reponest one that hath vnderstondyng, he wyll be the wyse. He that byteth his father or Queth out hys mother, is a shamefull and an vn- worthy sonne. Wy sonne, heare nomore the doctrine that leadeth the vnto errors from the wordes of vnderstondyng. A false witness laugheth iudgement to kozne: and the mouth of the vngodly eateth wickednesse. Punyementes are ordeyned for the scorn- full: and cresspes for foolcs lackes.

C The. xx. Chapter.

Wne maketh a ma to be scornfull: and stronge dyspche causeth a ma to be vnquyte: who so delipeth therein, shall neuer be wyse. The kyng ought to be feared as the roaryng of a lion: who lo prouoketh him vnto anger offen- deth agens his awne loue. It is a mans ho- nour to kepe him selfe fro strife: but they that haue pleasure in bzaulyng are foolcs euery one. A slouthfull body wyll not go to plowe for colbe of the wynter: therfor shall he go a beggynge in somner, & haue nothyng. Wyse counsell in the berþe of man is lyke a water in the depe of the earth: and a man that hath vnderstondyng byngeth he fowth. Many there be that wolbe be called good doers: but wher shall one fynde a true saythfull man.

Whoso leadeþ a godly and an innocēt life: is righteous and happy shall hys chyldre be whom he leaueth behynde him. A kyng that stetteth in the chayne of iudgment, and loketh well about hym, dyspeth a waye all euell. Who can saye, my berþe is cleane, I am in- nocent from synne: The vse two manner of weyghtes, or two manner of measures, both these are abhominable vnto the Lord. A childe is knowne by his educacion, whe- ther his workes be pure & ryght. The care to heare, the eye to se: the Lord hath made the both. Welpe not thou in slepe, lest thou come vnto poortye: but open thine eyes, & thou mayst haue bled enough. It is naught it is naught (sayeth he that byeth any chyn- ge): but when he cometh to his awne boue, then he boasteth of hys peny worth. A man that hath a mouth of vnderstondyng hath many precpous stones and colly Jewels.

Take hys garment that is licitpe for a stranger: and take a pledge of hym for the unknowen mas sake. Euery man lypheth the heed that is gotten with discreat: but at the last þys mouth shall be fylled with grauell. Thowowe counsell, the thynges that men deuys go forwarde: and w discretion ought warres to be taken in hande. The crafte þe- seatfull be waryth secret colcell: and to him that customeþ flaterynge lypnes, ioyne not thy selfe. Whoso curseth dyspacher & mo- der: his lypst shall be put out in the myddes

* 13. 10. 11. c.

* pl. 10. 11. c.

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* i. yohn. 1. d. iii. reg. vii. c. ii. 13. 10. vi. g. eccle. vii. c.

C

* 13. 10. 11. c. and. 10. 11. c.

* 13. 10. 11. c. and. 10. 11. c.

of dar.

The prouerbes.

of darkness. * The heritage that cometh to hastily at the first, shall not be payed at the ende. * Shape not thou: A wylle copen-
se well: but put thy trust in the Lorde, and he shall defende the. * The Lorde abhorreth two maner of wyrders, and a fals balace is an euill thing. * The Lorde ordreth curremyng goings: howe maye a ma then vnderstande hys awne waye? It is a shere for a ma to denounce that which is holy: and after the vowe to turne to rhyme awne vse, the thinge thou hast vowed. * A wyle king destroyeth the vngodly, and byngeth the whele ouer them. The lantern of the Lorde is the bryght of ma: and goth thorowe all the inward partes of the body. * Mercye and faythfulness preserue the kinge, and with loynynge kyndnes hys seate is holden by. The strength of yonge men is theyr wordwyse, and a grep herb is an honour vnto the aged. Woundes byye awaye euell, & so do steppe the inward partes of the body.

¶ The .xxj. Chapter.

The kyng is here in the hande of the Lorde, lyke as are the ryuers of water: he maye turne it whither so cure he wyl. Every man thynketh hys awne waye to be ryght: but the Lorde iudgeth the herres. * To do ryghteousnesse and iudgement is moie acceptable to þe Lorde then sacrifice. A yelousieus loke, a proude stomache: and the plotting of the vngodly is synne. The deuyres of one that is diligent byng pleynfoules: but he that is vnadvised cometh vnto pouertry. Whoso hoodweth wyrdchelle with the dyscreetfulnesse of hys tongue, he is vayne and a foole, and lyke vnto the that seke theyr awne deeth. The robberys of the vngodly shalbe theyr awne destruction: for they wyl not do the thinge that is ryght. The wayes of the frowarde are straunge: but the wayes of hym that is cleane are ryght. * It is better to dwell in a corner vnder the houle toppre, then with a bjaulyng woman in a wyde houle. The soule of the vngodly wyrdeth euill: and hath no ptepe vpon hys neyghbour. * When the scoinefull is punyshed, the ignozaunt take the better heed: and when he seeth the wyle men prospre, he wyl receaue the moie vnderstandynge. The ryghteous man wyll conspydereth the house of the wicked: and for theyr wickednes God ouerthroweth the vngodly. * Whoso toppeth hys eares at the ceping of the poore: he shall cpe hym selfe, and not be heard. A meyrwarde pacspeth displeasure, and a glee in the bolome; splyeth furiosynesse. The iuste delpeth in donnge the thyng that is ryght: but ouer the wayers of wyrdchellnes bageth stru-
cys. The ma that wandreth out of the waye of wyldome, shall remayne in the cgre-

gare of the dred. * He that hath pleasure in banckettes, shalbe a poore man. Whoso de-
lyreth in wyne and delicates, shall not be ryche. The vngodly shalbe quen for the ryghter was: and the wyrded for the iuste.

* It is better to dwell in a wilderness then with a chydynge & an angre woman. In a wyle mannes houle, there is greute treasure and oyle: but a foolysh boy spendeth by all. Whoso foloweth ryghteousnesse and mer-
cy, synneth bathe tpe, ryghteousnesse, and honoure. A wyle man wyrdeth the cteps of the myghty: and as so, the strength that they trust in, he byngeth it downe. * Whoso kepeth hys mouth and hys tonge: the same kepeth hys soule from troubles. He that is proude and presumptuous, is called a scornfull man, which in wyath barre woche malicyoulye. The voluptuousnesse of the stoutfull is hys awne deeth: for his handes wyl not labour. The couetys and desyret all the daye longe: but the ryghteous is all-
waye ceping, and kepeth not byng deche. The sacrifice of the vngodly is abhominacion: howe manche moze when they offre the thinge that is gorten wyl wyrdchelle.

* A false wyne shal perpeche: but he that is a true man boldly speareth that he hath heard. In vngodly man goeth forth raly: but the iuste reformeth hys awne waye.

* There is no wysdome, there is no vnderstandynge, there is no counsell agaynst the Lorde. * The hoire is prepared agaynst the daye of battayll: but the Lorde geueth the victoerye.

¶ The .xxij. Chapter.

Good name is moie worth then greater ryche, and a lowe-
uine knowre is better then sil-
uer and golde. The ryche and poore are together: the Lorde is the maker of them all. A wyle

man seeth the plage, and dyeth hym selfe: but the folysh go on styll and are punyshed. The ende of lowlynes and the feare of God is ryches, honoure, prosperite, and healt. Thoznes and inares are in the waye of the frowarde: but he that doeth hepe hys soule, wyll sle from foche. Teache a chylde in hys yowth what waye he shalbe go: for he shall not leaue it, when he is olde. The ryche rylch þe poore: the hoire is seruant to the lender. He that forweth wyrdchellnes shall reape sorowe: and the rodde of hys crucielye shall perpeche. * He that hath a louyng eye shalbe blessed: for he geueth of his bread vnto the poore. * Whoso giveth his soule for to buye a honoure: but he taketh awaye the soule of such as reuene them. Call out the scoinefull man, and so shall strepe go out as hym: yee, variatice & sleaunder shall cease. Whoso delpeth to be of a cleane herte and of gracpous lyppes, the kyng

kynge shall be his frende. The eyes of the
 Lo. be a pfecte knowledge, but as for þe
 woordes of þe deffpfull þe bringeth to the
 naught. The slouthfull body sayeth: there
 is a yon without. I myght be slayn in the
 strete. * The mouth of an harte of is a depe
 pyr, wherein he falleth that the Loide is an
 grys word all. Holpeth thyfeth in the
 herte of the lab, as the robb of correctiõ shall
 dyue it awaye. What so doth a poore man
 wyte to incrende his ayme riches, & getteth
 vnto þe rich to please hi, at þe last cometh to
 powerte hym selfe. My sonne, wyte doome
 thyne eare, and hearken vnto the woordes of
 wysehold: applye thy mynde vnto my do-
 cetyne: for thou shalt be excellent yf þe hee-
 re in thine herte, & practise it in thy mouth:
 that thou mayest put thy trust in the Loide.
 I have formed the this depe the thyng þe
 thou knowest. Hauld not I warneth þe
 off with colles & learning: I might thet
 the the truth, ad that thou wylt the writte
 myghtest and there the that sende vnto the
 So that thou robbe not þe poore, because he
 is weak, & oppresse not the simple in iudg-
 ment: for þe Loide him selfe wyl defende the
 casse, & do violence vnto them þe haue vsed
 violence. Make no feythfpye to an angrye
 wylful man, & kepe no cõpach to þe felous:
 lest þe leaene his wayes, & receaue hurt in
 thy soule. * Be not þe one of the that bynde
 the: hande vnto þe promise, & see suertie to
 waigthy causes: for yf þe halt nothing to
 paye, thet thou shalt take awaye þe best fro vnder
 the. * Thou shalt not remoue the lambe
 marcke, which thy fore elders haue sett.
 Swekt þe, yf thet which be diligent i the: þe
 bytynes, stande before kyngeas and not a-
 monge the simple people:

¶ The .xliii. Chapter.
When þy fytter sit at the table to eate wth a
Lorde, obeye the selfe manerly wth the
thynges þe ar seer before the. Atten-
dure thyne appetyte: as yf þy wylt cule thyne
soulle selfe, be not ouer greedy of hye meate,
for meate begyleth & dillecteth. * Take
not ouer greute troumple & labour to be ri-
che, be ware of lord & purpose. * Wylly wylt
þe let thyne eye hye the thyng, which lod-
yng nameth a waye? For riches make the
selues wynges, & take the; theyge lyke an
Aegle in to þe paye. Eate not þy wylth the cy-
nyous, & despyre not his meat, for he doth as
a mē þe describeth a mecture to þy his herte.
¶ He lathyn wnto the eate & dryncke, where
as his herte is not wth the. For the mores
þe thou had eate shal þe prebake & lese the
sweete wordes. Tell no thyng to þe feared
of a toole, for he wyl deliue the wyrdomes
of thy wordes. * Remoue not the olde labe-
lour, as came not wylth in the feide of þe
cherche. For he þe deliueyth the be is migh-

tie, cūe he shall defende theyꝛ cause against
the. Applye thyne herte vnto correccion, &
thyne eare to the wordes of knowledge.

¶ Altholpe not correct for the childre, for
 pf þeant þe wyl to the rodd, he þall not dpe
 thedd. Þf þe mpre hi wyl the rodd, þe þall be
 luer his soule þe hell. ¶ Wy sonne, pf þy
 herre receaue wylþome, my herre also þy
 reioyce: þee, my reynes þal be very glad: pf
 thy lippes þee the thing þe is right. ¶ Ac
 not thyne herre be gelous to folowe syn-
 ners, but herre the þyll i the fear of þe Lord
 ¶ All the daye lōge: for the ende is not þe
 come, & thy pacifc abydyng shall not be in
 wapne. ¶ Wy sonne, geue earc & be wylc, ad
 let itape thy thyne þet i the wape of þe Lord.

* Hec þe no cōþanp wō þyne lybbēdē & ƿo-
tous eaters offliȝ: for loch as be dēckar-
des & ƿotous þall come to pouerte. & þe þ
is greuen to moche leue. þall go wā raggēd
crent. Gēue care wnto thy father þ þigal
thē. & dēlyffe not thy mother wþ þe is ol-
de. Labour for to gett the trweth: sell þe not
awape. & so do þy wþlōdome, noumtout & vñ-
derlādyng: for a ƿrȝtuous father is inar-
uelous glad of a wþle sonne. ad þe þ brēt-
tith a wþle chyld þall haue gret pleiūre
of hit. Do so þ ƿ thy father a mother may be
glad of the, & þ ƿ þ bare the may reioyfe.
þy sonne. geue me thynne herte, & lett thy-
ne eȝes haue pleiūre in my wapes. * For
an whōze is a depe graue. ad an þarel of is
a narow ƿyt. She liurēth lȝke a thefe, and
biȝeth wnto her ſuch mē as be full of ƿce.
Whō hath too: whō hath forow: whō hath
ſtreife: whō hath dānȝ: & whō hath wōñ-
des without cauſe. Whō hath reced eȝes?
Ench theȝ þ be euer at þ ƿwne. & ſke excel-
ſe. Loke not þ ƿ þ ƿwne, how red it is,
& what a colour it geueth in the glaſſe.
It geeth dōwne ſoftly, but at þ laſt it byteth
þ lȝke a ſerpēt. & ſpryngeth at an ȝdder. So
þall thine eȝes loke wnto ſtraȝge demē, &
thynne herte þall muſe þwofrowalde thyn-
ges. Þee, þ þalt be as though þ laȝst in
the myddel of þ ſee, oȝ ſtēpeſt vpon þ toppē of
þ maunt of a hille. They wounde me (þalt
þ ſaye) but it hath not burte me: they haue
all to boȝde me, but I felt it not. Whā I am
well wakened, I will go to þ dēlke againe.

The, xliii. Chapter.

B* Not thou glorious ouer wreathed
men, and desyre not to be aiong
the. For ther herre pmagyneth
to be purte, ad they lypptes talke
of myschere. Thowyd wysdome is an hou-
se buyed, and wyth vnderstandynge is it
set vp. Thowyd discrecion shal the chi-
ldren be fylled with all collyr ad pleasaunt
tyches. A wyse ma is euer stryde, yee, a ma
of vnderstandynge encreaser of strenght.

66 11 Ben 11

The proverbes

hcn in hāde, & wher as are many that can geue counsell, there is the victorie. Wylsom is to hye a thinge for a sole, for he darre not open his mouth in the gate. He that ymagyneth myschefe, maye welbe called an vngracious personne. The thoughte of the foolp is vayne, & the counsell is an abominacion vnto men. If thou be ouerfene and negligent in tyme of neede, then is thy strength but final. Deliuere the y go vnto death, & are led awayne to be slayne, & he not negligēt therein pē p be able to do the good.

¶ If thou wilt lape: I knowe not of it. Thinkest thou p he which made the hertes, doth not considre it? & p he which regardeth thy soule, seeth it not? Shall not he recheuice euery man according to his woorkes? Shy some, p eateth hony & the swete hony cōbe, because it is good & dwelt in thy mouth. Ene so shall p knowledge of wylsom be vnto thy soule, asone as p halt gotten it. And thou shalt haue longe dayes, pē, thy hope shall not be in vayne. Lape no veyne wayte (o wicked mā) vnto the house of the rpygheous & disquiete not his resting place. * For a iust man falleth seue tymes, & rpyeth by a gapne, but p vngodly fall ito wyckednes.

¶ Kioyoe not p at p fall of thynne enemye, & lett not thynne herte be glad whē he falleth. Lett the Lord (when seith it) be angre, and turne hys wrath from hym vnto the. * Lett not thy wrath & gelousy moue the, to folowe the wycked & vngodly. And whē the wycked shall haue no posterite, ad * the table of the vngodly shall be put out. * Shy sonne, feare p the Lord & the kynge, & hepe no company w the p lyde backe from his feare: for they destruccio shall come so denly, & who knoweth p aduersyte p maye come? from them both? These are also p lapenges of p wyle. * It is not good, to haue respecte of any person in iudgement. He p sayeth to the vngodly: p ette rpyghteous hym shall the people curse, p ette the comite shall abhoire him. But they p rebuke the vngodly. In the doth God delite, & a rpyche blessing shall come vnto the. * Euery mā shall hysse his lypyes, p geueth a good answer. Shy p make up thy woork p is with-out, & loke well vnto p which p halt in the felde, & then blypde thynne houle. Be no fals.

¶ Se witnesse agais thyn neyghbour & speake no falshode w thyn lypyes. Sape not: I will hāde hi, ene as he hath deale w me, & wylle rewarde euery mā according to his dedes. I wēt by p felde of p slouthfull, & by p vnyne-arde of the foolpish man. And lo, it was all couered w nettles, & thode full of thystles, & the stone wall was broken downe. Thys I sawe, & considered it well: I looked vpon it, & toke it for a warning. * Per, slepe on thy lye, & rise a lye, slouze a lye, folde thy

handes together yet a lye: so shall pouer- te come vnto the as one that traunpleth by the waye, & necessity lyke a weapned man.

¶ These also are the parables of Salomō, which the men of Ezechiā sayge of Iuda copied out.

¶ It is p honour of God to kepe a thinge secrete, but p kyniges do- nours is to search out a thing.

¶ The heauen is hye, the earth is depe, & the kyniges herte is vn- archeable. Take p vnto the p lye, & the- re shall be a cleane vessell therof. Take awayne vngodlynesse fro p hige, & his seate shall be stablished w rpyghteousnes. But not forth thy selfe in the presce of p hige, & p- cece not ito p place of greute mē. * Better is it that it be layde vnto p: come w p hyder, then p to be put lower in the presce of the prync whō p seyth w thynne eyes. * We not hastie to go to the lawe, lest haplye p do some offence after p kisse be dōd wherby thyn neyghbour put the to shame. Handle

thy matter w thy neyghbour him selfe, ad discouer not another mā secrete: lest when mē heare thereof, it turne to thy dishonour, and least thynne euell name do not cease.

¶ Grace and frendshipp doth deliure: wch p that thou hope for the seith, lett thou be vngodly. * A worde spoken in due season, is lyke apples of golde in a graued woike of syluer. The correctio of p wyle is to an obediēt eare, a golde chaine & a Jewell of golde. Like as the water coole i the harte, so is a fapthfull messaiger to the p send hi: for he rectifieth his masters mynde. Whoso maketh greute donates & geueth nothing, is lyke cloudes & wynde without raine. Much pacie is a price pacified, & * w a lost tōy is rpygouines haken. If p fidele hōp, eate to much as is sufficēt: for p lett p be ouertull, & p rebuke it out agayne. Whē p w the foote from thy neyghbours houle least he be wery of p, & so abhoire p: tūth so bratest false wpmesse agais thyn neyghbour, he is a very chub, & a warde, & a warpe arowe. The hope p is put in a fals mā i tyme of neede, is lyke a corce toth & a slippery foote. Who so taketh awayne a mā's garment i the colde wyther, is lyke vnyner vnto chalc, & lyke hi p syn- geth loges to an heule hart. * Like as the moth harte a garment, sub a wyne the fere, so doth the brother of a man harte the hart. * If thynne enemye vnger, feade him: p he thyn p, geue him drinke: for so shalt thou heape coles of fyre vpon hys head, and the Lord shall rewarde the. The North wyde dyueth awayne the raine, ene so doth an earnest lober countenance a bnykyters tonge. * It is better to fyte in a corner vnder the rose, then with a draullg woman in a wycke houle: A good re- port

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re out of a farre coltre, is lyke coulede water to a thyrstie soule. * Arpghteous man
fallinge downe before the vngodly, is
lyke a troubled well, & a springe that is de-
stroyed. * Lyke as it is not good to cate to
much hony, * eue so be that will searce out
hye thynges, it shall be to heuy for hym.

He p cannot rule hym selfe, is lyke a cyte
which is broken downe, & hath no walles.

¶ The xxvi. Chapter.

The as shewe is not mete in corner,
neer rayne in hatuel, euen so is wo-
ryse vniuersely for a foole. * Lyke as
the wyde & the shalowe take theyr lyyght
eue here & there, so the curle p is geuen in
dayne, shall not lpghe vnto a mā. * Vnto
the hoyle belogery a whyppye, to the asse a
wyddle, & a rodde to the fooles backe. * True
not the foole an answer after his foolys-
nesse, lest p become lyke vnto hi: but make
the foole an answer to his foolysnesse, lest
he be wyse in his owne conceyte. * He is la-
me of his fete, pee dycken is he l vanyte, p
comitteth eny message to a foole. * Lyke as
in a lame mā his legges are not equall, euen
so is a parable i the foolys mouth. * He that
setteyth a foole i ple diguise, p is cut as yt a
mā put a thorne in a thynge. * A parable in a
fooles mouth is lyke a thorne p pyrcheth a
dycken mā in the hāde. * (as it is b p hard for
me to all thynges: he that smyth p sole a re: omgualth p teant
ore &c.) * A mā of pteitice discerneth all thy-
nges wel: but he p pteitich p sole to silene
cuth the trefic. * Lyke as the dogg turneth
agayne to his vompte, eue so a foole begi-
neth hys folyshnesse agayne a frech. * If p
seest a man p is wyse in his owne conceyte,
there is more hope in a foole then in hym.

* The slouthfull sayeth: there is a lyon in
the wyde, & a lyon in the myddell of p fte-
tes. * Lyke as the doze turneth aboute vnto
the hēges, euen so doth the slouthfull wel-
ter him selfe in his bedde. * The slouthfull
body thynketh his hāde into hys bosome,
and it greueh hym to put it agayne to his
mouth. * He that gloude thinketh hi selfe wy-
ser, then p scut men p fteet & reach. * Who
so goeth by a medelth w other mens trefic
he is lyke one p takeh a dogge by p eares.
* Lyke as a madd mā that calith fyre byan-
des, and shoteh deadly arrowes and dartes
eue so doth a dissembler w his neyghboure.
* And then sayh he: (when he is taken) * I dyd it
but in spote. * Where no wodd is, there the
fyre goeth out: * Euen so where the tale be-
trayer is takē awaye, there p trefic ceaseh.

* Coles kynde heate, & wodd the fyre: eue
so doth a bauling felowe stree by variat-
ce. * A talebrarys wordes are lyke men p
steph with bāmers, but they pearse the in
warde partes of the body. * Vnpenious lyp-
pes and a wycked herte, are lyke a postre-

de couered with spluer dyosse. * An enemye
shalbe knowe by his talpyng, & i the mea-
ne reason be p magnethy mpleche, but to he
he sayketh saye, beleue him not, for there
are leue abhominacions in his herte. * Who
so kepeh euill will, secretly to do hurte, his
maltyce shalbe shewed before the wbole co-
gregacion. * Who so dyggeth vnto a pytt,
shall fall therein: & he that wytereth a stone,
shall stumbe vpon it him selfe. * A dyssem-
blinge tōge hateth one p rebuketh hym, & do
a flatterynge mouth wycketh mpleche.

¶ The xxvii. Chapter.

Make not thy boost of to morowe
* for p knowest not what maye
happye to daye. * Let another mā
wryple the, and not thynne a mye
mouth: yet other folckes lyppes, and not
thynne. * The stone is heuy and the sande
weyghthe: but a foolys wyath is heuyet
then them both. * Wyath is a cruel thynge
and furiously is a vey tēpt: but who
is able to abyde enmye? * An open rebuke is
better then a secrete loue. * Skapfull are
the woundes of a louer, but the kydes of an
enmye are cruel. * He that is full, abhor-
reth an hony coude: but vnto him that is
hongrye, euery soude thynge is swete. * He
that oft tynes slypeth, is lyke a wyde p
forlaketh her nest. * Salme and swete en-
cense make the hert mery: so is the swete
counsel of a mans frende that agreeh to his
pnrpose. * Thynne a mye frende and thy
fathers frende be thou forlake not: but go
not into thy brothers house in tyme of thy
trouble. * For better is a frende at hand
then a brother farr of. * Wyf soune, be
wyse, and thou shalt make me a glad herte
so that I shall make answer vnto my re-
bukes. * A wyse man sepye the plage.
Wyll hyde hym selfe, as for folke they go
on spyl, and suffer harme. * Take hys
garment p is suertye for a straunger, and
take a pledge of hi for the vnkowen mā
take. * He that is to buye to wryple hys
neyghboure aboute measure, shalbe taken
as one that geweth hym an euell repoyte.

* A baulynge woman and the rose of the
house droppynge in a rayne daye, maye
well be compared together. * He that re-
frayneth her, refrayneth the wynde, & hol-
deth oyle fall in hys bande. * Lyke as one
pzon wheteth another, so doth one mā co-
ferte another. * Who so kepeh hys fygge
tre, shall enioye the frutes ther of: euen so,
he that wytereth vpon his maister, shall co-
me to honoure. * Lyke as in one water there
a peere dyuerse faces, euen so dyuerse mā
haue diuerse hertes. * Lyke as p bell and
destrucyō are neuer full, euen so * the cpees
of men can neuer be satisfied.

¶ The xxviii. Chapter.

Make not thy boost of to morowe
* for p knowest not what maye
happye to daye. * Let another mā
wryple the, and not thynne a mye
mouth: yet other folckes lyppes, and not
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Wyll hyde hym selfe, as for folke they go
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take. * He that is to buye to wryple hys
neyghboure aboute measure, shalbe taken
as one that geweth hym an euell repoyte.

¶ The xxix. Chapter.

Make not thy boost of to morowe
* for p knowest not what maye
happye to daye. * Let another mā
wryple the, and not thynne a mye
mouth: yet other folckes lyppes, and not
thynne. * The stone is heuy and the sande
weyghthe: but a foolys wyath is heuyet
then them both. * Wyath is a cruel thynge
and furiously is a vey tēpt: but who
is able to abyde enmye? * An open rebuke is
better then a secrete loue. * Skapfull are
the woundes of a louer, but the kydes of an
enmye are cruel. * He that is full, abhor-
reth an hony coude: but vnto him that is
hongrye, euery soude thynge is swete. * He
that oft tynes slypeth, is lyke a wyde p
forlaketh her nest. * Salme and swete en-
cense make the hert mery: so is the swete
counsel of a mans frende that agreeh to his
pnrpose. * Thynne a mye frende and thy
fathers frende be thou forlake not: but go
not into thy brothers house in tyme of thy
trouble. * For better is a frende at hand
then a brother farr of. * Wyf soune, be
wyse, and thou shalt make me a glad herte
so that I shall make answer vnto my re-
bukes. * A wyse man sepye the plage.
Wyll hyde hym selfe, as for folke they go
on spyl, and suffer harme. * Take hys
garment p is suertye for a straunger, and
take a pledge of hi for the vnkowen mā
take. * He that is to buye to wryple hys
neyghboure aboute measure, shalbe taken
as one that geweth hym an euell repoyte.

* Eccl. i. 14.

* Eccl. i. 14.

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* Eccl. i. 14.

* Eccl. i. 14.

The proverbes

tryed in the moulde, and golde in the forna-
ce, and so is a man, when he is openly pray-
sed to his face. (The hart of a wicked man sheweth of
reuerence, but a true hart seeketh for knowledge.)

Though thou shalt buy a foole wth a pefsell
in a market, he shal frumentie come, yet will
not his foolythnesse go from hym. He p^r
p knoweth the nbbz of thy cattell thy selfe, &
loke well to thy flockes. For cyches abyde
not alwaye. **T**he crowne endureth not
for euer. The heyre groweth, the graile co-
meth vp, & herbes are gathered in the mou-
ntaynes. **T**he lamber shall clothe the and
for p goates thou shalt haue money to thy
hat bady. Thou shalt haue goates mylk
ynough to fede the, to vyphole thy houthol-
de, and to susteyne thy mapdens.

C The xxviii. Chapter.

The vngodly fleyeth whā no man
chasteth hym, but the ryghteous
standeth by as a lyon. * Becau-
se of synne, p lānde doth oft chas-
ge her plice: but thow men of
understandyng and wysdome a realme en-
dureth longe. One poore man oppres-
singe another by violence, is lyke a continual
rayne that destroyeth the frute.

They that forsake the lawe, prayse the
vngodly: but they as kepe p lawe, abhorre
the. * Wylked men dyscerne not the thyn-
ge that is ryght, but they that seke after p
lawe, discusse all thynges. * A poore
man leadyng a goble lyfe, is better then
the ryche that goeth in foward wayes.

Who so keepeth the lawe, is a chyld of
understandyng: but he that is a company
of vytyous men, shameth his father. He
that by vylurye and vniuste gaynes gathe-
rith ryches: he shall lāye them in store for
a man that will ppye the poze. * He that
turneth a waye pbye care from hearing the
lawe, hym praye shal be adhomynable.

Who so lebeth the ryghteous into an euell
waye, shall fall into bys adone pytt, but the
iust shall haue the good i possesse. The ryche
mā thynketh him self to be wys, but the
poore p hath understandyng, can perceaue
him well ynough. * When ryghteous men
are in prosperite, then doth honoure flozzy
but when p vngodly come vp, p state of mē
chaungeth. He that byderth his synnes, shall
not prosper: but * who so knowledgeth the
and forsaketh them, shall haue mercy. Well
is him that standeth alwaye in awe: as for
him that hardeneth his herte, he shall fall i
to myldeste. Lyke as a roarynge lyon and
an hygre beare, eue so is an vngodly pyn-
ce ouer the poore people. Where the prin-
ce is without vnderstandyng, there is grea-
te oppresyon and wronge: but p he be such
one as hateth couerousnesse, he shall longe
taryne. * He that by violence sheweth

any mans bloude, shall be a renegate vnto
to bys graue, and no man shall be able to
soutcoure hym. * Wlho so leadeth a goble
or an innocent lyfe, shall be saued: but he that
goeth foward wayes, shall once haue a fal.

He that spyleth his land, shall haue ple-
teousnesse of bread: but he p foloweth pby-
nesse, shall haue pouerte ynough. A man p
dealeth sapthfully, shall be spyled with dyl-
synges: * he that maketh to much bysle for
to be ryche, shall not be vngyle. To ha-
ue respect of perionnes in iudgement is not
good: And why? A mā will do wronge, yee,
euen for a peece of bread. He p will be ryche
all to soone, hath an euell eye, and confyde-
teth not, p pouerte shall come vpon hym.

He that folowynge my precepts reuoketh
a man, shall fynde more fauoure at the last,
then be that flattereth hym. * Wlho so rob-
berth his father and mother, and sauyeth it is
no synne: the same is lyke vnto a destroyer.

He that is of a proude stomacke, & without
fear, sheweth by synne: but he that putteth
hys trust in the Loide, shall be well fedd.

He that trusteth in bys adone pette, is a
foole: but he p dealerth wysely, shall be safe.

He that groweth vnto the poore, shall not
lache: but he that turneth a waye pbye
red loch as be in necessity, shall lustre grea-
te pouerte hym selfe. * Wlhen the vngod-
ly are come vp, men are sayne to byde them
selues: but when they perp, the ryghteous
increafe.

C The xxx. Chapter.

That is p fneched, & wyll not
be reformed, shall sodenly be de-
stroyed without any help. * Wlhen
the ryghteous haue the ouerhan-
de, the people are i prosperite: but

when the vngodly beareth rule, there the
people mourne. Wlho so loneth wydome
maketh his father a glad mā: * but he that
hepeth company with harlottes, sheweth
a waye that he hath. Wlhen true iudgement
the kyng setteth vp the lande, but p he be
a man p oppelleth the people with gathe-
rynges, he turneth it by bye downe. Wlho
so flattereth hym neyghbour, lappeth a nette
for his fete. * The synne of p wicked is his
adone snare, but the ryghteous doth trye &
reioyse. The ryghteous casteth p cause of
p poore: but the vngodly regardeth no vnder-
standyng. Wylked people byge a crye
in decaye, but wyse mē see it wth agayne. If
a wyse man go to laue wth a foole (wether
he deale wth him friendly or roughly) he get-
teth no rest. The bloude thyllike haile the
ryghteous: but p iust & seke his soule. A
foole powreth out bys spytte altogether
but a wyse mā keepeth it in tyll afterwarde.

If a plice be yete i lyes, all his strengthes
are vngodly. The poore and the lender met
together,

* Eccl. vii. c.

* 1. Cor. ii. 12.

* 1. Iou. xii. 8.

* 1. Iou. i. 1.

* Eccl. i. 1.

* Job. xli. c.

* Job. i. 1.

* Eccl. iii. 1.

* 1. Iou. i. 1.

* 1. Iou. i. 1.

* 1. Iou. i. 1.

* Eccl. i. 1.

* 1. Iou. i. 1.

* 1. Iou. i. 1.

* 1. Iou. i. 1.

* 1. Iou. i. 1.

* 1. Iou. i. 1.

* 1. Iou. i. 1.

The prouerbes

Who so chymeth mylke, maketh butter: and he that rubbeth hyss nose, maketh it blede: Out so he that causeth wrath byngeth forth trespice.

The xxxi. Chapter.

Things ought to be subyudicall. The prouerbes of an honest married wyfe.

The wordes of

kyng Lamuel, & the lesson that hyss mother taught hym.

My sone (why dope so) p sone of my babp: Why beare beloued sone, geue not ouer thy strength & waies vnto wyne, which are p destructione out of kynges. O Lamuel, he is not for kynges, it is not (I saye) for kynges to bz: he wyne, no: Princes stronge dyyncke: (for there is no secret where dishonestie reigneth) lest they beynge bz:cken forgett the lawe, and peruerthe the iudgement of all poore mens children. Geue stronge drinke vnto such as are condemned to death, and wyne vnto those that mourne: that they maye drinke it, and forgett they: myscey & aduertytie.

Be thou an aduocate, for the dowe and stande in iudgement thy selfe, to speake for all such as be sorowful in this transitorye worlde. Ope thy mouth, defende the thyng that is lawfull and ryght, and the cause of the poore and helpelesse.

Who so spyneth an honest faythfull woman, he is much more worth then perles. Tcheere of her husband maye safelye trust in her, so that he shall fall in no powerte.

She will do hym good and not euill, all the dayes of her lyfe. She occupyeth woll and flaxe, & labourerth gladly with her handes. She is lyke a marchauntes wyffe, that byngeth her vntaples from a farre.

She is vp in the nyght season, to prouide meate for her housholde, and fode for her

maydyns. She consydyereth lande, & byeth it, and with the frute of her handes she planteth a vynerarde. She gyrdeth her loynes with strength, & couereth her armes. And yf she perceaue that her housholde doth good, her candle goeth not out by nyght. She layeth her fyngers to the spyndell: and her hande taketh holde of p distaffe. She openeth her hande to the poore, & she stretcheth forth her handes to soche as haue neede. She feareth not that the colde of wynter shall hurte her house, for all her housholde folkes are clothed with fainelett. She maketh her selfe saye ornameyntes, her clothyng is whyte sylke & purple.

Her husband is much let by in the gates, when he spytter amonge the rulers of the land. She maketh cloth of sylke and sellet it, & deliuereth gyddes vnto the marchaunt. Strength and honoure is her clothyng, & in the latter daye she shall reioyse. She openeth her mouth with wysdome, and in her tonge is the lawe of grace.

She loketh well to the wayes of her housholde: & eateth not her bryd with pplynes. Her children shall crye, and call her blessed: her housband shall make moch of her.

Many daughters there be that gat her riches together, but thou goest aboute them all. As for fauoure, it is diserafull, and bentic is a wayne thyng: but a woman that feareth p Lozhe, she is worthy to be praysed. Geue her of p frute of her handes and let her aduise wo:kes prayse her in the gates.

The ende of the Prouerbes of Salomon.

The booke of the Preacher, otherwyle called ecclesiastes.

C The fyft Chapter.

C That is in this woorde is vanitie.

I These are the wordes of the Preacher, sonne of David, kynge of Ierusalem. * All is but moſte vayne vanite (ſapeth ſe Preacher) & al is moſte vayne (I ſay) & but plaine vaneite. For what els hath a mā, of all ſe labour þe taketh vnder ſe Sunne? One generacion paſſeth awaye, another cometh, but ſe earth abyddeth ſpall. The Sunne aſpeth, þe ſunne goeth downe, & returneth to hys place, þe he maye there ſite vngaine. The wiſe goeth to ward þe South, & turneth vnto the north, ſearcheth his copalle, whyleſt a-boute, & goeth forth, & his circuite returneth agayne to him ſelfe. * All ſe ſoundes rume into the ſee, & yet þe ſee ſe ſelfe is not fylled: for loke vnto what place þe waters rume, thence they come to flowe agayne. All thinges are ſo hard to be knowne, þe no mā can expreſſe the. * The eye is not ſatiſfied w ſpght, the care is not fylled w hearinge. * The thing þe hath bene, cometh to paſſe agayne: & þe thing þe hath bene done, ſhall be done agayne, there is no newe thing vnder þe ſunne. Is there eny thing wherof it maye be ſayde: lo, this is newe: for it was longe agoon þe thyngs þe haue bene before vs. The thing þe is paſt, is out of remembrance: Euen ſo the thyngs þe are for to come, ſhall no moze be thought vpon amonge them þe come after. I my ſelfe ſe Preacher, was kynge of Iſrael at Ierulaſe, & vye applye my mynde to ſeke out & ſearch for þe knowledge of all thinges that are done vnder heauē. Soch trouble and labour hath God geue vnto ſe chyliden of men, to exceſſe them ſelues therin.

* Thus I haue conſidered all the thinges þe come to paſſe vnder the Sunne, and lo, they are all but vaneite, & vexaciō of minde. The croked cannot be made ſtraight, noz þe thinge þe is vnperfecte, cannot be accepted w thynges þe are perfecte. I comen to w mine auncer te, ſapeth: lo, I am come to a great estate, & haue gotte moze wyldeome, the all they þe haue bene before me in Ierulaſe. Per my herte had grente expeſſe of wiſdome & knowledg, for there vnto I applyed my mynde: þe I myght knowe what were wiſdome & vnderſtāding, what were errour & foliſhnes: & I perceined, þe this alſo was but a vexaciō of minde: for where moche wiſdome is, there is alſo ſo grete trouble & diſquietnes: & þe moze knowledge a man hath, þe moze is hys care.

¶ A boundaunce of knowledge, & pleaſure & of long: things are vayne thynges.

I he ſayd I thus in my herte: Now go I to, I wil take mine eaſe & haue good dayes. But lo, þe is vaneite: alſo in ſo moche þe I ſayd vnto ſe mā gyue to laughter: þe arte madde, & to myſth: what doſt thou? So I thought I my herte, to gyue my deſt vnto wyne and agayne to applye my mynde vnto wyldeome, and to comprehend foliſhnes vntill the tyme þe I amoge all þe thinges whych are vnder the Sunne I myght ſe what were beſt for men to do, ſo longe as they lyue vnder heauen.

* I made glorious ſapre wozeches. I buylded me houſes, and plantid vnyuerſarbes. I made me orchardes and garbes of pleaſure, and plantid trees in them of all maner frutes. * I made poles of water, to water þe greene and feutle trees withall. I bought ſeruauntes and maydens, and had a grete houſholde. As for catell and ſhepe, I had moze ſubſtaunce of them, then all they that were before me in Ierulaſe. I gathered ſyluer & golde together, euē a treaſure of kyngeſ and landes.

I prouyded me ſpyngers & women, which coulde playe of inſtruments, to make men myſth and paſtime. I gat me plaiteres & ſongers of muſicke. And I was greater and in moze wozeches, the all my predeceſſours in Ierulaſe. For wiſdome remained with me: & loke what ſocure myne eyes deſyred, I let the haue it: and wherein ſoener my herte deſyred, or had eny pleaſure, I with helde it not fro it. Thus my herte reioyced in all that I vye, and this was my poſſion of all my trouble. But when I conſydered all the wozeches that my handes had wrought, and all þe labour that I had tahe therein, lo, all was but vaneite and vexacion of mynde, and nothing of eny value vnder þe Sunne. The turned I me to conſider wyldeome, erreure, and foliſhneſſe: for what is be among men that myght be compared to me the hynge in ſoch wozeches? and I ſawe: that wyldeome excelleth fooliſhneſſe, as farre as light doth darckneſſe. For a wyle man hath his eyes in his head, but the fool goeth in the darckneſſe: I perceined alſo, þe they both had one ende: I thought I i my mynde, If it hap pen vnto the fool as it doth vnto me, what nedeth me then to labour eny moze for wiſdome? So I confeſſed within my herte, that this alſo was but vaneite. For the wyle are euē as lytle in remembrance as the foliſh, for þe dayes ſhall come wþe all ſhall be forgotten, per þe wiſe man dieth as well as þe fool. Thus beganne I to be weep of my lyfe, in ſo moche that I coulde awayne with nothing that is done vnder the Sunne, for al was but vaneite & vexacion of minde: Per I was weep

¶ 111. Reg. 111. 1. 111. 1. 111. 1.

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The Booke

wherep of all my labour, wherch I had taken vnder the Sunne, because I shulde be fayne to leaue them vnto another man: that cometh after me: And who knoweth, whether he shalbe a wyle mā or a foole? And yett shall he be loz of all my labours, which I with such wylsome haue taken vnder the Sunne. This is also a vayne thyng.

So I turned me to retrace my mynde from all such traunce, as I toke vnder the Sunne: for so much as a man shulde weery hym selfe with wylsome, with vnderstanding and oportunitie, yett be fayne to leaue his labours vnto another that neuer sweett for the. This is also a vayne thyng & a great misery. For what getteth a mā of all the labour and traunce of his mynde, that he taketh vnder the Sunne, but heynesse, sorrow and desquyernes all the dayes of his lyfe? In so much that his hert canot rest in the nyght, this is also a vayne thyng? * Is it not better then for a mā to eate & drynke, & his soule to be ierry in his labour: Pre I sawe that this also was a gyfte of God: For who will eat or go more lusty to his wothe then I? And why? God giueth to the man that is good before him, wylsome, vnderstanding, & gladnesse. But vnto the synner be geueth weerynesse. * (and superfluous)

* Eccl. i. 2.

that he maye gather and heape together the thyngs, that afterwarde shalbe geuen vnto him, whom it pleasech God. This is now a vayne thyng, yee a very disquietnesse and weccation of mynde.

¶ The.iii. Chapter.

All thyngs come in their tyme, and passe a waye in their tyme.

Therp thyng hath a tyme, yee all þ is vnder the heauen, hath his couenient season. There is a tyme to be borne, and a tyme to dye.

There is a tyme to plante, and a tyme to plecte vp the thyng, that is planted.

A tyme to slaye, and a tyme to make whole. A tyme to byrade downe, & a tyme to build vp. A tyme to wepe, and a tyme to laugh:

A tyme to mourne, and a tyme to daunce. A tyme to cast awaye stones, and a tyme to gather stones together. A tyme to embrace, and a tyme to retrace from embracing.

A tyme to weyne, and a tyme to lese. A tyme to spare, and a tyme to spede. A tyme to cut in peeces, and a tyme to sowe together.

* A tyme to kepe silence, & a tyme to speake. A tyme to loue, and a tyme to hate.

A tyme to waere, and a tyme of peace.

What hath a man els (þ doth any thyng) but weerynesse & labour? For as touchinge the traunce and carefulnesse wherch God hath geuen vnto men, I se þ he hath geuen it them, to be exerceised in it. All thyng hath

* Eccl. i. 2. & Eccl. i. 2.

he ordered maruelous goodly, to euery thyng his due tyme. He hath planted ignorance also in the hertes of me, that they shuld not comprehend the ground of hys woekes, which he doth from the beginning to the end. So I perceiued, þ in these thyngs there is nothing better for a man, then to be merry and to do well so longe as he luyeth. For all that a mā eateth & drynkech, yee what soeuer a mā enioyet of all his labour, that same is a gyfte of God. I considered also þ whatsoeuer God doth, it cometh for euery and that nothing can be put vnto it, nor taken from it, and that God doth it to the intent, that me shuld feare hym. * The thyng that hath bene, is nowe: and the thyng that is for to come, hath bene afore tyme, for God restoreth agayne the thyngs that was past. Forsooner, I sawe vnder the Sunne vngodlynesse in the seade of iudgement, and iniquyte in trade of ryghteousnesse. Then thoughte I in my mynde: God shal separate the ryghteous from the vngodly, and thyn that he the tyme and iudgement of all countrys and woekes. I comened with myne owne hert also, concerninge the chyldren of men: how God hath chosyn them, & yett letteth them apaire: as though they were beasts: for it happeneth vnto men as it both vnto beasts, and as the one dyeth, so dyeth the other: yee they haue both one maner of byeth: so þ (in this) a man hath no preeminence aboue a beast, but all are subdued vnto vanytie. They go all vnto one place, for as they be all of dust, so shall they all turne vnto dust agayne. * Who knoweth þ tyme of the beak that goeth vpbownde, and the byeth of the beak that goeth downe into þ earth? Wherefore I perceiue, that there is nothing better for a man, than to be ioyfull in hys labour, for that is hys payre. But who wyl byngne him to se the thyng that shal come after hym?

* Eccl. i. 2.

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* Eccl. i. 2.

¶ The.iiii. Chapter.

The meynes of the inuicent. The superfluous labour of men. The chyld that is poore, and weyre, &c.

I turned me, & considered all þ violent wyng that is done vnder the sunne, & beholde, the teares of such as were oppressed, & there was as no man to conforzte the, or þ wolde helpe: & befende the from the violence of their oppressours. Wherefore I iudged those that are deed, to be more happye then such as be aluue: yee, him that is yett vnbome to be better at case then they both, because he seeth not the miserable woekes that are done vnder the sunne.

* Job. i. 2. & Eccl. i. 2.

Agayne, I sawe that all traunce, & diligence of labour, þ euery man taketh in hande, was done of enuy agaynst his neybour. This

This is also a vaine thinge, and a veracion of mynde. The foolc foldeth his handes together, and enteth vp hym abone kethe. One hãde full (sayeth he) is better with rest, then both the handes full with labour & trauaple of minde. Whereouer, I turned me, & beholde yet another vaupte vnder the Sunne.

There is one man, no mo but hym selfe alone, hauping nether childe ner brother: yet is there no ende of his carefull trauaple, his eyes can not be satisfied with riches. ^(see doct. denot remember hym selfe, and care.) For whom do I take such trauaple? For whole pleasure do I thus consume awaye my lyfe? This is also a vayne & miserable thinge: Therefore, two are better then one. for they maye well enioye the pposyt of theyr labour.

For if one of them fall, his chãpanon helpeth him vp agayne: But two is him that is alone, for if he fall, he hath not another to helpe him vp. Agayne, when two slepe together, they are warme: but how cã a body be warme alone? One maye be overcome, but two maye make resistãce: A thre fold cable is not lightly broken. A poore childe beying wyse, is better then an olde kynge. & dotheth, and cãnnot be ware in tyme to come.

* Some one cometh out of prison, and is made a kynge: and another which is boine in the kynngdome, cometh vnto pouerte. And I perceaued, that all men pynge vnder the sonne, go with þe seconde childe, that shall sonde vp in the steade of the other.

As for the people þe haue bene before him, and þe come after hym, they are innumerable: And they þe come after him shall not reioyse of him. This is also a vayne thinge & a veracion of mynde. When þe cometh in to þe house of God, kepe thy fate & drawe npe þe God which is at hãde may heare: & þe thou gyue not the offeringes of foolcs, for they knowe nowght, but to do euill.

¶ The v. Chapter.

¶ A monition to beware of rash communication: he ought not to interuall at the oppression of the poore. The courteous is not satisfied with his riches.

BE not halpe with thy mouth, and let not thine her speake eny thing breathly before God. For God is in heauen, and þe vpon earth, therefore let thy wordes be few. For where moch carefullnesse is, there are many dreames: and where many wordes are, there men maye heare foolcs. * If thou make a vowe vnto God, be not slacke to performe it. As for folsh wordes, he hath no pleasure in the: If thou promyse eny thinge, paye it: for better it is that thou make no vowe, then that thou shouldest promyse, and not paye. * Suffre not thy mouth to cause thy flesh for to synne, nether saye thou before the angell, þe it is

thy ignorance. For then God wilbe angrye at thy voyce, & despoyle all the wordes of thyne handes. And why? where as are many dreames and many wordes, there are also diuerse vauptes: but loke that thou fence God. * If thou seest the poore to be oppressed and wrongously dealt withall, so that equite & the ryght of the lawe is wasted in the lãde: maruell not thou at such a thinge, for one greaue man kepeth touch with another, & þe myghtie men are in auctorite ouer the poe. The increase of þe earth withholdeth all thinge, yea the kynge himselfe is manyned by husbãdrie. he that loueth money, will neuer be satisfied w money: & who lo delicteth I riches, shall haue no profit therof. This is also a vayne thinge. Where as moche riches is, there are many also that spende them awaye. And what pleasure moze hath he that possideth thy, sayunge that he maye loke vpon them with his eyes? A labouringe mā slepeth sweetly, whether it be lytle or moch that he eateth: but the aboundance of the ryche will not suffre him to slepe. Yet is there a sore plague, which I haue sene vnder the sunne (namely) ryches kepeth to the harte of him that hath the in possesion. For oft tymes they percyth with his greaue miscre & trouble: & þe haue a chylde, it getteth not hyngne. * A þe as he came naked out of his mothers wombe, so goeth he thither agayne, & carryeth nothing awaye with hym of all his labour. This is a miserable plague, that he shall go awaye euē as he came. What helpeth it hym then, that he hath laboured in the wynde? All the dayes of his lyfe also he byd rate in þe darcke, with greaue carefullnesse, syncknesse and sorow.

* Therefore me thincke it a better & a sãper thinge, a man to eate and dypncke, and to be refreshed of all hym labour, þe he taketh vnder the Sunne all þe dayes of his lyfe which God geueth hym, for this is hym portyon.

For vnto whosoer God geueth riches goodnes and power, he geueth it hym to enioye it, to take it for hym portyon, and to be refreshed of hym labour: this is þe gyfte of God. For he chũckerth not moch howe lãge he shall lyue, for so moch as God fylyeth his herte with gladnesse.

¶ The vi. Chapter.

¶ The mystrye of the ryche and courteous. The bytternesse of a sole and a wight man.

THERE is yet a plage vnder the sunne, & it is a generall thing among men: when God geueth a man ryches, goodnes and honoure, so that he wanteth nothinge of all that hym bette cã desyre: and yet God geueth him not leaue to enioye þe same, but another man syncketh hym

25
* Ecc. i. 10, 11.
Abacuc. 1. 4

* Job. 1. 3
Ierem. vi. 11.

* Ecc. ii. 10.

Gen. xli. 12.
Ier. l. 12.
Ier. l. 12.
Ier. l. 12.

Ier. l. 12.

Ier. l. 12.
Ier. l. 12.

The Booke

them. This is a vayne thinge & a miserable
 25 plage. If a mā begett an hundred children, &
 lyue in many yeares, so þ his dayes bee many
 in number, and yet can not enioye his good,
 neither be buried: as for him I saie, þ an vn-
 timely þyeth is better then he. For he com-
 meth to naught, & lyueth his tyme in dark-
 knes, & his name is forgotten. Whereouer, he
 30 leeth not þ soule, & knoweth not of it: & yet
 hath he more rest the other. For though he
 be lyued two thousand yeares, yet hath he
 no good lyfe. Come not all to one place: All
 the labour þ a man taketh, is for him selfe,
 & yet his desire is neuer fylled after his min-
 de. For what hath þ wylle more the þ fooler?
 What helpeth it the poore, þ he knoweth to
 walke w foolen before the luyg? The clea-
 re syght of the eyes is better, the þ the soule
 shulde walke after desires of þ lylke. How-
 beit, this is also a vayne thinge & a dysquie-
 tulle of mynde. The thige þ hath bene is na-
 med all ready, & knowen þ it is euen mā him
 35 selfe: neither maye he go to lawe w hym þ is
 myghtier the he. Many thyges ther be þ in-
 creace banite, & what hath a man els. For
 who knoweth what is good for mā luyge, i
 the dayes of hys vayne lyfe, which is but a
 shadowe? Who wyl tell a mā, what shal
 happen after him vnder the Sunne?

¶ The vii. Chapter.

¶ That wyse paceth ouer strength and wylle
 ought not to fele aill.

* 13.10.17.1.1.
 1.2.1.1.1.

A* Good name is moze worth then a
 precious ointment, and the daye of
 death is better thet the daye of byrth.
 It is better to go to an house of mournin-
 ge, then into a bachelinge house. For there
 is the ende of all men, & he þ is liuiug, taketh
 it to hert: grauntie is better then to laugh:
 for when the countenance is heup, the herte
 is reformed. The hert of the wylle is in the
 mourning house, but the hert of the folpish
 40 is in the house of mygh. * It is better to
 geue care to the chastyng of a wylle man
 then to heare the songe of foolen. For the
 laughing of foolen is lyke the crackynge of
 thornes vnder a pot. And that is but a vayne
 thyng.

* 13.10.17.1.1.

The wylle man hateth wongre delynge:
 & abhorreth the harte þ coueteth rewarde.
 Better it is to colpyde, the ende of a thinge
 then the begynnynge. The pacet of sperte
 is better thet the herte mynde. Be not harte-
 ly angrie in thy mynde, for wath resteth in
 45 the dolome of foolen. Shape not þ. What is
 the cause, þ the dayes of the olde tyme were
 better, thet the þ be now: for þ were no wyl-
 le questis. Wylldome to inheritaunce is good
 yet better is it w them þ without care may
 beholde the soune. For wylldome defendeth

as well as monye, & the excellēt knowlde-
 ge & wylldome geueth lyfe vnto him þ hath
 it in possession. Confide the wylke of God
 how þ no man can make the thinge straight
 which he maketh crooked. Alse wel the tyme
 of prosperite, & remeth the tyme of inprof-
 50 tune: for God maketh the one by the other,
 so þ a man ca fynde nothing els. All thyges
 haue I considered in the tyme of my vanite:
 þ the lust mā persweth for his righteoulnes
 sake, & the vngodly lyueth in hys wycked-
 nesse. Therefore * be þ neither to rpyghteoug
 ner ouer wylle, þ thou perithe not: be neither
 to vnyghteoug also ner to folpish, lest thou
 dye before thy tyme. It is good for the
 to take holde of this, & not to let that go out
 of thy hand. For he that feareth God, com-
 meth forth with them all.

Wylldome geueth moze corage vnto the
 wylle, thet ten myghie mē of the cyte: * for
 there is not one lust wylde earth, þ both good,
 and synner not: Take not hede vnto euery
 worde that is spokt, lest thou heare thy ser-
 uant curse þ: for thine awne hert knoweth
 that þ thy selfe also hast oft tymes spokn
 euell by other mē. All these thyges haue I
 55 proued i wylldome: for I thought to be wyl-
 le * but the best farther fro me then the was
 before, yet & so depe that I mighte not reach
 vnto her. I applyed my mynde also vnto
 knowledge, & to seke a searche oute science,
 wylldome & vnderstāding: to knowe the foo-
 lyshnesse of the vngodly, & the error of do-
 ting foolen. And I founde, þ a woman is
 60 byteter the death: for she hath call abode,
 her herte as a net that men fyue with, and
 her handes are cherynes. Alho so pleasech
 God, shall escape from her: but the synner
 will be taken with her.

Beholde (sayeth the preacher) thys haue
 I diligently searched oute & proued. One
 thinge must be considered with another, that
 a man may come by knowledge: whych as
 yet I seke, & fynde it not. And a thousand
 65 me I haue founde one, but not one womā
 amonge all. Lo, this onely haue I founde, þ
 * God made man lust and rpyght, but they
 sought many inuencions.

¶ The viii. Chapter.

¶ The bynges commaundement ought to be obeyed.
 Gladnes: one of the chyrif thynges vnder þ soune.

Who is wylle? Alho hath knowldege. I
 to make answer: A mans wylldome
 * maketh hys face to shine: but vn-
 70 gamefines putteth it out of fauoure. He
 must kepe the bynges commaundement, and
 the oth that I haue made vnto God. Be
 not hasty to go out of hys syght, and le-
 thou continue in no euell thinge: for wyl-
 tomer it pleasech hym, that doeth he. I þe
 as when a kyng geueth a charge, his com-
 75 maundement is myghy: Euen lo * who
 maye

C

* 13.10.17.1.1.
 1.2.1.1.1.

* 13.10.17.1.1.

* 13.10.17.1.1.

* 13.10.17.1.1.

* 13.10.17.1.1.
 1.2.1.1.1.

* 13.10.17.1.1.

m. Phil. 4

shape scape vnto him: what doest þu? * Altho
to keepeth the commandment: shall fele no
harme: but a Wolfe mans bette discretneth þ
þu: & iudge:nt: For euery thing will ha-
ue of iustitie & iudgement: and this is the
thyng that maketh men full of carefulnes
and losowe. And why? a man knoweth not
what is for to come: for who wyl tell him?
Nether is there eny man þu hath power ouer
the spete, to kepe it still þu spete, ner to haue
eny power in the tyme of deathe: is it not he
also that can make an ende of the battayle,
nether maye vngodlynes deliuer them that
medle with all.

m. Phil. 4

All these thynges haue I considered, and
applyd my mynde vnto euery woche that
is vnder the sonne: howe one mā hath losow-
the: vnto another to his awne harme. For
* I haue seene often þu vngodly brought to
the graues: and yet they haue remained in
to the cite ageyne, and came from the pla-
ce of holy men, which in the cite were gra-
uen out of memory as were those also that
lyued well. * This is also a vayne thyng.
Because now that euell woche is not
hastely punished, the bert of man getteth
hym selfe ouer vnto wyckednesse. But
though an euell person offende an hundred
tymes, & God disce gruinge him lōge lyfe:
yet am I sur, þu it shall go well w them that
feare God, because they haue hi before their
eyes. Agayne, as for þu vngodly, it shall not
be well w him, nether shall he prolonge his
dayes: but euen as a shadowe, so shall he be
that feareth not God.

Yet is there a vampe vpon earth: There
be wyl men, vnto whom it happeneth, as
though they had the woche of the vngod-
ly: Agayne, there be vngodly, with whom
it goeth as though they had the woche of
the pyghteous. * This haue I called also a
vayne thyng. Therefore I commende glad-
nesse, because a mā hath no better thing vnder
the Sonne, then to eate and dryncke, &
to be merry: for þu shall he haue of his labour
all the dayes of his lyfe, which God geueth
him vnder the sunne. And so I applyd my
mynde to learne wyldome, & to knowe the
trauayle that is i the worlde (and þu of such
a fassyon, þu I suffred not myne eyes to slepe
nether vayne ner myght) I vnderstode of all
the woche of God, but it is not possible for
a mā, to attayne vnto the woche þu see do-
me vnder the Sonne: and though he bestowe
his labour to seke them out, yet can he not
reach vnto them: yee though a Wolfe man
wolde vndertake to knowe them, yet shall
he not fynde them.

¶ The ix. Chapter.

¶ I will teacheth not, but þu geueth to knowe of the awne wyld
how, wherfore he be wyllyng of loue of hys. I will ought
to leue myself with his wyld. I praye of wyldome

E

Of all these thynges purposed, I in
my mynde to seke out. The pygh-
teous and wyke, yee and the pygh-
teous also, are in þu hāde of God:
and * there is no man þu knoweth ether
loue or hate, but all thynges are before the.
It happeneth vnto one as vnto another: it
goeth with þu pyghteous as with þu vngod-
ly: * With the good and cleane as with
the vncleane: with hym that offereth as
with hym that offereth not: lyke as it goeth
with þu vertuous, so goeth it also with the
synner: As it happeneth vnto the perjured,
so happeneth it also vnto hym that is afe-
yed to be forsworne. Amonge all thynges
that come to passe vnder the Sonne, this
is a misery þu it happeneth vnto all a lyke.
This is the cause also that the bertes of mē
are full of wyckednesse, & madd foolishnesse
is in their bertes as longe as they lyue, be-
till they dye.

And why? As lōge as a mā lyueth, he hath
a hope: for a quicke dogge (saye they) is bet-
ter the deed līd: for they þu be lyug, knowe
þu they shall dye: but they þu be deed: knowe
nothing, nether desire they eny more. For
these mēmorial is forgotte, so that they be
nether loued, hated nor enuyed: nether haue
they eny more parte in the world, I say that
is done vnder þu Sonne. So thou thy wyse
then, eate thy wyde wyth hope, and dryncke
thy wyne with a glad hart, for thy woche
please God. Let thy garments be all waye
wyhte, & * let thy head lack none opynite.
* Alle thy self to liue topfully with thy wyse
whom thou lonest, all the dayes of thy lyfe
which is but vayne, þu God geueth tye vnder
the Sonne, all the dayes of thy vantage:
for that is thy porcion in this lyfe, of al thy
laboure and trauayle that thou takest vnder
the Sonne. Al that sooner thou takest in
hande to do, that do with all thy power, for
in the graue that þu goest vnto, there is ne-
ther woche, counsell, knowledge nor wyld-
dome.

So I turned me vnto other thynges vnder
the Sonne, & I sawe, that in running,
it helpeth not to be wyld in batayle, it helpeth
not to be strōge: to fedynge, it helpeth
not to be wyse, to riches, it helpeth not to be
suffell: to be had i fauoure, it helpeth not to
be comyn: but that all lyeth in tyme & for-
gynne. For * a man knoweth not hys tyme,
but lyke as the fyshes are takē with the an-
gle, and as the byrdes are catched with the
snare: Euen so are men takē in the perous
tyme, when it cometh suddenly vpon them.

Thys wyldome haue I seie also vnder
the Sonne, & me thought, it is a grete thyng.
There was a lytle cite, & a fewe mē wylly-
te: so there came a grete kynge and beseged
it, and made grete bulwarke agayn it.

And

¶

* Job. 1. 6

* Ma. 1. 5
* Iou. 1. 6

* Luke. 1. 1

The Booke

And in a citie there was folde a poore mā
(but he was wyse) wyed with his wyfdom
myghted the crite: yet was there no bo-
dy that had eny respect vnto such a simple-
man. When I saye J wyfdom is better the
strength. Neuertheless, a simple mans wyf-
dom is be sought, & his wordes are not der-
ide. A simple man collact that is folowed in
his crite, is farre above the crite of a cap-
taine and ge fooler. * For wyfdom is bet-
ter the hardnesse: but one vntyph alone be-
cometh much good.

* Chap. vii.
* Reg. xiii.
* Reg. xiii.

The x. Chapter.

As the difference betwixt a foole and a wyse man.
For a foole and a wyse man is that foole which hath
a wyse wyfdom.

A deed lye both corrupt swete opy-
ment & maketh it to synk: &
then to off tymes be that is made
for wyfdom & honour, is abho-
red because of a lye foolishnes. * A wy-
se mā herte is vpp & ryghte harte, but a fo-
les herte vpp & left. A foole will shewe him
self wile he goeth by & way, yet tiber he
penny mā both as foolshly as hi selfe. If
a piscal pte be geue & to beare rule, * he
not negligēt the in thine office: for he p can
take cure of him selfe, anydeth great offen-
ces. Another place is there, which I haue le-
ne vnder the sonne: namely, & ignoimce &
is comenly amonge princes: in that a foole
sytteth in greate dignite, & the ryche are set
downe beneath. I haue sene seruantes ryde
vpon horses, and princes going vpon their
fete as it were seruantes. * But he p dyg-
geth vpp a pte, qual fall therein him selfe: and
who so breaketh downe the hedge, a serpēt
shall byte hym. Who so rrmoueth stones,
shall haue traunple withall: & he p beweth
wood, shall be hurt therewith.

* Rom. vii. b

* Dan. xvi. b
* Eccl. xvi. b

When an yb is blont, and the poynt not
sharpened, it must be tobt agayne, and p vā
mpgt: Cuz to doth wyfdom folowe dil-
gence. A babler of hya tōge is no better, the
a serpent that syngeth wythout byspunge.
The wordes out of a wyf mā mouth are
gracious, but the wordes of a foole wyl de-
trope him selfe. The begynnyng of his tal-
kyng is foolshnes, & the last worde of his
mouth is sharke mannesse. A foole is full of
wordes, & a man cannot tell what shall co-
me to passe: who wyl then darne him of it
that shall folow after him? The labour of
the folow is greuous vnto the, whyle they
knowe not howe to go into the cite.

Who be vnto the (O thou lande) whose
kynges is but a child, and whose princes are
ealy at their bunchettes. But well is the
(O thou lande) whose kyng is come of no-
blis, & whose princes care in due season, for
netytpe & not for lust. C h o w n o u r t u l -

nelle the balches fall downe, & thow vble
hades is rayneth in at the house. Deat ma-
keth men to laughe, and * wyse maketh the
mery: but vnto money are all thynges obe-
dient. With & hyng no euill in thy thought
& taker no burte of the ryche in thy play
chable: for a byrd of the ayre shall betraue
thy word, and with his fether shall he be-
waie thy wordes.

The xi. Chapter.

As the difference betwixt a foole and a wyse man.

If thy byde vpon weate faces, &
so shalt thou rynde after many
dayes. Gene parte, bli. dayes, and
all vpp the rynde, for p knoweth
not what misery shall come vpp earth. Al-
ben & cloude are full, they wynde out rā-
ne vpon the earth. And when the tte fallth
(whether it be toward & south or North)
in what place soeuer it fall, there it lyeth.
He that regardeth the wyde, shall not tōwe
and he that hath respect vnto the cloude,
shall not reape. How lyke as p knoweth not
the wyde of & lytite howe he eneth into &
body beinge yet in a mothers womb: Cuz to
p knoweth not the wordes of God, whych
is the workemaster of all.

Cease not thou therfore with thy bandes
to sowe thy se. whether it be in the mo-
ninge or in the euenyng: for thou knowest
not whether this or that shall prosper, and
yf they both take, it is & better. The lyght
is swete, & a plesauit thynge (is it for the
eyes to loke vpon the sunne. If a man lyne
many peaces, and be glad in the all, let him
remembre the dayes of darckenes, whych
shall be many: and that foloweth, all thynges
shall be but vanyte. We glad then (O thou
pōnge mā) in thy pōnth, and let thyme hert
be mery in thy pōng dayes, folowe & dayes
of thyme atone herte, & the lust of thine eyes
but be thyn sure, that God shall byngne the
into iudgement for all these thynge.

The xii. Chapter.

As the difference betwixt a foole and a wyse man.

If a waye displeasure out of thyme
herte, & remove euill from thy body:
for chydehode & youth (is but vany-
te. Remembre thy maker the soner in thy
youth, & euer the dayes of aduersyte come
& of p peared darke tye, when & shalt saye:
I haue not pleasure in them, before & sunne
the lyght, & p mōne & starres be darckened, &
of the cloude turne agayne after & ryne,
when the heuens of & houle shall tremble,
& when & dronge the shall howe them selues:
when & mplyng shall be still, because they be
to sowe, & wyl & lyght of & wyndowes shall
waie

The Ballet of Bal.

letters of Salomon: called in Latin,
Canticum Canticorum.

The first Chapter.

A mycicall songe of the spiritual and godly
loue, betwene Christ the spouse, and the church
or congregacion his spouse.

That he wold kysse me with
the kysse of his mouth: for
thy loue is more pleasant
then wyne, & that, because of
p good & pleasant fauoure of
thy most precious balmes.

Thy name is as sweete smel:
lynge oymment when it is shed forth, there-
fore do the maydes loue the: & now thou me
vnto p: we wyll runne after the. The kynge
hath brought me into his prepyr chambers.
We wyll be glad & reioyce in the, we & thyne
more of thy loue then of wyne. Thep that be
ryghteous loue p. I am blacke & ye daugh-
ters of Ierusalem lyke as * the trees of p: & * Eccl. vi. a.
barrenes, & as the hangynge of Salomon: 2. ii. 12. & 13. b.
but yet am I saye & well fauoured withall. 10. c.
Wheruell not at me p I am so blacke: for why?
the sunne hath thynd vpon me. My mother &
chylde had euell wyl at me, they made me
p keeper of the wyne penderes: but myne owne
wyneparde haue I not kept. Telle me of him
whos my soule loueth: where thou feedest
the shepe, where thou makest the rest at p noone
daye: for why shall I be lyke him, that goeth
wrayng aboute p flockes of thy chyldepones?
If thou knowe not thy selfe: O thou sayest
amonge weine: then go thy waye forth after p
foote stepes of the shepe, and fede thy goates
besyde the shephepderes tentes. Vnto * the
hoost of Pharaos charrettes haue I compa-
red the, O my loue. Thy chekes and thy neck
is ben wyfull as p currys, and hanged with
spanges and goodly Jewels: a neck bade of
golde wyll we make the with syluer burdes.

When the kynge lyteth at the table, he
shall smell my spardus: a bondell of hyppre
is my loue vnto me: he wyll lye betwixt my
braziers. A cluster of Camphore in the vy-
nerades of Engaddi is my loue vnto me.
* O howe saye art thou (my loue) O howe
we saye art thou: thou hast doured eyes.
O howe saye art thou (my beloued) howe
well fauored art p: Oure bed is decre with
floures, the spynges of oure houle are of Ce-
dre tree, and oure crosse toyners of Cypresse.

The ii. Chapter.

I am the lyke of the selde, and rose of
the valleyes: as the rose amonge the
thornes, so is my loue amonge the
daughters. Lyke as the apple tree amonge
the trees of the wodd, so is my beloued amonge
the trees. My delecte is to lye vnder his shad-
dow.

make hymme, when the doers in the stretes
shal be thut, and when the doer of the myl-
ler shal be layed downe: when men shall ryle
spat the doer of the hyde, and when all p
daughters of myshale shal be brought lowe:
when men shall feare in hye places, and be a-
wayed in the stretes: when the Almonde tre
shall flozhe and be laden with the greshop-
per, and when all lute shall passe (because
E man goeth to his longe home, and the moun-
tains go aboute the stretes, & Ouer the splu-
uer lace be taken awaye, and of the golden
well be broken. O the pot be broken at the
well, and the whele vpon the cyrtine: Then
shall the dust be turned agayne vnto earth
from whence it came, and the sperte shall re-
turne vnto God, which gaue it. * All is but
vanyte (saye the Preacher) all is but playne
banyte.

The Preacher was yet more
wyle, and taught the people knowledge: he
gaue good hede, sought out the grolube, and
set forth many parables. Hys diligence was
to fynde out acceptable wordes, ryght scrip-
ture, and the wordes of treuth. For * the
wordes of p wyle are lyke pyppes and nap-
les that goo theow, wher with p stuffe ga-
thered is holden vp: for they are geuen of one
shepherde onely. & therefore beware (my son-
ne) of that doctrine that is besyde this: for
to make many boke it is an endles worke:
and to longe cryng wepereth the hodge.

Let vs heare the conclusyon of all thyn-
ges: feare God, and kepe hys commaunde-
mentes: for that toucheth all men.

For God shall iudge all wor-
kes and secrete thynges,
whether they be good
or euell.

The ende of the boke
of the Preacher /
other wyle cal-
led / Ecclesia-
stes.

The Ballettes.

howe, for dyd haue a dote vnto my thyo-
de. He brought me into dyde wyne sellre, vnto
baner, vnto durtine, is lone. Yet aboute
the cuppes of wyne, I haue my selfe apples,
for I am lyche of lyche. * Cant. lii. 1.

* Cant. lii. 1.

* Cant. lii. 1.

By the flowers and byndes of the
felde, that ye wake not vpon my loue nor tou-
che her, till he be content her selfe. We thinke
I haue the hope of my beloued, lo, there com-
eth he downe vpon the mountaynes, & lea-
pyng ouer the lytle hilles. My beloued,
is lyke a Rose: a ponge hart. Beholde, he
standeth betwixt our wall, he obeth in as
vnto window, and peepeth vnto us great. My
beloued is comforted and lapde vnto me.

Come stande vpon my loue, my beneficent,
to thine ayme. For I vnto is now past
the caryne is awake and gone. The flowers
are come vpon the felde, the yme of the byr-
des syngynge is come, and the voyce of the
turtle doue is heard in oure lade. The fygge
tree bringeth forth her fygges, and the vyne
beare blossoms, I haue a good smel. I stande
vnto the & come my loue, my beneficent, I come
I saye (O my loue) out of the caues of pro-
ches, out of the hoies of the wall. Let me se
thy countenance and heare thy voyce for
sweete is thy voyce, and fayre is thy face. Get
vs the forces, see the lytle forces, that hurt the
vyne, for oure vyne beare blossoms. * My
loue is myne, and I am hye, which fedeth a-
monge the roses, vntill the daye beake, and
till the shadowes be gone. Come agayne
(O my beloued) and be lyke as a Rose: a
ponge hart vnto the wyde mountaynes.

* Cant. lii. 1.

C. The. iii. Chapter.

By night I my beed I soughte, whos
my soule loucheth, pe slightly soughte
him, but I founde him not. I will
get vnto (thought I) and go aboute
the cytie, in the wayes in all the stretes will
I seke him whom my soule loueth: but when
I soughte hym, I founde hym not. The wa-
tymen also they go aboute the cytie, founde
me. Sawe ye not him whom my soule lo-
ueth: So when I was a lytle past the, I
founde him whos my soule loueth. I haue
goten holde vpon hym, and will not let him go
vntill I bringe hym into my mothers hou-
se, and into her chambe chare bare me.

* Cant. lii. 1.

I charge you, O ye daughters of Jeru-
salem, by the flowers and byndes of the felde,
that ye wake not vpon my loue nor touche her,
till he be content her selfe. Who is this,
that cometh vpon one of the wydderhelle like
vapours of smoke, as it were a smell of
Cyprus, frankincense, and all maner spices
of the tharcorer? Beholde, aboute Salo-
mon he hath the three Ranges, he haue me
of the most myghtie in Irael. They holde

swordes cure, one, and are expectant warre,
every man also hath by his side a sword, he
thryd, becom of feare in the myght. A kynge
Salomon had made him selfe a palace betwixt
the wood of Libanus, the wylles are of fowles,
the collyng of golde, the feate of angell,
the grounde is pleasantly smelt with fowles
of the daughters of Jerusalem. Beholde (O
ye daughters of Salomon) and beholde kynge
Salomon in the crowne: what saye his mo-
ther crown vnto him in the daye of his mar-
riage, and in the daye of the bachelles of his beir.

C. The. iii. Chapter.

By daye I saye, my loue, howe I
saye are thou? I haue by my eyes
by the that which I saye by my
eye. * Cant. lii. 1.

Come vpon most blessed, thy beir is like
the of the same bignesse, which went vpon
the washing place: where every one beareth
two tynes, and not one in trefull amoge
them. Thy lippes are lyke a rose coloured cy-
bonde, thy wylles are louch, thy chekes are
lyke a pect of a womman with thy be-
nes. Thy neck is lyke the tower of dauid build
with colly stones lyinge out on the sides
wher vpon there hang a thousand cyphers,
yet all the weapons of the grantees. * Thy
two beirles are lyke two tynes of pounge
roes, which fede amonge roses. * That I
myghte go the mountayne of Cyprus, & to
hill of frankincense: till I haue beake a
shadowed he past awaye. Thou art all
fayre, O my loue, & no spott is there in the.
Come to me fro Libanus (O my spouse) (come
to me fro Libanus) loke from the toppe of
Amana, from the toppe of Sanit & Hermo,
fro the lpros denues and from mountaynes
of I leoparles. Thou hast with loue bewit-
ched my beir, O my spiser, my spouse, I haue
bewitched my beir, with one of thyne eyes,
and with one cheyne of thy neck. O howe fayre
are thy beirles, my spiser, my spouse. Thy
beirles are more pleasaunt then wyne, and
smell of thyne oymenkes passeth all thyces.
Thy lippes, O my spouse, thyng as if honey
cbe, yet my lche and hony is vnto thy tong,
and the smell of thy garments is lyke a smell
of Libanus. A garden well locked is my
spiser, my spouse, a garden well locked, and a
sealed well. The feutes are planted in the,
are lyke a very Paradyse of ymaginantes
with sweete frutes: as Camphire, Cardus,
and Saffron, Calamus, & Saffron with
all sweete smelling trees: Cyprus, Aloes and
all the best thyces: a well of gardes, a well of
lpinge waters, which refresheth the Liba-
nus. My thou north wynde, come thou
south wynde, and blowe vpon my garden, &
the smell thereof may be caried on ether: I haue
pee my beloued maye come into my garden,
and eat

a rate of p sweete frutes that growe therein.

The. v. Chapter.

In come into my garden, & my si-
ster, my spouse: I haue gathered my
spice with my spice. I haue eaten
hony with my hony cddr, I haue drinke my
myrr with my myrrhe. Eate, & ye fre-
de, & mynche and be mery. & ye bebloued.
And I am allepe, and my hert is wakin
I haue voyce of my bebloued, wht he knoe
with. Open to me, & my sister, my loue,
my boue, my derlyng: for my heade is full
of dewe, & the lockes of my heare are full
of the myrrid ddyppes. I haue put of my
cose, howd I do it on agayne: I haue wa-
shed my fete, howd shall I style the agayne?

My loue put in his hand at the hole, and
my herte was moued within me. I rode vp
to ope vnto my bebloued, & my habes dyp-
ped with myrrid, & the myrrid ranne downe
my fyngers vnto p locke. I opened vnto
my bebloued, but he was departed and gone
his waye. How when he spake, my hert
was gone: I sought hym, but I coulde not
fynde hym: I cyped vnto hym, neuer thelesse,
he gaue me no answer. So p watchmen
p wente about the cytie, founde me, smote
me, & wounded me: yee, they p herte p wal-
les, toke awaye my herte: heafe fro me.

I charge you therefore, & ye daughters
of Ierusalem, of ye fynde my bebloued, that
ye tell hym, howd that I am lych for loue.

What manner of man is thy lout aboue
other louers? & spayest amonge women?
O: what can thy loue do, moze then other
louers, that thou chargest vs so treaptyl?

As for my loue, he is whyte and rebde co-
loured, a goodly person amoge ten thou-
sande: his heade is as the most fyne golde,
the lockes of hys heare are bulshyd, and
black as a rawn. His eyes are as p eyes
of doves by the water brokes, as though
they were washed with myrrid, & are lett ly
w he pries in golde. Hys chokes are lyke a
garde hedd, where in the p potecaries plate
all manner of swete thynges: hys lypes
are lyke roses that droppe swete smellyng
myrrid. Hys handes are lyke gold pnynges
haunge enclused p myrrour. Stone of Char-
tis. His body is as the pure pury, & de-
ate ouer with shaplynes: his legges are as
the pylers of Iherusalem, set vpon sohettes
of golde. His face is as Libanus, and as p
dewty of the Cedre trees. The wordes of
his mouth are swete, yee, he is altogether
louely. Soche one is my loue. & ye daugh-
ters of Ierusalem, soch one is my loue.

The. vi. Chapter.

Whether is thy loue gde then (& thou
spayest amonge women) whether is
is thy loue departed, & we will seke hit
with the. My loue is gone downe into

hys garden, vnto the swete smellyng bed-
des, that he may refreth hym self the gar-
den, and gather roses. My loue is myne &
I am his, which fedeth amoge the roses.

Thou art beautifull, o my loue, as is the
place of Chirza, thou art fayre as Ierusa-
lem, fearfull as an armye of men, to they
banners. Turne awaye thyne eyes fro me,
for they haue set me on fyre. & thy beatrepe
lockes are lyke a flocke of goates thome
vpon the mount of Silen. Thy restape
lyke a flocke of thome shepe, which go out
of p washyng place: where every one bea-
reth cupys, & not one vnfrutefull among
them. Thy chokes are lyke a peece of a p-
granate, with in thy volupers. There are

12. Auenes, 12. wyues, and damelles
without nbyr. One is my boue, one is my
derlyng. She is the onely bebloued of her
mother, & deare vnto her p bare bre. With
p daughters sawe her, they sayde, she was
blessed. Yee the Auenes and wyues pray-
sed her. What is the this, p loketh forth
as the mozyngge: fayre as the moone, clea-
re as the sunne, and fearfull as an armye of
men w their banners. I wrote downe ito p
nutt garde, to se what geue by p byches, &
to loke yt the vyneyarde flourishyd, & yt
p pomgranates were shot forth. I knewe
not p my soule had made me p charpote of
the people that be vnder tribute. Turne
agayne, turne agayne. & thou perfectste one
turne agayne, turne agayne, & the will lohe
vpon the. What wilt ye se in the Sula-
myr? & she is lyke men of warre singyng
in a compagne.

The seuenth Chapter.



How pleasunt are thy breadyn-
ges with the thoes, thou princes
daughter! Thy thyghes are like
a fayre iewell, which is wrought
by a connyng woiche makker.

Thy nanell is lyke a coude goblet, which
is neuer without dymke. Thy wolde is lyke
a hepe of wheat that is set aboute w roses

Thy two byestes are lyke two towys
of pouge roses. Thy neck is as it were a tower
of pury: thine eyes also are lyke the water
poles p are in Iherusalem, besyde p porte of Ba-
rabbim: thy nose is lyke the tower of Li-
banus, which loketh toward Damascus.
That head p standeth vnto the, is lyke Car-
mel & the heare of thy heade is lyke purple
and lyke a byngge goynge forth w his gar-
de aboute hym. & how fayre & louely art
p my dearyng, I pleasures! Thy stature
is lyke a Palme tree & thy byestes lyke the
grapes. I sayde I will clyme vp to p Pal-
me tree, & take holde of his bye branches. &
Thy byestes also shall be as p vyne clustres
p smell of thy nostrils lyke is the smell of
A. A. applye

The Ballet.

apples, and thy labors like the best wyne.
Whiche godd praye vnto my beloued
and vniuersall foir by pippes of the Am-
pent eldies. There too I turne me vnto
my loue & he shall turne hym vnto me. **W**
come on my loue, we will go foir into the
felde, & take oure lodgyng in the villages.

25 In the mornynge will we go to vny-
uerbe: we will se if the vyne be spryde forth,
yf the grapes be growne, and yf the pgra-
nates be thout. There will I geue y my
brestes: & Wandjagozas geue thep swa-
te smell, and besyde oure doies are all ma-
nne of pleasaunt frutes: both newe, & olde:
wypp I haue kepte for the, o my beloued.

The. viii. Chapter.

26 That I myght fynde the wythout,
And kysse the, whom I loue as my
mother wypp suckte my mothers
brestes: and that thou shalt not be despised
I will leade the, and byynge the in to my
mothers house: that thou myghtest teach
me, & that I myght geue the byrnie of swi-
ced wyne, & of the swete sappe of my pon-
granates. * His left hande shall be vnder my
head & vps right hande shall embrace me.

* Cant. ii. 1.

I charge you, O ye daughters of Ieru-
salem, yf ye waite not vpon my loue, ner touch
her, tyll she be content her selfe. What is
the this, that conuyneth vp from the wilder-
nes, and leaneth vpon her loue? I waked
the vp amonge the apple trees, where thy
mother conceyued the, where thy mother
27 (I sape) brought the into the woild. O set
me as a seale vpon thine herte, and as a sea-
le vpon thine arme: for loue is myghtie as
the death, & gelousy as the hel. Her coales
are of fyre, & a very flame of the Lorde: so y
many waters are not able to quench loue,
neither mape the streames broune it. Pee, yf
a man wolde geue all the good of his house
for loue, he shuld counter it nothing, Dur

tyer is but ponge, & hath no bystee: what
shall we do for our tyer, whan she shall be
spoken for? Yf she be a wall, we shall buy-
de a spluer bolwercke ther vpon: yf she be an
open doir, we shall fasten her with bozders
of Cedre tree. I am a wall, and my bres-
tes like towres, then was I as one that
hath founde fauoure in his syght. Salo-
mon hath a vyneparde at Baal hamon, &
this vyneparde deliuered he vnto the he-
pers: y eueri one for the frute therof. Guil-
be geue hym a thousande peces of spluer:
My vyneparde is in my sight: thou O Sa-
lomon must haue a thousande, and the he-
pers two hundred with the frute. Thou
that dwellest in the gardens, O let me hea-
re thy voyce, that my companions maye
herken to the same. O get the awaye,
my loue, and be as a roo or a pong hert vpon
the swete smellynge mountaynes.

The ende of the
Ballet of Bal-
letes of Sa-
lomon: cal-
led in La-
tyn:
Lanticū Lanticozū.

The booke of the prophete Clay

The fyfte Chapter.

The clay prophete that the angel of God shall doe: the upon Jerusalem because of thyng synners.

The vision of Clay þe sonne of Amos which he sawe upon Juda and Jerusalem: in the dayes of Azia and Joas, A daye of Jezebelah wynges of Juda. Heare, O heauen, & hearken O earth: for the Lorde hath spoken: I have noised and promoted children, but they haue done wickedly agaynst me. The one hath knowne his owner & þe alle his masters cribb: but I eael hath receuened no knowedge, my people hath no vnderstandyng. Alas for this synfull nation, a people of great iniquitie: a seed of vngracious people corruptinge ther wayes. They haue forsaken the Lorde, they haue prouoked the holy one of Israel vnto anger, and are gone backward. Wherby shalbe pe be plagued any more: for ye are euill sallige a waye. The whole head is spek, & þe hert is deuy. ferd the sole of the fote vnto þe head, there is no whole parte in all your body: but all are woundes, botches, sores, & fregges. Whych ca nether be helped, bounde vp, mollified, ner eased w any opment. Your land lyeth waste, your cyties are bent vp, your enemyes deuoure poure lade, & ye must be sayne to lade. & loke vpo te: & it is desolate, as they were subuerted þe deere alienate ferd þe Lorde. Moreover, the daughter of syon ys left alone lyke a cottage in a vineyard, lyke a lodge in a garde of cucumbers, lyke a walled cytie. And excepte þe Lorde of hostes had left vs a fewe alpye: we shuld haue bene as Sodom, and lyke vnto Gomorra. Heare þe worde of the Lorde ye Lorde of Sodom: & herke vnto þe lade of our God, þe people of Gomorra. Why offe ye so many sacrifices vnto me saith Lorde? I am full of þe brentoffrynges of wethers, ad of þe faternele of fedbestes. I haue no pleasure in þe bloud of bullockes, lams and goates. When ye come to appeare before me, who requireth this of you to treade within my porches? Therefore offe me no oblatids, for it is but lost labour. Incense is an abominable thyng vnto me. I shalpe not a waye with you: ne we moones, your Sabbathes & gatherige together at þe collypne dayes. I hate your newe mone dayes & collypne feastes, eue from my very hert. I can not a waye w such vanitie & holding in of the people. They lye vpon me as a burthen, and I am wepy of beryng the. Whan ye holde our pour vades, I will turne myne eyes from you. And though ye

make many prayers, yet wil I heare no thyng at all, leryng your wandes as eueful of bloude. Whan you therfore, and make you cleane, put adaye your euell entres out of my syght, cease from doyng of euell. Lerne to do ryght, applye pour selues to equite, helpuer þe oppressed, helpe þe faterles to his ryght, let the widowes complaint come before you. Come I praye pe (sayeth þe Lorde) let vs reade oure matter together. Though poure selues be as reed as scalcet, thei shalbe as whete as snowe. And though they were lyke purple, they shalbe as whet as wolfe. If ye be loupynge & obedynt, pe shal enioye þe best thyng þe getoweth i þe lade. But ye pe be obstinate & rebellious, ye shalbe uoured w þe swerde: for thus þe Lorde hath promysed to his atyme mouth. How shalpeuenech it then þe þe ryghteous cytie (which was full of equite) is become vnspaythfull as an whore: ryghtheuousnes dwelt i it, but now murderers. Thy spylur is turned to dyolle, & thy wyne myrre with water. Thy fpiers are twiked & companyes of theues. Thy loue gyftes altogether, and gave for rewarde. As for þe faterles, they helpe bi not to his ryght, nether wyll they lett the widowes caules come before thei. Therefore, sayeth þe Lorde God of hostes, þe myghty gouernour of Israel, Quere vpon pe, I will calme me of myne enemyes, & I will aunge me of myne aduerfaries, I shal lade my had vpon þe, & burne out thy dyolle ferd þe pynell & puerell, & put out all thy spynne, & let thy iudges agayne as they were founyng & thy Senatours as they were ferd þe bygyngynge. Then shalbe þe called þe ryghteous cytie, þe saythfull cytie. Shalbe redeemed w equite, & they shal tume agayne vnto her ryghtheuousnes. For þe faterles & vngodly, and such as ere be come vnspaythfull vnto the Lorde, must altogether be wterly destroyed. For they shal be ashamed of the goddes þe you langed for. And ye shal be put to shame for þe Idols groungardes þe haue chosen: pe shalbe as a tree whose lade are fallen awaye, & as a garden þe hath no moynesse. And as for the glory of your graued Images, it shalbe turned to dyre brabe, and he þe made them to a speake. And they shal both burne together, so that no man shalbe able to quench them.

The second Chapter.

Of the coming and denty of Chyl, and of the Calyng of the Iherusalem.

This is the worde þe was opened vnto Clay þe sonne of Amos, vpon Juda & Jerusalem. It wilbe also: in the last dayes þe þe byll where þe house of þe Lorde is builded, shal be þe chete amide wylls, and exalted aboue all lyric wylls. And all nacyns shal pteare vnto hym, and the ffst i multiplyng

The prophecy.

* 25. 1777.
101. 111. 112.

multitude of people that go speaking thus one to another: **Up**, * let us go to **h** house of the Lord, & to the house of the God of Jacob: that he make for us his way, and **h** we may walke in his pathes. For the Lord shall come out of **Sion**, and the word of the Lord from **Jerusalem**, and shall geue sentence amonge the heathen, and shall reforme the multitude of people: They shall heare the voice of the Lord also to mattocks, and they shall speake to make fythes. And one people shall not lyfe by weapon against another, neither shall they learne to fight from this forth. Come ye (house of Jacob) let us walke in the light of **h** Lord. But thou hast forsaken thy people **h** house of Jacob, because they go farre beyonde **h** east cōterps **h** Sycerpes: who they haue as **h** Philistines had and **h** in strange chyldren they thinke them selues to haue enough. They land is full of silver and gold, neither is there any ende of they treasure: They land is also full of horses, & no de is there of they charres. They land is also full of wayne goddes, and before **h** woche of they awne handes haue they bowed the selues, yee, eue before the thinge that they awne fingers haue made. There knelyth the man, there fallcth the man downe before the, but **h** (o Lord) wilt not leaue them unpunished.

And therefore gett in to some rock, and hyde **h** in the groundes for feare of the Lord, and for the gloe of his magesty: Which cōterth downe the high lookes of presumptuous persones, and bringeth lowe **h** pride of man, and the Lord only shall be exalted in that daye. For the daye of **h** Lord of hostes shall go ouer al pride and presumption, upon all them that exalte them selues, and shall byngne the all downe: vpp all **h** hygh and skoute Cedre trees of Libanus, & vpon all the oaks of **Saba**n, vpon all hygh hyles, and vpon all skoute mountaynes, vpon all costly towres, & vpon all stronge walles, vpon all hyppes of **Charis**, and vpon euery thing that is glorious and pleasant to loke vpon. And it shall byngne downe the pride of man, and laye mans presumption full lowe, and the Lord shall only haue the victory in that daye. But the **h**ols shall utterly be rote out. When shall crepe in to holes of stone, and into caues of the earth, for feare of the Lord, and for the gloe of **h** magesty: what tyme as he shall arse vpe to condemne **h** earth.

Then shall man cast awaye **h** goddesses of silver, and **h** goddesses of gold (which he neuertheles had made to honoure them) vnto **h** holes & **h** Sacks: And they shall crepe in to the caues and rocks, & into the clyftes of hard bones, for feare of God, and for the gloe of **h** magesty, when he pfectly

to condemne the earth. Feare not ye then any man, whose heere is in **h**ys nostrils. For what is he of reputation?

The thyrde Chapter.

¶ The prophetes that at the coming of Christ all strength and power shall be put forth of quere.

Fo to, the Lord God of hostes both take awaye from **Jerusalem** and **Juda**, all possessions & power, all uenat and bynche, the captayne and the soubayr, the iudge and prophete, the wyle and the aged man, the prince of **Ephe** peare olde, and the honorable: the **Senators**, and men of vnderstaunge: the master of craftes and oratours. And I shall geue the chyldren to be theyr princes, & babes shall haue the rule of you. The people also shall be pilled and pilled, and one shall eue be doinge violence and wronge to another. The boye shall presume agaynst the elder, and the wyle persone agaynst the honorable. Yee, one shall take a lrebe of **h**ys awne kynred by the bosome, and saye: thou hast clothynge, thou shalt be our head, for thou mayest kepe vs fro the fall & perrell. Then shall he sweare & saye: I cannot helpe you. Whereouer, there is neither mente ner clothynge in my house, make me no ruler of the people. For **Jerusalem** is ouerthrowne & **Juda** must fall to **h** ground, because that both theyr woche & counceils are agaynst the Lord, to psonaue the presence of **h**ys magesty vnto anger. The chaungynge of theyr countenance bewapeth them, yee, they declare theyre awne synnes, the selues, as the **Sodomites**, & by the not. Woe be vnto theyr soules for they haue retourned euill vnto the selues. Woe be the ryghteous do well, for they shall enioye the frutes of theyr studies. But woe be to **h** vngodly and vnrightheous, for they shall be rewarded after theyr woche. Chyldren are extortioners of my people, and women haue rule of them.

¶ My people, those that call the blessed because the, and depaue the waye of **h** foreteppes. The Lord is risen vpe to comen of the matter, and staderth vpe: I saye to geue iudgement of the people. The Lord shall come forth to reason with the **Senators** and prynces of **h**ys people. It is ye that haue burnt vpp my **h**neyarde, the extortion done to the poore in **h** your houses. Wherefore do ye oppresse my people, & marre **h** faces of **h** poore? sayeth the Lord God of hostes. Whereouer, they saye **h** Lord: Soing **h** daughters of **Sion** are be come so proude, and come in w dressed ouer neckes and with wayne wanton eyes: sayinge they come I trespynge to my selfe with theyr feete. Therefore shall the Lord thame the heades of the daughters of **Sion**, and shall discouer theyr

they? Name. In that daye shall þ Lord take awaye the gorgeousnes of they? apparell, and spanges, cheynes, partelettes, and collarres, braceletes and booues, þ goodly flowered, wyde and wyndered rayment, brooches, and headbandes, rynges and gaucandes, holp daye clothes and vales, hercheffes and pynnes, glasses and cypelles, bonettes and raches.

And in steade of good smell, there shall synch amonge the. And for they? gyddles there shall be lowe bades. And for well feet there shall be baldenelle. In steade of a stomacher, a sack cloth, and for they? bewyld witherdnesse, and sonne burnyng. Poure houlvandes and myghty men shall percyp with the wynde in batayle.

At that tyme shall the? gates mourne and complayne, and they shall spyt as desolate folk upon the earth.

The fourth Chapter.

For want of men, many women desire to have one man.

When shall seven wyues take holde of one man, and saye: we will laye all our meate and clothyng together in comen, only that we may be called thy wyues, & that thys shamefull repose maye be taken: fro vs. After that tyme shall the byaunche of the Lord be bewyffull and myghty, and the frute of the earth shall be fayre and plentiful for those Israelites that shall pig therof. Then shall the remnant in Sion & the remnant at Ierusalem be called holy: Namely all such as are wytted among the bypnyge at Ierusalem: what tyme as the Lord shall washe awaye the fylthyness of the daughters of Sion, and poure þ bloude out from Ierusalem with the wynde of hys iudgmente and with fyre. Woicourt, vpon all the dwellynge of the hyll of Sion and vpon they? whole congregation, shall the Lord proude a cloude and shadowe by daye, & the bypnyge of a flammynge fyre by nyght: for all they? glory shall be preferred. And Ierusalem shall be a tabernacle for a shadowe because of herte in the daye tyme a place and refuge where a man maye kepe hym from wether & rayne.

The v. Chapter.

Of chylde and byp nygarde, with an exhercacion of courtoisie and byncker.

Now will I sing my beloued frede a songe of my freides, because of hys bynnygarde. My beloued frende hath a bynnygarde in a very fruitful plenteous grounde.

This he hedged, thys he walked rounde aboute, and placed it with goodly grapes. In the myddell of it he bylded he a towre, and made a wyne presse therein. And afterwards when he looked that it shulde bypnyge

he grapes, it brought forth thornes. Now therefore (O ye Cyprians of Ierusalem and whole Juda: Judge I praye you betwixt me, and my bynnygarde. What more could haue bene done for it that I haue not done? Therefore then hath it geue thornes, where I looked to haue had grapes of it.

Well, now I shall tell you how I will do with my bynnygarde: I will take þ hedge from it, that it maye percyp, and breake downe the wall, that it maye be trode vnder fote. I will laye it waste, that it shall nerther be digged nor cut, but beare thornes and briers. I will also forbyd the clowdes that they shall not rayne vpon it. As for the bynnygarde of the Lord of hostes it is the house of Israel, and whole Juda bys fayre planting. Of thes he looked for equite, but se there is wyng: for rpyghtousnesse, lo, It is but myscry.

Also vnto the that soyne one house to another, & byng one lande so nygh vnto another, that þ poore can get no more ground, & þ ye maye dwell vpon the earth alone. These thynges are i the ears of the Lord of hostes: shall not manny greater & more gorgeous houses be so waste, that no man shall dwell in the? And ten akers of byng shall geue but a Quarte, and xxx. bulbes of seche shall geue but an y. & epha.

Also be vnto them, that ryle vp early to folowe bynckmcs, and to them that continue so, vntyll nyght. & ryl they be sett on fyre with wyne. In those coppanys are hares and lutes, tabrettes & pipes, and wyne. But they regarde not the woiche of the Lord, and colyde not the operacion of his hādes. Therefore cometh my folk also in to captiuitie, because they haue no vnderstandynge. They? glory is famished with hunger, and they? pyde is marred for thys: &c. Therefore gaper þ bell, and openeth her mouth maruelous wyde: that they? pyde, boastyng and welth, with such as reioyse therein, maye descende into it.

Thus hath man a fall, and is brought lowe, and the hygh lode of the pource shall be layde downe. But the Lord of hostes is exalted in iudgement, and God that is holy, is prapled in rpyghtousnes: Then shall the shepe eate in orde, and the eph mcs landes that were layde waste, shall straungers deuoure. Also be vnto the, that dyue wyckednes vnto them with coardes of vanite and synne, as it were with a cart rope.

Which vse to speake on thys maner: let hym make halfe now, & go forth with hys woiche, that we maye se it. Lett the counsell of the holy one of Israel come, and dyuene nre, that we maye knowe it.

Also be vnto them þ call euell good, and good euell, which make darcknesse lyght, &

The prophery.

lypde darcknesse, that make sowre swete, & swete sowre. Also be vnto them that are wyse in theyr wome lyght, and thynke the felices to haue vnderstandyng. Also be vnto them, that are strong to suppe out wyne and expecte men to set by dyonkenesse.

These greue feintee with the vngodly for rewardes, but condemne the iust cause of the rpydious.

Therefore, lyke as fyre lycketh by the strawe, and as the flame consumeth the stubble: Euen so theyr sote shalbe as corruption: and theyr blossome shall vanysh awaye lyke dust: for they haue cast awaye the lawe of the Lord of Hostes, & blasphemed the word of the holy maker of Israel.

If Therefore is the wrath of the Lord kindled also agaynst hym people, and he waketh his hande at them: per, he hath smyten. so that the bylles byd treble. And theyr hartes byd lye in the open scates, lyke myxe. And i all thys, the wrath of God hath not ceased, but hym hande is stretched out styl. And he shall geue a token vnto a strange people: and call vnto the in a farre countre: and beholde, they shall come hastily with speed. There shall not be one saynt nor feble amonge the, no not a slothful nor slepye persone. There shall not one of the put of the gyrdle from his loynes, nor loose theyr lacher of his shooe. Hys arrowes are sharpe, & al his bowes bent. His horse hooves are lyke floure, & his cartwheles lyke a storme wynde. His crepe is as it were of a lyon, and he roareth lyke lyons whelpes. They shall roare, & hantch by the praye, & no mā shall recouer if o get it from the. In that daye they shalbe lo feare vpon them, as the see. And yf we looke vnto the lade, beholde, it shalbe all darcknesse & sorowe. If we loke toward heauen: beholde, it shalbe darcke.

¶ The .vi. Chapter.

¶ The same the glory of the Roide, and was sent to prophete the destruction of Babel.

In the same yere that kinge Oziah dyed, I sawe the Lord sptynge vpon an hygh and glorious seate, & his rayne fylled the temple. And aboute he stode the Seraphims, wherof euery one had sixe wynges. With twayne eche covered his face, w twayne hym selfe, and with twayne byd he flye. They cryed also eche one to ather on thys maner: holy, holy, holy, is the Lord of Hostes. The whole world is full of his glory. Per, & gentes and doxerches moved at his crye, and the house was full of smoke. Then I sayde, Who is me for I am lost in almost as I am a man of vncleane lippes, & dwell amonge people phath vncleane lippes also: for myne eyes haue

seene the kynge and Lorde of Hostes.

Then flecte one of the Seraphims vnto me, hauryng a hote cole in his hande, which he had taken from the auter with the tonges, and touched my mouth, and sayde, lo: this hath touched thy lippes, & thyne vncyrcoulines is taken awaye, & thy synne forgiven. Also, I herd the voyce of y Lord saye on this maner: all hom shall I send, and who wyll be oure mellaunger? Then I sayde: here am I, sende me. And he sayde, go, and tell this people: * ye shall heare in dede, but ye shall not vnderstande: ye shall playnly se, and not perceaue. Harden the harte of this people, stoppe theyr eares, ad shut theyr eyes, that they se not with theyr eyes, heare not with theyr eares, and vnderstande not with theyr hertes, and conuerte and be healed.

Then spake I: Lorde, how longe? he answered: vntill the cytyes be utterly walled without inhabytours, & the houses without men, tyll the lande be also desolate, and lye vnbrydled. For the Lorde shall take y men farre awaye, so that the lade shal lye waste a longe season, yet in y shall succede .c. kynges, and the lande shal retorne and be lappede walle. And as the terebint tre and oke in wynter cast the leaues, and yet haue theyr sappe in them: so shall the holy lead continue in theyr substance.

¶ The .vii. Chapter.

¶ The Syriane moure bataple agaynst Ierusalem. A byrgen shall beare a cypior.

In happened in the tyme of Ahaz the sonne of Iotham, which was the sonne of Aziah kynge of Iuda: & Razin the kynge of Syria, and Israhah y sonne of Romelphah, kynge of Irael: went by toward Ierusalem to beslege it, but Razin was not able to winne ye. Now when the house of Dauid (that is Ahaz) herde thede therof, y Syria & Ephraim were confederate together: his herte quaked yee and the hertes also of his people) lyke as when a tree in the felde is moued with the wynde.

Then sayde God vnto Esay: go merte Ahaz: (thou and thy sonne Shear Iasub) at the head of the omer pole, in the fore path by the fullers grounde, & saye vnto hym, take hede to thy selfe & be still, but feare not, neither be saynt harted, for these two taples: y is: for these two smokynge fyre brandes, the wrath and furiosnes of Razin the Syrian and Romelies sonne: because that the kynge of Syria & Ephraim and Romelies sonne haue wickedly cospayed agaynst the saynt: We wyll goo by agayn y Iuda, bere them, and byryne them vnder vs, and set a kynge there, euen the sonne of Tabeel. For thus

For thus sayeth the Lorde God thereto. It shall not be good forth, neither come to pass: for I the head chief of Scharia is Damascus, but the head of Damascus is Razin. And after thye & thre score years, shall Ephraim be no more a people. And these cryes of Ephraim is Samaria, but the head of Samaria is Romelies sonne. Of ye beleue not: it cometh of thys: that ye are vnfaythfull to God. Joye ource, God spake once agayne vnto Ahaz, sayinge, requize a token of the Lorde thy God, whether it be toward the deyth beneth, or towardes þe pygth above. Then sayd Ahaz: I will requize none, neither wyl I temple þe Lorde. The Lorde answered: Then heare to, ye of þe house of Dauid: Is it not ynough for you þe be greuous vnto men, but ye must greue my God also? And therfore þe Lorde shall geue you a token: Behold, a vyrgyn shall conceiue and beare a sonne, and þe bys mother shall cal his name Emanuel. Butter ad hony shall be eate, þe he maye knowe to refuse the euell, and chole the good. For ouer the chyld come to knowledge, to refuse the euell and chole the good. The lande (that thou so Abhorrest) shall be desolate of both her kynages. The Lorde also shall sende a tyme vpon the, vpon thy people, & vpon thy fathers house (such as neuer came since the tyme that Ephraim departed fro Iuda) thow the kynge of the Assirians. For at þe same tyme shall the Lord whyle for the fynes that are aboute the water of Egypt, and for the Bees in þe Assirians lande. These shall come, and shall lyght all in the desolate vales, in the holes of stones, vpon all thowpe and bylde places.

At the same tyme shall the Lord geue the heare of the headd and the fete and þe beerd cleane of, with the ralsoure that he shall hve beynde the water: namely, with the kynge of the Assirians. At the same tyme shall a man lyue with a howe, and two shepe. Then, because of the aboundance of mylke, he shall make butter & eate it. So that euery one which remaineth in the lande, shall eate butter and hony. At the same tyme all vineyardes (though there be a thousande vines in one, & were solde for a thousande splerlynges) shall be turned to briers & thornes. Lyke as they shall come in to the lande w arowes & bowes, so shall all the lande be come briers and thornes. And as for al bylles that are betw downe, they shall not come vpon the same feare of briers & thornes. But þe catell shall be dyuen together, and the shepe shall fede there.

Moreover, the lord sayd vnto me: Take þe greates leaf, & write in it, as men do w a penne, make halfe spee to robbe, & halfe to þe spoyle. And I called vnto me saythfull wytnesses to recoorde. I wote the pyll, & zachariah the sonne of Barachiah. After that wote I vnto the Propheetisse, þe had conceiued & borne a sonne. Then sayde the Lorde to me: geue him this name: a speier robber: an halfe spoiler. For whp, or ouer þe chyld shall haue knowledge to crye father, & mother: shall the ryches of Damascus & the substaunce of Samaria be taken awaye by þe spoyle, before the kyng of the Assirians.

The Lorde spake also vnto me, sayinge: for so much as thys people refuse the still renynge water of Syon, and put theye deyle in Razin & Romelies sonne: Behold, the Lorde shall bypne myghtie & greates floudes of water vpon them: namely, the kynge of the Assirians with all his power: which shall clyme vp vpo all his floudes, and renne ouer all theye bankes. And shall breake in vpon Iuda, flowing & increasig in power, tyll he gett hy by þe neck. He shall fyll also the widenesse of the lande with bys byde wynges, & Emanuel. Breake downe (o peple of Assur) and ye shall be, broke downe: hearken to all ye of farr countrees. Quister you, and you shall be broken downe, prepare you to battell and you shall be toyn in peces: take your counsell together, yet must your countell come to naught: go in hande withall, yet shall it not prope: for God is with vs. For the Lord spake thus to me in the bynde of his hande: & warned me, sayinge vnto me: that I shulde not walke in the wyse of this people.

He sayde moreover: rounde with none of the, whosoeuer saye: ponder people are bounde together: feare them not, neither be a feyrd of them, but sanctifie the Lord of hostes, lett hym be poure feare and drede. For he shall be the holy place to flye to, and stone to stonble at: the rock to fall vpon: a snare and net to both the houses of Israel, and the inhabitours of Ierusalem.

And many shall stonble, fall, and be broke vpon hym: yet, they shall be snared & taken. Now laye the wytnesses together a scale the lawe w myracles. Thus wil I wayte vpon the Lorde that hath turned his face from the house of Jacob, and I will loke for him. But to, as for me, and the children which the lord hath geuen me: we are a token and a wonder in Israel, for the Lord of hostes sake, which dwelleth vpon the hyll of Sion.

And if they saye vnto you: a the counsell in the sothefayers, witches, chymers and coniuersers, then make them thys answer.

Is there

¶ The viii. Chapter.

¶ The byppearance of the lande by Emanuel. I. 2.
Rode of a fence, at which many shall stonble.

The prophery.

Is there a people say where, that hath not
* Job. xxiij. consell as his God? * Shulde me reuue vnto
 the dead for þe lyvinge? If say mā want
 lyght, leet hym loke vpo the laxe, and the
 testimony, whether they speake not after
 this meanyng. If he do not thys, he stobbleth
 and suffereth hunger. And yf he suffer hunger
 he is out of patience, and blasphemeth his
 kynge & his God. Then loketh he vpon war-
 re, & downe warde to þe earth, & beholde, the
 re is trouble and darcknesse, veracly is ro-
 unde aboute hym, and the cloude of errou-
 er. And out of such aduersite, that he not es-
 cape. Turne hys as in tyme past, it hath be-
 come well sene, that the lande of babilon and
 the lande of Archatyl (where thorow þe see
 waye goeth ouer Iordan into the lande of
 Galilee) was at the first in lytle trouble:
 but afterwarde soe vexed.

C The. ix. Chapter.

C The prophery of Elisha natyue & domyned.

The people that walke in darcke-
* Isa. xliij. nesses haue sene a greete lyght. As
 for them that dwell in the lande
 of the shadowe of death, vpon
 them hath þe lyght shyned. Thou
 hast multiplyed the people, & not increase
 theyr loye. * Theyr reioyce before the, euen
 as men make weep in barrell, and as men
 that haue gotten þe victory, whē they deale
 the spoyle. For thou hast broken the pocke
 of þe peoples riches: the skaff of hys shoul-
 der and the rod of hys oppressoure, as in
 the dayes of Abadian.

And trulie eny batayll þe warre-
 poure accomplisheth, is done wth confused nople &
 despylinge ther garments wth bloude: But
 this batayll shall be wth burnynge & consu-
 minge of fyre. For vnto vs a chyld is bor-
 ne, & vnto vs a sonne is geuen. Vpon hys
 shoulde doth the kyngdome lye, and he is
 called wth hys owne name: wonderfull. The
 geue of consell, þe myghty God, þe euera-
 lmyng father, the prync of peace, he shall ma-
 ke no ende to increase þe kyngdome & peace,
 & shall set vpon the seate of Dauid & in his
 kyngdome, to set vpon the same, & to stablish
 it wth equyte and ryghteousnesse, from hēce
 forth for euermore. * They shall the gelousy
 of the Lorde of hostes byrnyng to passe.

The Lorde sent a woide into Iacob, the
 same is come into Israel. And all the peo-
 ple of Ephraim shall knowe, and they that
 dwell in Samaria, þan saye with pythe
 and hys comaches, on this maner. The ty-
 le woike is falle downe, but we will bui-
 lde it wth squared stones. The Holberp tym-
 be is broke, but we shall sett it vpon agayne
 wth Cedre. Secuertheles, þe Lord shall pre-
 pare Rayn the enemye agaynst them, and

to orde theyr aduersaryes, that the Soter
 and shall lye holde vpon them before, and
 the shillstynes behynde; and so deuoure
 Israel wth open mouth.

After all thys is not the wrath of þe Lo-
 de ceased, but yet hys hande stretched oute
 still. For the people turneth not vnto hym
 that shall steele them, neyther do they like
 the Lorde of hostes. Therefore hath þe Lo-
 de roted oute of Israel both brad and tap-
 le, bramme and twygge in one daye.

By the head, is vnderstande the Sema-
 toure and honorable man, and by the tayle
 the prophet that preached lyes. For all
 they which enuourne the people that they
 be in a ryght case, soch be disceauers. Such
 as men thynke also to be perfecte among
 thes, are but cast adowne.

Therefore shall the Lorde haue no pleasu-
 re in theyr yonge men, neyther fauoure theyr
 fatherlesse & widdowes. For they are all
 together pproctres and wretched, and all
 theyr mouthes speake fals. After all thys
 is not þe Lordes wrath ceased, but yet hys
 hande is stretched oute still. For vngodly-
 nesse burneth, as a fyre in the byers and
 thornes. And as it were oute of a fyre in a
 wood or a rebe bush, to ascende the smo-
 ke of theyr peple.

For cause of the wrath of the Lorde of
 hostes, is the lande full of darcknesse,
 and the people be consumed, as it were wth fy-
 re, no mā doth spare his brother, but he rob-
 beth on þe ryght hand: & doth synne, he
 eateth on the left hande, and he shall not be
 enyough. Euery man shall eate the
 flesh of his owne arme. Manasses shall eate
 Ephraim, and Ephraim. Manasses, and
 they both shall eate Iuda. After all thys
 is not the Lordes wrath ceased, but yet is
 hys hande stretched oute still.

C The. x. Chapter.

C The thirteenth the oppressours of the poore, and
 prophesied agaynst Semanabab.



Whe vnto the þe make vnygh-
 teous lawes, & deuple thinges,
 which be to harde for to kepe:
 wher thorow the poore are op-
 pressed, on euery tyme, and þe in-
 nocentes of my peple robbed of iudgement:
 that widdowes maye be theyr praye, and
 that they maye robbe þe fatherlesse. What
 will ye do in tyme of the distaccion, and
 when destruction shall come frō farre? To
 whom wyll ye runne for helpe? and to whō
 wyll ye geue youre honour, that he maye
 kepe it? that when I wth drede my hāde
 ye come not amonge the prisoners, or ye
 amonge the dreb? After all this doeth not
 the wrath of the Lord cease, but yet is his
 hande stretched oute still.

Alto be

Pro he be also unto Aſſur, which is a ſtat of my wrath, in whole bande is the rod of my puniſhment. I ſhall ſende hym amonge thoſe yppocriſtic people, amonge the people that haue deſecrated my diſſauours ſhall I ſend hym: that he may veteely robbe the ſpoule the, and reade them downe lyke the myze in þe ſtrete. Nowbeit, his meaning is not to neether thynke his bett of thys laſtypon. But he ymagineth onely, how he may roſe out and deſtrope moche people, for he ſapeth are not my þynges all þynges? Is not Calno as eaſye to wyne, as Charchania? Is it harder to conquire Charchania then Aſſur? Or is it lyghter to overcome Damafcus then Samaria? As who ſay: I were able to wyne the Kyngdome of the Idolaters and their goddes: but not Jeruſalem & Samaria. ſhal I not do unto Jeruſalem & their ymagis, as I byd unto Samaria and their idoles?

Wherfore þe Lord ſapeth: Alſone as I haue perſeuered my whole worke vpon the byll of Syon and Jeruſalem, then wyl I ſpeth the noble and ſcoure hart of the kynge of Aſſyria. With hys proude looked. For he ſtanderth thus in his auncy conceite: This do I chooſe þe power of myne atone hãde, and chooſe my wyſdome. For I am wyſe, I am he that remoue the lãdes of the people: I robbe their treasures: and I lyke one of the woꝛthynges? I bypue them fro their hys ſcates. My hande hath founde out the ſtrength of the people, as it were a neſt. And lyke as egges, that were layde here and the re, are gathered together: ſo do I gather all countreies. And there is no man, þe dare be ſo bolde, as to touch a feather, that darre open his mouth, or once whiſper.

Shall the are boalt it ſelfe, agaynſt him that he weth therewith? or doth þe ſawe make eny hanggyn agaynſt him that ruleth it? That were euil lyke, as yf the rod byd exalte it ſelfe agaynſt him that beareth it: or as though the ſtaff ſhulde magnifye it ſelfe, as who ſaye: it were no wood. Therefore ſhal þe Lord of hoſtes ſend hi amonge his ſarlinges leanes, & burne vp his gloꝛy, as it were to a fyze. But the lyght of Iſrael ſhal be that fyze, and his ſanctuary ſhal be the flamm and it ſhall kyndle, and burne vp his thornes and byers in one dape. yea all the gloꝛy of his woddes, and felde ſhal be conſumed with body & ſoule: And they ſhal be as an hoſt of men, whoſe ſtanderth beate ſapeth. The trees alſo of hys felde which remaine, ſhal be of ſuch a nõbe, that a child maye tell them.

After that dape ſhal the remnaute of Iſrael, & ſuch as are eſcaped out of the houſe of Jacob, ſe he nomore confort at þon that ſmore the, but with ſaythfulneſſe & treith

that they truſt into the Lord, the holy one of Iſrael. The remnaute, euen the poſterite of Jacob, ſhall conuerſe unto God the myghty one. For though the people of Iſrael be as þe ſande of the ſee, yet ſhal þe remnaute of them conuerſe in hym. Perſecte is the iudgement of him that dweth in ryghteouſneſſe, and therefore the Lord of hoſtes ſhall perfectly fulfyll the thynges, þe hath determined in þe myddel of þe whole worlde. Therefore thus ſapeth the Lord God of hoſtes: Thou my people, þe dwelleſt in Syon, be not aſeared, for þe kynge of the Aſſyrians: he ſhal ſmyte the with a rodd, & ſhal waꝝge his ſtaff at the, as the Egyptians byd ſome tyme: But ſoone after, ſhal my wrath and myne indignacy be fulfilled i the deſtruction of them.

Wherfore, the Lord of hoſtes ſhall prepare a ſcourge for hi, lyke as was þe laughter of Aſſyria vpon the rock of wꝛeb. And he ſhall lyft vp his rodd ouer the ſee, as he byd ſome tyme ouer the Egyptians. Then ſhall hys burthen be taken from thy ſhoulders, and his yoke from thy neck, yea, the ſame yoke ſhall be corrupte for very ſarneſſe. he ſhall come to Aſſyria, and go thorow toward Wꝛegon: at Wꝛegon ſhall he laye vp his harnelle, and go ouer the ſoode. Syden ſhall be their reſtyng place, Ramah ſhal be a ſeaport, Syden ſhal be a waye. The voyce of þe noyes of thy hoſtes (O daughter Gallim) ſhal be heard unto Lays & to Iunathoth, which alſo ſhal be in trouble. Wadimena ſhall tremble for reare, but þe citetins of Sabin are manly, yet that he remaine at Rob þe dape. After that, ſhal he lyft vp hys hãde agaynſt the mount of þe daughter Syden, the byll of Jeruſalem. But ſe, the Lord God of hoſtes ſhall take awaye the proude from thence, with ſcare. he ſhall hewe downe the proude, & ſei the bye mynbed. The buſhes alſo of þe wood ſhal be rote out with proude, and Lybanus ſhall haue a myghty fall.

¶ The xi. Chapter.

¶ The prophecies of the nativity of Chriſt, and of hys people: of the remnaute of Iſrael, and of the ſapeth of the ſeathen of Genoyes.



Ad there ſhall come a rodd forth of the bynched of Iſai, and a bloſſome ſhall ſprout out of hys rote. The ſpꝛete of þe Lord ſhall lyght vpon hym: the ſpꝛete of wyſdome, and vnderſtãdyng: þe ſpꝛete of counſell, & ſtrength the ſpꝛete of knowledg, and of the ſcare of the Lord: and ſhall make hym ſeruent in the ſcare of God.

For he ſhall not gene ſentence, after the thyng that ſhal be done before hys eyes, neether reprove a matter at þe ſpꝛet hearing: but wꝛyghteouſneſſe ſhal be iudge þe poore, and with

The prophete

And with holpnes shall he reforme the sim-
ple of the world.

He shall smyte the world with the rodd
of his mouth, & the breath of his mouth
shall he slaye the vngodly. Righteousnesse
shall be the gyde of his loynes, & trueth &
faythfulnesse, the gyde of his rap-
nesse. The wolfe shall dwell with the lambe,
and the Leopard shall lye downe by the goa-
re. Bullocks, Lions & cattell shall kepe com-
pany together, so shall chyldre shall rule
them. The harte & the Beere shall fede toge-
ther, & their ponge ones shall lye together.
The Leopard shall cate strawe lyke the oxe, as
the harte. The chyldre whyle he sucketh, shall
haue a desire to the serpents nest, and when
he is weaned, he shall put his hande into the
Cockatrice denne. No man shall do euill to
another, no mā shall destroye another, in all
the byll of my holynes. For the earth shall
be full of the knowledge of the Lord, euill as
the see floweth ouer with water.

And in y daye shall the gentyles enquire
after y rote of Iesse which shall be set vp for
a roken vnto the people, & his dwellinge
shall be glorious. At y same tyme shall y lord
take in hande agayne, to conuere the rem-
nant of his people which shall be left alyue
from the Assyrians, Egyptians, Arabians,
Moors, Elamites, Caldees, Antiochians
and fro the Ilandes of the see. And he shall
set vp a roken amonge the Gentyles, and
gather together the diuersed of Israel, yee
& the out castes of Iuda from the foure co-
ners of the world. The hatred of Ephraim
also and enemies of Iuda shall be cleane ro-
ted out. Ephraim shall beare no euill will
to Iuda, and Iuda shall not hate Ephraim:
but they both together shall lye vpon the
shoulders of y Philistines toward the west,
and spyle the together that dwell toward
the East. The Drummers and the Wo-
abiers shall leet their bandes fall, & the Am-
monites shall be obediēt vnto them.

The Lord also shall cleue the tunages of
the Egyptians, & with a myghtie wynde
shall he lyft vp his hande ouer Balus, and
shall smyte his leuen dreames, and make
men go ouer drye shod. And thus shall there
be a waie for his people, y remaineth from
the Assyrians, lyke as it happened to the Is-
raelites, what tyme they departed out of y
land of Egypt.

The xii. Chapter.

*The songe of the Church for the obtaininge of the
victorye and ouer cominge of the world.*

Say then y Quate saye: O Lord,
I will thanke the, for thou wast
displeased at me, but refrayne thou
from thy wrath, and comforte me. Behold,
God is my saluacion in whom I will trust,
and not be asrayde, for the Lord God is

my strength, & my songe, he also is become
my saluacion. Therefore with hope shall ye
drawe water out of the wellles of the Sa-
luation, & then shall ye saye: geue thanke-
singes vnto the lord, call vpon his name, de-
clare his counsell amonge the people, kepe
them in remembrance, for his name is excel-
lent. O singe praises vnto the Lord, for he
hath done greates things, as it is knowen
in all the world. Crye out, and syng thou y
dwellest in Syon, for great is the holy one
of Israel in the myddes of the.

The xiii. Chapter.

*The prophete of the destruction of Babylon, the ca-
pitale, and the cominge agayne of the people.*

Babylon is the heuy burthen of Sa-
lomon, which saye the Sonne of A-
mos vndr. L. yft vp the banner v-
pon the hye hyl, call vnto the, hol-
de y power, hande that the wyndes maye
go in at the doze. I haue sent for my deby-
tres & my grauntes (saye the Lord) which
shall execute wrath, I will call for forch, and
trumphe in my gloze.

There is a people of a multitude in the
mountaynes, like as of a great people, a tuf-
fynge, as though the hyngdomes of yna-
cions came together. (And the Lord of Ho-
stes, multieth his armye to batayle.) They
come out of a farr countree, from the ende
of heauen: Euen the Lord hym selfe do the
ministers of his wrath, to destroye y who-
le lande. Whouere ye, for y dape of the Lord
is at hande, and shall come as a destroyer
from the almyghyte. Therefore shall all han-
des be lerten downe, & all mens hertes shall
melt a waie, they shall lade in feare, care-
fulnesse and sorow shall come vpon them, &
they shall haue payne, as a woman y tra-
uapleth with chyldre. One shall be abat-
ed of another, and their faces shall burne
lyke the flammes of fyre.

Beholde, the dape of the Lord shall come;
terrible, full of indignaciō, furour & wrath
to make the lande waste, & to rote out the
synners thereof. For the starres & planetes
of heauen shall not geue their lyght, the sunne
shall be darkened in the epyngne, and the
moone shall not shyne with his lyght. And
I will punyssh the wyckednesse of the world,
and the synnes of the vngodly, sayeth
the Lord. The hye Romackes of the prou-
de shall I take a waie, and shall lape downe
the boabyng of tyrantes. I will make
a man deareer the fyne golde, and a mā to be
more worth then a golde wedde of Sybir.
Therefore, I will make the heauen, and the
earth shall remoue out of her place: in the
wrath of the Lord of hostes, and in the dape
of his fearfull indignacion. And Babylon
shall be as an hunted & chased doe, and she
aspre

these þ no man taketh vp. Every mā shall turne to hyss a byne people, and the eche one into his awne lande. Altho so is founde alone. Shall the shot thozow: And who so gather together, shall be destroyed with the sword.

* Their chyldren shall sayne before their eyes, their houses spoiled, and their wyues caried. For lo, I shall bypunge vp the eche

des agaynst them, which shall not regarde silver, nor be desirous of gold. With bowes shall they destroye the yong chylden, & haue no pytie vpon women with chyldre, & their faces shall not spare the chyldren. And Babylon (that glory of kyngdomes and bewtye of the Calders honour) shall be destroyed euen as God destroyed Sodome and Gomorre. It shall not endure for euer, neither shall there be any moze dwelling there, fro generacion to generacion.

* The Arabias shall pytch no tentes there, neither shall the shepherdes make their foldes there any moze: but fearfull wild beastes shall lye there, & þ houses shall be full of grente Wyles. Striches shall dwel there, & Ayres shall busse there wild cattles shall crie in the palaces, and Whaggas shall be in þ plen saut houses. And as for Babylons tyme it is at þis, & her dayes shall not be prolonged.

¶ The xliiij. Chapter.

¶ The remouing of the people from captiuitie. The prophete of the people of Iacob, and aduersion of thep enemies. The ruine of Babylon.

Blessed be the Lord wylke mercifull vnto Jacob, and wil yet chose Israel agayne, and set them in their awne lande. Strangers shall cleaue vnto them, & get them to the house of Jacob. The people shall take them, & cary them home to their awne lade. And make the to inherite þ house of Israel in þ lande of þ Lord þ they may be seruantes & hand maydes of the Lord. They shall take those prisoners whose captiues they had bene a foze: & rule those þ had oppelied them. When the Lord now shall bryge the to rest, fro the trauaile, feare, & harde bondage þ thou wast laden w all the thale thou vlt thys mockage vpon the kynge of Babylon, & saye: how happeneth it þ the oppressour leauech of? Is the golden tribute come to an ende? The Lord hath broke þ ceptre of þ vngodly & the rodd of the lordly. Althich whē he is woth smyteth þ people w continual strokes, & tyrannous helpe reigne the ouer þ þerthen whom he persecuted without compassion. And therefore the whole world is now at rest & quietnes and men synge for ioie.

* Be, eu þ þ ffre trees & Cedres of Libanus reioice at thy fall saye: Gode þ thou art lpyd downe, there come no mo vp to be the downe vs. Well also beneth trebleth to mete þ at thy cōpyng, & for thy sake hath rayed his deade, & all in yghet me & princes of

þ earth. All kynges of þ earth shall be fro their seates, þ they may all answere & speake vnto þ. Art þ become weake also as we? art thou become lpyd vnto vs? Thy pompe and thy pyde is layde downe into the pyt, and so is the melody of thy instrumentes. Whomes be layde vnder the, & whomes are thy couerynge.

How art thou fallen from heauē (O Lucifer) thou faire moynynge childe: how hast thou gotten a fall enen to the grounde, and art become weaker the þ people? For thou saydest in thine herre: I will clyme vp into heauen, & exalte my throne aboue beyde þ starres of God, I will lye also vpon the holy mount towarde the North, I will clyme vp aboue the cloudes, and wylde lye the hyghst of al. Yet thou shalt be brought downe to þ depe of hell. They that fe the, shall narrowly loke vpo the, and thynke in their selues, sayenge: Is thys the mā, þ brought all lades in feare, and made the kyngdomes a prayde? Is this he that made the world a maner wastle, and layde the cyrpes to the ground, which let not his prisoners go out?

The kynges of the naciōs lye euery one in his awne house with woiohypp, and þ art call out of thy grauclype a filthy abominable bzūch: lye as dead mens rapynē þ are shot thozow with the sword, & go downe to the stones of the depe: as a dead corse that is troden vnder fete: and art not buried with them. Eue because that thou hast walkt thy lande, and destroyed thy people. The generacyō of the wycked shall be without honour, for euer. Let there a waye be sought to destroye their chyldren, that be in their fathers wyckednes, þ they come not vp agayne to possesse the lande, and fyll the world full of encmies.

I will stande vp agaynst the: sayeth the lord of hostes: & root out þ name & remaue sonne, & sonnes sonne of Babylon (sayeth þ Lord) & will geue it to þ Detres, & will make the water podels of it. And I will swepe the out w the besome of destruction. Sayeth þ Lord of hostes. The Lord of hostes hath sworne an othe, sayenge: It shall come to passe as I haue determyned, and shall fulfilled as I haue deuyd. So that I sith that I destroye in my lande, & vpo my mountaynes will I treade þ vnder foot. Althich thozow his yock shall come from them, and his burthen shall be taken fro their shouder. Thys deuice hath God taken thozow the whole world, and thys is þs hande stretched out ouer all people. For þ the Lord of hostes determe a thynge, who is able to opsaunle it: And þs fe strength forth his pade, who maye holde it in agayne.

The same peare that kynge Ithaz dyed, god threathened on this maner: Reioice not thou

The prophete

(thou whole Palestina) because the rod of hym þe beateſt the is broken: for out of the ſcriptures rote, there ſhall come an adder, & þe frute ſhalbe a ſpye ſpyng doyme. But the
Eſay þeſt bove of þe poore ſhalbe fed, & þe ſymple ſhal dwell in ſafetye. The poore alſo will be ſtrete wþ longer, & it ſhal ſaye the remnant. Þourne þe poore, wepe þe cite, for the whole land of Palestina þe art layde waſte for there ſhall come fro þe North, a ſmoke that not one alone may abyde in his place. Who ſhall then and where þe meſſengers of þe Cityes? For þe Lord hath ſtabliſhed þe poore, & the poore of his people þe therein, do put theye truſt in him.

¶ The .xv. Chapter. ¶ A prophete agaynſt Moab.

Aſ is the heuy burthen vpon Moab: Moab is deſtroyed & overthrown in þe nyght ſeaſon: For alſo in Moab was deſtroyed & perſhed in the nyght. They wente up to the ydols houle, euen to Dibſa to the hye places, to wepe for Achob, and Moab vpon mourne for Moabba:
All theye beades, were balbe & all theye beades ſhaun. In theye ſtreets are theye gyrded aboute with ſack cloth. In all þe topes of their houſes & ſtreets ſhalbe nothynge but mournynge & wepyng. Helebon & Eleale ſhall crye, þe theye voyce ſhalbe heard vnto Jahaz. The woſtyres alſo of Moab ſhall bleaſe out and crye for very ſorrowe of their Cyndes: Who ſhall my herte be for Moabs ſake. The ſhal ſaye vnto þe cyte of zoar, which is lyke a ſpye pong bullocke of the yere olde, for they ſhall all go vnto Luth, wepyng. Eue to hy þe waye to ward Mozonaim they ſhall make lamentacion for the better deſtruction. For þe waters of Elime ſhalbe dried vp, by reaſon wherof þe graſſe is withered, þe herbes deſtroyed, & the grene thynges gone. For the reliſue þe hath done, they are ſore. As for theye ſubſtaunce, þe enemyes haue caried the to the broke of þe wyllers. For þe erie wet ouer þe whole lande of Moab: vnto Elgaim & vnto Beer Elime was there nothing but mournynge, becauſe the waters of Dibſa were full of bloude: for the Lord ſhall ſende more bloude vpon Moab, & lyons vpon the remnant of the lande, & on them that are eſcaped from Moab.

¶ The .xvi. Chapter. ¶ The deſtruction of Moab.

Ende þe Lord of the world aſſe, fro the rocke þe lyeth towarde þe deſerte, vnto þe hil of the daughter Moab. For as for the daughters of Moab, they ſhalbe as aſtroblyng wyde, þe is put out of her ſelfe: for they ſhal carpe them vnto Ammon: gather your colles, come together in iudgment, couer vs wþ your ſhabowe in the myddaye, as the nyght doth hyde the

chaſed, and be wyaze not them that are fled: let my perſecuted people dwell amonge you. Moab, be thou their refuge agaynſt the deſtroper: for the abuerſary is brought to naught, þe robber is vndone, the tyſant is waſhted out of the land. And in mercy ſhall the ſeate be prepared, and he ſhal ſet vpon it in the trueth, the tabernacle of Dauid budgyng and ſchayng iudgment, & making paſſ vnto ryghteouſnes. We haue heard of the pyrde of Moab, he is very proude, preſumptuous, arrogant, and full of indignacion, & vayne are his ſpyles. Therefore ſhal Moab make lamentacion becauſe of the Moabites (that ſhalbe ſpyne) yee they ſhal wayle all together. Becauſe of the foundation of the cite that is made of brich, ſhal ye complayne: euen þe ſame people that are left onely behinde.

Fore þe bynes of Heſbon are cut do-
 tunc: As for the byne of Sibima, the Lo-
 des of the heithen haue broken downe þe
 principall braches: they are come euen vnto Jazer, they wet on wadering vnto þe wel-
 derneſſe. Þe goobly braynches were thow-
 wen downe, as they wet ouer the ſee. There-
 fore will I mourne for Jazer, & for the by-
 ne of Sibima. I will poure my teares vpon the, O heſon and Eleale, for the erie of thyne encirpes is fallen vpon thy ſommer frutes, and vpon thynne harueſt. The ſpyrte and chere is taken awaye out of the plenti-
 full felde, and in the vyneyardes there ſhal be no ioye ner gladneſſe.

The treader ſhall treade out no wyne in the preſſes, þe ſong of theye mery chere haue I layde downe. Wherefore, my bowels ſhall comble lyke an harpe for Moabs ſake, and myne inwarde partes for the cytes ſake þe is made of brich. And it ſhal come to paſſe, that wha it is ſene that Moab ſhalbe made wep of his hyl chapels, he ſhall come to his teple to praye, but he ſhal not be able. So then, thys is the ſapen þe Lord hath ſpoken concernynge Moab ſens that tyme. But now the Lord hath ſpoken ſayeng. In the yeres which ſhal be as the yeres of an hyed ſeruaunt: ſhall the gloze of Moab be turned into conſuſion, thow out al his multitude, which is very great. And that wyche remaneth, ſhalbe very ſmall and feble.

¶ The .xvii. Chapter. ¶ A prophete agaynſt Damafcus.

Aſ is the heuye burthen vpon
 Damafcus: Beholde, Damaf-
 ſus is taken awaye, to be nomore a
 cite, but ſhalbe an heape of hye
 ben ſtones. The dwelle cytes of
 Aroer ſhalbe foldes for catel which ſhal lye
 there, and there ſhalbe none to ſtaye them
 awaye. Ezechial alſo ſhall nomore be
 ſtrong,

strong, & ſummeſhall nombe be a kyng dome, & the remnant of Syria ſhall be as a gloſſe of ſchildes of Iſrael. ſayeth ſ Lord of hoſtes. And in ſ daye it ſhall come to paſſe ſ Jacob ſhall be made very poore, & ſ ſatneſſe of hys ſheepe ſhall worke leane. And he ſhall be as one ſ gathered vp coine in harueſt, euſt lyke him whole arme reapeth ſ earres of coine. he ſhall be alſo lyke hym ſ gathered earres of coine in the valley of ſephaim. ſome gathering in dede ſhall there be left in it, euſt as in the ſhakyng of an olyue tree there remayne two or thre berpes in the toppes of the vyppermoſt bowe, & four or fyue in ſ hynde frutefull boughes therof, ſayeth the Lorde God of Iſrael.

¶ Then ſhall ma turne agayne to his maker, & his eyes ſhall haue reſpecte to ſ holy one of Iſrael. As for the altars which are his ayme hand by worke, he ſhall not regarde them, & the thynges ſ his fyngers haue made (as groves & pynges) thoſe ſhall he not caſt his eye vnto. In ſ daye ſhall their ſtrong cities be as the ſoraken thubbes & boughes, which they left becauſe of the children of Iſrael, & the lande ſhall be deſolate. Becauſe thou haſt forgotten God thy ſaluacion, and haſt not bene myndeſull of thy ſtrong rock.

¶ Therefore ſhall thou ſee pleaſant places, & ſhall graſſe the bryche of another mans vync. In the daye ſhall thou make thy place to growe, & early in the morning ſhall thou make thy ſede to ſhoote. The harueſt ſhall be gone in the daye of encheitance, & there ſhall be ſowthe without hope of coſtoye. **¶** Alſo ſhall be to the multitude of moche people, which ſhall make a ſounde lyke the noyſe of ſ ſes: And the violence of ſ nations, which ſhall rage lyke the ruſhyng in of many waters: Euſt lyke many waters ſhall the people rage. God ſhall reduce hym, and he ſhall ſpe farre of. he ſhall be chaced awayne lyke as dyce ſtraue vpon the mountaynes befoze the wynde, and lyke a thyng that turneth befoze the ſtoorme.

At euen beholde, there is trouble: & or euere it be moynyn, lo, he is gone. This is ſ pozepon of them that appelle vs, and the laſt of them that robbe vs.

¶ The xlviii. Chapter.

¶ A prophecie againſt Egypte.

¶ That lande that truſteth vnder the ſhadowe of wynges, that lande which is beyonde the waters of Ethiopia: ſending meaſurers by the ſee, euen in veſſels of rebes ouer the water. Set pou hence (ye ſpyce meſſaungers) to a naciſ that is ſcattered a hynde & robbed of that they haue: a fearful people from their beginning vnto this: a naciſ troden downe by lytle and lytle, whole labours they ſloubes haue ſpoiled.

All ye inhabitants of the worlde and inhabitants of ſ earth, loke vpon this ſcettered token in the mountaynes, and baren tohan he bliſbeth wth the trompe. For ſo ſ Lorde ſayde vnto me, as for me, & I will take my reſt, & loke vpon the matter in my habitacio, lyke a ſaype beate after ſaype, & lyke a cloude of dew in ſ heat of barned.

For afoze the harueſt, wha the bryche is growne, there ſhall come ripe frute out of the ſlowe, & he ſhall cut downe the ſterace wth ſcythes, & the bryanches ſhall he take awayne wth hokes. Thus ſhall they be left together vnto the ſowles of ſ mochtayned, and to the beaſtes of the erth: for in ſomme the byrdes ſhall remayne vpon it, and euery beſt of ſ lande ſhall be vpon it in ſ ſynner. In ſ tyme ſhall there a preſer be brought vnto the Lorde of hoſtes: euſt a people that is ſcattered abrode, and robbed of that they had, that ſame people which hath bene ſcared full from theyr beginning vnto this: a nacyon troden downe by lytle and lytle whiche lande they ſloubes haue ſpoiled: To the place of the name of ſ Lord of hoſtes, euen to the mount Synon.

¶ The xlix. Chapter.

¶ A prophecie againſt Egypte.

¶ he heye brethren of Egypte: Beholde, & the Lorde ſpeth vnto a ſwyſte clowde, and ſhall come in to Egypte, & the byrdes of Egypte ſhall tremble at the preſence of hym, & the hert of Egypte ſhall quake in the myddes of her. And I will ſe the Egyptians one agaynſt another, ſo that one brother ſhall fight agaynſt another, & one neyghboire agaynſt another, cite agaynſt cite, & realme agaynſt realme. The mynde alſo of Egypte ſhall be cleane without counell wthout it ſelfe, & the deuyce that they take, will I deſtrope, ſo that they ſhall ſceke counell at vbyds & at ſoycerers, at workers wth ſpyces & at ſorceryers. And the Egyptians will I geue ouer into the hande of a maruſous cruell Lorde, & a myghtie kyng ſhall haue dominion ouer them, ſayeth the Lord God of hoſtes. The waters of the ſee ſhall ſayle, & the ryuer ſhall decreaſe and be dreyed vp. The waters ſhall be dyaueu out: the ryuers of Egypte ſhall be emptyed & dreyed vp, the rebes and bagges ſhall be cut downe.

The graſſe in the ryuer & by the ryuers bank, & all that groweth by the ryuer ſhall wither awayne, and be brought to naught. The ſpyſhers alſo ſhall mourne and all they that caſt angle into the water, ſhall make lamentacion, and they that laye forth theyr nett beſyde ſ waters, ſhall be roted out. Wrouer, they ſ woake in ſare, and make ſpyne woakes, ſhall be confounded, and ſo ſhall they ſ weane open woakes. For theyr dynt woakes

The prophete

Doakes shall be euen destroyed, and all they that make pontes and steeles for ship shall come to naught.

But ye foolish pyrrers of zoon, ye Wolfe colicelours of Pharao, whose wit is turned to foolpiness, howe sape ye vnto Pharao: I am come of Wolfe men of auncient kynges? What er at they: where are (I saye) thy wyse men? Let the tell yf they ca what y lord of hoodles hath deuyled vpon Egypte.

The pyrrers of zoon are become foolcs, the pyrrers of Aop are diseaued, they haue diseaued Egypte, cut they that were taken for the cheste kyured therof. In the myddes of it hath the lord powred the spere: as wysehoodnes, ad they haue diseaued Egypte in euery woike therof, euen as a dyonacen in a blackerth in his voinpne. Either shall

the heade of eaple, the chauncy or rede be able to do anpe woike i Egypte. In y daie shall Egypte be lyke vnto women: It shall be afraied and fode in feare at the mocon of the hand of the Lord of hoodles, which he shaketh ouer it. And Egypte shall be afraied of y land of Iuda: so fewery one which maketh mcon of it, shall be afraied therat, because of the counnell of the Lord of hoodles which he deuyseth for it.

In that daie shall fyue citis in the land of Egypte speake the language of Canaa, & were by the Lord of hoodles: for the cyrpe of desolacio shall be called one of them. In y daie shall the altare of the Lord be in y myddes of the land of Egypte, & thys tytle besyde it: VNTO THE LORD. And it shall be a token and witness vnto the Lord of hoodles in the lande of Egypte. For they shall crye vnto y Lord because of such as trouble them, & he shall send the a Sauoure & a great man to delpuey them.

And the Lord shall knowe in Egypte, and the Egypciens shall knowe y Lord in that daie, and do sacrifice and oblatio: pre they shall vowe a vowe vnto the Lord, and performe it. The lord also shall smyte Egypte sore, & deale them agayne, & they shall be conuerted vnto the Lord, and he shall be intreated of them, & shall deale them. In that daie shall there be a conue wyse out of Egypte vnto Assyria, and Assyria shall come in to Egypte, & Egypte in to Assyria, so that the Egypciens and the Assyrians shall serue the Lord together. In y daie shall y nacio of Israel be the thyrd with Egypte & Assyria, and they shall be blessed in the myddes of the lande, which lade the Lord of hoodles hath blessed, sayeng: blessed is my people of Egypte, & Iur also is the woike of myne handes, and Israel is myne inheritaunce.

¶ The .xx. Chapter.

¶ Agayn Egypte and Ethiopia.

In the yere that Cherech came vnto Aod (whan Aod dragon y kyng of Assyria had sent him) and had foughte agaynst Aod and taken it. At the same tyme spake the Lord by the hanc of Eay the sonne of Amos, sayeng: Go and take of the sacke clothe from thy lynes, & put of thy shooe from thy foote. And he ydo, walkinge naked and bare foote. And the Lord sayde: lyke as my seruauit Eay hath walked naked, and bare foote for a signe and wonder thre yeres vpon Egypte, and Ethiopia: Euen so shall the kyng of Assyria take a wyse out of Egypte and out of Ethiopia, chylidren and olde men, naked and bare fore wyth their lynes vncouered, to the greateshame of Egypte.

They shall be brought in feare also, & as named one of another: Ethiopia of Egypte, and Egypte of Ethiopia, consideringe what gloze they were in a fore. And they y dwell in y same ple, shall saye in that daie: Scholbe. thus are we regarded. Whither shall we fye for helpe, that we maye be delpyered fro the kyng of Assyria? And howe shall we escape?

¶ The .xxi. Chapter.

¶ Agayn Babylon, Iounea, and Arabia.

In the burthe of the wastel see: Euen is the thorny wyther y passer the row at the moone daie, to come from the wyldernesse, from that horrible lande. A greuous visio was thewed vnto me: Let one dyscreetfull offender come agaynst another, & one destroyer agaynst another. Thy clam, sape lege thou of the diad: all thy gronpunge haue I laped downe. Therefore are my lynes spyled with sorow, heynnes, hath taken holde vpon me, as the pages of a woman that is trauepling. It made me stoupe when I herde it, & it vexed me when I sawe it. My hart pated, fearfullnes came vpon me. The myght of my volunteeftnes hath he turned agaynst me into feare.

Whyle they garnished the table, y watch man loked: And while I was eatyng and dypnyng (it was sayde:) wy pe captaynes, take you to your wynde. For thus hath the Lord sayd vnto me: Go and let a watch man, to tell what he seyth. And he sawe a charret, which two horsmen sat vpon, with the cariage of an Ase, and the cariage of a camell. So he loked & toke very bylyt he de. And ypon cried, Lord, I lode waiping all the whole daie, & am appoyled to kepe my watch euery nyght. And behold, here cometh a charret of men, with two horsmen. And he answered & sayde: Babylon is fallen, it is fallen, & all the ymages of y gods hath he smytte downe vnto the grounde. Thou art he whom I must chere, and thou

and thou beldst to my corne doore. This that I herbe of the Lorde of hoodles & God of Israel haue I thewed vnto you.

E The burthen of Duma: he calleth vnto me out of Seir: Watchmā, what halt thou sayd by nyght? Watchman, what halt thou sayd by nyght? The watchman sayde: **E** The moynynge cometh, & so doth the nyght. If ye will aske anye question, then aske it, retourne and come agayne.

The burthen concerning Arabia: In the pleasant grounde of Arabia that ye eare all nyght, euen in the trees of Dedanin. The inhabitours of the lāde of Thema brought forth water to him that was thyrstie, they pyned him with their byrd that was fled awaye. For because of wordes are they be come fugitive, euen for the dayen swerde, and for the bent bowe, & because of the greuousnes of warre. For thus hath the Lorde sayde vnto me: There is yet a ycare accompyng to the peaces of an hynded seruant, & all the glory of Cedar shall faile. And the nombre of them that shall escape from the bowes, shall be mynished by the myghthe chylde of Cedar, for so the Lorde God of Israel hath spoken.

E The xxii. Chapter.
A prophete agayn Iherusalem.

I The burthen of Iherusalem: What halt thou to do here, that thou clymest vnto the houle toppes? Thou that art full of occupying, thou sedicious & proude clype: thy slayne men are nether put to death wyth swerde, ner deed in batell. All thy captaynes are fugitive together, the archers haue taken their prisoners: All they that are founde in the, are in captiuitie together, because they fled farre of. Therefore sayd I: let me alone. **E** I will make lamentacion. Ye shall not be able to comforte me, because of the destruction of the daughter of my people. For this is a daye of trouble, of ruyne, & of destruction & the Lorde will bring to passe in the valley of vision, breakyng downe the citie, & crryng vnto mountaynes.

E Clam bare the quicke w a charact of fote men and of hoisinen, and the crrye of wyth the wynde ope. Thy chiefe valley also was full of charactes, and the hoisinen set their faces directly towarde the gate. And in y daye dyd the enemye take awaye & y betwixe of Iuda, and the wyddest thou loke towarde the remoure of the house of the rock. Per haue sene also y broken places of y citie of Dauid, howe that they are many, & ye gathered together the waters of the lower pole. As for the houses of Iherusalem: **E** ye haue nombyzed them, and the houses haue ye broken downe to make y wall strong. A yit also haue ye made betwene the two

walles, for the waters of the olde pole, and haue not regarded the maker thereof, nether had respect vnto him that toke it in pade.

And in that daye dyd the Lorde God of hoodles call men vnto weeping and mourning, to boldnes & grydyp aboute wyth sack cloth. **E** And I shold, they haue loye and gladnesse, sayng open & kylling the enemye crryng & dyngnyng wyne: **E** Let vs eate and drynke: for to morowe we shall dye. And it came to the eares of the Lorde of hoodles: This iniquite shall not be poured fro you till ye dye, sayeth y Lord God of hoodles. Thus sayeth the Lorde God of hoodles: Go, get the into pounder treasurer, euen vnto Sebna, which is y ruler of y house. What halt thou to do here? and wyom halt thou here, that thou shuldest bere betwe the out a sepulchre, as it were one that beweth hym vnto a sepulchre an hye, or y grauntan habitation for him self in a hard rock.

Wholde, & thou man, the Lorde shall carye the awaye into captiuitie, & shall surely couer the with cofusion. The Lorde shall turne the ouer lyke a ball with his handes (and shall sende the) into a farre contrie: There shalt thou dye, & there (in steade of the charactes of thy pope) shall y houle of thy Lord haue confusion. I will dryne the fro thy place, & out of thy dwelling shall be overthrowed. And in that daye shall I call my seruante Eliabim the forme of helia. And with thy garmentes will I clothe him, and wyth thy gyrdle will I strengthe hym: thy powder also will I committe into his hāde & he shall be a father of such as dwell in Iherusalem, and in the house of Iuda.

And the keye of the house of Dauid will I laye vpon his shoulder, so y he shall open and no man shall shut. He shall shut, and no man shall open. And I will fasten hym as a nagle in a sure place, and he shall be the glorious frate of Iys fathers house. **E** I couer, all generations and posterities shall hang vpo him, all the glory of their fathers houle, all vessels both great and small, and all instrumentes of meature and mustek. In that daye (sayeth the Lorde of hoodles) shall the nagle that is fastened i the sure place departe, be broken and fall, and the burthen y was vpo it, shall be plucke awaye, for so the Lorde hath spoken.

E The xxiii. Chapter.

A prophete agayn Iherusalem, and a promise that it shal be rest to agayne.

I The burthen of Tyre: Dourne thy thyppes of Tyre. **E** Tyaris, for these cometh such destruction that ye shall not haue an houle so entre into: Out of the lande of Eittim haue they knowlege of thy planche. As thyll, ye that dwell in y Ile, the merchants

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The prophete

chaſtres of zidon, and ſuch as paſſe ouer the ſee, haue made y^e plenteous. The corne that groweth by the great waters of ſilun, and the fruites of the ryuer were by vitayles, ſo that it became a comen market of y^e naciōs. **E**uen ſhameſt thou zidon, for the ſee (cut the ſtrength) of the ſee) hath ſpoken, ſayinge: I haue not trouayled, ne broughte forth childen, ne ſubmittedt vpon yōung me, or broughte vpon virgins.

Whalbe thynges cometh to the Egypciāſ they ſhall be loyſed for the rumour that goeth of Epte. Set you to Charis, mourne ye ſ dwell in the Ile. Is not this that glorious cyte of yōures, which hath bene of olde and quiet? hye awne ſete ſhall cary hye forth to be a ſojourner in to a farre countrie. **W**ho hath deuyled theſe agaynſt Epte (that getteth garlands vnto other cities) whole marchantes are princes, and whole captenes are honozable in the world? Euen the lord of hoolltes hath deuyled theſe, to put downe the pride of all ſuch as be glorious, and to myniſh all them that be proude vpon earth: Set the out of the lāde vnto y^e daughter of Charis, ſeyng thou haſt nomoze ſtrength.

Euen that ſinore the kyngdomes together, holdeth out his hande ouer the ſee: euen the lord him ſelf hath given a commaundement agaynſt the ſame comen place of marchantes, that they ſhall vterly deſtroye y^e might thereof. And he ſayd: **M**ake nomoze thy boall. **V**irgin thou daughter zidon thou ſhalt be broughte downe: **E**p, get the our vnto Citin, where neuertheles thou ſhalt haue no reſt. Behold, this people came not of the Caldees, but I ſure made them ſtrōg with great ſhippes. They ſet vp the ſtrong holdes thereof, & deſtroyed his palaces, & he brought it i decaie. Mourne ye ſhippes of charis for your ſtrength is broughte downe.

And in that daye ſhall Epte be forgotten ſeuentye yeares: accordinge to the yeares of one kyng y^e and after the ende of the ſeuentye yeares ſhall Epte ſpyng as both an harlot. Take an harpe, & go aboute the citeye (thou harlot that haſt bene forgotten) make ſweete melody, ſing mooſon ſonges, that thou mayeſt be had in remembraunce. And after the ende of the ſeuentye yeares ſhall the lord viſyte

Epte, & the ſhall conuerſe vnto her: **E**rewarde, and ſhall committe fornicaciō with all the kyngdomes of the earth y^e are in the world. Their occupyinge alſo and their rewarde ſhall be holy vnto y^e lord. Their gaynes ſhall not be layde vpon her kepte i ſtoare, but it ſhall be theſe that dwell beſore the lord, that they maye eatte prough, & haue clothyng ſufficient.

Chapter.

A propheticall tribulation come vpon the world becauſe of ſynne.

Behold the lord maketh the earth wayt and emptye: he turneth it vpon y^e downe, & ſcattereth abode y^e inhabitants thereof: And y^e yeſt ſhall be as the people, & the maker as the ſeruant, y^e maſtreſſe lyke y^e mayd, y^e ſeller lyke the buyer: he that leueth vpon viſyre, lyke hym that dooweth vpon blure: the creditoure as the better. The world ſhall be cleane waſted & vterly ſpoiled for ſo the lord hath ſpoken. The earth is loyſed & conſumed awaye, the world is ſeble & periſheth, the proude people of y^e earth are come to naught. The earth alſo is become unpoſſible vnder the inhabitants thereof, which haue traſgreſſed the lawes, changed the ordinance, broken the eueralſting couenauent.

Therefore hath y^e curſe conſumed y^e earth, and they that dwell therein, are fallen into trefpace. **W**herſore, the inhabitants of the earth are periſhed: with drouth, ad ſetene me are left beſpide. The wyne ſaileth: the wyne hath no myght, all they y^e haue bene merry of hart, are come to mourning. The myrth of tabrettes is layed downe, y^e noyſe of ſuch as haue made merry, is ceaſed, y^e ſoye at y^e perpe is at an ende. **T**hey ſhall wyne nomoze wyne w myrth, ſtrong drynke ſhall be better to them than drynke it. The citeye of banite is broken downe, euery houſe is ſhut vp, y^e no man maye come in. In y^e ſtreets is there a crye becauſe of wyne, all cheere is waſhed awaye, y^e myrth of the world is gone. In the citeye is left deſolaciō and the gate is ſmytten with deſtruction.

For in the myddes of the world, euen amonge the people, it ſhall come to paſſe, as at the ſhakyng of Olyues, and as the grapes are wch y^e wyne harueſt is done. **T**hey ſhall lyſt by theſe, voyce: and make a merry noyſe, and in magnifyng of the lord ſhall they crye out of the well. **W**herſore, praye ye the lord in the valleys, euen the name of the lord God of Iſrael in the Iles of the ſea from y^e vttermoſt parte of y^e earth haue we heard prayles and myrth becauſe of the ryghteous. And I ſayd: **I** knowe a thyng in ſecrete. I knowe a thyng i ſecrete, w ſo me, the traſgreſſours haue offeſſed, the traſgreſſours haue gremouſly offeſſed. **S**enſuſnelle, the ppet and the ſnare are vpon the, w thou that dwelleſt i the earth. **I**t will come to paſſe, that whoſo elapeth the fearful noyſe, ſhall fall in to the ppet. And he that cometh vpon out of the ppet, ſhall be taken wyth the ſnare. **F**or the wyndowes from an hye are open, and the foundations of the earth are moued.

The earth is vterly broken downe, the earth hath a ſore ruyne, the earth quaketh exceedingly. The earth ſhall reſe to ſea lyke a dyched, and ſhall be remoued lyke a tent.

like a tent: (of one met) of the iniquitie thereof
shalbe heavy vpon it. It shall fall, & not rise vp
againe. And in that daye shall the Lord visite
the host above vs on hye: & the kinges of
the world shal come vnder the earth. And they shal
be gathered together, as they shal be in prison:
as they shal be shut vp inward, & after many
daies shall they be visited. * The more shall
be a banded, and the sunne ashamed, when the
Lorde of hostes shall raygne in mount Sion
and in Jerusalem with wo:shipp, and in the
sight of such as shall be of his council.

¶ The xxv. Chapter.

¶ A thanksgiving to God for his wo:shipp.

¶ Thou arte the Lorde my God, I will
magnifye thee. I will geue thanks vnto
thy name. For thou hast brought wode-
full things to passe, according to thyne olde
counsell truly & faithfully. * Thou hast mad
of a citye an heap of stones, and brought it
stronge to wne into decaye. The habitation
of strangers hast thou made to be no citye,
neither shall it be builded any more. Therefore
shall thy mightie people geue glory vnto thee:
the citye of thy visitation shal be builded againe. * For
thou hast bene a strength vnto the poore, and a
succour for the needy in his trouble. A refuge
aga ynst euell weather, a shadowe against
heat. For the blast of ragging men is lyke
a storme that casteth downe a wall.

¶ Lyke as thou bringest deathe downe out
of a hye place, so shalt thou suppress the noyse of
multitudes. * The heate is in thy shadowe of
thy cloud: thy mightie shall be brought
lowe. And in this moontayne shall thy Lorde of
hostes make vnto all people a feast of
pleasur, & delicate things, eue of most pleasur:
unt & deperitie dishes. And in this moontayne
shall thy Lorde bestrode the covering, & all peo-
ple are wrapped in, and the hanging is spread
vpon all nacpdes. * As for deathe, he hath de-
stroyed it for euer. * And thy Lorde God shall
wape awaye teares from all faces, and the re-
buke of his people shall he take awaye out of
all the earth. For so the Lorde hath sayde.

¶ And in that daye it shall be sayde: Lo, this
is our God, we haue waped for hym, & he
shall saue vs. * Thy name is the Lord, in whome
we haue hoped, we will relye in thy mercy & reioyce in
the satisfaction that cometh of hym. For in this
moontayne shall the hande of the Lorde create
and Mon shall be thy shadowe vnder him, euen
as then we is thy shadowe vnder thy shadowe. And he
shall stretch out his hande in the myddes of
them: as he shal sommereth, catcheth out his
handes to sommer, and with the strength of
his handes shall he bring downe their pyre.
The strength also and fence of thy walles
shall be overthrowe & cast downe, & brought
them to thy grounde, euen vnto dust.

¶ The xxvi. Chapter.

¶ A songe of the deliverance of the people.

¶ In f daye shall thy songe be longe
in the lande of Iuda. * We haue a
stronge citye. * Saluacion shall
God appoynte in steade of walles
and bulwarks. * We will be gates of the rig-
teous people which kepe the truth map
entre in. * Their minde is set vpon the, becau-
se thou preservest them: in peace, euen in
peace: because they put their trust in the. But
we pour trust all waye in the Lorde: for in the
Lorde God there is strength for euermore.
* For he hath brought downe hye mynded
citizens. * As for thy proude citye, he hath
brought it lowe: euen vnto the grounde shall he
cast it downe, & bring it vnto dust. The forte
euen the forte of the poore: and the steps of
such as be in neede shall treade it downe.

¶ The path of equyte wilt thou graunt vnto
the iuste, & thou moost righteous, * thou
shalt order thy path of him that is righteous.
Per, & in the waye of thy iudgements, O
Lorde, haue we put our trust in the. * Thy name
also: & the remembrance of the is thy thing
that oure soules longeth for. * Thy soule hath
longed for the all the night, and w mynne
(which is within me) will I seeke the earlie
in the morning. For when thy iudgements
are in the earth, the inhabitants of the world
shall learne righteousness. Shall the vngod-
ly man be fauoured, which hath not learned
righteousnes, but doth wickedly in the earth
where nothinge ought to be done, but that
which is righteous; he shall not see the glo-
rye of the Lorde. Lorde, when thy hande is
lyfte vnto stroke, they le it not: but they
shall see it, and be confounded with the zeale
of the people, and the pece that cometh by thine
enemies, shall denounce them.

¶ Lorde, vnto vs thou shalt proude peace:
* for thou also hast wrought all our wo:shipp
in vs. O Lorde our God, other lordes be-
sede the hath subdued vs: but we will relye in
only of the of thy name. * The deed
will not lyne, & they shal be out of syre, will not
rye agayne: therefore hast thou visited & co-
red them out, and destroyed all the memory
of them. * Thou hast increased the people: O
Lorde thou hast increased the people, & thou
art prayled: thou hast sent the farrre of vnto
all the coastes of the earth. * Lorde in trouble
haue they visited the: they powred out their
prayer, when thy chaunging was vnto them.
* Lyke as a woman shal be that hath wro-
ne toward her traueiler, is thy & cryeth in
her paynes, eue to haue we bene in thy sight,
O Lorde. * We haue bene wchilde a suffer
payne, & as though we had brought forth
winde. For there is no saluacion in the earth,
neither do y inhabitants of the world bring
the felices. * Thy deed me shall paye, euen w
thy body shall they rise agayne. A waile and
syng ye that dwell in dust. For thy deed

The prophecie

is euen as the dewe of herbe s, and the earth
shall cast out them that be vnder her. Come
my people, * enter thou into thy chambers,
and shut thy doores about þ: * hyde thy selfe
a lytle for a whyle, vntyll the indignatiõ be
ouerpast. * For so, the Lorde is cõsump-
ing out of his place, to visite the wickednes of such
as dwell vpon earth. The earth also shall dis-
close her awne blond, and shall nomore hid
them that are sayne in her.

The xxviii. Chapter.

A prophecie of the coming of christ, and de-
struction of iherusalem.

In that daye, the Lorde w his soze,
great and myghty swearde shall
visite * Leuiathan þ fugitiue
serpent, cuf Leuiathan that croked
serpent, and he shall slaye the dragon þ is in
the see. In that daye, se þe syng of the con-
gregatiõ which is the vineyard, þ bringeth
forth þ best wyne. And þ the Lorde do kepe
it. In bus seasons shall I water it, & lest the
enemye do it any harme, I will both myght
and daye puerue it. There is no displeasure
in me, els when the vineyard bringeth fime
forth beere s thowen? I wold go thowout
by water, & buene it vp together. Let it take
holde of my strength, and it shall be at one
wme, euen at one shall it be with me.

23 The dayes are cõsump, that Jacob shall
take rote. Israel shall be grene a flozpe, and
the woulde shall be filled with frute. With þe
synner him as soze, as he did the other that
synne him: W is he slain w so soze a slaugh-
ter as they that sle w him. In measure dorth
he synne him, w hyle he sebeth vnto him soch
things, wherby he cometh to hys mynde
agayne. For in the daye that the east wynde
bloweth soze, it taketh a waue the frutes.

Thus therefore shall the iniquitie of Jacob
be reconceyded, and here is all the frute of the
takinge a waue of his synne, yf he make all
the stones of y antras of ydolies, as challe
stones that are breken in iunder, that theye
groues and pinages cpe not by agayne.

Els, shall the stronge cite be desolate, &
the habitation forsaken & left lyke a wilder-
nes. There shall the calfe fede, & ther shall he
lye, & cate vp the grasse therof. When þ
braides of it are drie, they are broken of, &
the women come, and set the on lyer.

24 For it is a people of no vnderstanding, & there-
fore he that made them, shall not fauoure the,
and he y created the, shall geue them no gra-
ce. And in that daye shall the Lorde make a
thick clowd in the middes of the ciuer En-
phrates vnto the riuer of Egypte, and y chil-
dren of Israel shall be gathered together one to
another. In þ daye shall þ great tedye be
blowne, so þ they which were lost in the lade
of A Siria: & they that were banished into þ
lande of Egypte, shall come and wold y þe

Lorde in the holy mount at Ierusalem:

The xxviii. Chapter.

A prophecie of the coming of christ, and de-
struction of iherusalem.

Whe vnto the crowne of wyde, euf
* to the broken people of Ephraim * sin. 24
whose greut wyde is as a floure that
saderth a wyne) * vpon the head
of the valleye of such as be in wele, and are
ouerladen with wyne. As holde, * ther com-
meth a vehemet and fore daye fro the Lorde
lyke an vnmeasurable daye and perellous
tyme, euen lyke the force of myghte and
horrible waters, þ holsepe beareth downe
all thinges. The crowne of the pryde of the
broken Ephraimites shall be broken vnder
foke: * so that the floure of hys faynes and
bewep, which is in the head of the valleye
of fatnes, shall fade awaye, as both an
vntimely eppes egg afoze her selfe. Which whā
a man speth, he loseth vpon it: and whyle
it is yet in his hande, he eateth it vp.

In þ daye shall the Lorde of hostes be the
croune of glozy, & diademe of be wyne vnto
the residue of his people. He will be also a spi-
rite of pcepte knowledg to him þ heere in
iudgement, & strength vnto them that tuene
a wyne the battell to the gate of the enemies.
But they are out of the wyne by reason of
wyne: pce, farr out of þ waue are they tho-
rowe strong dyneke. * The pcell also of
the prophecie are gone astraue by the meanes
of strong dyneke, they are broken w wyne,
they go amisse thowowe strong dyneke: they
faple in pphceyng & stoble in iudgment. For
tables are so full of vomyte and fysthies, y
no place is cleane. Who then shall such one
reth knowledg? And whom shall he make
to vnderstode the thing that he heareth? For
they are as ignorant as yong chyldren, that
are taken fro the mylke and are weened.

For they that be such must haue * after
one lesson, another lesson: * after one cõmū-
dement, another cõmūdement, after one
rule another rule, a fter one instruction ano-
ther instruction, there a lytle and there a ly-
tle. For he that speaketh vnto this people is
euen as one that vseth rudenes of speech, and
a straunge language. If any man saue vnto
them: lo, this is the rest wherwith ye maye
cale hym that is weerce, they is the refel-
thinge, they will not heken. * There-
fore, the worde of the Lorde (lesson vpo le-
son, cõmūdement vpon cõmūdement, rule
vpon rule, instruction vpon in-
struction, there a lytle and there a lytle) shall
be vnto them an occasyon of stambling that
they maye go on, and fall backward, be byn-
sed, tangled and snared.

Wherefore, hence the worde of the Lorde w
ye mockers, ye that haue rule of this people
which is at Ierusalem. Because ye haue sayd:
We

* Gen. x. c. c.
2 po. vi. i.
* Mich. i. i.

* i. Cor. x. c. c.
2 po. c. g.

* 24. 14.

* 24. 14.

* 24. 14.

* 24. 14.

we haue made a cōuenant with death,
 & with hell are we at agreement. And though
 there go forth a sore plague, it shall not come
 vnto vs. For we haue made fauours out of
 rage, and vnder banishes are we hid. Therefore
 thus sayth y^e Lorde God: Beholde, I laye
 in Sion for a foundation a stone, eue a reed
 stone, a pfect^r corner stone, a sure foundation:
 whoso belereth, let hym not be to ha-
 tyre. Iudgment also will I laye to the rule,
 and righteousness to the balace: so y^e ha-
 pple shall take a waue your bayne confide-
 ce as a bloome, and the prey place of your
 refuge shall the waters renne ouer.

And thus the cōuenant that ye made wth
 death, shall be disannulled: and your agreement
 that ye made with hell, shall not stand. Yee,
 when the sore plague goeth forth, ye shall be
 trodden downe vnder it. ffrd the tyme that it
 goeth forth, it shall take you a waue. For
 early in the mornynge euerie daye: yee, both
 daye & night shall it goe thowme: & when the
 nople thereof is perceaued, it shall geuie de-
 nation. For as the bed is narrow, and not
 large: the cōuerer to small that a man can
 not wynde him selfe vnder it. * For y^e Lorde

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Isa. 55. v. 2.

Isa. 55. v. 3.

Isa. 55. v. 4.

Isa. 55. v. 5.

Isa. 55. v. 6.

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Isa. 55. v. 227.

Isa. 55. v. 228.

Isa. 55. v. 229.

Isa. 55. v. 23

The prophete

woeche saye of hym that made it, he made
not me: And both an earthen vessel saye of
him that saythoued it, he had no understand-
ing: **I**f it not hard at hande, that **L**y-
hanus shalbe turned into a lowe felde, and
that the lowe felde shalbe take as the wodds/
And in that daye shall deafe men heare the
woordes of the booke, and the eyes of y blind
shall se euen out of the cloud and out of dar-
kenes. **T**he meke spereed also shalbe mercy in
the Lorde, and the poore amongst them that
be lowly, shall reioyce in the holy one of Is-
rael. For he that dyd violence, is brought to
naught, and the scozefull man is confounded:
and they roted out that were hastie so soone
to vniuersitites, **M**akynge a man to
synne in the worde, and that toke hym in a
snare which repoured them in the open pla-
ce: and they that haue turned the cause of the
eyghteous to naught. **T**herfore thus sayth
the Lorde vnto the house of Jacob, eue thus
sayeth he that redeemed Abraham: * Jacob
shall not now be cofoldeid, ner his face pale.
But when he seeth his chyldren the woerke
of my handes in the middes of him, they shall
saue his name, and praye the holy Lord
of Jacob, and feare the God of Israel. **T**hey
also that haue bene of an errenpoule spere,
shall come to vnderstandynge: and they that
haue bene scozefull, shall learne doctrine.

The xxx. Chapter.

Chap. and the counsell of God, a
counsell in the counsell of men. **T**he wyse also shal
teache the remnant of the people, that after the de-
struction of Iherusalem went into egypte.

Isa. for those disobedient chyldren
(sayth the Lorde) * that they will
take counsell without me. **I**sa. y
they will take a secret aduice, and
not out of my spere, and therefore adde they
spine vnto spine. **E**uen they that walke to
go downe into egypte, and haue asked no
question at my mouth: but seke strenght in
the myght of pharaos, and trust in the
shadowe of egypt. **T**herfore shall the strenght
of pharaos be your confusion, and the truste
of the shadowe of egypte your shame. For
his captaynes were of ioan, and his ambas-
sadores came vnto hanes. **T**hey were all
ahamed of the people that could do them no
good, and that might not helpe the, ner the wo-
rcman any praye, but were theppes confusion
and rebuke.

The deap burden of the beastes of the
south in a lande of trouble: and augurthe,
from whence shall come the ponge and olde
lion, the vpper and fyre serpent that flyeth
agaynst them that vpon coltes beare they
riches, and vpon camels their treasures, to
a people that can do them no good. For voie
and nothyng worth shall the helpe of the
egyptians be. **T**herfore haue I cryed vnto
Iherusalem. **T**hey shall haue strenght

enough, of they will settle their myndes in
quietnes. **A**nd therfore, go thy waye, and
wyte thys before the in a table, & note it in
a booke, that it maye finally remayne and be
kept still for euer. For it is an obstinate peo-
ple, * and dissembling chyldren, chylde that
refuse to heare the lawe of the Lorde.

For they saye vnto the seers: **S**e not, and
to the y be cleare of iudgement: loke not out
eyght thynges for vs: but speake saye woer-
des vnto vs: **S**o shall out erroures, gett you
out of this waye, departe out of this path, &
turne the holy one of Israel sed vs. **W**herfo-
re thus sayth the holy one of Israel: **B**e cause
your heretics rise agaynst this woerde, & be-
cause ye trust in wrongeous dealing & per-
uerse iudgment, & put your confidence therein.
Therfore shall ye haue thys my chylde for yd
destruction and fall. **I**pke as an hye wall that
faileth, because of some eyre of black, whose
breaching commeth suddenly. **A**nd the buere
therof is lyke an earthen vessel, which brea-
keth without helpe: so that in y burltynge of
it, there is not founde one shewer to fetch fyre
in, or to take water withall out of the pye.

For thus sayth the Lorde God, euen the
holy one of Israel: **I**n repentance & in
* rest shall ye be safe in quietnes and sure co-
spice shall be your strenght. **B**ut ye haue had
no lph thereto. For ye haue sayd: **S**o, but we
will escape thozome hostes. **T**herfore shall
ye fyre: & we will gett vs vp vnto swifte ben-
des. **A**nd therfore shall your persecutours be
swifter. **A**nd shall lye at the rebuke of
one, & at the rebuke of v. shall ye all lye, eyll
ye be left as a thpy mast vpon the topp of a
mountayne, and as a beaken vpon an hyll.
Therfore doth y Lorde cause you to way-
te, y he maye haue mercy vnto you: to thynke
that he maye haue the pmercyence, when
he is gracious vnto you. For the Lorde is
the God of iudgement. **A**le sed are all they
that hope in hym.

Pf the people remayne in syon and at
Iherusalem, thou shalt not be in daunger: but
at the voyce of the complayne shall be ha-
ue mercy vnto the. **A**nd when he heareth it
he shall geue the answere. **A**nd though the
Lorde geue pou the bread of trouble, and the
water of aduersitie, thy rayne shall be nomo-
re so scant, but thyne eyes shall see thy rap-
ne. **P**er, and thyne care shall & heare y col-
lynge of hym shal doth speake behynde
the. **T**hys is y waye, walke ye in it. **T**ur-
ne not aside nether to the eyght hande ner to
the left. **P**e shall destrope also the conueryge
of your spure ymages, and the decking of
your golden pboles. **E**uen as filthyness shall
ye put them a waye. **A**nd thou shalt lye vnto
it. **G**ett the hence. **T**hen shall God geue
rayne vnto thy seede, that thou shalt loose
the ground withall, and byed of the increace
of the

of the earth, which shalbe fat and very plentiful. In that daye also, shall thy cattell be fed in large pasture. Be open lykewise and the yonge alies, that eate the grounde, shall eate cleane psonder, which is poured with the wynde and the sunne.

Finally, vpon every hye mountaine and hyll shall ther be riuers and streames of waters, * in the dape of the grente slaughter, when the towres fall. * Moreover, the lyght of the moone shalbe as the light of the sunne, and the sunne lyght shalbe seuen folde, and haue as much hye as in leue dapes belyde: when the Lorde byndeth vp the soze of hye people, and healeth the trooke of their wold. Beholde, the same of the Lord cometh fro farre, and his presence is to dote, that no mā is able to byde. His lypyes are full of indignation, and hys tonge is as a consuming feer. Hys breth is as a belement floure of water, that reacheth vp to the necke. That he maye syte awaye the shepthen in the spue of vanitee. And his breth is as a bypde of error in the chawes of the people.

G And ye shall syng, lyke as in the nyghte, when the holy solespnyge beginneth. And ye shall haue gladnes of heet, lyke as when one cometh with a pyre vnto the hyll of the Lorde, and to the moost nightye one of Israel. And the Lorde shall cause his gloruous voyce to be heard, and shall declare his stretched out arme with a terrible countenance and with the flame of consuming feer, with noysome lyghtenynge, with a thower, and with hable done. For thowse the voyce of the Lorde shall * Asur be destroyed, which smote other men with the rodde. And it shall come to passe, that whither soeuer he goth, y rodde shall cleue vnto him, which the Lorde shall laye vpon him with tabrettes and barpes: and with grente warre shall he fyght agaynst his host. * For the feer of payne is opened from the beginning: yee, euen for bypnyge is it prepared. Thys hath y Lorde set in the depe, and made it wyde: the burning wher of is feer and muche wodge. The breth of the Lorde, which is a ryuer of bypnyge, both kyndle it.

¶ The xxxij. Chapter.

¶ He curseth them that forsake God, and seke for the helpe of men.

taketh the victoie agaynst the householde of the trowarde, and agaynst the helpe of euell doers. Howe the Egyprians are men, and not God, and their hoyses slich and not sperte. And as soone as the Lorde stretcheth oute hys hande, then shall the helper fall, and he that shulde haue bene helpe, and they shall all together be destroyed. * For thus hath the Lorde spoken vnto me: Like as the * Lyon of * Lyons whelpe conereth vpon the praye that he hath gotten, and is not afrayed, though the multitude of theyr bedes crye out vpon hym, neither abashed for all the beape of the. So shall the Lorde of hostes come downe to fyght for mount Syon, and defende hys hyll. Lyke as byddes store aboute their nestes, * so shall the Lorde of hostes kepe, * so he defende and deliuer Jerusalem. Therefore, O ye chyldren of Israel, turne agayne, from that synedolte, wherein you downed your selues. * For in that daye euery man shall cast out hys ydolles of syluer and hys ydolles of golde, which ye haue made with youre awne handes vnto poure synne. * Asur also shall sayne with the swearde, not with a mans swearde, neither shall the swearde of any man beuoure hym: And he shall fle from the slaughter: and his seruantes shalbe discomfited in their peres. Ye shall go for feare to hys strongholdes, and hys pynces shall fle from hys badges. Thys hath the Lorde spoken, whose lyght burneth in Syon, and his feer in Jerusalem.

¶ The xxxij. Chapter.

¶ He constituta of good rules and a riewe.

Behold, a king shall gouerne after the rule of synghe wemesse, and the princes shall rule, accordyng to the baluance of equyte. And that man shall be vnto men as a defence for the wynde, and as a refuge for the tempest: lyke as a riuer of water in a thicke place, and the shadowe of a grente roche in a drye lande. The eyes of the synghe shall not be dym, and the eares of them that heare, shall take diligent hede. The heet of the vnwyse shall attayne to knowledg, and the vnparfytte tong shall speake playnely and distinctly. Theri shall the folyshe ngyarde be no moze called gelle, ner the churche liberall. But the ngyarde shall be nigrady minded, and his heet wylt woe: he euell and playe the pporite, and ymagyn abhominations agaynst God, to make the hungry leane, and to withholde drynke from the thurst. These are the perous weapons of the church, these be his shamefull comets: that he maye begyle the poore with discentfull wordes: yee, euen there as he shulde geue sentence with the poore. * But the lyberall person ymagineth donce thynges, * cometh by for liberaltye vnto ymoatop.

The prophesye

C Alpe (ye pperche and ybell women) heken vnto my voyce. Ye careles cities, marke my wordes. After yeares and dayes shall ye be brought I feare, & ye careles cities. For haue ye not out, & the grape gatherer puge shall not come. & ye ryche pbelicities ye that feare no payrell. * As aqubed, you that lyue in aboundaunce: tremble, you that lyue careles: cast of your rayment, make your selues bare, put sacke cloth aboute you. For as the infants wepe when their mothers teetes are dryed: so shall you weape for your fayre felices and fruitfull vyneyardes. & y people felde shall be puge thornes and thistles: and so shall it be euen in euery house of voluptuonnesse and in euery cite that reioyseth.

D The palaces also shall be broke, & the greatly occupied cities desolate. The towres and bulwarkes shall become denues for euermore, y plenitude of milles shall be turned to pasture for shepe: vnto the tyme that y sperte be powred vpon vs from above.

Then shall the wyldernes be a frutesfull felde, and the plenteous felde shall be reheded for a wodde. Then shall equyue dwell in y desert, and rightousnes in a frutesfull land.

* Isoma. b. a

* And the rewarde of rightousnes shall be peace, and be frute rest & quietnes for euer.

* Is. xxiij. c

* And my people shall dwell in the pynnes of peace, and in sure dwellinges in safe places of conforse. And when the baple falleth it shall fall in the wodde, and the cite shall be set lowe in the valleye. & howe happy shall ye be, when ye shall safelye see your sech besyde all waters, and bypue thence the ste of pour open and affes.

The xxxij. Chapter.

It sheweth the vengeance agaynst the Acherans. A descrep: croun of them that shall see the Roide.

W O to the that be destroyed, thou brenkest the leage, where as none hath broken it with the: for when thou shalt leane be destroying, & thou thy self shalt be destroyed. And when thou ceasest from breakeing the leage, then shall they breake it to the. O Lorde, haue mercy vpon vs: we haue put our hole trust in the. Be an arme to such a early: and * our helth, in y tyme of trouble. At that confusioyge, the people fledd, and at thyn exaltynge, the theythen were scattered. And the peoples shall be gathered (which shall be powers) as are the gathering of Buzubus. And the multitude going to it, shall be as locustes runnyng to and fro.

* Erod. xvj. b
I. rui. xlvij. b
S. ap. l. c. c.
Bath. vii. a.

* Isai. l. b.

The Lorde is exalted, for it is he y dwelleth an hye: he hath fylled zion with iudgement and rightousnes. And a sure stablyshing of thy tymes shall be strength, health, wisdom & knowledg: and the very feare of the Lorde shall be pterature of it. Beholde, y messengers shall crye without: & the ambu-

latours of peace shall weape bytterly: The stretes are wast, their wallerth no ma therein: God hath broken the appoyntment, the cyties are cast awaye, & me are nothing regarded y desolat erchis in heuynes. & Banus is named: & herse downe. Shars is lyke a wpledernes: & Balas & Chamel are despoiled of their frutes. And therfore sayth the Lord: I will vponowe: now will I be auanced: now will I be exalted as a nightye God. * Ye shall chereue stubble, & beare strewe, & poure sperte shall be the spere. y it maye consume you, & y people shall be burnt like yme, & as thornes buene y are heuen of, a cast in the spere.

* Isai. lxv.

Now heke to ye y are farre of, how I haue done, & confesse my power, ye y be at hande. The sinners at zion are as a prey, a soden fearfulness is come vpon y ppoctites. What is he amoge vs, say they, y shall dwell by y consuming fier: which of vs maye abyde that eueralting heat: y he y ledeth a godly lyfe, say I, & speake the thruthe: he y abbozeth gaines wone by violence & dyscrepe: he pperch his hande y he touch no rewarde: which stopperth his cares, y he heare no counsell agaynt y innocet blood: which holdeth downe his eyes, y he be none enuill. Yet is, y shall dwell on yre: whose fangeage shall be a bulwarch of rockes, to bym shall be geuen meate, & yhs waters shall not faile. y the cyies shall be y king in his glorie: y the king of y farre costres shall there be slaine: y the studied for feare thynge thus. * What shall

* Isai. lxvi. and, xlvii. a.

then become of y scribe y of pperceuer of our in oney: what of him y feared our fairest honesses: y here shall y not see a people a strange tong to haue so dyskuled a language, y it may not be vnderstand: neither so strange a speech but it shall be percutted. y here shall zion be seue the heed cite of oure solempne feastes.

* Isai. lxvi. a.

There shall thynge espe be Ierusalem that glorious habitayd: y y iudernale y neuer shall remoue: whole napes shall neuer be taken out world without ende: whole coarces euery chone shall neuer corrupte: for the glorious magnificie of y Lorde shall there be present among vs: as a place, where knyge y wode epners & streames are, & thozow the which shall nether galey rowe, ne grente thynge sayle: * For the Lorde is our iudge, the Lorde is our lawe geuer. The Lorde is our king, and he him selfe shall be our saluoure. y there are y coarces to layde abroade, y they cannot be better. And therfore they haue not fyed their masse, nor byedde abroade their saple. y then there is dealed great people: yee, lame men come after the pray. y there pperch no ma that sayth: I am spech, but all euell is taken awaye from the people that dwell there.

* Isai. lxvi. a.

* Isai. lxvi. a.

The xxxij. Chapter.

It sheweth the vengeance of the Acherans, in which the byngdome and pterature of that people was destroyed to the church and congregation of Christ.

Come

Come ye heftthen and heare, take
hede ye people. Herken thoueeth
all þis therein: fround chaffe and
all that groweth there vpon: for
the Loide is angry wth all people, and his di-
spensure is kindled agaynst all the multitu-
de of them, he hath destroyed them, & deli-
uered them to the slaughter. So þe their flayne
shalbe cast out, and their bodies spynck: that
euen the very hyles shalbe wet wth the blood
of the. All the staries of heauen shall waite,
and the best shall folde together lyke a roll,
and all the staries therof shall fall, lyke as þe
leaves fall from the vynes and fyggetrees.
For my sweard shalbe barbed in heant, and
shall immediatly come downe in iudgment
vpon Iouma, and vpon the people which
I haue cursed for my vengeance.

And the Loide's sweard shalbe full of
bloude, & be rusty wth the fatnes and bloude of
lambes and goates, wth the fatnesse of the
kidneys of wetthers. For the Loide shall kill
a great offering in Bozra, & a great slaugh-
ter in the lande of Iouma. & there shall the
unicornes fall wth them, and the bulles wth the
gyauntcs: and their lande shalbe thorowely
soaked wth bloude, & their grounde corrupt
wth fatnes. And to the alio, Zion, shall come
the daye of þe vengeance of God, and the
prayer when thynne a wile iudgmentes shalbe
recompensed. And his floudes shalbe turned
to perry, and his earth to brimstone: & there
wth shall the land be kindled, so that it shall
not be quenched daye ney nyght: but smoke
encrease, and so forth to lye waste. And no
man shall go thowowe it for euer. But pel-
icans, cozles, great oules and rauens shall
haue it in possession, and dwell therein.

For God shall spere out the lyne of de-
colation vpon it, & wepe it wth the stones
of emptines. When kynges are called vpon
there shalbe none, & all prices shalbe a waye.
Choyces shall growe in their palaces, net-
els and shuffes in their strongholdes, that
the dragons may haue their pleasure therein,
and that they maye be a court for serpentes.
There shall straunge viſures and monſtru-
ous bests mete one another, and the wylde
kepe company together. & there shall the la-
mia lye, & haue her lodging. & there shall the
ouls make her nest, buyde, be there at home
and bring forth his yonge ones. & there shall
the hytes come together, & chone to his lyke.

And the thowow the scripture of the Loide
and rendeth. There shall none of these thynges
be sette out, there shall not one, nee loche
lyke, saye. For what his mouth commaun-
deth that same doeth his spere gather toge-
ther, o^r fullyllith. He hath said þis for the,
and to those beastes hath his handes deuiped
the line: therefore those shall possesse the en-
treprauce from generatyon to generatyon,

and dwell therein for euer.

C The xxxvj. Chapter.

Of the tyme and kyngdom of Chyia.

Betwixt the deserte and wilderness shall
reioyce, the waste grounde shalbe
glad and flopp as the lilly. & she
shall floure like a p^{er}iauntine, and be
topfull, and euer be geuyng of thanks more
and more. For the gloze of Libanus, the be-
wytte of Chamel and Saron shalbe gene-
her. These shall knowe the honour of the
Loide, and the magnety of oure God. & And
therefore strenghten the weak handes, and con-
forte the feeble knees.

Save vnto them that are of a fearefull
heart. Be of good chere, and feare not. & Be-
holde, poure God cometh to take ven-
g^{er}ance: and you shall see the rewarde that God
geueth: God cometh his awne selfe, & will
deliuer you. & Then shall the eyes of þe blind
be lychtened, and the eares of the deaffe
opened. & Then shall the lame man leape as
an hart, & the vnde man as tonge shall geue
thanks. & In the wilderness also, there it all
wellspring, & floudes of water in þe desert.
The drye grounde shall turne to riuers, and
the thursty to springes of water. & There as
dragons dwelt afore, there shall growe sweete
floures and grene rushes. & There shalbe fore
pastures & comel breetes, this shalbe called the
holp waye. No violence person shall go thow-
er it: for the Loide him self shall go wth
them that waye, and the wayferrer, no i-
g^{er}ant shall not erre. & There shalbe no lyo,
& no rauishing beast shall come therein, nor be
there but me redemed shall go there free and
safe. And the redemed of the Loide, I saye,
shall conuerte and come to zion wth thank-
helguyng. Euerlastyng lope shall they ha-
ue: pleasure and gladnes shalbe among the.
And as for all sorowe and heynnes, it shall
vanysh awaye.

C The xxxvj. Chapter.

Of Jerusalem as it shall be by Schenherib, in the tyme
of heuge Chyria.

In the xiiij. yere of king hezekias
came Schenherib kyng of the As-
syrans downe, to laye seage vnto
all the stronge cities of Iuda, to
conquer the. And the kyng of Assyrians sent
Rablahed fro Lachis toward Jerusalem,
agaynst king hezekias, wth an exceeding ho-
ste, which set him by the conbye of the once-
pole in the waye þe goeth thowow the fullers
lode. And so there came forth vnto him Cha-
kim Belshim sonne the president & Sobna
scribe, and Joah Saphas sonne þe secretary.
And Rablahed sayde vnto them: Tell
hezekias, that the great kyng of Assyrans
sayth thus vnto him: What presumption is
this, that thou trustest vnto: I sayde, Su-
erely thou shalt be in thy labour, when
counsell & strenght are necessary to baryn:

¶ ¶ ¶

* Heb. xij. b

* Dmt. xij. c.
and xij. b

* Mat. xij. a
and xij. c
Luc. xij. c

* Mat. xij. a
& Mat. xij. c
Luc. xij. a

D

* iij. Reg..
xv. c.
2. Sa. xij. d.
2. Sa. xij. d.
2. Sa. xij. d.
2. Sa. xij. d.

* 2. Sa. xij. a

The prophecie

* 116. 122. 130. 131. 132. 133. 134.

ozelles wher to trustest þu, that þu callest the selfe of frome: * lo, thou puttest thy trust in a brook that of redde: I meane Egypte which be þe leaneþ vpon, it goeth into his bade & quatered byia thowome. ¶ Then to is pharaon the kynge of Egypte, vnto all them that trust in hym. But yf þu woldest saye to me: we truste in þe Lord our God. A goodly God in deede: whose bye places and outgare hezekias toke downe, and commaunded Iuda and Ierusalem to worshyp ouerly before the altare. Howe therfore deliuer hostages that thou rebellest nomore agaynst my Lord the kynge of Assirians. And I will geue the two thousande hostes: yf thou be able to set men vpon them: how darest thou resist the power of þe smallest pryncce, yf my Lord hath how darest thou trust in the charactres and hoste men of Egypte: Howouer, thinkest thou yf I am come downe hyther to destroye this lãd about þe Lordes wyll: The Lord sayde vnto me: go downe into þe lãde, that þu maist destroye it. ¶ Then sayd Eliakim, Sobna and Ioah vnto Rablaketh: Speake to vs thy seruantes (we praye the in the Syriã language: for we vnderstande it wel. And speake not to vs in the Iewes tong, lest þe folke heare which lyeth vpon the wall. ¶ Then answered Rablaketh: ¶ Thincke ye, þe the kyng sent me to speake this vnto yf Lord and yf hath be not sent me to them also, that I ye vpon the wall: that they maye be cõpelled to eate their awne donge, & drynke their awne steale to your.

¶ And Rablaketh stode rif, and cryed with a loud voyce in the Iewes tong, and saide: Howe take hede, howe the great king of the Assyrians geureth you warning. ¶ Thus sayth the king: Let not hezekias disceau you: for he shall not be able to deliuer you. Howouer let not hezekias confozte you in the Lord, when he sayth: The Lord without doubt shall defende vs, and shal not geue ouer this cite into the handes of the kyng of the Assyrians, becaue hym not. But thus sayth the kyng of Assyria: opteyne my fauoure, enclpue to me: so maie euery man enclpue hys vncynardes and fygges trees, and drynke the water of his cyterne: vnto the tyme that I come my self, and brynge you into a lãde that is lyke your awne: where is wheate and wyne, which is both fowen with seede, and planted with vncynardes. Let not hezekias disceau you, when he sayth vnto you: the Lord shall deliuer vs. ¶ ¶ Right the Goddesses of the Gentils kepe euery mans lande, from the power of the kyng of the Assyrians: Where is the God of Hymath and Arphad: Where is the God of Sepharuim: And who was able to defende Samaria out of my hande: ¶ ¶ Which of all the Goddesses of these lãdes hath deliuered thei countrey out of my power: Is the Lord in deede able to deliuer Ierusalem

* 116. 122. 130. 131. 132. 133. 134.

from my hande: ¶ ¶ Into this hezekias messenger helde thei tonges, and answered not one wyrd: for the king had charged the, that they shulde geue hym none answer. So came Eliakim, hezekias sonne the president, Sobna the scribe, and Ioah the scribe the secretary, vnto hezekias with rent clothes, and tolde hym the wordes of Rablaketh.

The xxxviij Chapter.

¶ ¶ hezekias helde hym selfe before the Lord. The arme of Semirad is the signe of the awgell of the Lord: and he him selfe is helpe of the whole sonne. ¶ ¶ hezekias hearde that, he rent his clothes, and putt on a sacke cloth, and went into the temple of the Lord. ¶ ¶ he sente Eliakim the president, Sobna the scribe, with the eldest prestes clothed in sacke, vnto the prophet Eia the sonne of Amoz, and they said vnto hym: ¶ Thus saye hezekias: ¶ This is the daye of trouble, of plage and of blaspemye: for the chyldren are come to the place of byrth: but there is no power to byrge them forth. ¶ The Lord thy God (no doubt) hath well considered the wordes of Rablaketh, whom his Lord the king of Assyrians hath sent to belye & blaspheme the praynge God: with soche wordes as the Lord thy God hath hearde prygge well. And therfore, lyke vnto thy prayer for the remnant, that yet are left. So the seruantes of the kyng hezekias came to Eia.

¶ And Eia gaue the thei answer: Howe thus vnto your lord: thus saye the Lord: ¶ ¶ We nor afraid of the wordes that thou hast harde wherwith the kyng of the Assyrians seruantes haue blasphemed me. ¶ ¶ Beholde, I will cause a wynde to go ouer hym, as soon as he heareth the rumour, he shall go againe into hys contrey: there will I destroye hym with the sworde in his awne lãde. ¶ ¶ Howe when Rablaketh turned, he founde þe kyng of Assyria laying sege to Libnas: for he had vnderstande þe was departed fro Lachis. ¶ ¶ For ther came a ruin ouer þe Babylonis hige of Ethiopia was come forth to warre agaynst him. And whẽ the kyng of Assyria heard that, he sent othe messengers to kyng hezekias vnto this commaundement: Howe thus to hezekias kyng of Iuda: Let not thy God disceau the, in whõ thou hopest, and speest: Ierusalem shal not be geuen into the handes of the kyng of Assyria. ¶ ¶ For lo, thou knowest well howe the kynges of Assyria haue handled all the landes that they haue inuertered, and hopest thou to escape: ¶ ¶ Were the people of Gentyles whom my pygentfoules conquered: deliuered at any tyme thowom thei goddes: ¶ ¶ As namely, Gozan, Haran, Akkath, and the chyldren of Eden, which were at Babylon. ¶ ¶ Where is the kyng of Hymath, and the kyng of Arphad, and the kyng of the

* 116. 122. 130. 131. 132. 133. 134.

* 116. 122. 130. 131. 132. 133. 134.

* 116. 122. 130. 131. 132. 133. 134.

* 116. 122. 130. 131. 132. 133. 134.

* 116. 122. 130. 131. 132. 133. 134.

* 116. 122. 130. 131. 132. 133. 134.

* 116. 122. 130. 131. 132. 133. 134.

* 116. 122. 130. 131. 132. 133. 134.

* 116. 122. 130. 131. 132. 133. 134.

of the cytle Sepharaim, Ena & Ana: Now
when Hzekia had receaved the letter of the
messengers, and read it, he went up into þ
house of the Lorde, and opened the letter be-
fore the Lorde. And Hzekia prayed before þ
Lorde on this maner. O Lorde of hostes, þ
God of Israel, which dwellest vpon * Che-
rubin. Thou art the God, that onely is God
of all the kyngdomes of the worlde, for thou
onely hast * created heauen and earth: & en-
clynge thyne ear Lorde & conspide, open thy-
ne eyes, O Lorde, and se, and ponde all the
wordes vpon Sennacherib, which hath sent
his embassage to blasfeme the lpyng God
It is true, O Lorde, that the kynges of As-
syria haue conquered all kyngdomes and la-
des, and cast theyr goddes in the fyre. Not
withstandynge those were no goddes, but þ
workes of mens handes, of wood or stone,
therfore haue they destroyed them. Wel puer-
re then, O Lorde ouer God, from the vabes
of Sennacherib, that all kyngdomes of the
earth maye knowe, that thou onely art the
Lorde. Then Clave the sonne of Amoz sent
vnto Hzekia, sayinge: Thus sayeth þ Lorde
God of Israel. Where as thou hast made thy
prayer vnto me, as touchynge Sennacherib þ
kyng of Assyria, this is the answer, that þ
Lorde hath geuen concenyng hym. Despis-
ed art þ, and mocked: O daughter of Spho-
le hath thoue his head at the, O daughter of
Jerusalem. But thou Sennacherib, * whom
hast thou defied and blasfemed: Agaynst
whom hast thou lifted vp thy voyce, and ex-
alted thy proude lookes: euen agaynst þ ho-
ly one of Israel. Thou with thy seruantes
hast blasfemed the Lorde, and thus holdest
thou of thy selfe. I will couer the hye moun-
taynes, and rydes of Libanus with my hois-
men. And there will I cut downe the hye Ce-
dre trees and the fayrest fyre trees. I will
vnto the bryght of it, and inro the chereft
of hye tymbe wooddes. If there be no water,
I will graue and drinke. And as for waters
of defence, I shall dype the vp with the fere of
myne host. Per, hast thou not hearde, what
I haue taken in hande, & brought to passe of
olde tyme: That same will I do nowe also:
walle, & destroye, and bynne stronge cyties
vnto heapes of stones. For theyr inhabita-
ours shall be lyke lame men, brought in fea-
re and confounded. & theyr shall be lyke þ graffe
& grene herbes in the felde, lyke the hey vpon
house toppes, that with dreth afore it be gra-
uene vp.

I knowe thy wayes, thy goynge forth and
thy comynge home, yee, & thy madnesse a-
gaynst me. Therefore thy fury onnes agaynst
me, and thy wyde is come before me. I will
put mynge in thy nose, and in thy pyde vnto
in the chawne of the, and turne the about, eue
the same waye thou comest. I will geue the

also this token: (O Hzekia) thus yere that
thou rate such as groweth of ye selfe & the le-
sche yere. þ which springe agayne of the
same, and in the thye yere, ye shall sowe &
reape, yee, ye shall plante vineyardes, and en-
tope the fentes therof.

And soche of the house of Iuda as are e-
scaped, shall come together, and the remnaut
shall take eue benefyt, and bynne forth frute
aboue. For the escaped shall go out of Ieru-
salem, and the remnaut from the mounte
Syon.

And thus shall the gelousy of the Lorde of S
hostes byn to passe. Therefore thus I sayeth
the Lorde, concenyng the kyng of the As-
syrians. He shall not come into this cyte, and
that shote no arrowe into it, there shal no shil-
de hurt it, neither shall they call bitches about
it. The same waye þ he came, he shall retou-
rne, and not come at this cyte, sayeth þ Lorde.
And I will kepe and saue þ cyte (sayeth
he) for myne awne, and for my seruante Da-
uidas sake.

* Thus the angel went forth, and slewe
of the Assyrians host, and buried fourscore
and fyue thousande. And whē men arose vp
early in the mornynge, & beholde, they were
slayne, and all laped full of dead bodies. So
Sennacherib the kyng of the Assyrians brake
vp, & dwelt at Nineue. Afterward it chaun-
led, as he prayed in the temple of Aschab his
God, that Aschab and Sennacherib had
awne slaines slewe him with the sword, and
fled into the lande of Armenia. And Aschab
don his sonne raygned in his steade.

¶ The xxxviii Chapter.

¶ Hzekia in this vnto the death, but is yet ray-
ned by the Lorde, and Ierusalem restes after, for
which he hath the growth thence.

Norloge afore this, was H-
zekia speke vnto the death,
* & the prophete Clave þ son-
ne of Amoz came vnto þ,
saye: Thus comaundeth the
Lorde: Ser thyne house in or-
die, for thou must dye, and
thalt not escape. Then Hzekia turned hyd
face toward the wall, and prayed vnto the
Lorde, and sayde: Remembre (O Lorde)
that I haue walched before the (in treuth)
and a steadfast herte, & haue done the thyng that
is plesant to the. And Hzekia wepte soze
Then sayde God vnto Clave: Go and speake
vnto Hzekia: the Lorde God of Dauid thy
father sendeth the this word: I haue hearde
thy prayer, and consydered thy teares, * be-
* Hone, & h.
holde, I will put spytne yeres mo vnto thy
lyfe, and deliure the and the cytle also, from
the hande of the kyng of Assyria, for I will
defende the cyte. * And take the thys token
of the Lorde, that he will do it, as he hath spo-
ken: & beholde, I will returne the shadowe
of þ haz dynl, that nowe is layed out with þ
Sonne

¶ Hzekia in this vnto the death, but is yet ray-
ned by the Lorde, and Ierusalem restes after, for
which he hath the growth thence.

¶ Hzekia in this vnto the death, but is yet ray-
ned by the Lorde, and Ierusalem restes after, for
which he hath the growth thence.

The Propheye

Sunne and byinge it ten degrees backward.
 * So the Sunne turned ten degrees backward, the which he was descended afore.

A thanchegeywyng, which hezekia kynge of Iuda wrote, when he had bene sycke, and was recovered.

I thought I shulde haue gone to the gates of hell when myne age was thortenred, and haue wanted the respynde of my peares.

I spake within my selfe: I shall neuer vntill the Lorde (the Lord I saye) in this lyfe: I shall neuer se man among the dwellers of the woylde. Myne age is folden by together, & taken awaye from me, lyke a shepherdes cottage: I haue bene of my lyfe by my synnes, lyke as a weener cutteth of hys webbe.

He will with yppynge of hys necke make an ende of me: yee, he will make an ende of me in one daye.
 * I thought I wolde haue lyncd vnto the moztowe, but he broked my bones lyke a lyon, and in one daye thou wilt make an ende of me.

Then charged I lyke a swalowe, and lyke a crane, and mourned as a dove.

I lyfte vp myne eyes into the heygth: O Lorde (sayde I) my synnes kepeh me downe: cast thou me.

What shall I saye? The Lorde hath made a promise to me. Yee, and he him selfe hath performed it. I shall therefore as longe as I lyue remembre thys bitternes of my lyfe. O Lorde men maye lyue beyond the yeres, and I will declare to all men: that euē in those yeres I haue a soylfull lyfe, and that it was thou that causest me to scape and agayne thou hast geuen lyfe to me. Beholde bytter as gall was my penyfuynesse, so forse longed I for helth. And it was thy pleasure to deliuer my lyfe, from the swete yppre, for thou it is (O Lorde) that hast cast all my synnes bebynde thy backe. * For hell is apertly not thy, death doth not magnifye the.

They that go downe into the graue prayse not thy treuth: but the yuyng, yee, the lyuing a knowlege of thy lyke as I do this daye.

The fithre telleth hys chyldren of thy faythfulnesse. * To heale me it is the Lorde woche, and we will synge in songs in thy house, all the dayes of oure lyfe. And Eshay sayde: take a playster of fyrgges, and laye it vpon the soze, so shall it be whole.

Then sayde hezekia: O what a great miracle is this, that I shall go vp into the house of the Lorde?

The xxxij. Chapter.

Hezekia is rejoyced of escape, because he hath hys treasure vnto the chambryoure of Babylon.

* The same tyme Herodach Saladam, Saladamus sonne kynge of Babylon, sent letters ad pyfyners to hezekia. For he vnderstode howe he had bene

sycke, & was recovered agayne. * And hezekia was glad therof, & thewed the commodities of hys treasure, of syluer, of gold, of spices & robes, of precious oyles, all that was in his cubboirdes & treasure houses. There was not one thing in hezekias house, and to thow out all his kyngdome, but he let the se.

Then came Eshay the prophete to bynge hezekia, and lapyd vnto him. What haue the men sayde, and from wher came they vnto the hezekia answered: they came oute of a farre countre vnto me, out of Babylō: Eshay sayde: what haue they looked vpon in thyne house? hezekia answered: All that is in myne house haue they seene: and theris nothinge in my treasure, but I shewed it them.

Then sayde Eshay vnto hezekia: stande yf wolde of the Lord of hostes: * Wholde, the tyme will come, that euery thyng which is in thyne house, and all that the pyngentiores haue layde vpin in store vnto this daye, shall be caried to Babylō, and nothing left behynde. This sayeth the Lord. Yee, and parte of thy sonnes, that shall come of the, ad whom I shall get, shall be caried hence, and become geibed chamberlaines in the kyng of Babylons court. Then layde hezekia to Eshay: Now God prosper hys awne counsell, which thou hast tolde me. He sayde moze ouer: So yf there be peace & faithfulness in my tyme.

The xl. Chapter.

The commynge of St. John baptiste. The preparation of the Apollis. The collourage of the Christen.

Odmofte my people: O ye prophetes: comforte my people, sayeth your God, comforte Ierusalem at the best, & tell her: yf her transpale isat an ende that her offense is pardoned, that she hath recovered of the Lordes hande sufficient cozercis for all her synnes. * A voyce cryeth in wilderness. Prepare the waye for yf Lorde in the wilderness, make streygth yf path for oure God in yf desert. Let all halles be exalted, & euery moztayne a hill be laped lowe, what is exalted, let it be made streygth: let the rough be made playne felles. * For yf glory of the Lorde shall appere, and all feths shall at once se it, for wher the mouth of the Lorde hath spoken it.

The same voyce spake: Nowe crye. And yf prophet answered: what shall I crye? * that all feths is gentile, & that all the goblins the rot, is as yf floure of yf felde. The gentile is wythered, yf floure fallith awaye. And so is the people as gentile, when the breath of yf Lorde bloweth vpon the. Reuertheles, whether the gentile wyther, as yf floure fadeth awaye. * Yet yf word of our God endureth for ever. So yf vnto yf hys byll (O shyd) yf that byll good crypynges, lyfte yf thy voyce with powere, & thou preacher Ierusalem. I fte is yf with out feare, and saye vnto the crytes of Iuda: Beholde

* Isat. xl. a. lxxxviii. b. and. c. v. b.

* Luce. i. g.

* Ill. lxxxv. ff. c.



The Prophecy

cart and a new fyle, that thou mayst thyse-
our and grinde the mountaynes, and bypnye
the hylls to powder. Thou shalt fenne them
and the wynde shall carpe them awaye, and
the whirwynde shall scatter them. But thou
shalt reioyce in the Lord, and shalt delpe in
prayinge the holy one of Israel.

E * *Gen. 22.16* When the thyffyns poye the water
* *Ex. 17.16* as synde none, and when theye tonge is drye
* *Ex. 17.16* of thyffyns. I geue it them sayeth the Lorde. I
* *Ex. 17.16* God of Israel forsake them not. * I byp-
* *Ex. 17.16* nyng forth bondes in the hylls, and welles in
* *Ex. 17.16* playne felde. I turne the wyldernes to ry-
* *Ex. 17.16* vers, and the drye lande to conchytes of wa-
* *Ex. 17.16* ter. I plante in the wylde groundes trees of
* *Ex. 17.16* chye, Rose, Myrrour and Olives. And in the
* *Ex. 17.16* drye I set fyre trees, Olives, & thornes to-
* *Ex. 17.16* nest together. And thus do I, that theye altoget-
* *Ex. 17.16* ther maye and marche, because with their
* *Ex. 17.16* herces and cosyns, that the hande of the Lord
* *Ex. 17.16* maketh the thynges, and that the holy one
* *Ex. 17.16* of Israel byngeth them to passe. Stande at
* *Ex. 17.16* pource cause: (sayeth the Lorde) & byng forth
* *Ex. 17.16* your strongest grounde, sayeth the kynge of
* *Ex. 17.16* Jacob. Let the byng forth their goddes, and
* *Ex. 17.16* let their goddes tel vs what shall chaunce here
* *Ex. 17.16* after: yee, let the Lord be vs the thynges yate-
* *Ex. 17.16* nist, what theye be: let the declare the vnto vs
* *Ex. 17.16* that we maye take them to herce, and knowe
* *Ex. 17.16* them hereafter. Ethen, the we vs thynges for
* *Ex. 17.16* to come, & tel vs what shall be done hereafter:
* *Ex. 17.16* so shall we knowe, that you are goddes do
* *Ex. 17.16* something, ether good or bad: so will we both
* *Ex. 17.16* knoweledge the same: and tell it out.

G * *Ex. 17.16* Beholde, ye goddes are of naught, & pome
* *Ex. 17.16* makynge is of naught, yee abhominable is y
* *Ex. 17.16* man that hath chosen you. Acuertheles, * I
* *Ex. 17.16* haue walked by one from the North, and he
* *Ex. 17.16* shall come. And another fro the East, which
* *Ex. 17.16* shall call vpon my name, & shall treade vpon
* *Ex. 17.16* pynces as vpon claye, & as the porter treadeth
* *Ex. 17.16* downe the mape. Whose declared this from the
* *Ex. 17.16* begynning, and we will knowe him. O: fro
* *Ex. 17.16* the olde tymes, & we will cofesse, and saye
* *Ex. 17.16* y he is righte one. But there is none that the
* *Ex. 17.16* weth or declaereth any thing, there is none al-
* *Ex. 17.16* so y heareth your wordes. The fyrst is he y
* *Ex. 17.16* shall sape to zyon, Beholde, beholde theye are
* *Ex. 17.16* present, & to Iherusalem it selfe will I geue an
* *Ex. 17.16* euangelie. But when I cōsider there is not
* *Ex. 17.16* a man amonge the, nor any y can geue coun-
* *Ex. 17.16* sell, nor that when I examen them that can
* *Ex. 17.16* answere one word. Lo, wiche are they & vā-
* *Ex. 17.16* nyne, w the thynges also y theye take in had: yee,
* *Ex. 17.16* their pynges are but wynde & vānyne thynges.

C The xlii. Chapter.

The commynge of chyd, and howe baptisme.

B * *Ex. 17.16* Beholde, * this is my chylde
* *Ex. 17.16* vānyne vpon whom I leane, my
* *Ex. 17.16* electe, In whom my soule is pa-
* *Ex. 17.16* cified. I haue geuen hym my spere,
* *Ex. 17.16* that he maye the we forth iudgement and

equyte amonge the Gentiles. He shall not be
an outcreeper, nor lyfte vpon his voyce. His voy-
ce shall not be hearde in the stretes. And a byp-
nyde shall be not breake, and the smoking
flaxe shall be not quench: but sayeth fully and
truly shall be geue iudgement, not be peny-
ne nor carefull, that he maye the wynde ryghte-
uines vnto the earth, and the Gentiles also
shal hepe his lawes. * For thus sayeth God
the Lorde vnto hym (euen he that made the
heauens, and spred them abrode, and set forth
the earth w her increase: which geueth breath
vnto the people that is in it, and spirete to
them that dwell therein) I the Lorde haue cal-
led the in ryghteuousnes, and led the by the hā-
de. * Therefore will I also defende the, and
geue the for a couenaunt of the people, and
to be the * lyght of the Gentiles. That thou
mayest open yeyes of the blynde, that let y
pysoners fro the bondes & them that lyen in
darknesse, out of the dongeon house. Euen I
am the Lorde, and this is my name: * And
my glozy will I geue to none other, neither
myne honour to grauncy pynges. Beholde,
olde thynges are come to passe, & new thyng-
es do I declare. And oz euer they come, I
tell you of them.

* Springe vnto the Lorde, a newe songe of
chanckelge, blowe out his pryse from the
ende of the worlde. Thep that be vpon the
see, and all that is therein, praye hym. * And
all they that dwell in the land. Let the wyld-
ernes with the cyties like by her voyce, y to-
wne also that theye of Cedar dwell in. Let the
be glad that sye vpon rocks of stone, and let
them crye downe from the hye mountaynes:
alcrybyng glozye vnto the Lorde, and ma-
gnifyng hym amonge the Gentyles. The
Lorde shall come forth as a gadye, and take
a stomack to hi lyke as a fresh mā of warre.
He shall ronne & crye, & overcome his enemies.

I haue longe holden my pence: (sayeth the
Lorde) I haue bene tyll and refrayned my
selfe, but nowe I will crye lyke a troue-
lyng woman, & at once will I destroye, and
denoure. I will make waye both mountayne
and hill, & drye vponer grene thyng y grow-
eth thereon. I will drye by the floudes of wa-
ter, and dryche by the ryuers. I will byng
the blinde into a strete, that they knowe not.
and lede them into a fote path, that they are
ignourant in. I shall make darkness lyght
before them, and the thyng that is croked to
be streight. These thynges haue I done vnto
them, and not forgotten them: * They are
fallē backe yee, and let them be ashamed ear-
nestly, that hope in ydoles, & saue to fāp-
nyed pynges: yee are oure goddes.

Hence, O ye deafe men, and sharpe poure
seyghtes to se: O ye blinde, * who is blinde,
but my seruāt: O ye deafe, & my meast-
ger, whom I sent vnto them: For who is
the rule

* *Ex. 17.16* Math. li. b.
* *Ex. 17.16* Ex. a. s. 16. b.

* *Ex. 17.16* 2

* *Ex. 17.16* 25

* *Ex. 17.16* 26

* *Ex. 17.16* 27

* *Ex. 17.16* 28

* *Ex. 17.16* 29

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* *Ex. 17.16* 57

* *Ex. 17.16* 58

* *Ex. 17.16* 59

* *Ex. 17.16* 60

to blynde (saye they) as the perfecte man and
to blynde as the Lozde seruante: Thou vn-
derstandest much, and hepest nothinge: the
eares are open, & no man heareth. The Lozde
is mercifull vnto the for his rpyghteousnesse
saie: that his woode myght be magnified ad
paped. But the people them selues is rob-
bed and trode vnder the fote chapynd in don-
geons and they all (I saye) be shut into pri-
son houses. * They be carped awaye captiue
and no man doth lowse the: They be troden
vnder fote, and no ma doth laboure to bring
them agayne. * But who is he amonge you,
y poudreth this, that confydreth it, & maketh
it for a warninge in tyme to come?

* Who suffred Jacob to be trodden vnder
fote, and Israel to be spoyled: yd not the
Lozde? Because we haue sinned agaynst him
& haue had no delyste to walke in his wayes,
neither bene obedient vnto his lawe. Therefore
hath he poured vpon hym his wrathfull
displeasure, and stronge battail, which
spareth hym on euery syde, yet wyl he not vn-
derstande. He burneth hym vp, yet synkerth
it not into fyer here.

¶ The. xliii. Chapter:

¶ God promyseth to send his chere, which shall
drawe his people. He sayeth synners for the
atone sake.

In now, the Lozde that made the
Jacob, and he that fastyoned the: O
Israel, sayest thus: * I feare not, for
I haue redeemed the. * I haue called the by
name: thou art myne atone. * If thou goest
thorow the water, I will with the, that the
stronge floodes shulde not pluck the awaye.
* And yf thou walchest thorow the fyre, it
shall not burne the, and the flume shall not
hynde vnde the. For I am the Lozde thy God
the holy one of Israel, thy sauoure. I gaue
Egypte for thy deliuerance, the Moziars &
the Shabars for the: because thou wast deare
in my sight, and because I set by the, and lo-
ued the. I will geue ouer all men for the, and
deliure vp all people for thy sake, feare not:
for I am with the. * I will bynde thy lede
fro the East, and gather the together fro the
west. I will laye to the North, lett go. And
to the South, kepe not backe: & but bring me
my sonnes from farr, and my daughters fro
the endes of yf woode. Namely, all those that
be called after my name. For them haue I
created, fastyoned, & made for myne honour.

* Bynge forth that people, which is blin-
de & yet hath eyes, which are deafe although
they haue eares. * If all nations come in one
and be gathered together, which amonge the
shall declare soche thynges, and tell vs what
is to come: Let them bynge the: yet witnesse
to what they be se: els, let them heare, and
saye, it is tenty. You are my witnesse, sayth
the Lozde: and my seruunt, whom I haue

choosen: therefore be certified ad geue me faith-
full credence: and confyde, * that I am he,
before whom there was neuer any God, and
that ther shalbe none after me. I am euen, I
am the only Lozde: and beside me ther is no
sauoure. I gaue warninge, I made whole
I taught you when there was no straunge
God amonge you. And this recorde must ye
beare me poure selues, (sayth the Lozde, that
I am God. And enen he am I from the be-
gyninge, and * there is none that can take
any thyng out of my hande. I do the worke
and who shall be able to let it.

Thus sayeth the Lozde the holy one of Is-
rael poure redeimer: * for poure sake I haue
sent to Babylon, and brought downe yf stro-
gest of them. All they are fugitiue with the
Chaldees that boost them of theyr shippes:
Euen I the Lozde poure holy one which ha-
ue made Israel, and am poure kynge. Thus
sayeth yf Lozde: * euen he that maketh a
woye in the see, & a foord in the mydd-
le waters: * which bringeth forth yf char-
rettes, horses, the hofte & the power of warre,
that they may fall and neuer rise, and be ex-
tincte, like as towre is quenched.

Remember not thynges of olde, and re-
garde nothinge that is past. Scholde I shall
make a newe thyng, and shortly shall it ap-
peare, & shall you not knowe it: I will ma-
ke streets in the deserte, and ryuers of water
in the wyldernes: The wyldernes shall
wozshyppe me: the dragons, and the yonge
striches. * For I shall geue water in the
wyldernes, and streames in the desert: that
may geue drinke to my people, who I cha-
le. These people haue I made for my self, and
they shall thewe forth my payne. For thou
(Jacob) woldest not call vpon me, but thou
haddest an vnluft toward me, O Israel.
Thou gauest me not thy brastes for burnt
offerings: neither dydest honour me with thy
sacrifices. Thou boughtest me no brare spe-
ce with thy money, neither purchasedst the fat
of thy sacrifices vnde me. * howbeit I haue
not bene chargeable vnto the in offerings,
neither greuous in inke. Vnt thou hast ladde
me with thy synnes, & wrotyd me with thy-
ne wogdopis.

* Where as I yet, ene I am he onely, that
for myne awne selfe sake do a wape thyne
offres, and forget the synnes: so that I will
neuer thinke vpon them. But me now in re-
membraunce (for we wyl reason together) &
shewe what thou hast for the, to make
the rpydreous. * Thy fyist father offended
soze, and thy rulers haue synned agaynst me.
Therefore I ether sulped, or lue the cheest
pyures. I byd curse Jacob, and gaue Israel
into reppose.

¶ The. xliii. Chapter:

¶ The.

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Which prometh to burne the church.

And heare nowe, O Jacob my seruant, and Israel whō I haue chosen. For thus sayeth the Lord, that I haue made the, fashioned y, and helped the, euen from thy mothers wombe. We not aske, O Jacob my seruant, thou speakest, whō I haue chosen. * For I shall poure water vpon the drye grounde, & cyders vpon the thyncke. * I shall poure my spere vpon the sede, and myne encrease vpon thy stock. They shall growe together, lyke as y grasse, and as the willowes by the waters syde. * One shall saye: I am the Lordes. Another shall call hym self after the name of Jacob. The thynde shall subscribe with hys hande vnto the Lord, and geue hym self vnder the name of Israel.

* Esa. lxxv. b. ysa. c. xlii. c.

* Esa. lxxv. b. Jer. ii. b. Mic. ii. b.

* Esa. xli. c. ysa. i. b. Esa. xlii. c. ysa. xlii. c. Esa. xlii. c.

25 Thus hath the Lord spoken: euen the kynge of Israel, and his redeemer, the Lord of hostes: * I am the first and the last, and without me is there no God. If any be lyke me, lett hym call forth the thynges paste and openyng thewe it, and laye it playne before me what hath chaunced ynce. I apouerted y people of the world, and what shall be shortly: or what shall come to passe, in tyme longe to come, let them thewe these thynges. We not abashed nor ashyde. For haue not I encreased pouertherto, and warned you? Ye can beare nyne recorde poure felus. Is there any God ccept me? or any maker, that I shulde not knowe hym?

* Esa. xlii. b.

* Esa. xlii. b. Esa. xlii. c.

All caruers of Images are but vayne, & the carued ymagas that they loue, can do no good. They must beare recorde the felus, that (seynge they can nether se nee vnderstande) they shalbe confounded. * Who darre they make a God, or fashion an ymage, that is profitayle for nothyng? * Beholde, all the felowshyppe of them must be brought to confusion. And truly all the worke maisters of them as men, they shall all be gathered to gyther, they shall stande, trefie, and be confounded one with a nother. The smith maketh an axe, and tempereth it with boate coales, and fashioneth it with hammers, and worketh w it with all the strength of hys armes: yee, to meet tyme he is saynt for deap hunger, and so sheweth, that he hath no more power. The carpenter (or ymage caruer) taketh measure of the tymbe: and spredeth forth his yne: he maketh it with some coloure. he playneth it, beulet it, and squereth it, and maketh it after the ymage of a man, and according to the bewty of a man: yf it myge stande in the temple.

26 Moreover, he goeth oute to hewe downe the trees. He bynnyeth some Elmes and Ches: and takynge a bolde cozaige, he sekerth out the best tymbe of the wodde. He him self hath planted a pyne tree, which the capne hath swelled, which wood serueth for men to

burne. Of this he taketh and warmeth hym selfe withall: he maketh of yce of it to haue breade. And after wards he maketh a God there of, to honoure it: an ydole to knelle before it. One peece he burneth in y fyre, with another he rostedd flesh, that he maye eate colde byghely full: with the thynde he warmeth hym self, and sayeth: I ha, I am well warmed, I haue bene at the fyre. And of the residue he maketh y a God, an ydole for hym self. He knelleth before it, he worshippeth it, he prayeth vnto it, & sayeth: deliuer me, for thou art my God.

* Per men nether cōspise nee vnderstande, because they cys are stopp'd, that they cannot se: and their hertes, that they cannot perceaue. They ponde not in they mynides, for they haue nether knowlege nee vnderstandynge, to thynke thus. I haue byent one peece in the fyre. I haue baked bread with the coles there of, I haue rostedd flesh with it. * I eaten it: I shall knowe of the residue make an abhominable ydole, and fall downe before a rotten peece of wood? * Thus he doth but lese hys labour, and hys detre which is disceaued, both tyme hym aspe: so that none of them can haue a fre conscience to thynke: maye not I erre?

Considre this (O Jacob and Israel) for thou art my seruant. I haue made the, that thou myghtest serue me. O Israel, forget me not. * As for thyne offences, I haue depuen them awaye lyke the cloudes, and thy synes as the myst. Turne the agayne vnto me, for I haue redeemed the.

Be glad ye heuens, whō the Lord hath made for the: the Lord hath dealete graciously w hys people, let all that is here beneth vpon y earth, beiofull. Reioyce ye mountaynes and woddes, with all the trees therof: for y Lord hath redeemed Jacob, and will shewe hys gloiy vpon Israel. Thus sayeth the Lord thy redeemer, cuf he that fashioned the from thy mothers wombe. * I the Lord, do all thynges my selfe alone. I only spede out the heuens and I only haue layde the foundacy of the earth by myn awne selfe. I destroye the toles of witches, and make the soothsayers foolles. As for the wyle, I turne them backward, and make they connyng folyshnesse.

He doth set vp the purpose of his seruante, and fulfilleth the counsell of his messengers. Concernynge Ierusalem, he sayeth: It shall be inhabited. And of the cryes of Iuda: They shall be buylded agayne, and I will repaye they decayed places. He sayeth to the goddes: be deye. And I will dye by the water foudes. He sayeth of Egypt, & of his myne herberman: to that he shall fulfyll all thynges after my will. he myght also of Ierusalem: It shall be buylded, and of the temple: It shall be fast grounden.

¶ The last Chapter.

the consequence of the people by Egypt. The consequence of Egypt and challenge of the Christians.

1 Thus saith the Lord vnto Cyrus his anoynted whom I haue taken by the right hande, to subdue nationes before hi. * I will lowe the gyble of kynges, & I will open y gates before his face, and not to that their bores. I will go before the, and make the croked streight, I shall breake the broken bores, & burst the yron barres. I shall geue the y byd treasures, & the thyng which is secretly kept: thou mayest knowe that I am y Lord God of Israel which haue called the by thy name: & that for Jacob my seruantes sake, & for Israel my chosen. for I called the by thy name, and opened the eyes thou knewest me. * Cus I the Lord be- fore whos there is none other: for without me there is no God: & I haue prepared the eyes thou knewest me, that I myght be knowne for the ryng of y sunne to the goynge downe of the same, that all is nothinge without me. for I am y Lord, and there is els none. It is I y created the light & darknes. & I make peace and trouble: yee, cus I the Lord do all these thynges. * Ye heauens sit above droppe downe, & let the cloudes raine ryghteounes. The earth open it selfe, and bringe forth heath, that ther by righteounes maye flourish. When I the Lord bringe it to passe.

* Wo be vnto him y stryuerth in his ma- her, the pottherde with the potter. Sayeth y clype to the potter. What maketh thou: or thy wothe serueth for nothinge: Wo be vnto him that sayeth to his father. Whyppegettest thou? And to his mother: whyppearest thou? Thus saith the Lord, euen the holy one, & maker of Israel. Alue me of thynges for to come, & concerninge my sonnes: and put me in remembrance, as touching the woche of my hiden. I haue made the earth, and created man vpon it. Wely myne handes haue I spred forth hea uen, and geuen a commaundement for all the host thereof. I shal wake him vp with ryghteounes, and orde all his wayes. * Ye shall buyde my crye, and let out my prisoners: & that nethe for grete noyze wordes, sayeth the Lord of hostes. Thus saith the Lord. The occupiers of Egypt, the marchauntes of the Egyptians and Sabers, shall come vnto the with tribute, they shall be thyne, they shall followe the, and go with cheyrenes vnto their sets. They shall fall downe before the, and make supplicacion vnto the. For God (without whom there is none other God) shall be with the. * Whowee pprofounde art y God, thou God and Shynour of Israel: y Confounded are they all, and put to dishonoure: they are gone hence together with shame, euen y ma- hers of ymagines. But Israel shall be saved in y Lord, which is the euertlasting saluacyon, he shall not come to shame ner confusyon,

wothe without ende.

for thus saith the Lord: * euen be that created heauē, the God that made the earth, that fastyoned it, and sett it forth, he dōd not make it for naught, but to be inhabited: Euen I the Lord, without whom there is none other. * I haue not spokē secretly, ne- ther in darke places of the earth. It is not for naught, that I saye vnto the sebe of Jacob: like me. I am the Lord, which when I speake, declared the thing that is rightuous: & true: gather you & come together, draw me hether, you y are escaped of the people. * haue they eue vnderstandynge, that let by the thornes of thes y doles, & praye vnto a God, that cannot helpe them: draw nye, come hether, and let the al councell one at another and shewe forth. What is he, that tolde this before: or, who spake of it. eue since the be- gynnynge haue not I the Lord done it: * but out whom there is none other God: the true God and Shynour, and ther is els none but I: * And therfore turne you vnto me (all ye endes of the earth) that ye maye be saved: for I am God, & there is els none. I sweare by my selfe: oute of my mouth cometh the word of ryghteounesse, and that maye no mā turne: * but all knees shall bowe vnto me, and all tungen shall sweare by my name, saying. Merely, in the Lord is my ryghteounesse and strength. To him shal men come: but all they that thynke scoone of him, shal be confounded. And the whole sebe of Israel shal be iustified and make their bowls in the Lord.

¶ The xlvj. Chapter.

¶ Holatere is reproved. The health that cometh by Chryst is propheted.

Bell & is fallē, Sabots broke downe: * the whole ymagines were a burthen for the beastes and cattell, to ouer- lade them, and to make them weep. They are souke downe, and fallen to- gether: for they maye not rale them of theyr burde, therfore must they go into captiue. Hether vnto me, y house of Jacob, and all ye that remaine yet of the householde of Israel: whom I haue boue from poure mo- thers wombe, and brought you vp from poure byrth, till ye were growe. I, which shall beare you vnto poure last age. I haue made you, I will also nourshe you, beare you and saue you. * Whom will ye make me lyke: or to whom will ye make me equall: or copare me that I shulde be lyke hym, in saluynge ymage, that I maye helpe him: * Pe folkes (no doute) will take out splier & golde out of your purses, and wepe it, & byre a gold- smyth to make a God of it, therin maye I shule downe and woshyppye it. * Yet must he be take on mennes shoulders & boue, and set in his place, that he maye stande and not moue out of his place. Alas, y shuld crye vnto

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erie vnto him which geueth no answer: and beluereth nor the man that calleth vpon him, from hye trouble:

Consider this well, and be ashamed. So into your own selues (O ye cunningeaters.) Remembre the thynges which are past, sence y^e begynninge of the worlde: that I am God & that there is els no God, yee: & that there is nothinge, lyke vnto me. In the begynnyng of a thyng. I shewe the ende thereof: & I tell before, thynges that are not yet come to passe. & y^e deuice stondeth, steadfastly stablyshed, & I fulfill all my pleasure. * I call a byrde out of the East, & she ma by whō my counsell shall be fulfilled out of farre countreys, as soone as I thynke to deuide a thyng. I do it.

Heere me, O ye farr of an hye stomache, but farre from ryghtconscience. I shall bringe forth my ryghteousnes. It is not farre, & my health shall not tary longe a waye. I will laye health in Sion, and in Israel my glory.

¶ The xlviij. Chapter.

¶ The word of the Lorde against Babylon.

Behold as for the (O daughter, y^e byrgyn Babylon) yet thou downe in the dust lye vpon the ground, & yet in a throne (O thou mayden of Caldea.) Thou shalt no more be called tender, & pleasant. * Whyllyng forth thy quene, a grinde meele, vntill she be wyrded heare, put of thy shoes, make bare thy knees, & waide thowre y^e water ryuers.

* Thy shame shall be discouered and thy pympnes shall be leue. For I will avenge me of the: & will geue no mercy to the ag, I do to other men I saye thoure redeemer, which is called y^e Lorde of hostes the holy one of Israel.

¶ She shall holde thy ruyne, and get the in to some darch: coynce (O daughter Chaldea) for thou shalt nomore be called lady of kyngdomes. I was so wroth wth my people, that I punished myne encheriuer, and gaue them into thy power, & securityers, y^e shewedest the no mercy, but euen the very aged men of them, bydest thou oppresse ryghte soze with thy yock, and thou thoughtest thus: I shall be lady for euer. And helpe all that, thou hast not regarded the thynges, nether remembred what was the ende of that cytie Ierusalem. Heere now therefore, thou wilt full, that spitteth so careles, and speakest thus in thyne herte: * I am alone, and without me is there none: I shall neuer be wydow, ner desolate agayne. And yet both these thynges shall come to the vpon one daye in the twynclinge of an eye: & namely, wydowhood, and desolation. * Thy shall myghtely fall vpon the, for the multitude of thy wylches, and for the grente heape of thy consurers. For thou hast trusted in thy wickednes, and hast sayd.

* A woman seyth me. O thine awne wydome and connyng hath deceaued the. In that thou hast sayde: I am alone and without me there

is none. Therefore shall trouble come vpon the, and thou shalt not knowe, from whence it shall aryse. Whylke shall fall vpon the, which thou shalt not be able to put of. A sodayne vnter destruction, shall come vpon the: or eue thou be aware.

¶ Nowe go to thy consurers, & to the multitude of thy wytyches (with whom thou hast weryed thy selfe fro thy youth) yf they maye helpe the, or strengthen the. Thou hast p^rserto had many counsell of them, to let the heuen gaers and the beholders of starres and moone prophets come on nowe and de- luer the: yee, and lett the shewe, when there newe thynges shall come vpon the. Beholde, they shall be lyke strawe, which yf it be kyndled with fyre, no man maye ryde it for the vehemence of the flame. And yet it geueth no synders to warne a man by, ner cleere fyre to syt by, & thus are they with whom thou hast weryed thy selfe, and thus are thy marchantes that haue bene with the from thy youth. Euerp one hath taken his awne waye and shall none of them defende the.

¶ The xlvij. Chapter.

¶ The prophete of the Ierew is expressed. The Lorde is alone with the wylch wytyches, which hath chosen the, and which consureth be for his awne sake.

Eare this, O thou house of Jacob: ye that are called by the name of Israel, adore come out of one stocche with Iuda: which I weare by the name of the Lorde, and beare witness by the God of Israel (but not with tructh and ryghte) which are called * freemen of the holy cytie, & are grouded vpon the God of Israel, & whose name is y^e Lord of hostes.

¶ The thynges that I the Lord pou er sent: sence the begynnyng haue I not brought them to passe, immediatly as they came out of my mouth, and declared them, and they are come: howbeit, I knowe that thou art obstinate, and that thy mych hath an yron yegne, & that thy byowes is of brasse. Securityers, I haue euer sence the begynnyng the wed the of thynges for to come, and declared the vnto the, & eue they came to passe: that y^e shouldest not saye. myne fool hath done it, my caried or molten ymage hath the word it. Thou berdest it before, and beholde, It is come to passe, and wherher can ye prophete of thynges to come: But as for me, I tolde the before at the begynnyng, newe and secret thynges, that thou knowest not of. * And some done nowe, not of olde tyme, wherof thou neuer herdest before they were brought to passe: y^e thou canst not saye: Beholde, I knewe of them: Howeouer, there be some wherof y^e hast nether hearde ner knowne, nether haue they bene opened vnto thine eares afore tyme. For I knewe that thou wouldest maliciously offende, therfore haue I called the a traitour, euen from thy mothers wombe.

Securityers.

Nevertheless, for my names sake, I will
wotke vnto the Lorde my God. And nowe
sayeth the Lorde, euen he that hath yoned me
from my mothers wombe to be his seruante. I
myne bying Jacob agayne vnto him: how
best, I saie will not be gathered vnto hym
agayne. In whose sight I am gentle, which
also is my Lorde, my God and my strength.
And he sayde: It is but a small thinge that I
act my seruante, to sett by the handes of
Jacob, and to restore the destruction of I-
rael. * For I haue made the light of the
Gentyls, that thou mayst be my health vnto
the ende of the world.

Wherefore, the Lorde God and hys spete
hath sent me. And thus sayeth the Lorde God
thy redeemer, the holy one of Israel: I am the
Lorde thy God, which teach the profitable
thynges, and leade the waye, that thou
shouldest go. * That thou hadst regarded my
commandmentes, then had thy welthyng
bene as the water streame: and thy elgh-
tconnes as the waues flowynge in the see.
Thy fere shoulde be like as the sayde in the
see, and the frute of thy body lyke y granelle
stones thereof. If his name shoulde not be ro-
ted out: nor destroyed before me. * So awaye
fro Babylon, fye fro the Chaldees w a mery
voys speake of this, declare it aboarde, and
go forth vnto the ende of the world, saye:
The Lorde hath redeemed hys seruante Ja-
cob, that they suffred no thurst, he lead them
thorow the wilderness, and caused y waters
to flowe out vnto them fro out of the rocke.
* He claue the rocken founteyn, and the wa-
ter gushid out. * As for the vngodly, they
haue no peace, sayeth the Lorde.

The xliij. Chapter.

¶ Chyd shall gather together all nacions, be
they nere to farr of.

Ye ples, hechen vnto me, & take heed
ye people from farr. The Lorde hath
called me fro my birth, and made me-
cyon of my name fro my mothers wombe:
for he hath made my mouth like a sharpe
sword: vnder the shadowe of hys hade hath
he defended me, and byd me in hys quiver
as a good arrowe, & sayd vnto me. Thou
art my seruante Israel, y I wil be honoured
in the. * Then answered I: I haue lost my la-
boure, I haue spent my strength in vayne.

Nevertheless, I will comyt my cause and my
woyke vnto the Lorde my God. And nowe
sayeth the Lorde, euen he that hath yoned me
from my mothers wombe to be his seruante. I
myne bying Jacob agayne vnto him: how
best, I saie will not be gathered vnto hym
agayne. In whose sight I am gentle, which
also is my Lorde, my God and my strength.
And he sayde: It is but a small thinge that I
act my seruante, to sett by the handes of
Jacob, and to restore the destruction of I-
rael. * For I haue made the light of the
Gentyls, that thou mayst be my health vnto
the ende of the world.

Whereover, thus sayeth the Lorde the an-
ger and holy one of Israel: because of the ab-
hoyringe and deuyssinge amonge the Gen-
tles, concerning the seruante of all them that
beare rule. Kynges and princes shall se, and
arise and wrothyp, because of the Lorde that
is saythfull: & because of the holy one of I-
rael, which hath chosen the. And thus sayeth
the Lorde: * In the tyme accepted haue I heard
the, and in the daye of saluacion haue I deli-
uered the. * I will preserve the and make the to
be the atonement of the people, that y mayst
helpe vp the earth agayne: y possesse agayne
the desolate heritages. * That thou mayest
saye to the prisoners: go forth, and to them
that are in darcknesse: come into the light.
For they shall fede in the hye wayes, and get
their pasture in all hye places. * They shall
neither hunger, nor thurst: beate nor fenne shall
not hurte them. For be that fauoured them,
shall leade the, and geue them dynerke of the
springe welles. I will make wayes vps all
my mountaynes, and my fore partes shalbe
exalted. And beholde, they shall come fro far:
lo, some from the north and west, some from
the lande of Shims, which is in the south.
* Reioys ye heauens: yunge prayes, thou
earth. Talke of toye ye helles, for God hath
comforted hys people, and will haue mercye
vpon his that be in trouble.

But Zion sayde: * God hath forsaken, &
my Lorde hath forgotten me. Will a wyfe
forget the childe of her wombe, and not pite
the sonne who she hath borne? And though,
they do forget, yet will not I forget y. Be-
holde, I haue witten the vp vpon my handes,
thy wallis are enter in my sight. * They shal
make hast to buyde the vngayne. As for
those that overthowe the, & made the
wall, they shall departe from the. * I lft by
thine eyes, and loke about the: all these ga-
ther the together, & come to the. As feuly as
I lyue (sayeth the Lorde) thou shalt put them
all vpon the, as an apparell, & gyde them to
the as a byrd doth her ewels. As for the lard
that theyr desolate wasted and destroyed: it
shalbe narrowe for the that shall dwell in
it. And they y wolde deuoure the, they shalbe
farre

The prophesye

take a wage. Then the child who the barren shall bring forth unto y, shall saye in thynne eare: thy place is to narrowe, gyve place y I maye haue rowme. Then shalt thou thynke by thy selfe: who hath begotten me these? since I am barren and alone, a captiue and an out cast? And who hath noursched the vp for me? I am desolate and alone, but from whence come these?

And therfore thus sayeth the Lord God: Behold, I will stretch out myne hande to y Gentyls, and set vp by my token to the people. Thy shall bring the thy comnes in their lapys: and carpe thy daughters vnto the vpon their shoulders. For kinges shall be thy nursing fathers, and queenes shall be thy nursing mothers. Thy shall fall before the wth thy faces flat vpon the earth: and lyke vnto the dust of by fete: that thou mayest knowe how that I am the Lord. * And who so putteth his trust in me, shall not be confounded. Who spoked the gyante of his prapre: or who taketh the welson of the mightye? And therfore, thus sayeth the Lord. The prisoners shall be taken from the gyante, and the people deliuered from the violence: for I will maynteyne thy cause agaynst thyne aduersaries, and saue thy sonnes. And will fede thyne enemyes with thys a wne fleshe, and make them drynke of thys a wne bloude, as of sweete wyne. And all fleshe shall knowe, O Jacob, that I am the Lord thy minour, thy noble redeemer.

Chap. l. Chapter.

The Gentils are reproved, and also called.

Thus sayth y Lord: * where is y byll of your mothers deuorcement, that I sent her awaye: or who is y blurce, to who I sold you? * Behold, for your a wne offences are ye sold, & because of youre transgression, is youre mother forsake. For why wolde no ma receaue me, when I came: and when I called, no ma gaue me answere. * I maye haue thowened that it might not helpe: or haue I not power to deliuer lo. * at a woode I dryncke by the see: and of water fountes I make drye lade: so that for want of water, the fylde coureth and drye for thurst. * I for heauen, I clothe it with darkeclisse, and put as it were a sack vpon it.

The Lord God hath geue me a well learned tongue, * so that I can comfort the which are troubled: yee, and that in due reason. He wakeneth myne eare vp by tymes in y morninge: by tymes in the morninge, I saye, he will waken myne eare, that I myght heere as to y stole milters. * The Lord God hath opened myne eare, therfore can I not saye, naye: ner wyl I denye my selfe: * but I offere myn backe vnto the smelters, & my chekes to the nippers. * I turne not my face fro shame

and shewing, & the Lord God shall helpe me: therfore shall I not be confounded. I haue pardoned my face like an flynt stone, for I am sure, y I shall not come to confound. Ipe is at hand that lustifieth me, who will then go w me to lawe: I et vs stande one agaynst another: yf there be any y wyl reason with me, let hym come here forth to me: * Behold, the Lord God standeth by me, what is he then y can condemne me lo. * thy shall be as thine as an olde clothe, the mothe shall eate the in vp.

Therfore, who so feareth the Lord among you, let hym heare the voyce of his seruante, whose walketh in darkeclisse, and no lyght shyneth vpon him: lett hym put his trust in the name of the Lord, and hold him by his God. But take heere, & ye all hyde a fyxe of the wrath of God, and there by the coales: walke on in the glistering of your a wne fyxe & in y coales y ye haue kindled. This cometh vnto you from my hande, namely that ye shall sleepe in sorowe.

Chap. li. Chapter.

Consolacion & comfort is promysed vnto the captiue.

Enter vnto me, y ye holde of righteousnes, & ye that feare the Lord. Take heere vnto y stone, wherout ye are broken, & to the graue wherout ye are digged. Consolace * A bzahd your father, & Sara y bare you: howe y? I called him alone, & blest hym, and increased him. Therfore shall the Lord comforte Sp, & repaie all her decaye: making her deserte as a paradise, & her wilderness as y garde of the Lord. Myrrh and iope shall abound there, shalkegeuine & yoyce of myrrh. Haue respect vnto me the, O my people both by ghe & lowe & sape thyme eare to me: * for a lawe & an obediace shall go forth from me, to lyghten the Gentils. It is hard by, that my health & my righteousnes shall go forth, and the people shall be ioyded with myne arme.

The plandes, y is the Gentils, shall hope in me, and put their trust in myne arme. Lift vp your eyes towarde heauen, and loke vnto the earth breeth. * for the heauens shall vayne the awaye lyke smoke, and the earth shall waxe olde lyke a cloth, & they y dwell therein shall perishe in lyke maner. But my saluacion shall endure for euer, and my righteousnes shall not cease. Brethen vnto me, y that haue pleasure in righteousnes, y people y beareth my lawe in thynne heart. * feare not the curse of men: be not asfraid of their blasphemys and reuylges: * for women & mothers shall eat the vp lyke clothe & wool. But my righteousnes shall endure for euer, & my sayunge health fro generation to generation. Wake vp, wake vp: and be stronge. O thou arme of the Lord, wake vp, lyke as in tyme past, euer and since the woelde beganne.

The prophete

of sorrowe & as hath good experience of infirmities. We haue reioyned hym to vyle, that we hys dore faces from hym. yf he was be-
* mat. xlii. b.
l. p. d. d. c.
* l. cor. xli. c.
* psal. xli. c.

But the Lorde hath heaped together vpon him the iniquite of vs all. he suffered violence and was euell intreated. & yd not yet open his mouth. * he was led as a shepe to be slayne, yet shall he be as still as a labe before the shearer, and not open hys mouth. he was had awaye from person hys cause not herde, and without eny iudgement: whose generacion yet who maye name: he was cut of frome: the grounde of the sprynge: whych punishment dyd go vpon hym, for the transgression of my people, whych in deade had deserved that punishment. * hys grace was geue hym with the condemned, and * with the vyce man at hys deeth. * Where as he dyd neuer violence ner vnrpyght, neither hath there bene eny disceitfullnes in hys mouth.

* Yet hath he pleased the Lorde thus to brynne hym with plages, and to smyte hys wyth infymite, that when he had made his soule an offering for synne, he myghte lye in synne sede. And thus deuoyce of the Lorde shall prosper in hys hande. With traunple & labour of hys soule, shall he optayne fruite, and he shall be satysfied * by the knowledge of hym wherby he myghte seruaunt he shall iustifye the multitude, for he shall beate awaye the vyce synnes. Therefore wyl I geue hym the multitude for hys parte, and he shall deuoyce the people with the strongest because he getueth our hys soule to death, * and is reckened amonge the transgressours, whych neuertheless hath take awaye the synne of the multitude, and made intercession for the myn doers.

¶ The liiii. Chapter.

¶ Of the great dominion of chyd. The iniquity of god endureth but a thyn space, but hee mercye to euery creature.

BE glad now, * thou bairt that bearest not, reioyce, synge and be merrye: thou that art not with chylde: * for yf desolate hath moo chylde, the maried wyfe, sayeth yf Lorde. make thy ittes wyfe, and gyde out the bagynnes of thyne habitacon: there not, laye forth thy countres, and make fast thy gates: for yf shall be multiplied on the ryghte syde & on the

left, and thy sede shall haue the Gentyles in possession and dwyll in the desolate cyties, feare not, for thou shalt not be confounded: as not abandoned, for thou shalt not come to confusion. * For: * thou shalt forgette the shame of thy youth, & shalt not remembre the dishonour of thy weddeband. * For he yf made the, shall thy Lorde * a husbande: whose name is: the Lorde of hostes) and thy redeemer shall be euen the holy one of Israel, the Lorde of the whole worlde. For the Lorde, hath called the, bringynge as a desolate forowfull woman, & as a pounge wyfe that hath broken her wedlocke: sayeth thy God.

* A lytle while haue I forsake the, but w grente mercifullnes shall I take the vnto me. * For I was angry, I bryde my face for yf for a lytle season, but thou enlerlasting mercye haue I pardoned the, sayeth the Lorde thyne auenger. * And this is vnto me as the water of shor: for lyke as I haue sworne yf I wyl not brynge the water of shor eny more vpon the worlde: * to haue I sworne that I wyl neuer be angry with the, ner repouise yf. * be mountaynes shall renoue, and the hylles shall fall downe: but my louynge & yndure shall not moue, and the bond of my peccate shall not fall downe from the, sayeth the Lorde thy mercifull loue. * Beholde yf poore, que wheined with trespice * without cofort. I will make thy walles of scynous stones, & thy foundacyd of Saphyres, thy wyndowes of chrysal, thy gates of fyne cleare stone. * All thy bozders of pleasant stones. * Thy chylde shall all be taught of god, & I wyl geue the pietousnes of peare. In ryghteousnes shall thou be grounded, & be farr from oppresyde: for the wyche thou nedest not be afrayed, neither for hynderace, for it shall not come nye the. Beholde, the aleuait that was farr from me, shall dwell with yf: * he that topereth batayle agent the shall peirce. Beholde, I make the smyth that bloweth the coales in the fyre, & he maכתa wepen after hys hand wycke. I make also the water to destroye: but all the wepens that are made agaynst the, shall not prosper. * And as for all thynges, yf shall retyre yf in ygement, thou shalt ouercome them, & chide them. * Hys is the heritage of the Lorde for uaices, and their ryghteousnes cometh of me, sayeth the Lorde.

¶ The lv. Chapter.

¶ A consolacion and comforte to the people. The frutes and profit of the wordes of god.



* Come to the waters all ye, yf be thursty, and ye that haue no money. Come, hys: yf ye maye haue shate. Come, hys wyne and mycke: without any money, or money worth: to herke do ye laye out

* psal. xlii. b.
l. p. d. d. c.

* psal. xlii. b.
l. p. d. d. c.

* psal. xlii. b.
l. p. d. d. c.

out your money, for the thyng that ſeeth not, & ſpende your labour aboute ſpyng that ſatiſfeth you not. But hearken hearken rather vnto me, & ye ſhall eate of þe beſt, and your ſoule ſhall haue her pleaſure in plenty-
101. 10. b. 102. 10. a.

out. And ye your enter, and come vnto me, take heed (I ſaye) your ſoule ſhall lye. * For I will make an euerlaſting couenaunt with you, ſay I ſure mercyes of Dauid.
101. 10. b. 102. 10. a.

Beholde, I gaue him for a wyneſſe among the folke, for a wyneſſe and captayne vnto the people. Lo, thou ſhalt call an vnknewne people: & a people that had not knowledge of the, ſhall runne vnto the: becauſe of the Lord thy God, and the holy one of Iſrael, wherby gloriſt þe. Seeke the Lord, whyle he may be founde, and call vpon hym whyle he is nyc. * Let þe vngodly man forſake his owne
101. 10. b. 102. 10. a.

wayes, & the vnpuduous his owne ymagynacions, and turne agayne vnto the Lord: ſo ſhall he be mercifull vnto hym: and to oure God. * For he is very ready to forgiue. For thus ſaith the Lord: my thoughtes are not your thoughtes, and your wayes are not my wayes, but as farre as the heauens are from the earth, ſo farre do my wayes exceede yours, and my thoughtes yours. * And lyke as the rayne & ſnowe cometh downe from heauē, and returneth not thether agayne, but watereth þe earth, maketh it fruitful and grene, that it maye geue corne vnto the ſower, and vbiade to hym that eateth. So the word alſo that cometh
101. 10. b. 102. 10. a.

out of my mouth ſhall not turne againe vnto me, but ſhall accompliſhe the my will & proſpere in ſpyng wherto I ſende it. And to ſhall ye goo forth to lope, & be led w peace. The mountaynes & hylles ſhall ſpyng with you for lope, & all the trees of the felde ſhall clappe theyr handes. For thornes, there ſhall growe ſpice trees, & the Myrre tree in the ſtrade of byers. And thys ſhall be done to þe prayſe of the Lord, and for an euerlaſting token, that ſhall not be taken away.
101. 10. b. 102. 10. a.

¶ The liij. Chapter.

¶ An exhortacion to ſubmit and righteſuſe, as to the ſpirituall kingdome of the Abbaſſy. Agaynſt whiche they that denie theſe things.
101. 10. b. 102. 10. a.

¶ Thus ſaith the Lord. * Kepe equite, and do right, for my ſauing health ſhall come thortly, & my rpyghteſuſes ſhall be opened. Bleſſed is þe mā that doth thys, and the mans chyld wherby kepe the ſame. * He that taketh heed, that he vnhalowe not the Abbaſſy (that is) he that hepeþ hym ſlepe that he do no euil. Then ſhall not the ſtraſſer, whiche cleaueþ to þe Lord, ſaye: * Alas, the Lord hath put me cleane out fro þe people. Heþer ſhall the * gelbed mā ſaye, lo, I am a pyeter. For thus ſaith the Lord, vnto the gelbed that heþer in
101. 10. b. 102. 10. a.

Abbaſſy: Namely, that holdeth greatly of the thyng that pleaſeth me, and keepeth my couenaunt: vnto them will I geue in my hande and wythin my wailles, a better herpage & name, then þe they had bene called ſonnes & daughters. * I will geue the an euerlaſting name, þe ſhall not periſh. Agayne the ſtraſſer that ſtycke to the Lord, to ſerue hym, and to loue þe name: and to be þe ſeruauntes. And all the, wherby kepe the ſelues, that they vnhalowe not the Abbaſſy, namely, that they fulfyll my couenaunt: Them will I bypnyge to my holy moſtayne, and make them loyfull in my houſe of prayer. Theyr burnt offerynges and ſacrifices ſhall be accepted vpon myne auter. * For my houſe ſhall be called an houſe of prayer for all people.
101. 10. b. 102. 10. a.

¶ Thus ſaith the Lord God wherby gathereth together the ſcattered of Iſrael: I will bypnyge yet another congregacion to hym. Come all ye beaſtes of the felde, that ye may deuoure, all þe beaſtes of þe wood. * For þe watchmen are all blynde, they haue all together no vnderſtandynge, they are all domme dogges, not bypnyge able to byrche, they are ſlepy: ſloggy are they, and lye ſnoopyng: they are ſhamelleſſe dogges, that be neuer ſatiſfyed. The ſheperdes alſo in lyke maner haue no vnderſtandynge, & but euery man turneth his a wyne waye, euery one after his owne courtoſies wito all þe powre. * Come (ſaye they) I will ſeek wyne, ſo ſhall we fyll oure ſelues, that we maye be drunken. And do to morowe, lyke as to dape, pre and moche moze.
101. 10. b. 102. 10. a.

¶ The liij. Chapter.

¶ The ſermones are rebuked for theyr ſauage word to Chriſt.
101. 10. b. 102. 10. a.

¶ The rpyghteſuſ perſoneth, and no mā regardeth it in þeſt, Good godly people are take a waye, and no mā ſpydereth it. Namely, that the rpyghteſuſ is conuayed a waye from the wyched. He cometh into pence, & godlye miſt in their thibbes, and before the godly man goeth peace. Come byther therfoze þe charmers children, * ye ſonnes of the abuouter and the whoze: wherin take ye your pleaſure? Alon who gaue ye with your month, & blew out your longer? Are ye not chyldren of abuouter, and a ſede of diſſimulaciō? * Ye make your ſpye vnder the okes, and vnder all grene trees, and ye offer chyldren in the valleys, & denues of ſone. * To þe parte ſhalbe with the ſonny rocks by the river. Pre, eu: theſe ſhall be thy parte. For there þe haſt poured meat & drinke offeryng vnto them. Whylde I deſte in that? * Thou haſt made the bed vpon þe mountaynes, thou wenteſt by the river, and there haſt thou ſlaine ſacrifices. * Wherby þe dozes and poſſes, haſt thou ſett by the remembrance.
101. 10. b. 102. 10. a.

¶ Thus ſaith the Lord. * Kepe equite, and do right, for my ſauing health ſhall come thortly, & my rpyghteſuſes ſhall be opened. Bleſſed is þe mā that doth thys, and the mans chyld wherby kepe the ſame. * He that taketh heed, that he vnhalowe not the Abbaſſy (that is) he that hepeþ hym ſlepe that he do no euil. Then ſhall not the ſtraſſer, whiche cleaueþ to þe Lord, ſaye: * Alas, the Lord hath put me cleane out fro þe people. Heþer ſhall the * gelbed mā ſaye, lo, I am a pyeter. For thus ſaith the Lord, vnto the gelbed that heþer in
101. 10. b. 102. 10. a.

The prophete

When thou haddest discomfited thy selfe
to another then me, when thou wouldest downe
and made thy bed wyre, and with those
* **C**holis hadst thou made a couenaunt, and lo-
nestest they couched, where thou hast wele the.
* **E** Thou wouldest streight to kynnes word *
* **D**yle & bypurch opintmentes (that is) thou hast
sent thy messengers in the name of, & yet art thou
fallen into the pit therby. * **E** Thou art weery
for the multitude of thyne awine wayes,
* **E** yet saydest thou neuer: * **I** will leaue of. *
* **E** Thou hast had pite p thy handes wrought,
* **E** therefore thou art careless. * **F**or when wylt
thou be absolved of feare, senger thou hast
broken thy promise, and rememberest not
me, neither hast me in thyne heart. * **E** Thyndest
thou, that I also will holde my peace (as a
foxe tyne) that thou fearest me not. * **P**ee,
werily * **I** will declare thy goodnes and thy wor-
kes, but they shall not prosper the: when thou
crept, let thy chosen deape deliuer the. * **B**ut
the wynde shall blowe them fure, and * **V**anite
shall take the all away. * **E** Nevertheless,
* **E** they that put their trust in me, shall inheret
the lande, & haue my holy hill in possession.
* **D** And therefore thus be sayeth: * **S**ake playne,
* **E** make playne, & cleanse the stete, take vp
the stobbinge blockes out of the waye that
ledeh to my people. * **F**or thus sayeth the lorde
an excellent, euen he that dwelleth in curia-
tynquell, whose name is the holy one: * **I**
* **I** dwell byc aboute and in the sanctuary, and
with hymm also, that is of a chaste and humi-
ble mynde do * **I** dwell: * **I** maye heale a trou-
bled mynde, and a chaste herte. * **F**or * **I** ch-
de not euer, & am not wroth with out ende.
* **B**ut the blaspheming gorth from me, and is in-
cluded in the body, and * **I** made the breath. * **I**
am wroth with hym for his couetousnes, * **I**
smite him, * **I** hyde me, and am angrie, when
he turneth him selfe, & foloweth the by waye
of his awne herte. * **I** haue seen his wayes, and
* **I** heale hym: * **I** lede him and restore to hym
cōfōrt, and to those that were soye for him.
* **I** make the frutes of thankegeyunge, that
he maye saye. * **P**eeace peace * **V**nto them that
are farref, and to them that are nye, sayeth
the lorde, and * **I** make hym whole. * **B**ut the
wycked are lyke the ragynge see, that canot
rest, whose water someth with the myre &
grauel. * **E**ue to the wycked haue no peace,
sayeth God.

The xlvij. Chapter.

E The lorde (by the mouth of the prophete) re-
procheth the people for theyr synnges, wher
they are full of hypocrysie.



Aye: nowe, as loude as þe call.
I leaue not of, lyt þe thy voyce
lyke a trumpet, & thewe my peo-
ple the thy offencēs, & the house of
Jacob thei synnes. * **F**or the tye-
lie me daylye, & will knowe my wayes, eue
as it were a people that byd right, and had

not forsake the statutes of the lorde God. * **E** They
argue with me concerninge right iudge-
ment, and will be nye vnto God. * **E** They
saye: say we (saye they) and thou seest it not:
we put our synes to straptenes, and thou re-
gardest it not?

* **S**cholde, whē þe say, poure lust remayneth
in þy lippes: þe do no lesse vyolence to poure
betteres: lo, þe say to stryfe and debate, & to
synne with poure: yll without merite. * **N**ow
þe shall not fast thus: that your voyce myght
be hearde aboute. * **E** Thynde þe this fast plea-
seth me, that a man shulde chasten him selfe
for a daye, and to wythe his brad aboute ly-
ke an hoope, & to lye vpon the carth in an
aray cloth? * **S**hulde that be called fasting, or
a daye that pleaseh the lorde? * **N**ot
this fastynge rather please me, that thou
look him out of bondage, that is in thy da-
unger: that thou breake the oath of wycked
bargaynes, that thou lett the oppressed go
fre, and take from the all manner of burthen:
* **E** to deale thy bread to the hongry, & brynge
the pooze wandyinge, home into thy house,
when thou seest the naked: & thou couer him,
and hyde not thy face from thy neygbboure
or, (and blyssed not the name first.)

* **E** Then shall thy right beake forth as the
C moynynge, & thy bench flour the right chort-
ly: thy righte outnes shall go before the, and
the glory of the lorde shall embrace the.

* **E** Then þy thou callest, the lorde shall an-
swere the: þy thou crept, he shall saye: here
I am. * **P**ee, þy thou sayest awake frō the thy bur-
thes, and holdest thy fingers, & ceasest from
blasphemous talkinge, * **E** þy thou hast cōpas-
syon vpon the bōgeye, & reuerest the trou-
bled soule: * **E** then shall thy lycht shynge out
in the darknesse, & thy darchanelle shalbe as þe
noone day. * **E** he lorde shall eue be thy guyd,
* **E** satisfie the desyre of thyne herte in þe tyme
of trouthe, & fyll thy bones with maye. * **E** Thou
shalt be lyke a fressh water garden * **E** lyke
the fontayne of water, þe neuer leauest dry-
nyng. * **E** Then the places that haue euer bene
waste, shalbe builded of the: there shalt thou
laye a founthead for many kynredes. * **E** Thou
shalt be called the maker vp of hedges, & the
builder agayne of the waye of þe Sabbath.
* **P**ee, þy thou turne thy fete in the * **S**ab-
bath, so that thou do not the thyng which
pleaseh thy selfe in my holy daye: * **E** thou call
the pleasaunt, holy, and glorious Sabbath
of the lorde, and that thou gye him the do-
ynour: so that thou do not after thyne awne
ymagination, neither like the thyne awne
will, nee speake thyne awne wordes. * **E** Then
shalt thou haue thy pleasure in the lorde, and
* **I** will carpe the hye aboute the earth, and
sede the wyth the beprage of Jacob thy fa-
ther: for þe lorde's awne mouth hath so pro-
myed.

The prophete

Chynde by the walle, & they kynges shall do the strepe. For when I was angry, I smote the: and of my mercy, I pardoned: * **C**hy gates shall haue open thyll both daye and nyght, and neuer be shut: that the booke of the Gentiles maye come, and that they kynges maye be brought vnto the. For euery people and kyngdome that trusteth not y, shall perishe, & be destroyed w better destruction. The gloz of libanus shall come vnto the. The pice trees, Boxes and Cedres together, to garnyshe y place of my Sanctuary, for I will gloufyre the place of my fete.

* 2pe. 77. b.

* 2e. 1. r. f.

* 2pe. 77. a.

* 2pe. 77. b.

Moreover, those shall come helping vnto the, that haue vexed the: and all they that despyed the, shall fall downe at thy fote. Thou shalt be called the cytie of the Lorde, Zion the cytie of the holy one of Israel. Because thou hast bene forsaken and hated, so that none wold receyue the: I will make the glorious for euer and euer, and ioshul thow out all posterities: * **C**hou shalt sucke the mycke of the Gentiles, and kynges dyckles shall fede the. And thou shalt know, that I the Lorde am thy Sauour and redeemer, the myghty one of Jacob. For byasse, I will I geue the golde, and for yron silver: for wood basse, & for stones yron. I will forge thine opprellion into peace, & thine exactions into righteousnes. Altolence and robbery shall neuer be heard of in thy lande, neither harme and destruction with in thy borders. Thy walle shall be called healeth, and thy gates the praye of God. * The Summe shall neuer be thy daye lyght, and the lyght of the Summe shall neuer thync vnto the: but the Lorde him selfe shall be thine euerylastyng lyght, and thy God shall be thy gloz.

* **C**hy Summe shall neuer go downe, and thy Summe shall not be hydde, for the Lorde hym selfe shall be thy euerylastyng lyght, and thy sozowfull dayes shall be ended. Thy people shall be all righteous, and possesse the lande euer: the house of my plantyng, the worke of my handes, wherof I will reioyce. Thy pough and leek shall growe in to a thounland, and the spynckle in to a stronge people. I the Lorde shall mostly byngie this thynge to passe in his tyme.

* 2e. 1. r. f.

* 2e. 1. r. f.

* 2e. 1. r. f.

Chy. I. Chapter.
The prophete that wherof haue anoynted and sent to oiaue.
* **H**e spere of the Lorde God is vpon me, for the Lorde hath anoynted me, and sent me, to preach good tydynges vnto the poore, that I myght bynde by the worded bettes, * that I myght preach help vnto the captiue, and open the prison to them that are bounde: that I myght declare the acceptable peare of the Lorde, and the daye of the vengeance of oure God: * that I myght comforte all the that are in heuy-

nesse, that I myght geue vnto them y moue-
ne in Zion, that I myght geue y saye, be-
wty in the strede of adas, to sayll ornament
for syngynges, pleasaunt raynde for an heu-
ry mynde: that they myght be called trees
of righteousnes, a plantyng of the Lorde
for hym to reioyce in.

They shall bynde the longe rough wyl-
dernes, & sett vp the olde deserte. They shall
repayre the waste places, & soches haue be-
ne bynde thow out many generacions. *
Strangers shall stande and fede poure ca-
tel, and the Alcaunters shall be your plowme
& dyckers of poure bynes. * But ye shall be
named the pierces of the Lorde, and me shall
call you the seruantes of oure God. Ye shall
enioye the goodnes of the Gentiles, and truste
in their substance. For your greate re-
proch you shall haue double sope, and for
shame, shall they haue lope of their porcion.
For they shall haue double posselsion in their
lode, and euerylastyng sope shall be with the.
For I the Lorde, which loue righte and hate
robbery (though it were offered me) shall ma-
ke they: workers full of forthfulness & make
an euerylastyng couenent with them.

They shall also and their generacion shall
be knowe amonge the Gentiles, and amonge
the people. All they that se the, shall knowe
that they are the hye blessed seede of the Lode.
And therfore * I am ioshul in the Lorde, &
my soule reioyshe in my God. * For ye hath
put vpon me the garment of saluacion, & con-
ceded me with the middle of righteousnes. *
The Lorde shall be my lyke a byrgeome, and as a
hyde y hath by apparrell vpon her. For lyke
as the goodde byngeth forth fruite, & as the
garden shotheth forth fede: so shall the Lode
God cause righteousnes, and praye to God
to reioyshe forth, before all the heathen.

Chy. I. Chapter.

Chy. I. Chapter.
The prophete of the comynge of chryse.
* **S**olons sake therfore wyl I
not holde my tounge, and for Je-
rusalems sake I will not cease:
vntyll their righteousnes byea-
ke forth as the thynnyng lyght,
and their saluacion as a burnyng lamp.
Then shall the Gentiles se thy righteousnes,
and all kynges thy gloz. Thou shalt be na-
med with a newe name, which the mouth
off Lode God shew. Thou shalt be a crowne
in the hande of the Lorde, and a glorious
garlande in the hande of the God. For thy
tyme forth thou shalt neuer be called y for-
saken, and thy lande shall nomore be called
y wilderness. But y shall be called: * **C**hy
pleasure is in her, & thy lande shall be called:
the maried woman: for the Lode loueth the,
& thy lande shall be toyned in marriage. * And
lyke as a pyge ma taketh a daughter to ma-
riage, so shall thy sonnes be maried vnto y.

* 2e. 1. r. f.

* 2e. 1. r. f.

* 2e. 1. r. f.

* 2e. 1. r. f.

* 2e. 1. r. f.

* 2e. 1. r. f.

* 2e. 1. r. f.

* 2e. 1. r. f.

And as a byrde grome is glad of bys byrde,
so shall thy God reioyce ouer the.

I have leaue watchmen upon thy wal-
les (O Ierusalem) which shall neither cease
daye nor night to pearch the Lorde. And ye
also that remembre the Lorde ye shall not kepe
him close, nor leaue to speake of him, vntill
Ierusalem be sette vp, & made the prayle of the
world. The Lord hath sworne by his right
hande & by his stronge arme, that from hence
forth he will not geue thy cozine to be meate
for thyne enemies, nec thy byne (wherein
hast laboured) to be drinke for the straun-
gers. But they that haue gathered in the coze-
ne, shall eate it, & geue thanches to the Lord:
& they þ haue bozne in the wyne, shall drinke
it in the court of my sanctuary.

So you, go you thow the gates, make
cleane the way, make playne, make playne þ
fore pathe, & take a waye þ stones, out of ye
& set out a token for the people. Beholde, the
Lord proclaimeth vnto þ endes of þ worlde:
* tell the daughter Sion: se, thy sauour com-
meth, beholde, he bringeth his reasure with
him, & his watchmen go before him. for they
whō þ Lord deliuereth, shall be called þ holy
people: & as for the thow shall be named þ
greatlye occupied: & not the forsaken cytie:
C The lxiij. Chapter.

Of the redemption promysed to the people.

What is he thy, þ cometh fro Edom,
wreth coloured clothes of Bosra,
(which is so costly cloth) & cometh
in to my gyde: w all his strength.
I am he that teacheth ryghtuousnes, & am
of power to helpe. wherefore then is thy clo-
thyng read, & thy raimet lyke his that trea-
deth in the wyne presse: I haue trodden the
presse my selfe alone, and of all people there
is not one with me. Thus will I treade do-
wne myne enemies in my wrath, and let my
feet vpon them in my indignacyon. And their
bloude shall be spoyne vpon my cloofthes, and
to wll I stape all my payment. * for the
daye of vengeance is assigned in my heart, &
the prayse whē my people shall be deliuered,
is come. I loab a bouite me, and there was
no man to geue me any helpe, I was as a
p man helde me vp. Then I helde me vp
myne awne arme, & my seruentele susteyned
me. And thus will I treade downe þ people
in my wrath, & bathe the in my dyscalature:
and vpon the earth will I laye their steege.

* I will declare the goodnesse of þ Lord,
ye and the prayse of the Lorde for all that he
hath geuen vs, for the greates good þ he hath
done for Ierusalem: which he hath giuen them
of his awne fauour, & accordyng to þ mul-
titude of his louynge kindnesse. For he sa-
ueth: & hee no bouite as my people, & no syn-
hyng chylde, and so he was their sauour.
In their troubles he was also troubled w

them, and the angel þ went forth from bys
presence, deliuered the: Of very loue & kynd-
nesse þ he had vnto them, redeemed he the, he
hath bozne them, and caryed them vp ouer,
sence þ wolde be ganne. But after they pro-
uoked him to wrath & bered his holy mynde
he was their enemye, & fought agaynst them
him selfe. Yet remembred Ierusalem the olde tyme
of Abolus his people. * sayinge wher is he
þ brought the from þ water of the see. * with
the þ fead his thye: wher is he þ hath geuen
his holy spere amonge them: he led the by
the ryght hāde of Iherusalem with bys glorious
arme: dembinge þ water before the: wher by
he gat him selfe an euerlastyng name: he led
the in the depe, as an hoise is led in þ playne,
þ they shulde not fōble, as a tame beest go-
eth in the felde: and the blythe gyuen of God
gnyeth him selfe.

Thus (O God) hast thou led thy people,
to make thy selfe a glorious name with all.

* Take downe open scd heauen, & beholde
the dwellinge place of thy sanctuary & thy
glory, howe is it, þ thy gloriously, thy stryght,
the multitude of thy mercies & thy louynge
kindnesse, will not be entreated of vs: Pet
art thou * our father. For Abrahā knoweth
vs not, neither is Iherusalem acquainted w vs.
But þ Lord our father & redime, & thy
name is euerlastyng. O Lord, wherfore
hast þ led vs out of thy waye: * wherfore
hast thou hardened our heeres, þ we feare the
not: & at one w vs agayne, for thy seruā-
tes sake and for the generacyon of thyne be-
rptage. Thy people hath had but lyte of thy
sanctuary in possession, for our enemies
haue troden downe the holy place. And we
were thyne fro the begynnyng: when thou
wast not thy Lord, for they haue not cal-
led vpon thy name.

C The lxiij. Chapter.

Of the prophet (under a fiction of the Jewes) howe
he sheweth the people a banquetinge, & an euerlastyng
is the cloth theye with the flowers of a woman.



That thou woldest clere þ heauen
in sonder, & come downe: that the
mountaynes myght melte awaye
at thy presence, lyke as at an hote
fye: & that the malignous myght
boyle, as the water both vpon þ fye: wher-
by thy name myght be knowne amonge thy-
ne enemies, & þ the Gentyle myght tremble
before the. When thou wroughtest wonde-
rous strange workes, we loab not for the.
Thou camdest downe and the hylls melt
at thy presence. for sence the begynnyng of
the worlde it hath not bene harde o percea-
ued, & neither hath any eye sene another God
besyde the: which doth so muche for the, that
putt their trust in the.

Thou helpest him that doth ryght wpy
cherculnesse, & them that theynke vpon thy
holy & wayes

eccl. xij.
psalm. lxi.
psalm. lxi.

eccl. xij.

eccl. xij.
psalm. lxi.
psalm. lxi.

eccl. xij.
psalm. lxi.
psalm. lxi.

eccl. xij.

eccl. xij.

eccl. xij.
psalm. lxi.

eccl. xij.
psalm. lxi.
psalm. lxi.

The prophete

* Roma. 1. b.
1. Cor. 1. 1. a.

wapes. But lo, thou hast bene angrye, for we offended & haue bene euer in synne. * yet shall we be freed. We are all as an vniuersall thynge, & all oure rhynges are as the clothes steyned with y^e floures of a woman: we fall euer where as the least, for once synnes carpe vs a waye lyke the wynde. There is no man that calleth vpon thy name, that standeth vp to take holde vpon the. Therfore hydest thou thy face from vs, and consumest vs, because of oure synnes.

* Roma. 1. c.
1. Cor. 1. 1. a.

But nowe O Lorde, y^e father of oures: * we are the claye, & thou art oure portter, & we all are the woike of thy handes. * We not to soze dyspleased O Lorde, & kepe not oure offences to longe in thy remembraunce, but

* 1. Cor. 1. 1. a.

consydre that we all are the people. The cyties of thy Sanctuary lye waste. * Syon is a wyberncle, and Ierusalem a desert. Oure holy house which is oure betwixt, where oure fathers prayed the, is bent vp: y^e, all oure comodities & pleasures are wasted awaye. Wylt thou not be intreated (Lorde) for all this: Wylt thou holde thy peace, and scourge vs so sore?

The 1. b. Chapter.

The teyrclype of Ierusalem, and the challenge of the reason.

* 1. Cor. 1. 1. a.



* D^e thy selfe me, that hytherto haue not alled for me: thy fynde me, y^e hyther to haue not sought me. * I haue sayde I am here, I am here. I am founde of a people that neuer called vpon my name. For thus longe haue I euer holden out my handes to an vnfaithfull people, y^e go not the rhyght waye, but after their a wye ymaginacyons: & o a people that is euer despyng me to my face. * They make their oblacions in gardens, and their smoke vpon aulcers of hyrthe, they lurche amogge the graues, and lye in the denues all nyght. * They eat swyned fleshe, & vniclane wyth is in their vessels. If y^e comest npe them, they saye touch me not, for I am holier then thou.

* 1. Cor. 1. 1. a.

All these men wher I am angry, shall be turned to smoke & * fyre, that shall burne for euer. Beholde it is wryten before my face, & shall not be forgotten, but recompened. * I shall rewarde it them into their vholome: I meane youre mydedes, and the mydedes of youre fathers together (sayeth the Lorde) which haue made their smokes vpon y^e moditaynes, and blasphemed me vpon the bylles: therefore will I mealeure their olddedes into their vholome againe. Whereouer, thus sayeth the Lorde: * lyke as when one wolde gather holy grapes, men saye vnto hym: break it not of for it is holy: & euen so will I do also for my seruantes sakes, that I wyl not destroye them all. But I wyl take a sede out of Jacob, & out of Iudas one, to take possedion of my byll. My choise shall possede the thyn-

* 1. Cor. 1. 1. a.

ges, & my seruantes shall dwell there. wher shall be a thyrcfolde, & the valley of Achos shall geue y^e fullpynge for the cattell of my people, y^e feare me. * But as for you, ye are they y^e haue forsaken the Lorde, and forgotten my holy hill. Ye haue sit by an aulter vnto y^e ppter, & geuen rhyb byncke offerings vnto the planettes. Therfore wyl I y^e noynte you with the sword. y^e shall be despoiled all together. For when I called, no man gaue me answer: when I spake, ye perkened not vnto me, but y^e wd wychednes before myne eyes, and chose the thynge y^e pleased me not.

* 1. Cor. 1. 1. a.

Therfore thus sayeth y^e Lorde God: Beholde, my seruantes shall eate, but ye shall haue hunger: Beholde, my seruantes shall dryncke, but ye shall thirste thurke. Beholde, my seruantes shall be mercy, but ye shall be confounded. Beholde, my seruantes shall reioyce for very quyetnesse of herte: But ye shall crye for sorow of herte, and complayne for veracy of mynde. Pour me shall you leaue acuried amonge my chosen, for God the Lorde shall aspe you, and call his seruantes by another name. * Who forsoyleth vpon earth, shall reioyce in y^e true God. And who so sweareth vpon earth, shall sweare in the true God. For y^e olde enemye shall be forgotten, and taken awaye out of my syght. * For lo, I shall make a newe heauen, and a newe earth. And as for y^e olde, they shall neuer be thought vpon, ner hepte in mynde: but y^e Lorde shall be glad and euermore reioyce, for the thynge, that I shall do.

For why? Beholde, I shall make a topfull Ierusalem, and his people topfull, y^e, I myselfe will reioyce with Ierusalem, & be glad in my people. * And the voyce of weeping and waylyng shall not be herde in her from thence forth. They shall neither be chyldre ner olde mā, that haue not theire full dayes. But when the chyldre cometh to an hundred yere olde, it shall dye. And y^e y^e is an hundred yere of age do wronge, he shall be cuffed. * They shall burye houses, & dwell in the: they shall plante vyneyards, & eate y^e frute of them. They shall not burye, and another possesse: they shall not plant and another eate: * But the style of my people shall be lyke a tre, and so shall the woike of their handes.

My chosen shall lye longe, they shall not labour in vayne, ner begett wryt trouble: for they are the bye blessed sede of the Lorde, and their feutes with them: And if shall, that ouer crye call, I shall answer them: whyle they are yet in thynkyng howe to speake, I shall heare them. * The wolf and the lambe shall fede together, and the lyon shall eate the yarelye of the bullock. * But earth shall be the serpentys meate. There shall no man hurte ner slaye another, in all my holy byll, sayeth the Lorde.

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The

The lxxij. Chapter.

¶ God dwelleth not in temples made by mannes hands, he dwelleth in secretes done without me: for I ſayde, and comforted them that are troubled for they ſake, amongſt the ſcymen, the ſabbots, the meymen.

¶ Jer. lxxij. c.
10. 11. 12.

¶ Jer. lxxij. c.
10. 11. 12.

¶ Jer. lxxij. c.
10. 11. 12.

¶ Jer. lxxij. c.
10. 11. 12.

¶ Jer. lxxij. c.
10. 11. 12.

¶ Jer. lxxij. c.
10. 11. 12.

¶ Jer. lxxij. c.
10. 11. 12.

Thus ſayeth the Lorde: * Heauen is my ſeat, & the earth is my ſtole. Where ſhall nowe þ houſe ſtande, that ye will builde vnto me? And where ſhall be the place, that I will dwell in? As for theſe thynges, my hande hath made them all, & they are all created, ſayeth the Lorde. * Whych of them ſhall I then regarde? Euen him that is poore and of a lowly troubled ſpreate, & ſtandereth in awe of my wordes. For who ſo ſayeth an oſe for me, doth me ſo grente diſhonour, as he that kylleth a ma. He that kylleth a thepe for me, killeth a dogge. He that byngeth me meat offpynges, offeth wynges bloude: Who ſo maketh me a memoꝛiall of incenſe, payleth þ offpyng that is vncyght. Yet take they ſuch wayes in hande, and their ſoule deſtroyeth in theſe abhominacyons.

* Therefore will I alſo haue pleaſure in laughyng them to ſcoffe, and þ offpyng that they feare, will I byngne vpon them. * For when I called, no man came anſwere: when I ſpake, they wolde not heare. But bid wiſedneſſe before myne eyes, and choſe þ thynges þ diſpleaſe me. Heare the woꝛde of God all ye that feare the offpyng which he ſpeaketh. Þoure byerthen that hate you, and caſt you out for my names ſake, ſaye: The Lorde is haynous againſt vs, but you ſhall ſe him in loye when they ſhal be confounded.

* Then ſhall be heard a greet noyſe fro the cytie and the temple, the voyce of the Lorde, þ will rewarde, & recompence his enemyes: lyke as when a wyfe bringeth forth a man chyld, oꝛ euer the ſuffre the payne of þ byrth & anguyſhe of þ trouple. Who euer hearde oꝛ ſawe ſuche thynges, both the gꝛoude beere in one daye: oꝛ are the people boyne all at once, as þyon traueled in chyldre byrth and bare her ſonnes? For thus ſayeth the Lorde.

* Am I be that maketh other to beare, and beere not my ſelfe? Am not I be that beareth and maketh baren? ſayeth the God. Receyue with Ieruſalem, and be glad with her, all ye that loue her. * Be ſorryfull with her, all ye þ mourned for her. For ye ſhall ſuche comforte out of her byerthen, and be ſatiſfied. Þe ſhall taſte, and haue deliye in the miſtꝛoughſſe of her power. For thus ſayeth þ Lord: behold, I will lete peace into her, lyke a water ſtoure, and the myght of the heythen lyke a ſlowpyng ſtream: & the ſhall ye ſucke, ye ſhall be boyne vpon her ſydes, and be ſorryfull vpon her knees. For lyke as a chyld is comforted of his mother, ſo ſhall I comforte you, and ye ſhal be comforted in Ieruſalem. And whi

ye ſe this, þoure herte ſhall reſpoe: * and þoure bones ſhall ſay the lyke an herbe.

* Thus ſhall the hande of the Lorde be knowne amonge þys Ieruſalem, and þys indignacyon amonge þys enemyes. For he holde, the Lorde ſhall come with fye, & þys charer ſhall be lyke a whoole wynde, that he may receyue þys vengeance in his wrath and þys indignacyon with the flame of fye. For the Lorde ſhall iudge all fleſh with the fye and with his ſwerde, and there ſhal be a grente nombꝛe ſlayne of the Lorde. Soch as haue made them ſelues holp and cleane in the gardenes, & thoſe þ haue eaten ſwynes fleſh, myce, and other abhominacyons, ſhal be taken awaye together, ſayeth the Lorde. For I will come to gather all people & tonges with their workes and ymaginacyons: theſe ſhall come, and ſe my gloꝛy. Into them ſhall I geue a token, and ſende certayne of them (that be deliuered amonge the Gentiles: into Cilicia, Affrica, and Lybia (where men can habde bowes) into Italpe and alſo Ghehe lande.

* The fleſe ſare of, that haue not herbe & ſpeake of me, and þaye not ſene my gloꝛy, ſhall preache my praſe amonge the Gentiles, and ſhall byngne all poure wꝛthyen for an offpyng vnto the Lorde, out of all the people, vpon hoſtes, charrettes and hoſte lyters, vpon ſhules and cartes to Ieruſalem my holp hyl (ſayeth the Lorde) lyke as the chyldꝛe of Iſrael byngne the offpyng in cleane veſſels, to the houſe of the Lorde.

* And I ſhall take out certayne of them for to be preſtes and leuites, ſayeth þ Lorde. For lyke as the newe heauen and the newe earth which I will make, ſhal be ſtabliſhed by me: (ſayeth þ Lorde) ſo ſhall þoure ſede and þoure name coſtyme, and there ſhal be a newe wyone for the other, and a newe ſhabbath for the other, and all theſe ſhall come to worſhippe before me (ſayeth þ Lorde) And they ſhall go forth and lobe vpon the carpyons of them that haue tranſgreſſed agaynſt me. * For their woꝛmes ſhall not dye, ne they ſhall their fye be quenched, & all fleſh ſhall abhorre them.

The ende of the boke of the prophete Eſay,

The prophete

The booke of the pro

phete Jeremie.

The first Chapter.

¶ The dole of Jeremie, and in what tyme he was plucked. He received him selfe a vocation to be the voice of a prophete, because he is younger and younger. He is taught of the Lord, & hecometh bald. He cometh into him, that the destruction of the citie, he is the beginning, as at hand. Jeremie is commanded to speak the word of God into the citie, without feare.

* Jer. 1. 1.



Jheremie the sonne of helkiah the priest, one of them that dwelt at * Anathoth in the lande of Beniamin: when the Lord had spake thus unto him, in the tyme of Iothab the sonne of Amon kynge of Iuda, in the xxiij. yere of his reigne: and so durynge unto the tyme of Iehoaachim the sonne of Iothab kynge of Iuda, * and untill the xij. yere of zedekiah the sonne of Iothab kynge of Iuda were ended: when Jerusalem was taken, even in the fifteth moneth. The wordes of the Lord spake thus unto me: * Before I fashioned the in thy mothers wombe, I knewe thee. And o ever thou wast holie, I sanctified the, and ordeined the, to be a prophete unto the people. Then sayde I: * Wh Lord God, I cannot speake, for I am yet but yonge. And the Lord answered me thus: Saye not so, I am to yonge: * For thou shalt goe to all that I shall sende the unto, * and what I shall commaunde the, that shalt thou speake. We... of afeard of their faces, for I am wretched, to delivere the, sayeth the Lord.

* Jer. 1. 2.

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* Jer. 1. 247.

deale so falsly and vntruly wth their goddes,
(which yet are no goddes in dede) But in y^e
people hath growe ouer their hye honoure, fo^r
a thinge that maye not helpe them.

And hompiled **O** ye heauenly be a daye,
 I am dead at loch a thinge. I ameth the Lorde.
 For my people hath done two euils. **C**hep
 me forloaken me the well of the * water of
 life, and dryged them pytes, yee vyle and
 broken pytes, that can holde no water. **I**s
 Iacobbe done seruauit, o yone of the hou-
 spolder. **W**hy then is he so spored. **W**hy do
 they reare and crye then byd him, as a poun-
 t. **H**ey haue made his lande waste, * bys cry-
 es are to bzert by, & there is no man dwel-
 ynge in them. **P**er, the chyldre of **J**acob and
Caphnes haue depied the neck.

[illegible]

* þane euer þæt þe þork of olds, a þur-
 * þæt þu bondes-pet laest þ, * þu þall homa-
 offend, but (þe an harlot) þu eunneþ a þout
 þon all þy biller, a and a call grene trees,
 where as I planted the anso a nobil tree, as
 good rote where feed is all faithfull, * þom
 a tree þou esten then to a boner, bifurtefull,
 a frange grape, þe, a that is soze: þ thought
 thou walkeþ the wene a make þe self to
 fauoure with that foure mellingle herbe of
 Wold: yet in my þyght þat fauor wyth
 thy wichecraft, laest þe I wote þe God.

Shaye not nowe: Gain not vncleane, and I
hate not folowme 26all. * Loke byon thyne
awne wayes in y woodes, valleys and denes:
to what thou knowe, what þ half done.
Thou art like a myte þomedeyre, y goeth
enclip þis waye: and thy wicounes is ych
a wyde alle, that wyth the wyldernesse, and
that floweth and bloweth at his wyll. Who
can tame the? All they that leke the Quall not
fayle, but fynde þe in thyne awne vncleines.
Depe then thy fote from nakednes, and thy
thyfke fild thyfke, and without blame thou
anwerest. 30. fo. I þane loued stengra
and them wyll I folowe.

¶ The as a the that is taken with þ be-
cometh to haime, euen so is the house of Is-
rael come to confusion: the comen people, their
kings and rulers, their prestes & prophetes.
* If o they sape to a stocke, thou art my fa-
ther, and to a stone: þ haſt begotten me * yee,
they haue turned their backe vpon me, & not

their face. ¶ But in the tyme of their trouble, If
when they sape. Stande vp, and helpe vs, ¶ *1* *2* *3* *4* *5* *6* *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105* *106* *107* *108* *109* *110* *111* *112* *113* *114* *115* *116* *117* *118* *119* *120* *121* *122* *123* *124* *125* *126* *127* *128* *129* *130* *131* *132* *133* *134* *135* *136* *137* *138* *139* *140* *141* *142* *143* *144* *145* *146* *147* *148* *149* *150* *151* *152* *153* *154* *155* *156* *157* *158* *159* *160* *161* *162* *163* *164* *165* *166* *167* *168* *169* *170* *171* *172* *173* *174* *175* *176* *177* *178* *179* *180* *181* *182* *183* *184* *185* *186* *187* *188* *189* *190* *191* *192* *193* *194* *195* *196* *197* *198* *199* *200* *201* *202* *203* *204* *205* *206* *207* *208* *209* *210* *211* *212* *213* *214* *215* *216* *217* *218* *219* *220* *221* *222* *223* *224* *225* *226* *227* *228* *229* *230* *231* *232* *233* *234* *235* *236* *237* *238* *239* *240* *241* *242* *243* *244* *245* *246* *247* *248* *249* *250* *251* *252* *253* *254* *255* *256* *257* *258* *259* *260* *261* *262* *263* *264* *265* *266* *267* *268* *269* *270* *271* *272* *273* *274* *275* *276* *277* *278* *279* *280* *281* *282* *283* *284* *285* *286* *287* *288* *289* *290* *291* *292* *293* *294* *295* *296* *297* *298* *299* *300* *301* *302* *303* *304* *305* *306* *307* *308* *309* *310* *311* *312* *313* *314* *315* *316* *317* *318* *319* *320* *321* *322* *323* *324* *325* *326* *327* *328* *329* *330* *331* *332* *333* *334* *335* *336* *337* *338* *339* *340* *341* *342* *343* *344* *345* *346* *347* *348* *349* *350* *351* *352* *353* *354* *355* *356* *357* *358* *359* *360* *361* *362* *363* *364* *365* *366* *367* *368* *369* *370* *371* *372* *373* *374* *375* *376* *377* *378* *379* *380* *381* *382* *383* *384* *385* *386* *387* *388* *389* *390* *391* *392* *393* *394* *395* *396* *397* *398* *399* *400* *401* *402* *403* *404* *405* *406* *407* *408* *409* *410* *411* *412* *413* *414* *415* *416* *417* *418* *419* *420* *421* *422* *423* *424* *425* *426* *427* *428* *429* *430* *431* *432* *433* *434* *435* *436* *437* *438* *439* *440* *441* *442* *443* *444* *445* *446* *447* *448* *449* *450* *451* *452* *453* *454* *455* *456* *457* *458* *459* *460* *461* *462* *463* *4*

Wherefore then wilt ye go to lawe with me, leaping peccall as spinners against me, saying to the Lord: It is but lost labour, that I smyte people chylren, for they recuze not my correction. ¶ Pour a wine bewnde befoze thy peppets, like a deuoninge upon. ¶ O pe people, loke vnto the worde of ¶ I Lords. ¶ Am I then become a wildeene like vnto the people of ¶ Irael: or a lande þe hath no light: wherefore sayth my people the: we are Lordes, we will come no more vnto the: With a mayden forget her rayment, or a byrde her stomacher: ¶ But as for my people they haue forget me, dayes innumerable. Why boastest thou thy wayes to hyell: to obtayne fauoure there thou wast: when thou hast perstained the with blasphemers: and teachest thine a wine wayes.

* Alpon the wyngenis foude the bloude
of poore and innocent people, & yet not in co-
uerses holes only, but openly in all these pla-
ces. Yet darrest I saye: Jam-ⁿ (without spyns) a
gyslele. & thu, his wiach can not comt vpo
me. & holde, I condemne the in iudgement,
because thou darrest saye: I haue not offen-
ded. And why cumest thou lo often to and
fro, to chaunge the wyppes? For thou thalt
be confounded, as well of Gages, as of the
Ilyrians: yee, thou thalt go thy wyue from
them, and smyte thyne handes together vpo
thy head. Because the Lozde doth abhorre y
confidence and hope of thynne, and thou thalt
not wofore with all.

¶ The. iij. Chapter.

God heyrnge mercifull called vnto repentance his
people, which he had forfaken for their whoredome
with Idolles. He exhorteth Israel vnto repen-
tance, vpon fpyng them wether they that haue be-
come the true knowledge of God. The returne of Is-
rael vnto God, confefsyng their offence.

Comevily, & when a man putteth
a waie before the face of the Lord,
him he marcheth with another, then
the question is: Quinde he resorteth
vnto her enemy more after that? Is not this fel-
de then despyed and vncleane? ¶ But as for
the, thou hast playd the harlot with many
louers, yet turne agayne to me. Sayeth the
Lorde. Lyst vpon thine eyes vnto thy filiaunters
& loke, yf thou be not despyed with whoe-
dome. Thou hast waied for the in the stre-
et, and as a murderre in the wyldernesse.
Thowost thy whoredome & shamefull blas-
phemyes, is the lande despyed.

* This is p cause, p therayne & eueninge
 bewe hath ceased. Thou hast gotten the an
 whored forehead, and wilt not be ashamed.

The prophete

His woldest thou saye vnto me : O my father, thou art he that hast brought me vp : & led me from my yowth: Wylt thou then put me awaye, & cast me off for euer? Or wilt thou withdrawe thy little chaire from me? & reuerthels, thou speakest such wordes, but thou art euer doinge worke and worke.

* Jer. l. i. a.
Jer. l. i. b.

* **C** * The Lorde sayde also vnto me: In the tyme of Iosias the kynge: hast I sene what that rebellion Israel hath done? howe the hath runne vp vpon all the hilles, and amde all which erris, and there played the harlot. hast I sene also (when he had done all this) howe I sayde vnto her: that she shulde turne agayne vnto me, & yet she is not returned?

* Jer. l. i. b.

* Iuda that vnfaithfull syster of hers also sawethys: Namely, p after I had well sene the aduouture of the whorling harlot Israel, * I put her awaye, and gaue her a bill of deuocement.

* Jer. l. i. b.

For all this, her vnfaithfull syster Iuda was not ashamed, but went backe & played the whoore also: yee, and p nople of her whoredome hath bespyed the whole lande. For the hath committed fornicacion with stones and stocks.

* Jer. l. i. b.

* **D** Reuerthels, her vnfaithfull syster Iuda is not turned vnto me agayne with her whole herte, but farnedly, sayeth the Lorde. And p Lorde sayde vnto me: * The backslider Israel is more rpguous, then the vnfaithfull Iuda: & therefore go preache these wordes towards the north, and saye: Thou disobedient Israel, turne agayne (sayeth p Lorde) & I will not let my wrath fall vpon you, for I am mercifull (sayeth the Lorde) & I will not allowe my wrath to beare displicure aganst p: but this I will, that thou knowe thy greute blasphem: Namely, p thou hast vnfaithfully forsaken p Lorde thy God, & hast made thy selfe partaker of straunge Goddes.

* Jer. l. i. b.

* **E** vnder all greene trees, but hast had no wedd * vnder all greene trees, but hast had no wedd to heare my voyce, sayeth the Lorde.

* Jer. l. i. b.

* **F** * O ye disobedient chyliden, turne agayne sayeth the Lorde: & I will be marryed with you. for I will take one out of the cytie, & two out of one generacion, fro amde you, and bringe you in to spon: and will geue you herdme after myne owne mynde, which shall fede you with leaunage ad wyldome. Whorevour, when ye be increased and multiplied in the lande, then (sayeth the Lorde) there shall no more boast be made of p arches of the Lorde: because: For m shall thinke vpon it, neither shall any man make mcyon of it: for from thence forth it shall neither be vspreed, nor honoured with offres.

* Jer. l. i. b.

* **G** * Then shall Ierusalem be called p Lorders leare, & all they that shalbe gathered vnto it, for p name of the Lorde sake, which shall be set vp at Ierusalem. And from p tyme forth, they shall followe no more the ymaginacion

of their awne towarde herte.

* **H** Then those p be of p house of Iuda, shall go vnto p house of Israel: & they shall come together out of the north, into a same lande p I haue geuen your fathers. I haue the word also, howe I toke the wy byngs but a childe & gaue the a pleasant lande for thine heritage, yee, & a goodly houle of the shephen: howe I admaunded the, p thou quidest call me father only, and not to chynge fro me.

* **I** But lyke as a woman vnfaithfully hath her husbande, so are ye vnfaithfull vnto me (O ye house of Israel) sayeth the Lorde. * And therefore the voyce of the chyliden of Israel washerbe on hye, wylnging and wylnging: for they haue bespyed their maye, and forgotten God their Lorde.

* **K** O ye disobedient chyliden, turne agayne & saye: lo, we are thine, for p art the Lorde our God: And so shall I heale youe herenylges. Truly vanyly trustest be for thyselfe: for I lok ety for it in the hylles and in vayne is it sought in the multitude of the mountaynes, * but the healeth of Israel shalbe only vnto God oure Lorde.

* **L** Confusion hath deuoured oure fathers labour from oure yowth vp: yee, their shepe and bullockes, their sonnes and daughters. So do we also slepe in oure confusion, and shame couereth vs: * for we are our fathers fro once yowth vp vnto this daye haue sinned aganst the Lorde oure God, and haue not obeyed the voyce of the Lord oure God.

* **M** The iij. Chapter.
The true remembrance of vntowage to God. He is devoted to the circumcison of p herte. The redemption of Ierusalem is prophesied for the maiest of this herte.

N Israel, p p wyle turne the, then I turne vnto me, sayeth the Lorde. And p p wyle put awaye thine abhominacions out of my syght, p shalt not be moued: * And shalt sweare: The Lord I wene in truely, in roupe & rpgreousnesse: and all people shall be foraynable & to sayll in him. For thus sayeth p Lorde, to all Iuda & Ierusalem: plowe your lande, and some not amonge the thornes.

* **O** Be circumsised in p Lorde, and cut awaye the foreskynne of your hertes, all ye of Iuda, and all the indwellers of Ierusalem: that my indignacye bryake not out lyke fyre and kynble, to p no man maye quench it, because of the wyckednes of your ymaginacions.

* **P** Breach in Iuda and Ierusalem, crye out and speake: blowe the trumpets in the lande, crye p enemy m maye here gather together, & saye: Gather you together, and we will go in to bryde cyties. Set vp p token in Ierusalem, and make no taryge: * for I wyl bringe a grente plague, and a grente destruction from the north. For the spoller of the Gentyles is broken vp from his place, as a lyb out of his denne, that he maye make the lande

lande waste, and destroy the cities, so that no man maye dwell therein. Wherfore, gyrd your selues aboute with sacke clothe, mourne, and wepe, for the fearful wrath of the Lord is not withholde from vs.

At the same tyme (sayth the Lord) the heres of the hynde and of the princes shall be gone, the penitents shall be astonied, and the prophets shall be close afraide. Then sayd I: O Lord God, hast thou then disceined this people and Ierusalem, saying: * ye shall haue penitence, and nowe the swearde goeth ehozowe thez hynds: Then shall it be sayde to the people of Ierusalem: * a stronge wynde in the hye places of the wyldernesse cūmeth ehozow the waye of my people, but nether to fan, nor to cleanse.

After that, shall there come vnto me a stronge wynde from those places, and then will I also geue sentence vpon them. For so, he cometh downe lyke as a cloude, and his charrettes are lyke a storme wynde: * his horsemen are swifter then y Eagle. Alas vnto vs, for we are destroyed. O Ierusalem, a wail thyne here fro wretchednesse, that thou mayest be helpe. how long shall thy noyson thoughtes remaine with the?

For a voyce from Dan and from the hyl of Ephraim spaketh out, and telleth of a destruction. Remembre y herthen, and geue Ierusalem warning, and pence vnto her, that watchers ouer her are comyng from far cōtries. They haue crept out agaynst y cities of Iuda. And they haue beset her aboute in every place like as the watchmen in the feld:

For they haue prouoked me to wrath, sayth the Lord.

Thy wapes and thy thoughtes, haue broughte the vnto this, such is thyne owne wickednesse and disobedience: and because it is a better thyng, it hath strikē the to y heart. I am y help, and my help, (saith thou) how is my heart to sore: my heart paterh with me: I cannot be thy self, for I haue herde the crying of the trompettes, and peales of warre.

They crye: murdres vpon murdres, the hole lande shall perishe. Immediatly, my tentes were destroyed, and my hangynges in the twynklyng of an eye. how longe shall I see the tokens of warre, and heare the noyse of the trompettes?

Remember this, this shall come vpon them, because my people is become foolyshe, and hath not knowen me. They are the children of foolyshehede, and without my discretion. To doo my selfe, they haue wyl ynough: but to doo well, they haue no wyl. I haue spoken vnto thez, and se: it was waste and voyde. I tolde them so be brauen, and it had no thynge.

I behelde the mountaynes, and lo, they trembled, and all the hylles were in a feare.

I tolde aboute me, and there was no bodye, and all the bydes of the ayre were awaye. I marked wel, and the plowed felde was become waste: yea, all theye cities were broken downe at the presence of the Lord, and indignacion of his wrath.

For thus hath the Lord sayd: The whole lande shall be desolate, yet will I not then haue done. And therfore, shall the earth mourne, as the hauben be soyne aboute: for the thyng that I haue spokē to the prophets purposed and taken vpon me to do, shall not repent me, and I will not go fō it. The hole lande shall flye, for the noyse of the howsen and bowmen: they shall runne into tentes, into wyddes, and clyme vpon the stone rocks. All y cities shall be voyde, and noman dwelling therein.

What wyle thou now do, thou beinge destroyed? * For though thou clothe thy selfe with scarlet, y decke the w golde: * though thou payntest thy face with colours now, yet shalt thou tēp thy selfe in vayne.

For those that hyetheto haue bene thy greates fauouers, shall abhorre the, and goe about to slay the. For I haue a people, yf e as it were of a woman trauaplyng, of one inhousynge of her selfe: and the voyse of the daughter syde, that casteth out her arms, and twowyneth, saying: My woe is me, how sore vered and faint is my heart, for feare of the murderers?

The v Chapter.

In yemphas is ezechiel reprobus of sayntlynt man founde, cyther amongst the people at the rulers, for whol: fali: y Lord wylde repare the crye. Wote: for yemphas destroyed of the dysynge.

Beholde Ierusalem, beholde I and se: Scherthowere her streets also withun, if ye can fynde one man that doth equal and right, or seker for the truthe, and I shall fynde that cytie (sayth the Lord) * For though they call saye: the Lord spūeth, yet they looke to discepe. Where as thou (O Lord) lokest onely vpon sayth and truthe.

Thou hast scourged them, but they toke no repentance: thou hast corrected them for amendement, but they refused the correction. They made thez faces harder then a stone, and wolde not amende.

Therfore I thought in my selfe: peraduenture they are to synple and foolyshe, that they vnderstand nothing of the Lordes waye, and indgements of our God. * Therfore, will I go vnto thez: breddes rulers, a take the with them: yf they knowe the waye of y Lord and the indgements of our God. But these (in lyke maner) haue broken the pacte, and burst the bondes in sondre.

Wherfore, a Lyon out of the woodde hath burste them, and a wolfe in the cūnyng shall destroye them. The Leopard doth lyke lynchynge by thez cities, to teare in peces all thez.

The Prophecy

all them that come therout. For they offend-
ers are multiplied, and they departinge a-
waye are increased. Shulde I then for al this
haue mercy vpon the? They chyliden haue for-
saken me, and * I wote by them that are no
goddess. And albe it that I fed them to the ful-
per they fall to a vnsuiter, and haunt harlot-
tes houses.

* Sopho. l. a.

* Eccl. xxi. b.
* Jer. xxi. b.

In the desyre of vnclely last they are be-
come lyke the thowd hoyle: every man neyeth
at his neygghbours wyfe: * Shulde I not cor-
rect this, sayeth the Lorde.

Shulde I not be auenged of every people,
that is lyke vnto this? I clyme vp vpon theyr
walles, beate them downe, but bestrope them
not vnterly, take away theyr fortresses, be-
cause they are not the Lorders: for vnfaul-
tully hath the house of Israel and Iuda forsa-
ken me, sayeth the Lorde. * They haue denyed

* 1. Pet. ii. a.
* Jer. xxi. b.
* Jer. xxi. b.
* Jer. xxi. b.
* Jer. xxi. b.

the Lorde, and sayde: It is not he that loketh
vpo vs: And, there shal no misfortune come
vpon vs: we shall see nether worde ner hun-
ger. * As for the waeyng of the prophetes
they take it but for wynde, yea, there is none
of these whiche will tell them, that such thin-
ges shall happen vnto them.

* Jer. xxi. b.

Wherfore, thus sayeth the Lorde God of
hostes: because ye speake lye wordes, be-
holde: * The wordes that are in thy mouth
will I turne to fyre, and make the people to be
wood, that the fyre maye consume them.

* Jer. xxi. b.
* Jer. xxi. b.

* I. I. I will bying a people vpon you for
sare, & house of Israel (sayeth the Lorde) a
myghty people, an old people, a people whose
speech thou knowest not, neyther understan-
dest what they saye. Theyr arrows are so
dayne death: yea, they them selues be verye
gynnynges. This people shall eate by the frute
e they mente, yea, theyr shall deuoure the sonnes
e theyr daughters, the wyfe e the vnsuiter.

* Jer. xxi. b.

They shall eate by the grapes, & by the
grapes, & by the grapes, & by the grapes, & by the grapes,
as for the strong & wel defended cyties, wher-
in thou doubdest trust, theyr shall byng to po-
uertye, and that theyr wyfe the sword. * Ac-
cordinge I will not then haue done with you,
sayeth the Lorde. But yet they saye: wherfore
doth the Lorde our God all this vnto vs?

* Jer. xxi. b.

Then answer the: * because, that lyke as
ye haue forsaken me, and serued strange god-
des in your owne lande, euen so shall ye serue
other goddes alow in a strange lande.

* Jer. xxi. b.
* Jer. xxi. b.

Preache this vnto the house of Jacob, and
cye it out in Iuda, and saye thus: heare this
(thou follys & vndiscet people) * ye haue cryed
but ye are not: eares haue ye, but ye heare not.

* Jer. xxi. b.
* Jer. xxi. b.

Heare ye not me, sayeth the Lorde: * I ce-
not afformed to lobe me in the face: * whiche
bynde thes with the lande, so that it cannot
passe his boundes. For though it rage, yet
can it do nothyng, and though he waues
therof do twill, yet maye they not go ouer.

But this people hath a false and obstinate

hart, they are departed and gone away from me
They thynke not in theyr hartes: * I let vs
fear the Lord our God, that giueth vs raine
earlye and late, when need is: whiche keepeth
cure still the harvest for vs perpet.

* Jer. xxi. b.

* Accordinge I will not then haue done with you,
sayeth the Lorde. But yet they saye: wherfore
doth the Lorde our God all this vnto vs?
Then answer the: * because, that lyke as
ye haue forsaken me, and serued strange god-
des in your owne lande, euen so shall ye serue
other goddes alow in a strange lande.

* Jer. xxi. b.

* Jer. xxi. b.

* Jer. xxi. b.

* Shulde I not punishe the things, sayeth
the Lorde? Shulde not I be auenged of all such
people as these be? horrible & greuous thyn-
ges are done in the lande.

* Jer. xxi. b.
* Jer. xxi. b.

The prophetes teache falsly, and the pree-
stes receiue gottes, & my people * hath ples-
sure therein: what wil come therof at the last?

The vi. Chapter.

Of the punishe for which Jerusalem is a city. Wher-
of the pree, & the prophetes, & the people
receiue the sacrifices of the Jewes. Wherof the
of the Babylonians is to be punished againe.

¶ One out of Jerusalem, ye strange
chyliden of Ben jamin: blowe
by the trumpet & ye * Ecce, ye
set vp a token vnto Bethrean,
for a place and a greates mysterpe
appareth out from the North.

* Jer. xxi. b.

I will lyken the daughter Sion to a fayre
and tendre woman, and to her shall come the
shepherdes with theyr flockes. Theyr fences
shall they pyche rounde about her, and euery
one shall fede them that are vnder his hande.
Make battaile agaynst her (sayeth the Lorde)
people, let vs go by, while it is yet daye.

Alas, the daye goeth away, and the night
shadowes fall downe: people let vs go by
night, & bestrope her strong holdes, for thus
hath the Lorde of hostes commanded.

He wretheth her trees, and set vp bulwo-
kes agaynst Jerusalem, for the tyme is come
that this cytie must be punyshed: I yee is
all maliciousnesse. I yee as a cytye spouteth
oute water, so the spouteth out her wicked-
nesse. In obberpe & vneighbourlynesse is
her forrowe and woundes are euer there in
lyght. I mend the (Jerusalem) I with
drew my hart fro the, & make the delolate: &
thy lads also, & nom a dwel in it. For thus saith
the Lorde of hostes: The residue of Israel
shall be gathered, as the remnant of grapes,
and the residue turne tyme hande agayne
into the basket, lyke the grape gatherer. But

* Jer. xxi. b.

unto whom shall I speake, whom shall I
waite that he may take heed? * Their ear-
es are to be circumcised, that they maye
not heare.

Beholde, * they take the worde of God
but for a scome, & haue no lust thereto. And
therefore, I am full of thyne indignacion,
(O Lord) & I make linnen no longer. But
make it out vpon thy children & pre without,
and vpon all yonge men. For the man must
be taken prisoner with the wyfe, & the aged
with the crepel. They boules with theyr
landes & wyues shall be turned vnto stran-
gers, when I stretch out myne hand vpon
the inhabitours of this land, sayeth the
Lorde. * For from the leste vnto the most,
they hang all vpon courtousnelle, & from
the prophete vnto p prest, they go all abou-
te with falsheed and lyes.

* And helpe that, they heale the hurt of
my people with thyre wordes, sayeng: pea-
ce, peace, wher there is no peace at all. Where
they ashamed when they hadd commytted
abominacion: * Trulpe nay they be past
hame: * And therefore they shall fall amon-
g & slayne, in the houre when I shall vy-
set them, theyr shall be brought downe, say-
eth the Lorde.

Thus sayeth the Lord: go into the strea-
tes, conspyde & make inquisition for y olde
waye: and yf it be y good and ryght waye,
then go therein, that ye maye fynde rest for
your soules. But they saye: we wyll not
walke therein, and I wyll lett watchmen
ouer you, & therfore take hede vnto y voyce
of y cōsper. But they saye: we wyll not ta-
ke hede. Here therfore ye cōspies, & thou
cōgregacyon shalt knowe, what I haue de-
uysed for them. Heare y earth also: behold,
* I will cause a plague to come vpo this peo-
ple, euen y fruite of their aduine imaginacions.

For they haue not bene obediēt vnto my
wordes & to my laue, but abhorred them.
Wherefore, * byng ye me incense from Sa-
ba, & swete smelling Calamus from farre
countreys: Your burnt offeringes dysplea-
se me, & I reioyce not in your sacrificys.

And therfore thus sayeth the Lorde: be-
hold, I will make this people fall, and the-
re shall fall from among them the father to
the chyldren, one neygbboure shall perpe the
wyth another.

Thus sayeth the Lord, * Beholde, there
shal come a people from y North, & a great
people that shal arpe from y endes of the earth,
with bayes, and with dartes shall they be
weakened. It is a rough & ferece people, &
an vnnueryfull people, theyr voyce can-
reth like y see: theyr ryde vpon horses well
appointed to y batell agaynst y. A daugh-
ter shon, the crepe of them haue we herbe.
Our armes are feble, dreynesse & sorowe

is come vpon vs, as vpon a woman trau-
elyng with chyldre. Let no man go forth in-
to y felde, let no man come vpon y hie stre-
te: for the swearde and feare of the enemy is
on euery syde.

Wherefore, gyde a sack cloth aboute the
(O thou daughter of my people) I praye
thy selfe to atthes, * mourne & wepe bitter-
ly as vpon thy only beloued sonne. For the
destroyer shall suddenly fall vpo vs. The ha-
ue I set for a strage towre: (O thou prophe-
te) a well fenced wall amonge my people,
to seke out and to trye theyr wayes. * For
they are all stubberne apostates and fallen
awaye, walkege dysecrefully, they are clea-
ne blasfe & prou, for they hurt & destroye eu-
ery man. The beilous are byt in y fyre, y lea-
de is not molten, y melter melteih in vayne
for y euell is not taken awaye from them.
Therefore do they call the naughty yscuer,
because the Lorde hath cast them out.

Of the vii. Chapter.

Jeremy is commaunded to shryue vnto the people the
worde of God, which testifieth in the outwarde reuer-
se of the temple. The cruelties that shall happen to the Jewes
for the despayning of theyr prophetes, & scrifyces both
not the Lord chiefe requyre of the Jewes, but y they
quid other des word.

These are the wordes that God spake
vnto Jeremie: sayge. * Stande vnder
the gate of the Lorders house, and
crye out these wordes there to a loud vo-
ce, and saye. Heare y worde of the Lord all
ye of Iuda, that go in at this doore, to wor-
shyppe the Lorde. Thus sayeth the Lord of
holles the God of Irael. * Amede your
wayes & your counceils, and I wyll let you
dwell in this place. Trust not in false lyge
wordes, sayeng: here is y temple of y Lord,
here is the temple of the Lord, here is y tem-
ple of the Lorde.

But rather in deade amede your wayes
and counceils, * and iudge ryght betwixte
a man and his neygbbour: oppresse not the
stranger, y fatherles, & the wyddow: the de-
not innocent bloud in this place: cleue not
to strange goddes to yur aduine descrei-
ce: then wyll I let you dwell in this place, per-
in y lad that I gaue afore tyme vnto your
fathers for euer. But take hede: ye trust in
lyuge talke, y beggelyous do you no good.
For when ye haue stolen, murdered, com-
myned aduouty, & perjury. When ye ha-
ue offered vnto Baal, following strange &
unknowne goddes shall ye be vnprynced:
Yet then come ye, & stande before me in this
house, * (which hath my name geuen vnto
it) & saye. Cuius we are absolue quite, thou
ghe we haue done all these abominacions.

What thynke you this house y dea-
reth my name, is a deime of thurs? * And
yea I se what you thynke, sayeth the Lorde.

haue I done this? But every man, as soone as he is turned backe, runneth forth still, lyke a wylde horse in a battayll. The stone in his hand knoweth his appointed tyme, the little dove the shadow & the Crane confounde the tyme of the trauayll, * but my people wyl not knowe the tyme of the punishment of y^e Lorde. how darre ye saye then, we are wylde, we haue the lawe of the Lorde amonge vs?

Surely in wayne hath he prepared his pen, & wapily haue the wynters wypten it: therefore shall the wylde be confounded, they shall be astrayed & taken: for lo, * they haue cast out the worde of the Lorde: what wylde can then be amonge them? Wherfore, I wyl woe they wyues vnto alcautes, and they felde to dewtowers.

* For from the lowest vnto y^e hest, they folowe all fittly lute: & from y^e prophete vnto y^e wylde, they deale all wylde. * Heere shalbe they heale y^e hurte of my people verely tenderlye, sayenge: peace, peace, where there is no peace at all.

For for shame, how abominable thynges do they: and yet they be not ashamed, yee, they knowe of no shame.

* Wherfore, in the tyme of theyr visitacion, they shall fall amonge y^e deed bodyes, & be ouerthrowen sayeth the Lorde.

* Wherouer, I wyl consume the in deade (sayeth the Lorde) for there shall not be one graue vpon y^e wyne, neither one pygg vpon the pygge tree, and the leaues shall be plucked. And the thyng y^e I haue giuen them shall be taken fro the wyne, wylde wylde be y^e pygge? Let vs gather oure selues together, and go into y^e strange cytie, there shall we be in rest. For y^e Lorde oure God hath put vs to sylfice, & geuen vs water myte w gall, to drynke: because we haue synned agaynst hym.

* We looked for peace, & we fare not the better, we waped for the tyme of healt, & lo, here is nothyng but trouble.

The noyle of his hostes is heard from Dan, y^e whole lode is astrayed at y^e penyence of his strange hostes: for they are come in, & haue deuoured y^e lode, w all y^e in it: y^e pytties, and those y^e dwell therein. * Wherouer, I wyl sende Cochatries & serpentes amonge you (which wyl not be charmed) & they shall bite you, sayeth the Lorde.

* I wolde haue had coforte agest fortove: but fortove is come vpon me, and heynnes vereth my hert: for lo, y^e voyce of y^e ceptenge of my people is herde for feare of them, that come from a farr countre. Is not the Lorde in Syon? Is not y^e King in her? Wherfore then haue they turned me (shall the Lorde saye) w theyr pnyges & foolys draunge falsyons of a foeyne god? The hartest is gone, the winter hath an ende, & we are not

helped. I am sore vexed, because of y^e hurte of my people. I am heup & abashed, is ther no triacle at Silcadi? Is ther no wysspycon ther? Why then is not the helthe of my people recovered?

¶ The ix. Chapter.

¶ The compleate and bringyng of the prophete, the maieste of the people. In the knowlege of God wought we ouer to cryste. The brennyng of the hert.

¶ Who * wyl geue my head water? * enough, and a del of teares for myne eyes: y^e I maye wepe night and daye: for y^e slaughter of my people? Wolde God, that I had a cotage some where farr from folche. y^e I myght leaue my people, and go fro the fo: they be all aduoutrers & a shyn chynge soite. They hede theyr tunces lyke bobes, to thote out lyres. They war strange vpon erthe. As for y^e truth, they maye nothyng a wape withall in the wold. For they go from one wylchidnes to another, and wyl not knowe me, sayeth the Lorde.

* Yee, one must kepe hym selfe from ano- ther, no mā maye falslye trust his owne bro- ther: for * one brother undermyndeth ano- ther, one neyghbour begyleth another. Yee one dissembleth w another, and they deale w no truth. * They haue practised theyr tunces to lye, & taken great paynes to dis- cheke. Thou syttest y^e synndes of a dysceat- full people, which for very dissemblinge fal- thede, wyl not knowe me, sayeth the Lorde.

¶ Therfore, thus sayeth the Lorde of ho- stes: beholde, I wyl melle them, and crye them, for what shuld I els do to my people. * Theyr tunces are lyke sharpe arrows, to speake dysceate. Wylth theyr mouth they speake peccably to theyr neyghbour, but pynely they laye wape for hym. * Shulde I not punysh the fo: these thynges, sayeth y^e Lorde? Wyl shulde I not be aued of any foche people as this? vpon y^e mountaynes wyl I take vnto a lamentacion & a forowful crye, & a mourning vnto y^e saye playnes of y^e wildernesse. Namely, how they are so biete w y^e no man goeth there any moore. Yee, a man shall not heare one bealle crye there.

¶ Wydes & catell are all gone from thece. * I wyl make Ierusalem alio an heape of ston- es, & a denne of venymous wormes. And I wyl make y^e pytties of Iuda so waste, that no man shall dwell therein. What man is so wylde, as to vnderstande this? W to whom hath y^e Lorde spoken by mouth, that he may heare this & saye. W y^e lande, why perishest thou so? Wherfore art y^e so biete w y^e lyke a wylbernes, y^e no man goeth thowoe? Yee, the Lorde hym selfe tolde y^e same vnto the, that for soke his lawe, & kepte not y^e thyng y^e he gaue them in commandment, neither spued the cracker: * but folowed the wicked- nes of theyr owne hertes, & serued draunge Gobbes, as theyr fathers taught them.

The Prophecy

E Therefore, thus sayeth J Lord of hostes, the God of Israel. Beholde, J will s^ede this people in wormwood, & geue them gall to dryncke. J will scatter the also among the heathen, whom neither they ner they fathers haue knowen: J will s^ede a lawe arde among them, to persecute them, vntill I bypnyng them to naught. Wherefore, thus sayeth the Lord of hostes. Beware of y vengeance that hangeth ouer you: and cal for mourning wyues, & sende for wyfe women: that they come quickly, and syng a mourning songe of you: that y scarses may fall out of oure eyes, and y oure eyes lyddes maye gush out of water.

F For there is a lamentable noyle hearde of Sion. How are we so sore destroyed! How are we so yptiously confounded! We must forsake our awie naturall countre, & we are shut out of oure owne lodgynges. Yet heare the woide of the Lord. Oye women) & let poure eares regarde the wordes of his mouth: y ye may lerne poure daughters to mourne, & that euery one may teach her neyghboure, to make lamentacyon. Namely thus: Death is chynnyng vp us at oure wyndowes, he is come into oure houses, to destroye the chylde before y doze, and the yonge man in the strete.

G But tell thou playnly, thus sayeth the Lord. J The deed bodies of men shall lye vpon the ground, as y donge vpon y feld, & as the hye after y mowder, & ther shall be no man to take them vp. Thus sayeth the Lord. Let not the wyse man reioyce in his wisdom: ner y strong man in his strenght, neither the ryche man in his rycheesse. But who so will reioyce, let hym reioyce in this, that he vnderstandeth, & knoweth me: for J am y Lord, which do mercy, equyte and righte outlesse vpon y earth. J Therefore, haue J pleasure in such thynges, sayeth the Lord. Beholde, the tyme cometh (sayeth the Lord) y y will bypny all them, whose soe kynne is vncircumcised. The Egyptians, the Iewes, the Edoymptes, the Ammonytes, the Moabites, J and the haueu Habanptes, that dwell in the wyldernes. For all the Gentiles are vncircumcised in the flesh, but all the house of Israel are vncircumcised in the herte.

¶ The x. Chapter.

J The conuulsions of the Carres are not to be feared. J The weakness of Sion, and of the power of God. J Four curates.

A Care the woide of the Lord that he speaketh vnto the, J y house of Israel. Thus sayeth J Lord. J Ye shall not lerne after y manner of y heathen, & ye shall not be afrayed for y tokens of heauen: for y heathen are afrayed

of loch-pee, al y customes and lawes of the Gentyles are nothinge, but vayne. J They hewe downe a tree in y wood with y handes, of y workeman, and fashion it to the age: they couer it ouer with golde or siluer, they fallen it with naples & hammers, that it moue not. It standeth as y as y palme tree, it can neither speake ner go one fote, but must be bozle. J We nor ye afrayed of loch-pee, for they can donether good ner euill. But the re is none lyke vnto y , J Lord. J great is the name of y power. Who wolde not feare the? J kyng of the Gentils for thynne is the domynion.

F For amonge all y wyse men of the Gentyles, and in all theyr kyngdomes, there is none y maye be likened vnto y . They are all together vnlerned & vnywysse in this one thyng. All theyr compnyng is but vayne: namely, wood, syluer, which is brought out of Tharsis, & venter to plates: and golde from y Ophir, a workle y is made with the hnde of y craftsman & the calter, clothed with pelow sylk & scarlet: enen so is the workle of theyr wyse men all together. But y Lord is a true God, a lypnyng God, & an euillastynge kyng. J If he be wroth, the earth shaketh: all the Gentyles maye not abyde his indignacyon.

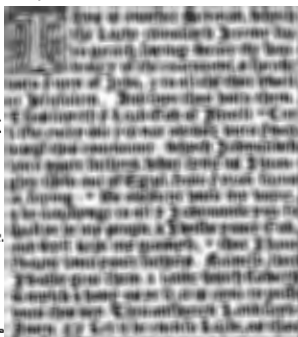
A As for theyr goddes thus shall you saye to them: they are goddes, that made neither heauen ner earth: therefore shall they perishe from the earth, and from all thynges vnder heauen. But (as for oure God) J he made y earth w y his power, and with his wisdom doth he order y whole copasse of y world, with his discrecyon hath he spred out y heuens. At his voyce y waters gather toge-
the in y pape, J he draweth vp y cloudes fro the vttermoost partes of y earth: he turneth y lpyhtenpnyng to rayne, & wyngeth forth the wyndes out of their treasures. His wyl do-
mic maketh all men fooles. And cōfounded be all castres of ymagys, for y they cast, is but a vayne thyng, & hath no life. J The
wayne craftmen w y their workes, J they in their vayne haue made, shall perishe one
w y another y tyme of vilsitacyō. Reuerthes-
les, Jacobs porcyon is no loch: but it is he,
 J hath made all thynges, & Israel is y rodd
of his inherprance. The Lord of hostes is
his name. Gather vp thy wares out of the
land, y that art in y strage place. For thus
sayeth J Lord. Behold, J will now shewe
as w y a lone syngie y inhabytours of this lā-
de: at this once, and J will bypnyng trouble
vpon them, that they shall p y ore trewe the
wordes y J haue spoken by the prophetes.

A las, how am I hurt: Alas how payne-
full are my scourges vnto me! For J con-
fesse this sorow by my self, and J must suf-
fer it. J tabernacle is destroyed, and all
my

my coardes are broken. My chyliden are gone fro me, & can no where be folide. Now have I none to fynde out my tent, or to set up my haggenges. For our p herdmen have done folphly, that they have not sought p Lord. Therefore, have they dealt unwysely with thep2 cattell, & all are scarred abode. Beholde, p nople is harde at hand, & great desolacion out of p noyth: to make the cyties of Juda a wyldernes, & a dwellinge place for dragons. * Now I knowe (O Lorde) p it is not in mas power to ordie hys a wne wyse, or to rule his a wne steppes & goynges. Therefore, chailten thou vs, O Lorde, with fauoure * & not in thy wrath, bypnyng vs not vterly to naught. * Doure out thyn indignacion rather vpon the Gentiles, that knowe p not, & vpon the people p call not on thy name. * And that because they haue continued, deuoured and destroyed In cab, and haue made his habytacion waile.

Chapter.

¶ A curse of them that obey not the woide of Goddes promise. ¶ By people of Juda following the droppes of theyr fathers, worshipping strange Goddes. And as he sayeth that he will not heare the Jewes, and sayeth: he will also heare to praye for them.



sayeth.

¶ Then the Lorde saye vnto me agayne: preache this in the cyties of Juda & rounde aboute Ierusalem, & saye: heare p wordes of this couenaunt, that pe maye kepe them. for I haue diligentlye reioyced pour fathers, euer sence p tyme that I brought them out of p land of Egypt, vnto this daye. I gaue them worshipping by tymes, saying: herken vnto my voyce. * For thep2, they wolde not obeye me, nor incline thep2 eares vnto me, but folowed the wicked imaginations of theyr a wne hertes. And therefore, I haue accursed the as transgressours of all p wordes of this couenaunt, that I gaue them to

kepe which they (notwithstandinge) haue not kepte.

¶ And the Lorde saye vnto me. It is for be out, that whole Israel and all the citizens of Ierusalem are gone backe. They haue turned theselues to the blasphemyes of theyr forefathers, which had no lust to heare my woide. Euen I heretofore haue thesc also folowed strange goddes, and worshipped them. The house of Israel & Juda haue broken my couenaunt, which I made with theyr fathers.

¶ Therefore, thus sayeth p Lord. Behold, I will sende a plage vpon the, which they shall not be able to escape: & though they crye vnto me, I will not heare the. ¶ Then shall the comers of Juda & the citizens of Ierusalem go, & call vpon thep2 goddes vnto whom they made theyr oblacros: but they shall not be able to helpe them in tyme of theyr trouble. * For as many cyties as p halt, O Juda, so many goddes halt p had also. And loke how many strettes there be in p, O Ierusalem! so many shamefull altiers haue pe set vp, altiers I sape to offer vpon the vnto Baal. ¶ Therefore, praye not p for this people, byd netter paye nre prayer for the, for though they crye vnto me in theyr trouble, yet will I not heare them.

¶ What parte hath my beloued in my house, sence he hath the wicked abomination set vponge many goddes? ¶ The holy beech of seinges in the temple at goone fro the O Juda, and thou when thou hast done euell makest thy boast of ytt. ¶ The Lorde called p a grene olyue tre, a saye one, a fructfull one, & goodly one: but with greate clamor hath the enemy lett fyre vpon it and the braches of p are destroyed. For the Lorde of hostes that planted the, hath deuyded a plage for the (O thou house of Israel and Juda) for p euill that pe haue done to prouoke hym to wrath, in that pe byd scrupce vnto Baal.

¶ Thus (O Lorde) haue I cried of the, and vnderstand it, for thou hast thewed me theyr ymaginacions. ¶ But I am, as a meke lambe an oxe that is carped a wape to be slayne, & theyr had deuicyed such a counsell agaynst me, saying: * We will destroye his meate with wodde, & dryue him out of p land, of p lpying: p his name shall neuer be thought vpon. ¶ Therefore, * I will beseeche the now (O Lorde of hostes) thou ryghteous iudge, thou that tresp2 p reynes & the hertes: lett me se the auedges of them, for vnto p haue I comitted my cause. ¶ The Lorde therefore spake thus of the cytyens of Iheroth, that sought to slayne me, saye ge: ¶ preache not vnto vs in the name of p Lorde, or els p shall bye of our hader. ¶ Thus (I sape) spake p Lorde of hostes. Behold, ¶ I will I will

The Prophecy

I will vspet you. Your younge men shall perishe with sword, your sonnes & your daughters shall utterly dye of hunger, so þ none shall remayne. For vpon the cpyngs of Anathoth will I bring a plague, euen the yere of theyr vspyracyon.

The .xii. Chapter.

¶ The prophete marvelled greatly at the prosperite of the hebreis, although he comde god to be righteous. The Jewes are children of the Lorde, he speaketh against theiur and pischers that seduce the people. The Lorde theateineth destruction vnto the nation that he drewe vpon them, wher they had ben and heretofore.

I Lorde, thou art more ryghteous, then þ I shulde dispute wth the. Nevertheless, lest me talke wth the in thynges reasonable. * How hap peneth it, that the waie of the vngodly is so prosperous? & that it goeth so well wth them, whych (wþout any shame) offende & lyue in wickednes? Thou plantest them, they take rote, they growe, & bynge forth fruite. They doo not moche of þ, yet art þ farre from their repens. * But þ Lorde (to whom I am well knowen) thou þ halt sent, & proued my herte, & take them awaye, lyke as a flock is carped to the slaughter house, and appointe them for the daye of slaughter.

* Jer. xlii. a.
Iob. xlii. b.
Iob. xlii. c.

* Jer. xlii. c.

* Jer. xlii. a.

* Jer. xlii. c.
Jer. xlii. b.
and. xlii. c.
suppo. i. c.

* Jer. xlii. a.

* Jer. xlii. c.

* Jer. xlii. c.
Jer. xlii. b.
and. xlii. c.

How longe shall the lande mourne, * and all þ herbes of þ felde perishe, for þ wickednes of them that dwell therein.

The cattell and the byzdes are gone, yet say they thus, * God will not destroy vs utterly.

Saying, thou art deere in rynnng wth þ fote men, how wilt thou then ruine wth horses? In a peacable lucc lande þ mayest be safe, but how wilt thou do in the furious pyrde of Jozabab? For thy brethren & thy kyndred haue all together despyed the, and cryed out vpon þ in thyn absence. * Seleue them not, though they speake fayre woordes to the. As for me (I saye) I haue forsaken myne aunc dwelling place, & left myne heritag. * My lyfe also þ I loue to del, haue I geuen into the handes of myne enemies. * Myne heritage is become vnto me, as a Lyon in þ wood. It cryed out vnto me, therfore, haue I forsaken it. Myne heritage is vnto me, as a speckled byrde, a byrde of dyuerse coloures is vpon it. Come, & gather ye to gether al þ bestes of the felde. Come that ye maye eate it vp.

* Diuerse heremen haue broken downe my þ wyneparde, and troden vpon my pozcyon. Of my pleasaunt pozcyon, they haue made a wyldernes and desert. They haue laped it walle: & now þ it is waste, it ligheth vnto me. See, the whole land lypeth waste, & no man regardeth it. The destroyers come ouer the herye euery waye, for the sword of the Lorde doth consume from þ one ende of the land to the other, & no flesþ hath rest.

They haue to wte wheate, & reaped thornes. They haue taken herptage in possession, but it doth them no good. * And þ prophete were ashamed of your fyttes, because of the great wrath of the Lorde.

Thus sayeth the Lorde vnto all myne euell neyghbours, that laye habde on myne herptage, wher þ I haue possessed, euen my people of Israell. * Beholde, I will plucke them (namely Israell) out of their lade, and put out þ housle of Iuda from among them.

* And when I haue rodd them out, I will be at one wth them agayne, & I will haue mercy vpon them: * & bynge them agayne, & euery man to his aunc herptage, and into his lade. And þt they (namely that trouble my people) will lerne þ wayes of them, to sweare by my name. The Lorde lypeth (lyke as they leamed my people to sweare by Baal) then shal they be rehedned among my people. * But þt they will not obeye, then I will I rote out the same folke, & destroye them, sayeth the Lorde.

Jer. xlii. c.
and. xlii. c.
Jer. xlii. c.

Jer. xlii. c.

The .xiii. Chapter.

¶ The destruction of the Jere is persigured, and sheweth the waye wher they shal be restored to be the people of god, and wher they were destroyed.

Ihus sayeth þ Lord vnto me: go thy þ waye, & get me a lymen byrche, & gyde it aboute thy lopnes, & lett it not be wet. * Then I got me a byrche, accordyng to the comaundment of the Lorde, and put it aboute my lopnes. After this þ seconde tyme, the Lorde spake vnto me agayne. Take þ byrche þ thou hast prepared & put aboute the, & get þ vp, & go vnto Euphrates & hyde it in a hole of þ rock. So went I, & hydd it at Euphrates, as the Lorde comaunded me. And it happened longe after this, þ the Lorde spake vnto me. Arise, & get þ to Euphrates, and set þ byrche from thence, which I comaunded þ to hyde there. Then went I to Euphrates, & dygged vp, & toke þ byrche from the place wher I had hyd it: & beholde, the byrche was corrupt, so that it was profitabill for nothyng.

Then sayde the Lorde vnto me. Thus sayeth the Lorde. Euen to will I corrupte þ pyrde of Iuda, & the byrmynde of Ierusalem. This people is a wicked people, * they will not heare my woordes, they folowe the wicked ymaginacions of their aunc herte, & haunge vpon straunge Goddes, then they lerne & doo wyppye: & therfore they shal be as this byrche, that serueth for nothyng. For as strapely as a byrche lypeth vpon a mans lopnes, to strapely byd I vnto the whole housle of Israell, and the whole housle of Iuda vnto me, sayeth þ Lorde: * & þt they myght be my people: that they myght haue a glorious name: that they myght be in honour: but they wold not obeye me. Therfore laye

Jer. xlii. c.
and. xlii. c.
Jer. xlii. c.

Jer. xlii. c.
and. xlii. c.
Jer. xlii. c.

The Prophecy

Thus, there shall no sword ner hunger be
in this land. * With swordner & with hunger
shall thoe prophets perishe, & people to
whom they preache shall be cast out of Jerusa-
lem, doe of hunger, & be slayne wth the sword.
& (so there shall no man to burie them)
both they & theyr wyues, theyr foimes and
theyr daughters. For thus will I poure
D^eth: & theyr bloods upon them. Thus shall
theyr son also into the. * Whye euen shall
they without castinge daie & nyght. For
my people shall be despoiled wth greute bar-
ne, & shall perishe wth a greute plague. So
yl I go into the felde, lo, it lyeth all full of
slayne me. If I come into the cite, lo, they
be all fampered of hunger.

Per, theyr prophets also & prestes shall
be led into an vnknowne lande.

hast thou then utterly forsaken Iudea:
Wost thou so abhorre Syon: ¶ Wost thou
so plagued vs, & we can be healed nomore?
* Jer. xlii. c. * We looked for peace, and there cometh no
good: for the tyme of health, and in Ierusalem
nothing but trouble. We knowledg: (o Loz
de) all our iniquities, & the synners of our fa-
thers: ¶ We haue offended þe. We not displea-
sed, (o Loide) for thy names sake, * foze-
get not thy louing kindnesse. Remember the
fzohne of thyne honoure, breake not the co-
uenant, that þe hast made wth vs. * Are there
any amonge þe goddes of the Egiptes, that
sende rapine or geue the showres of heauen:
¶ May þe heuens drophe rapine without thy
commaundment: Wost not thou, o Loz
de our God, in whom we trust? Per o Loide,
thou dost all these thynges.

Uche.v.Chapter.

¶ The Lord will not heare prayers of Aaron, if they pray for the people, but will wrappe them in many miseries. The cause of such great miseries.

[illegible]

B Who shall then haue ppte vpon s. Ie
rusalem: Who shall be sorie for s. Ie: who
shall make intercession; to obtayne peace

for the seynge thou goest from me. & turned
back was he, in the the Lorde. Therefore, I
byd stretch out myne hand agaynst þe, to de-
stroye þe. & I haue bene ffor the so longe
þat I am weep. I haue feared the abode of
þe same on euery syde of I Idd. * I haue ma-
ked my people & destroyed them. Yet they
haue had no lust to turne from thei. & in
wayes I haue made thei. wddodes mo
in nobre, then þe landes of the se. Upon the
mothers of thei chylde byd I byngre & be-
st oper in þe nome day. * Bodely and on-
nwares byd I cnde a feare vpon thei. &
ries. So the that byrne them chylren,
had noote, her herte is full of sorowde.

* The Summe doth teach her in the cleare * * 2. Cor. 1. 12.
 daye, the is crouched and layneth for very
 heynesse. As for those premapne, I will
 deliuer them into s^r Swards before they
 encmpe, sayth s^r Lorde. * And mother, alas * * 3. Jer. 3. 24.
 that euer s^r dydell beare me, a twailler e^r
 bucker of the whole lande: though I neuer
 lentte ner receaued vpon blurr, yettall men
 speake euell vpon me. And s^r Lorde and we
 ced me: Merely thy remnaunte shall haue
 welthe. Come not I to the, when thou art
 in trouble: and helpe s^r when thyne encmpe
 oppresteth s^r. Doth one yron hurte another
 or one meall that cometh from the Roissh,
 another? * As for thy cheiffe and treasure, * 2. Cor. 1. 11.
 I will geue them out into a waspe, not for * 1. Cor. 1. 11.
 encm money, but because of all thy synnes, s^r
 s^r hast done in all thy cosnes. * And I will
 brynge s^r with thyne encmpes into a land,
 that s^r knoweth not: for s^r thy s^r is bynded
 in my subynacyon: shall burne you vp.

[illegible]

and deliver the sayeth p Lorde. And I will
 and the out of the handes of the wicked, and
 deliver the out of the handes of siccaunces.

¶ The xliiij. chapter.

*The prophetie of the wordes of the Lorde. In the
 year that I was speaking to Judah after the comynge
 of Gedon the later, in the cause of the Lorde. In the
 presence of the capitaine of the army, in the day that
 I came from thence againe, & calling of the gentiles.*

Thus sayde the Lorde unto me. Thou
 shalt take p no wyfe, nec beget chyld
 in this place, for of the chyldre
 that are boine in this place, of the mo-
 thers that haue boine them, and of their fa-
 thers that haue begotten them in this lade
 thus sayeth the Lorde. ¶ They shall dye an
 horrible death. ¶ No ma shall mourne for the
 ner bury them, but they shall lye as donge
 upon the earth. They shall perise thorow
 the swerde and honger. ¶ And theyr bodies
 shall be meate for the foules of the ayre, ad
 beastes of p earth. For thus saith p Lorde:
 Go not p in unto them nec come to mourne
 and wepe for them: for I haue take my pea-
 ce from thys people (sayeth the Lorde) yee
 my fauour & my mercie. And in this lande
 shall they dye, olde and yonge, and shall not
 be buried: no man shall beuepe the, no man
 shall clyppe p haue him selfe for them.

They shall not one bise another, to mour-
 ne wyth them for their dead, or to comforte
 them. One shall not offere another the cuppe
 of consolacion, to forget theyr heuynes for
 father and mother. ¶ Thou shalt not go in
 to theyr feast house, to lye downe, to cate
 and drinke with the. For thus sayeth p Lorde
 of hostes the God of Israel: ¶ Beholde, I
 shall take awaye out of this place, p hope
 of myrth ad glauiesse, the voyce of the byp-
 degrome and of the byde: pee, and that in
 poure dayes, that ye may se it.

Now when thou shalt see this people all
 thes wordes, & they lye vnto the. ¶ Alther
 foie hath the Lorde decayed all thys greate
 plage for vs: ¶ What is the offence & synne,
 that we haue done agaynst p Lorde our
 God? Then make thou them this answer:
 ¶ Because poure fathers haue forsaken me
 (sayeth the Lorde) and haue walshed after
 strange goddes, whom they haue honou-
 red and worshipped: but me haue they for-
 saken, and haue not keepe my lawe. ¶ And
 ye with poure shamefull blasphemys, haue
 created the wychednes of poure fathers.
 For euerie one of you hath folowed the fro-
 wardie and euell ymaginacion of his awne
 herte, and is not obedienc vnto me.

¶ Therefore will I cast you oute of thys
 lande, into a lade that ye and poure fathers
 knowe not: and there shall ye serue strange
 goddes daye and nyght, there will I thewe

you no fauour. ¶ Beholde therefore (sayeth
 the Lorde) the dayes are come, that it shall
 nomore be sayde: The Lorde Ipueth, which
 broughte the children of Israel out of p lade
 of Egypte: but, it shall be sayde, the Lorde
 Ipueth, that broughte the children of Israel
 from the North, and from all landes wher
 he had scattered them. For I will bringe the
 agayne into the lande, that I gaue vnto
 theyr fathers.

Beholde (sayeth the Lorde) ¶ I will sende
 out many spyders to take them, and after p
 I will sende out many hunters to hunte
 them out, from all mountaynes and bylles
 and out of p causes of done. For myne eyes
 beholde al theyr wayes, and they cannot be
 hyd fro my face, neither can they be wycked
 dede be kepte closte out of my spight. ¶ But
 first will I sufficiently rewarde their shame
 full blasphemys and synnes, because they
 haue despyled my lande: shamefully with theyr
 stinking Idols & with the carapans of their
 abhominacions, wherewith they haue filled
 myne heretage. ¶ ¶ Lorde, my strenght my
 power, and refuge in tyme of trouble. The
 Gentyles shall come vnto the fro the endes
 of the worlde, and saye: Altherly our fathers
 haue cleaued vnto lyes, theyr Idols are but
 bayne & vnyoistable. How can a ma make
 those his goddes, whiche are not able to be
 goddes: And therefore I will once teach the,
 sayeth the Lorde, I will thewe them my
 power & my power, that theyr maye knowe,
 that my name is the Lorde.

¶ The xliiij. chapter.

*The first wordes of the Lorde. And he sayeth
 that put their confidence in man, & those blessed
 trust to God, whiche here is to be done. And in the
 searche of p vertue, for I haue taught al for them.
 The hating of the Sabbath is commended.*

Now synne I we of the trybe of Ju-
 da will dwelle in the table of your her-
 itages, and grauen so vpon the edges of
 your aulters with a penne of yss and with
 an adamast clawe: ¶ as the fathers thynke
 vpon their chyldre to thynke you also vpon
 your aulters, daddes, thicke trees, hys byl-
 les, mountaynes & feltes. ¶ Altherfoe, I will
 make my mounte p standers in the felde all
 your substance & trenture be spoiled, for the
 great spyne p ye haue done vpon poure hys
 places thorow out all the coastes of poure
 lade. Ye shall be cast out also fro p heretage,
 that I gaue you. And I wil subdue you vnto
 the peny bondage of your enemyes, in a
 lande that ye knowe not. For ye haue mini-
 stered to myr indignacion, which shall bryn-
 euermore. Thus sayeth the Lorde. ¶ Cur-
 sed be the man that putteth his trust in ma,
 and that hath relyed for his arme: and he,
 whose herte departed from the Lorde: he
 shall be lyke the dead, that groweth in the
 wyldernes. ¶ For good thing that is for

The Prophecy.

* 18al. ii. b
and. 18al. ii. b
18al. ii. b
18al. ii. b

* 18al. ii. b
18al. ii. b
18al. ii. b

* 18al. ii. b
18al. ii. b
18al. ii. b

* 18al. ii. b
18al. ii. b
18al. ii. b

* 18al. ii. b
18al. ii. b

* 18al. ii. b
18al. ii. b

* 18al. ii. b
18al. ii. b

* 18al. ii. b
18al. ii. b

they. Nowbeit, they obeyed me not, neither
hearkened they vnto me: but were obdurate
and stubborne; & neither obeyed me: nor re-
caused my correction. Therefore, saye I will
heare me (sayeth I Lord) and heare no bur-
then into the cytie thozowbe I shall gate vpon
the Suburbs: For ye will halowe the Sab-
bath, in ye be do no worke therein: then shall
there go thozowbe the gates of thys cytie,
kynges and pryces, that shall set vpon the
throne of Dauid: They shall be curyed wth
charites, & ryde vpon horses both they &
their phynces. Yee, whole Iuda & all the cy-
tyens of Ierusalem shall goo here thozowbe,
and this cytie shall crie be the more and mo-
re inhabited. There shall come men also fro
the cyties of Iuda, from about Ierusalem,
and from the lande of Benjamin, from the
playne felde, from the mountaynes from
the wylernes: which shall bringe burne-
offerings, sacrifices, oblations, and incense,
and offe vpon the chesengeyn in the house of
the Lord. And ye ye will not be obdient
vnto me, to halowe the Sabbath, so that ye
will beate your burthens thozowbe the gates
of Ierusalem vpon the Sabbath. Then shall
I set fyre vpon the gates of Ierusalem, and
it shall burne vpon the houses of Ierusalem,
and no man shall be able to quenech it.

The xxiij. Chapter.

And he sheweth, by the example of a potter, that it is
in his power to brenne the claye of his worke
and to brenne them againe when they shal. And he
figure of the forme of a potter, who shal
againe brenne the claye.

ANd this is another communication, that
God had with Ieremy, saying: I
re, and goo dothme into the Potters
house, and there shall I tell the more of my
mynde. Now when I cam to the Potters
house, I founde hym makinge his worke
vpon a whele. The vessel that the Potter
made of claye, brake amids his handes: so
be he gaue a new, and made another vessel
accordynge to his mynde. Then sayde the
Lord thus vnto me. * A pade not I do with
you, as this Potter doth. * A ye house of I-
rael, sayeth the Lord: Beholde, ye house of
Israel: ye ate in my hande, cut as the claye
in the Potters hande.

* When I take in hande to rote out, to
despoyle, or to walke abynge any people or
kingdome: if that people (agayne whom
I haue thus deupled) conuerthe from theyr
iniquities: I repente of the plague, that I de-
spoyled to bringe vpon them. * Agayne, when
I take in hande, to byrde, or to plant a
people or a kingdome: if the same people do
euell before me, and beate me: I repente of
the good, that I deuise so do for the:
Agayne now therefore vnto whole Iuda:
and to them that dwell at Ierusalem. Thus
sayeth

* 18al. ii. b
18al. ii. b
18al. ii. b

* 18al. ii. b
18al. ii. b
18al. ii. b

* 18al. ii. b

saith the Lorde: Beholde, I am deuising a plague for you, and am takinge a thing in hande agaynſt you.

Therfore let euery man turne from his euell waye, take vpon you ſuch thinge that is good, and do right. But they ſayde. Homozie of this: we will folowe our owne ymaginations, and do euery man accordyng to the wylfulneſſe of his owne mynde.

Therfore thus ſaith the Lorde. Aske amonge the heathen, yf any man hath bene ſuch horrible thinges, as the daughter of ſion hath done. Shall not the ſnowe that melteth vpon the ſtony rockes of Libanus) moſten the felde? Wylle the ſpringes of waters be ſo graue a waye, that they rüne nomore, geue no more ſweete, nor make fruite full? But my people hath ſo forgotten me, that they haue made ſacrifice vnto vayne Goddes. And they prophets make them ſal in theyr wayes, ſed the auncient pathes, ad to go into a ſote waye not vied to betoken of iuſt men. Where theſe they haue brought their lade into an euerlaſting wil-

derneſſe & ſozne. * So ſo whoſoeuer trauayleth theſe, ſhall be abaſhed, & wagge theyr heades. With an eaſt wynde wyll I ſcatter the, before their enemye. And when their deſtruction commeth, I will turne my backe vpon the, but not my face. Then ſayde they

* Come, let vs praye ſomethynge agaynſt this Jeremie, for the preſter ſhall not be deſtitute of praye, neither ſhall the wylemen be deſtitute of counſell, nor ſo prophets be deſtitute of the woode of God. Come, and

let vs ſmyte him with the tonge, and let vs marke all his wordes. Conſpoyre me, O Lorde, and heare the voyce of myne enemies. * Shall they recompence euell for good, for they haue digged a pit for my ſoule. * Remēbre, howe that I ſtoode before the, to ſpeake good for them, & to turne awaye thy wrath from them.

* Therfore let their childen dye of hunger, ad let them be oppreſſed with the ſwearde. Let their wyues be robbed of their children, and become wyddowes: let their husbands be ſlayne, let their yonge men be kyled with the ſwearde in the felde. Lett the people be herde out of their houſes, when the murderere cometh ſodenly vpon them.

* For they haue bygged a pyt to take me, & luyed ſnares for my feete. Yet Lorde, I knoweſt all their counsell, that they haue deuised, to ſlaue me. I ſozgne not their wychednes, and let not their ſinne be put out of thy ſight: but let them be iudged before the, as the gyltie. This ſhall thou do vnto them in the tyme of thy indignation.

Che. xix. chapter.

The propheteth the deſtruction of Ieruſalem, for the conſump and deſpoylinge of the woode of God.

Thus ſayde the Lorde: So thy waie I and bye the an earthen pytcher, and byng forth the ſenatours ad the preſters into the valley of the cyprian of Iheruſalem, which lieth before the doore that is made of hyrcle, and ſtewe them there the wordes, that I ſhall tell the, and ſaye thus vnto the. Heare the wordes of the Lorde, ye kynnges of Iuda, and ye cyprians of Ieruſalem. * Thus ſaith the Lorde of hoſtes the God of Iſrael: * Beholde I wyll bring ſo the a plague vpon this place, that the eares of all that heare it ſhall growe. And that becauſe they haue forſaken me, and vnholowed this place, & haue offered it vnto ſtraunge goddes: whome neither they, the preſters, ner ſo kynnges of Iuda haue knowne. They haue ſpilled theyr place alſo with the bloude of innocents: for they haue ſett vp an aulter vnto Baal, to burne their childen for a burnt offering vnto Baal, which I neither commaunded, ner charged the, neither thoughte once there vpon.

Beholde therfore the tyme cometh (ſaith the Lorde) that this place ſhall nomore be called Copheth, ner the valley of ſo cyprian of Iheruſalem, but the valley of ſlaughter: for in this place wyll I ſlaue ſo ſenatours of Iuda & Ieruſalem, and ſpall them downe with the ſwearde in the ſpyght of thei enemyes, ad of them that ſeke their lyues. And their deed carcasses wyll I geue to be meate for the foules of the ayre, and beaſtes of the felde. And I will make this cite ſo deſolate and deſpoyled: * that who ſo goeth ther by, ſhall be abaſhed and leaſt vpon her, becauſe of all her plagues.

* I wyll ſede the alſo with the ſkeſh of their ſonnes ad their daughters. * Per, euery one ſhall cate vp another in the beſyngne and ſtrapneſſe, with their enemyes, that ſeke their lyues) ſhall kepe them in. And the pytcher ſhall then breake in the ſight of the men, that ſhall be with the, & ſape vnto the: Thus ſaith the Lorde of hoſtes: * Curſe ſo wyll I beſtroye this people and cyprian: as a man breketh an earthen beſſell, that can not be made whole agayne.

* In Copheth that they be buried, for they ſhall haue none other place. Thus wyll I do vnto this place alſo, ſaith the Lorde, ad to them that dwel ther: per. I wyll do to this cite as vnto Copheth (for ſo houſes of Ieruſalem and the houſes of the kynnges of Iuda ſhall be deſpoyled, lyke as Copheth) becauſe of all the houſes, in whole warlers they dyd ſacrifice vnto all the hoodie of heauen and powred drinke offerings vnto ſtraunge goddes. And ſo Jeremie cam from Copheth, wher the Lorde had ſent him to prophete, and ſtope in the court of the houſe of the Lorde, ad ſpake to all the people: Thus ſaith

The Prophecy.

saith the Lorde of hostes & God of Israel: Beholde, I will brynge vpon this cite and vpon euery towne aboute it, all the plagues that I haue threatened agaynst them: * for they haue bene obstinate, and wolde not obeye my warnynges.

* Jer. vii. 1.
and. iiii. 6.

The. x. Chapter.

¶ Jeremie is taken and cast into prison, for p[re]siding of the worde of God. He p[re]dicteth the captiuitie of Babylon. He complaynes p[er] his a more kynges t[ri]bute for the worde of God. He is compelled by the t[ri]bute to p[re]dict the worde.

¶



When Ishahur p[re]sente the sonne of Emei, chiefe in the house of p[re]siding of the Lorde, herde Jeremie p[re]ache to Ishahur, & put him in the stocks, that are by the hyergate of Ben Sannin, in the house of the Lorde. The next daye folowynge Ishahur brought Jeremie out of the stocks agayne. Then sayd Jeremie vnto him. The Lorde shall call the name of Ishahur (that is excellent and mercurial) but Ishahur is fearful a strayde) cury where. For thus sayeth the Lorde beholde, I will make the a strayde, euen thy selfe, & all that fauoure p[er] which shall perishe with the swerde of their enemies, euen before thy face.

* Jer. xliii. 1.
and. xliii. 1.

¶

¶ And I will geue whole Iuda vnder the power of the kyng of Babylon, which shall carie some vnto Babylon prisoners, & haue some with the swerde. * Moreover, al the substance of this lande, all their precious and gorgeous workes, all coslynes, and all the treasure of the kynges of Iuda: will I geue into y[ur] handes of their enemies, which shall spoyle them, and carie them vnto Babylon. But as for the Ishahur, thou shalt be caried vnto Babylon with all thine household, & to Babylon shalt thou come, where thou shalt dye, and be buried: thou and al thy fauourers, to who thou hast p[re]ached lyes. ¶ Lorde, If I am diseaued, then hast thou diseaued me: thou hast dealt strongly, and hast p[re]sented, and made me stronge agayne. * All the daye loge am I despised, & laughed to scorn of euery man: because I haue now p[re]ached longe agaynst malicious & vniuysing, and shewed them of destruction. * For the whiche cause they cast the word of the Lorde in my teeth, and take me cur to the word.

* Jer. xliii. 1.
and. xliii. 1.

* Jer. xliii. 1.

* Jer. vii. 6.

¶

¶ Wherefore, I thought fro hence forth, not to speake of him, nec to p[re]che eny more in his name. But the worde of the Lorde was a very burnynge fyre in my hart and in my bones, whiche when I wolde haue stopped, I myght not. For why? Therde so many detractions and blaſphemies on euery syde of me: complayne vpon him, saye they, and we will tell his tale, yee euen of myne aduersaries, and such as were conuersant with me: went about to murder me, sayng vnto

* Jer. xliii. 1.

him, we shall one waye or other begyle him and p[er]uaple agaynst him, and he shall dye of hym.

¶ But the Lorde spake by me, I p[re]sente myghtie giuant: therefore my p[re]sentation shall, & could do nothing. ¶ The Lorde shall be comforted, for they haue bene vniuersely, they shall haue an euerslitting shame. * And now, ¶ Lorde of hostes, thou righteous searcher (which knowest the reynes of the very heartes): let me se them punished, for vnto the I conuynce my cause.

* Jer. xliii. 1.

* Jer. xliii. 1.

* Jer. xliii. 1.

* Jer. xliii. 1.

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* Jer. xliii. 1.

* Jer. xliii. 1.

* Jer. xliii. 1.

The. xxi. Chapter.

¶ The propheth that zedekiah shall be taken, and the cite burned.

¶ I heare the wordes that the Lorde spake vnto Jeremie * what tyme as the kyng zedekiah sent vnto hi Ishahur the sonne of Elchias, & Sophonias the sonne of Ithanias p[re]sente, sayng. * Alike counsell at the Lorde (we praye the) of our behalfe, for Nabuchodonosor the kyng of Babylon besiegeth vs, yf the Lorde p[er]adventure will deale with vs, acordinge to his inuincible power, & take him from vs.

* Jer. xliii. 1.

* Jer. xliii. 1.

* Jer. xliii. 1.

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* Jer. xliii. 1.

* Jer. xliii. 1.

* Jer. xliii. 1.

¶ Then spake Jeremie. Geue zedekiah this answer. ¶ Thus sayeth p[er] the Lorde God of Israel: beholde, I will turne backe the weapons that ye haue in your handes, wherewith ye fight agaynst the synge of Babylon & the Caldees, which besiege you round aboute y[ur] walles, and I will bringe the together into the myddell of this cite, & I my selfe will fight agaynst you, with an outstretched hande, & with a myghtie arme, in great displeasure and terrible wrath: & I will smyte the, that dwell in this cite: yee, both men and cattell shall dye of a great pestilence.

¶ And after this (sayeth the Lorde) I shall deliuer zedekias the kyng of Iuda, and his seruantes, his people, and such as are escaped in the cite, from the pestilence, swerde and hunger: into the power of Nabuchodonosor.

* Jer. xliii. 1.

* Jer. xliii. 1.

* Jer. xliii. 1.

* Jer. xliii. 1.

* Jer. xliii. 1.

nosoz kynge of Babylon: yee, into the handes of thes enemies, into þ handes of those that folowe vpon their lyues, which shall smyte them with the swordes, they shal not spare them, they shall not spare them, they shall haue no mercy vpon them.

C And vnto this people þ that sape. Thus sayeth þ Lord: * Beholde, I sape before you the waie of lyfe & deeth. * Whoso to abyde in this cytie, shall perishe: ether with þ swordes, with hunger, or with pestilence. But whoso goeth out to habite on the Chaldees parte, that besige it, he shall saue his lyfe & shall wyne his soule for a pray. * For I haue set my face agaynst this cytie (sayeth the Lord) to plage it, and to doo it no good. It must be geuen into the hande of the king of Babylon, and be bent with fyre.

And vnto the house of the kynge of Iuda, sape thus: heare the worde of the Lord: (O thou house of Dauid) for thus saith þ Lord: * Whinler eueg breuyness, ad that loone, de- lyner the oppresse from violent power: or euer my terrible wrath breake out lyke a fyre, and burne so, that no man inape queth it, because of the wickednes of poure pynaginations. * Beholde (sayeth the Lord) I will come vpon you, that dwelle in the valleys, rocks and felde, and sape. * Cuth: who will make vs asceaped: or who will come into oure houses: For I wyll vyer you saucthye the Lord, because of the wickednes of your inuocations, and wyll kynnde soche a tye in youre wood, as shall consume al that is aboute pon.

C. lxxi. Chapter.

¶ He rebuyeth the kynge of Iuda to iudgement and righteounesse, who Ierusalem is brought into cap- tyue. The death of Selum the sonne of Josias is propheted.

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¶ The rebuyeth the kynge of Iuda to iudgement and righteounesse, who Ierusalem is brought into cap- tyue. The death of Selum the sonne of Josias is propheted.

¶ The rebuyeth the kynge of Iuda to iudgement and righteounesse, who Ierusalem is brought into cap- tyue. The death of Selum the sonne of Josias is propheted.

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¶ The rebuyeth the kynge of Iuda to iudgement and righteounesse, who Ierusalem is brought into cap- tyue. The death of Selum the sonne of Josias is propheted.

¶ The rebuyeth the kynge of Iuda to iudgement and righteounesse, who Ierusalem is brought into cap- tyue. The death of Selum the sonne of Josias is propheted.

Shall I not make þ so walke (e the cyties also) that no man shall dwell therein: I wil prepare a destroyer with his weaps for þ, to beue downe the special Cedje trees, ad to cast them in the tye.

And all the people that gobþ this cytie, shall speak one to another. * Wherfore hath the Lord done thus vnto this noble cytie? Then shall it be answered: * because they haue broken the couenant of þ Lord they: God, and haue worshypped & serued stra- nge goddes. * Mournie not ouer the dead, ad be not wo for the, but be sope for hym that departeth a waye: for he cometh not agay- ne, and seeth his nature counte no more. For thus sayeth the Lord, as touchyng * Selum the sonne of Josias kynge of Ju- da, which rayned after his father, ad is car- ried out of this place, he shal neuer come by ther agayne, for he shal dye in þ place, where vnto he is led captiue, ad shall se this lande no more. * Woth bi, that buyldeþ his house with vnrighteounesse, ad his parlers with the good þ he hath gotten by vpolle: which neuer recompenseth his neygbbours laboure, ner payeth him his tye. He thyn- keth in him selfe. I wyll buylde me a wyde house, & gorgeous parlers. He causeth win- dows to be hewen therein, and the spynge and topkes maketh he of Cedar, and payn- teeth the with Synapre. Thynketh thou to raggne, now þ thou psonouest me to wrath with the Cedje trees?

Wyd not thy father eate and drinke, and prospere well, as long as he dealt w righte and righteounesse: Yee, when he helpeþ the oppressed and poore to their right, the yof- pered he well.

From whence came thys, but onely be- cause he had me before his eyes, sayeth the Lord: Accurthes, as for thynne eyes and thynne herte, they loke vpon couetousnesse, to the innocent bloude, to do wronge a vio- lence. * And therfore, thus sayeth the Lord agaynst Iehonkim, þ sonne of Josias kynge of Iuda. They shall not mourne for him: as they vse to do, alas brother, alas sister. Ne- ther shal they sape vnto him: Alas spe, alas for that noble plice. But as an Ass shal he be burped, corrupte and be cast without the gates of Ierusalem.

Clype vp the hyll of Ibanus (O thou daughter Zion) lyfe by thy voyce vnto Ba- san, erpe from all partes: for all the lawers are delhedred. I gaue the warnynge, whyle thou wast yet in prosperye. But thou say- dest: I wyll not heare. And this maner hast thou bled fro thy yowth, that thou woldest neuer heare my voyce. All thy berms shal be droue with the wynde, and the derlynges shal be carryed a waye into captiue. Then shal thou be brought to shame & confusion

because

The Prophecy.

because of al thy wickednes: & that dwellest
vpon Libanus. & makest thy nest in y^e Cedre
trees. O how litle shalt thou be regarded whe
thy sorowes & pangues come vpon the, as a
woman traueling with chylde.

¶ As truly as I liue (sayeth the Lord:)
Though Chemarais the sonne of Iehonathum
kinge of Iuda were the synner of my right
hande, yet will I plucke him of. And I will
geue the wite the power of them that seke to
hate the, and into the power of offhand that
thou fearest: into the power of Nabuchodo-
nosor the kinge of Babylon, and into the
power of the Caldees. Howsoeuer, I will
sende the, abroth whither that bare the wite
a straunge land, where yet we are not boie.

And there shall be peace. But as for the lande that he will desire to returne vnto, he shall neuer come at it againe. This man Conanus had by him an ymage robbed a toyme in perces, which pleased him man, for all his apparell. Wherefore both he ad his scribe that befell a woode, ad cast out into a lande, that they knowe not.

¶ Thou earth, earth, earth: heare þ woide of the Loide. The saynety þ Loide: Wylpe this man amenge the outlawes, for no proffiter vntill this man haue all his lyfe losse. Further vntill eny of his scribe be to happye, to slyp vpon the seat of Dauid, and to beare rule in Iuda.

The. xxiij. chapter.

The Speaker against euill Curates that make haue of
of a flocke of f. x. y. d. Of the conuersion of f. x. m. n. t.
of the Jewes to the forth. The comping of the true
shepherde Christ to shepherde. Agains false shepher-
des, when a shepherde preacheth the worde of God. God
conuerteth the heires of the heares. Agains shepher-
des that preach lies vnder the name of God. The im-
pactes of false shepherdes.

[illegible]

Wo be * vnto the Shepherdes, that
despoyse, and scatter my flocke, say-
ing I am the Lord. Wherefore thus is the
commandment of the Lord God of Israel,
vnto the shepherdes that feede my people:
Ye scatter & thrust out my flocke, & loke not
vpon the. Therefore now will I visite the
wickednes of youre ymaginacions, I seeth
the Lord. And will gather together yerein
the name of my flocke, from all landes that I
had diuyned the vnto, and will bringe them
agayne to their pastures, that they maye
growe ad increace. I will let the shepherdes al-
so ouer them, which shall feede them. They
shall no more feare and dreye, for there shall
none of them be lost, saith the Lord. * Be-
holde, the tyme cometh, I sayeth the Lord, &
I will sayle by the egyptus bancher of
Dauid, which sayng shall beare rule, ad
he shall psser with bypitude, & shall let the
byperite & righteounes agayne in peeth.
In this tyme shall Iuda be saued, ad Is-
raell shall dwell without feare. And this is
the name that they shall call him: * euen the

Lozde oure pghtconlesse. ⁊ And therfore ⁊
 beholde, the tyme cometh, I sayeth the Lozde
 that it shall come to passe, that the Lozde ly-
 ueth, which brought the chyldren of Isracell
 out of the lande of Egypte. But the Lozde
 lyueth, which brought forth, ad led the fede
 of the house of Isracell, out of the South lan-
 de, and from all countreys where I had
 feared the, and they shall dwell in their owne
 lande awayne.

My herte bracketh in my body because
of the false prophets. al my bones take:
I am become lyke a doonken man: that by
reason of wyne can take no reb: for
wyte e of the Lorde, and of his holy wordes:
Because the lande is full of doounerers &
thowse flouering it mourneth * & the plea-
sant pastures of the deserte are dyed wy.
+ 3m
ce, the wyte that men take, is wickid, and
they: gouernance is nothyng lyke the ho-
ly wordes of the Lorde. For prophetes and p-
riests them felous are polluted pocrities,
and they: wyldenes haue I founde in
my house, saith y Lorde. Al wherfore, their way
shall be slippery in the darcknes, where in
they maye tacker & fall. For I wyll bying
a plage vpon them, euen the peate of theyr
witracyd saith the Lorde. I haue crucifyd
amonge the Prophetes of Samaria, that
they preached for Baal, and disceaued my
people of Israell.

I haue sene also amonge the Prophetes of Ierusalem foule aduoutp, ad presumption lyes. They take the most fowle men by the hande, flatteringe them, so p they cannot returne from thei wickednes. All these w their ctyelings are vntome, as Sodome, and as the inhabitours of Gomore.

Therefore thus saith the Lord of holies
concernynge the prophetes: * Beholde, I
will fede them with wormwood, and make
the drinke the water of gall. For from the
prophetes of Ierusalem is ypocrisie come
into all the lande.

And therefore the Lord of Hostes geueth
you this warning: * Heare not the wordes
of the prophetes, that preach vnto you, and
disceauc you: surely they teach you vainly
for they pake the meaning of their ayme
here, & not out of the mouth of the Lord.
* They lay vnto the that despyse me: The
Lord hath spoke it: They: ye shal prosper
right well. And vnto all that, that walche
after the lust of theyr ayme her, they lay:
They, there shall no misfortune happye you.
For who hath syten in the counsell of the
Lord, & ye hath berde & vnderstande, what
he is aboute to do: Who hath marked theys
deuys, and herde it? * Therefore, the Lord
twofold of a Lord: (that is, his indignacion)
shall go forth, and a vpylent whelwonde
shall fall downe vpon y^e head of y^e vngodly.

* 75.5714

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* DCU.EFE/11

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And the wrath of the Lorde shall not turne agayne, vntill he be perforce and fulfill the thought of hys dette. * And in the latter dayes ye shall knowe his meaninge.

I haue not sent these prophetes (saith the Lorde) & yet they came. * I haue not spoke to the, and yet they pynched. But yf they had continued in my counsell they had opened to my people my wordes & they had turned my people fro their euell wayes & wyled ymaginations. * Am I then God that seeth but the thinge, whiche is nye at hande, ad not that is farre of: sayeth the Lorde.

Wape any man hyde hym self so, & I shall not se him / sayeth the Lorde. * Do not I fulfill heuenn and earth sayeth the Lorde. I haue here dwell pough, what I prophete saye & I preache yes in my name, sayeng: I haue dreamed, I haue dreamed. How longe will this continue in the prophetes hert to tell lies, ad to preache the crasty sottise of their awne hert: Whose purpose is (with the) dreames that eury one tell) to make my people forget my name, as they forefethers vnd, when I shall come up. The prophet that hath a dream let hym tell it: * ad he that vnderstandeth my wordes, let hym shewe it faithfully.

For what hath chaffe and wheate to do together sayeth the Lorde. Is not my wordes lyke a fyre, sayeth the Lorde, and Lyke an hammer, & breakech the harde ston. Therefore thus sayeth the Lorde: behold, I will vpon the prophetes, that steale my wordes pryncely fro eury man: Beholde, here am I (sayeth the Lorde) agaynst the prophetes, that make tynge tender to speake, & saye: The Lorde hath sayde it. Beholde, here am I (sayeth the Lorde) agaynst those prophetes, & darre prophesy spenge dreames, and disceane my people with their vanities, ad myracles, whom I neuer sent, ner commaunded them. They shall do this people greute harme, sayeth the Lorde.

Of this people, ether can prophesie as preste as he the and saye: what is the burthen of the Lorde: Thou shalt saye vnto the: what burthen / Therefore will I call you frome, (sayeth the Lorde) because ye pour selues are on a burthen. And the prophet, preste or people that vseth this terme the burthen of the Lorde hym will I vice, and his house also.

But thus shall ye saye, eury one to another, & eury man to his brother. What and were hath the Lorde geuen: or what is the Lordes commandement: And as for the burthen of the Lorde, ye shall speake nomore of it: for eury man a wne doo is his burthen: becau he haue altered the wordes of the Lorde: God the Lorde of hostes our God.

Thus shall eury man saye to the prophetes: what and were hath the Lorde geuen

the: Or, what sayeth the Lorde: And not once to name the burthen of the Lorde. Therefore thus saith the Lorde. For so moche as ye haue vled this terme the burthen of the Lorde: where as I notwithstandinge sent vnto you, and forbade you to speake of the Lordes burthen.

Beholde therefore, I will repute you as a burthen, and will cast you out of my presence: yee, and the etic also, that I gaue you and your fathers: and will bying you to an euell daye confusion, and into such a shame, as shall neuer be forgotten.

¶ The xxiii. Chapter.

The byson of the two pannes of pygges. The fourth byson sayeth that parts of a people should be brought agayne from captiue. And from that Jeruchas & the rest of the people should be destroyed.

The Lorde shewed me a byson: Beholde, there stode two mannes of pygges before the temple of the Lorde, after that * Nabuchodonosor kynge of Babylon had led a wape captiue Jeruchas: as the sonne of Jehoakim kynge of Iuda, & myghtie men also of Iuda, with the work-masters, and conynge men of Ierusalem, vnto Babylon. In the one manne were very good pygges, such lyke as those yf be first ripe. In the other manne were very naughtie pygges, which might not be eaten, they were to euell. Then sayde the Lorde vnto me: what seest thou Jeremyp: I sayde pygges, of which some be very good, ad some locust, that no man maye eat them.

Then came the wordes of the Lorde vnto me, after this maner: Thus saith the Lorde the God of Israel: lyke as thou knowest the good pygges, so shall I knowe & men led a wape, whom I haue sent out of this place into the lande of the Caldees, for they profyte: and I will set myne eyes vpon the for the best, for I will bying the agayne into this lande: I will byide them up, and not breake them downe: I will plante them, and not rote them out. * And I will geue them an herke, to knowe how that I am the Lorde. They shall be my people, & I will be their God, for they shall returne vnto me with their whole herte.

And lyke as thou knowest the naughtie pygges, which maye not be eat, they are so euell: Even so will I (sayeth the Lorde) let Jeruchas the kynge of Iuda, (ye and all his prynces, & the residue of Ierusalem that remaine ouer in this lande, & them also that dwell in Egypte) to be vexed and plagued in all kyngdomes and lades. And will make them to be a reproche, a come by word, a laughing stocke and shame, in all the places, where I shall scatter them. I will sende the shearde, hunger & pestilence amonge them, vntill I haue cleane consumed them out of

The Prophecy.

out of the lande, that I gaue vnto them, as
they, fathers.

The xxv. Chapter.

And thus we pray that they shall be in captivity
upto .lxx. yeres, because they consumed and de-
stroyed the ingre of Iehob. And thus that after .lxx.
yeres the Babylonians shalbe destroyed. And the de-
struction of all nations is prophesied. The month
the Iherusalem of the nations to warpinge.

A Sermon that was geuen vnto Jerem, vpon all the people of Iuda. In the fourth yere of Iehonahim the sonne of Iosias kynge of Iuda that was in the first yere of Nabuchodonosor kynge of Babilon. Whiche sermon, Jeremey the prophet made vnto all the people of Iuda, and to all the inhabitaunters of Ierusalem, on this manner.

From the chylenne peare of Iosling the
 sonne of Anion kynge of Iuda, vnto this
 present daie, that is seuen. xxii. yeare) the
 worde of the Lorde hath bene comitted vnto
 me. ¶ And so I haue spoken to you. I haue
 euen yearly. I haue geuen you warninge
 in sealon, but ye wolde not heare me.
 ¶ Though the Lorde hath sent hys seruantes,
 all the prophetes vnto you in sealo. Yet
 wolde ye not obeye, ye wolde not encline
 your eares to heare.

he sayd þe curie agayne euery man from
his euell waye, and fro your wicked pyn-
gynacijs, and so shall ye dwell for euer in þe
lande, that the Lorde promised you & youre
forefathers. And do not after strange god-
des, serue them not, worship them not, and
angre me not wth the woekes of your hā-
des: then wyl not I punyſh you. Auert-
hes þe wolde not heare me (sayd the Lord:)
but haue defied me wth þe woekes of your
handes: to your awne grete harme.

28 And hereto thus saith the Lord of Hosts:
a. i. b. Because ye have not hearkened unto my
word, lo, I will sende out, I call all the
people, that dwell in the North, saith the
a. i. b. Lord, and will prepare Babuchodonozor
the kynge of ^{a. i. b.} Babylon my seruant, and
will brygge the waye vpon this lande, and vpon
all that dwell therein, and vpon all the people
that are aboute them, and will vnterprete
them out. I will make of this a wilde-
nesse, a moorhous, and a continuall deserte.

3 Wherefore, I will take from them the
 voice of gladness and solace, the voice of
 the hynde groome and the hynde, the voice of
 the anointed, with the creddeited: and thus
 whole lande shall become a wyldernes, and
 these nations shall serve the kynge of Ba-
 bylon, these coe peares and ten: When the
 lxx. yeares are expired, I will visit also
 the wyldernes of the kynge of Babylon
 and his people sayeth the Lorde: yee, and
 the lande of the Caldees, and will make it a

perpetuall wyldeynes, and wylly fullfill all
my wordes vpon that lande, which I haue
deuised agaynst it: yee, all that is wylde in
this booke, which Ieremy hath prophesied
of all people: to that they all shall be sub-
dued vnto diuers nations & great kynges
* for I wyl recompense them, accordyng to
to theyr deedes and wordes of theyr wyne
harbour.

For thus hath the **Lorde** God of Israel spoken vnto me: Take this wyne cuppe of indignacion from my hande, that thou mayest cause all the people, to whom I send thee, for to dyspache of it: that when they haue drunken thereof, they may be mad, & out of their wittes, when the swerd shall cometh, that I will sende amonge them. Then take I the cuppe from the **Lordes** hande, and made all people to dyspache thereof, vnto whome the **Lorde** had sent me.

But first the cytle of Ierusalem, & all the
cytles of Iuda, their kynges ad pynces, to
make them desolate, wyl, despyll'd, ad dy-
sp'd ad, and cursed, accordinge as it is come
to passe this daye. Per, and Pharaos p kyng
of Egypte, his seruantes, his pynces, and
his people all together one wyth another &
all kynges of the lande of Byssy, all kynges
of the Philistynes lande, Acanon, Iazab, A-
craon and p remnant of Afsod, p Edoites,
the Quabites and the Ammonites al p
kynges of Trus & Sidde: the kynges of the
Ales that are beyonde the see: Dedan, Che-
ma, Buz & all the p dwell in the vntermost
partes of p world: all the kynges of Arab
and generally all the kynges that dwell in
the deccrete: al the kynges of zamar, al p
kynges of Elam, all the kynges of the Medes,
all kynges towarde p North, whether they
be farr or nye, euery one agaynst his neygh-
bours: Per, and all the kyngdomes that are
vpon p whole earth. The kynges of Seerach
saide he shall deruicke with them also.

Therefore saie thou vnto them: Thus is
the commaundement of the Lorde of hostes
the God of Israel: dygnke and be droncke,
speake and fall, that ye neuer rise, and that
thoz who be the shearde, wherof I will sende
amonge you. But if they will not receaue
the cuppe of the hande, and dygnke it, then
tell them: Thus doth the Lorde of hostes
threaten you: dygnke it ye shall, and that
thortely. For so, I beegme to plague e-
uerye that my name is geue vnto: chynke pe
then that I will leaue you vnguarded: Ye
that not so quyte, for why, I call for a she-
ard vpon all the inhaibitours of the earth,
saith the Lorde of hostes.

Therefore tell them all these wordes and
saye vnto them. * The Lorde shall crye
aboue, and let his voyce be heard from his
holp habytacion. With a great noyse shall
he crye

The prophery

* III. re. xlv. b.

cording to all as Jeremij sayth. Howe whe
* Ichoahim the kinge with all the estates &
* pynnes had hearde hys wordes, the kynge
* went about to slaye hym. * When Ariah
* perceaued that, he was straped, and fledd,
and departed into Egypte.

* III. re. xlv. b.
* 4th. d. e.

Then Ichoahim the kinge sent Ierua-
tes into the lande of Egypt, namely Elni-
than the sonne of Ichoab, and certayn men
with hym into Egypt, which ketchen Ariah
out of Egypt, and brought him vnto kynge
Ichoahim, that he slew him with the sword,
and cast hys dead bodie into the comen peo-
ples graue. But Ahikam the sonne of Sa-
aphan helped Jeremij, that he came not into
the handes of the people to be slayne.

¶ The xxviij. Chapter.

¶ Jeremij, at the commaundement of the Lorde, send
eth bondes to the kynge of Iuda, and to the other
kynge that were ney, whereby they are mouged to
dremue subiects into Babuchodonosor. ¶ He war-
neth the people and kynge and rulers, that they be-
lieue not false prophetes.

In the begynninge of the reygne of
Ichoahim the sonne of Josiah kyng
of Iuda, came this word vnto Je-
remij from the Lorde, which spake
thus vnto me: ¶ Make the bondes and chap-
nes, and put them about thy necke, and send
them to the kynge of Edom, to the kynge of
Moab, to the kynge of Ammon, to the king
of Tyrus, and to the kynge of Sidon: and
that by the messengers, which shall come to
Jerusalem vnto Iedekiah the kynge of Iu-
da: and byd them saye vnto theyr masters:
¶ Thus sayeth the Lorde of hostes the God of
Israel: speake thus vnto your masters: * I
am he that made the earth, the men and the
cattell that are vpon the grounde, with my
great power and outstretched arme, and haue
geuen it vnto who it pleased me. * And
nowe will I deliuer all these landes into the
power of Babuchodonosor the king of Ba-
bylon: my seruant. ¶ He bestales also of the
felde shall I geue hym to be hym seruaunt.

* I. re. xlv. c.

* Jer. l. c. 1. a
* Jer. l. c. 1. b
* Jer. l. c. 1. c
* Jer. l. c. 1. d
* Jer. l. c. 1. e
* Jer. l. c. 1. f
* Jer. l. c. 1. g
* Jer. l. c. 1. h
* Jer. l. c. 1. i
* Jer. l. c. 1. j
* Jer. l. c. 1. k
* Jer. l. c. 1. l
* Jer. l. c. 1. m
* Jer. l. c. 1. n
* Jer. l. c. 1. o
* Jer. l. c. 1. p
* Jer. l. c. 1. q
* Jer. l. c. 1. r
* Jer. l. c. 1. s
* Jer. l. c. 1. t
* Jer. l. c. 1. u
* Jer. l. c. 1. v
* Jer. l. c. 1. w
* Jer. l. c. 1. x
* Jer. l. c. 1. y
* Jer. l. c. 1. z

* Jer. l. c. 1. a
* Jer. l. c. 1. b
* Jer. l. c. 1. c
* Jer. l. c. 1. d
* Jer. l. c. 1. e
* Jer. l. c. 1. f
* Jer. l. c. 1. g
* Jer. l. c. 1. h
* Jer. l. c. 1. i
* Jer. l. c. 1. j
* Jer. l. c. 1. k
* Jer. l. c. 1. l
* Jer. l. c. 1. m
* Jer. l. c. 1. n
* Jer. l. c. 1. o
* Jer. l. c. 1. p
* Jer. l. c. 1. q
* Jer. l. c. 1. r
* Jer. l. c. 1. s
* Jer. l. c. 1. t
* Jer. l. c. 1. u
* Jer. l. c. 1. v
* Jer. l. c. 1. w
* Jer. l. c. 1. x
* Jer. l. c. 1. y
* Jer. l. c. 1. z

* Jer. l. c. 1. a
* Jer. l. c. 1. b
* Jer. l. c. 1. c
* Jer. l. c. 1. d
* Jer. l. c. 1. e
* Jer. l. c. 1. f
* Jer. l. c. 1. g
* Jer. l. c. 1. h
* Jer. l. c. 1. i
* Jer. l. c. 1. j
* Jer. l. c. 1. k
* Jer. l. c. 1. l
* Jer. l. c. 1. m
* Jer. l. c. 1. n
* Jer. l. c. 1. o
* Jer. l. c. 1. p
* Jer. l. c. 1. q
* Jer. l. c. 1. r
* Jer. l. c. 1. s
* Jer. l. c. 1. t
* Jer. l. c. 1. u
* Jer. l. c. 1. v
* Jer. l. c. 1. w
* Jer. l. c. 1. x
* Jer. l. c. 1. y
* Jer. l. c. 1. z

* And all people that serue hym, & hys son-
ne, and blischildrens children, vntill the tyme
of the same lade become also: yee, many peo-
ple and great kinges shall serue him.

¶ Moreover, that people and kyngdome,
which will not serue Babuchodonosor, and
that will not putt theyr neckes vnder the
pocke of the kyng of Babylon: the same peo-
ple will I byt with the swearde, with ha-
ger, with pestilence, vntill I haue consu-
med them in hys handes, sayeth the Lorde.

* Jer. l. c. 1. a
* Jer. l. c. 1. b
* Jer. l. c. 1. c
* Jer. l. c. 1. d
* Jer. l. c. 1. e
* Jer. l. c. 1. f
* Jer. l. c. 1. g
* Jer. l. c. 1. h
* Jer. l. c. 1. i
* Jer. l. c. 1. j
* Jer. l. c. 1. k
* Jer. l. c. 1. l
* Jer. l. c. 1. m
* Jer. l. c. 1. n
* Jer. l. c. 1. o
* Jer. l. c. 1. p
* Jer. l. c. 1. q
* Jer. l. c. 1. r
* Jer. l. c. 1. s
* Jer. l. c. 1. t
* Jer. l. c. 1. u
* Jer. l. c. 1. v
* Jer. l. c. 1. w
* Jer. l. c. 1. x
* Jer. l. c. 1. y
* Jer. l. c. 1. z

* And therefore, folow not your prophetes,
soothsayers, ex pounders of dreames, char-
mers and wyches: which saye vnto you: ye
shall not serue the kynge of Babylon. For
they preache you yes: to byngye you farre
from your lande, and that I might cast you
out, and destroye you. But the people that
putt theyr neckes vnder the pocke of the king

of Babylon, and serue hym, those I will ke
remaiue still in their owne lande, sayeth the
Lorde, and they shall occupie it, and dwell
therein.

All these thynges tolde I Iedekiah the
king of Iuda, and sayde: ¶ But your neckes
vnder the pocke of the king of Babylon, and
serue him and his people, that ye maye lyue.
¶ Whyt wilt thou and thy people prech with
the swearde, with hunger, with pestilence:
lyke as the Lorde hath deuised for all peo-
ple, that will not serue the kynge of Baby-
lon? ¶ Therefore, geue no care vnto those pro-
phetes, that tell you: ye shall not serue the
kyng of Babylon: for they preache you lies:
neither haue I sente them, sayeth the Lorde.
Howbeit they are bolde, falsly to prophesie
in my name: that I myght the sooner byng
you out, and that ye myght yett the withd
preachers. I spake to the prestes also, and to
all the people. ¶ Thus sayeth the Lorde: heare
not the wordes of those prophetes, ppreache
vnto you, and saye: Beholde, ¶ the ves-
sels of the Lordes house shall be brought
hither agayne from Babylon. For
they prophesie yes vnto you. Hear them
not, but serue the kynge of Babylon, that
ye maye lyue. ¶ Therefore will ye make this
city to be destroyed. ¶ But ye be true
prophetes in very heere, and ye the wordes of
the Lorde be committed vnto them, then let
them praye the Lorde of hostes, that the re-
maunt of the ornamente (which are in the
house of the Lorde, and remayne yett in the
house of the kynge of Iuda and at Jeru-
salem) be not carped to Babylon also: For
thus hath the Lorde of hostes spoken con-
cernyng the pylers, the lawer, the seate and
the restidye of the ornamente that yett re-
maiue in this citye, which Babuchodonoso-
r the kynge of Babylon toke not, * when
he caried awaye Ierohiah the sonne of Je-
hoahim king of Iuda with all the power of
Iuda and Jerusalem, from Jerusalem vnto
Babylon, captiue.

¶ Yee, thus hath the Lorde of hostes the
God of Israel spoken, as touchyng the re-
sidue of the ornamente of the Lodes hou-
se, of the kynge of Iudas house, and of Je-
rusalem. ¶ They shall be caried vnto Bab-
ylon, and there they shall remayne: vntill
I byt them, sayeth the Lorde. ¶ Then will
I byngye them hyther agayne. And this
was done in the same yere, euen in the be-
gyngynge of the raygne of Iedekiah kyng
of Iuda.

¶ The xxviij. Chapter.

¶ The false propherye of Hananiah the prophete.
¶ Jeremij sheweth that the propherye of Hananiah is
false, by example of the other prophetes, the kynge
inspired of the Lorde, contrary Hananiah, prophesie
crynge hys deatly.

But

But in the xij. yeare of the reygne of iehoiakim kinge of Iuda, in the v. moneth, it happened y^e Hananiah the sonne of Aduy p^rophete of Silab, spake to me in the house of the Lorde, in the presence of the prestes, & of all the people, and sayde: Thus sayeth the Lorde of hostes the God of Israel: I haue broken the yoke of the king of Babilon, & after two yere will I brynge agayne into this place: all the ornaments of the Lordes house, that Nabuchodonosor king of Babilon caried awaye from this place vnto Babilon. Per. I will brynge agayne Iechoniah the sonne of Iehoiakim y^e kinge of Iuda hym selfe, with all the prisoners of Iuda: that are caried vnto Babilon: euen into this place, sayeth the Lorde: for I will bryake the yoke of the kinge of Babilon.

Then the p^rophete Jeremye gaue answere vnto the p^rophete Hananiah, before the prestes and before all the people that were present in the house of the Lorde. * And the p^rophete Jeremye sayde: Amen, the Lorde do y^e, and graunte the thyng which thou hast p^rophesied: that he maye bryng agayne all the ornaments of the Lordes house, and restore all the prisoners from Babilon into this place. *Heuerthelesse, hearken thou also, what I will saye, that thou and all the people maye heare.* The p^rophetes that were before vs in tyme past, which p^rophesied of warre, of trouble, of pestilence, ether of peace, vnto many nacions, and great kingdomes, were proued by this: (for God hath sende the in be-
* Jer. xlii. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

And hananiah the p^rophete toke y^e chayne from the p^rophete Jeremyes necke, and bryake it, and with that sayde hananiah, y^e all the people might heare. * Thus hath the Lorde spoken: When so will I bryake y^e yoke of Nabuchodonosor king of Babilon, from the neck of all nacions: yee, and that within this two yere. And so the p^rophete Jeremye went his waye. And after that hananiah the p^rophete had taken the chayne from the p^rophete Jeremyes necke, and bryake it. The worde of the Lorde came vnto the p^rophete Jeremye, sayeng: Go, and tell hananiah this worde. Thus sayeth the Lorde. Thou hast broken the chayne of wodd: but in steade of wodd thou shalt make chernes of yron. For thus sayeth the Lord of hostes the God of Israel: I will put a yoke of yron vnto the neck of all this people, that they maye serue Nabuchodonosor the king of Babilon: yee, and so shall they do. And I will geue hym the breake in the felde. Then sayde the p^rophete Jeremye vnto the p^rophete Hananiah: * heare me Hananiah: The Lorde hath not sent y^e but thou thyngest this people into a false be-

lefe. And therefore thus sayeth the Lorde: be-
holde, I will sende the out of the lande, and within a yere thou shalt dye, because thou hast falsly spoken agaynst the Lorde. So hananiah the p^rophete dyed the same yere in the seuenth moneth.

Chapter.

The p^rime of Jeremye, sent vnto them that were in captiuitie in Babilon. He p^rophesied they should returne from captiuitie after 70. yeres. He p^rophesied the destruction of the kinge and of the people that remained in Ierusalem. He threatned two p^rophetes that scoured the people. The death of Ieremias the Archeite in p^rophesye.

These are the wordes of the boke, that Jeremye the p^rophete sent vnto Ierusalem vnto the prisoners, y^e senatours, prestes, p^rophetes, & all the people, who Nabuchodonosor had led vnto Babilon: after that tyme that king Iechoniah and his quene, his chibberlaynes, the princes of Iuda and Ierusalem, the waykeimasters of Ierusalem were departed thither: Whiche boke Eliah the sonne of Shaphan, and Samaria the sonne of Iehikiah dyd breake, who Iehoiakim the sonne of Iuda sent vnto Babilon to Nabuchodonosor the kinge of Babilon: these were the wordes of Jeremyes boke.

Thus hath the Lorde of hostes the God of Israel spoke vnto all the prisoners, that were led from Ierusalem vnto Babilon: * bryde you houses to dwell therein: plant you gardes, that ye maye enioye the frutes thereof: * take you wyues, to beare you sonnes & daughters, proude wyues for your sonnes and husbands for your daughters: that they maye get sonnes and daughters, and that ye maye multiplie there. Labour not to be frute, but seke after peace and prosperite of y^e cite, wherein ye be prisoners, * & praye vnto God for it. For in y^e yere thereof, shall y^e peace be. For thus sayeth the Lorde of hostes the God of Israel. * Let not the p^rophetes and sorciners y^e be among you discomfite you: * beleeue not your awie dreames, for why? * they preache you lies in my name, and I haue not sent them, sayeth the Lorde.

But thus sayeth the Lorde: * Whiche ye haue fulfilled lxx. yeres at Babilon, I will bryng you home, & of myne awie goodnes I will carpe you thither agayne into this place. Thus I know what I haue desired for you, sayeth the Lorde. * If thoughtes are to geue you peace, and not trouble (which I geue you all ready, and that ye myght haue hope agayne. * Ye shall crye vnto me, ye shall go and call vpon me, and I shall heare you. * Ye shall seke me and fynde me. Yee, p^ro be that ye seke me with your whole hert, I will be founde of you, sayeth the Lorde, and will deliuer you oute of y^e prison, and gather you together agayne out of all places, wherein I haue scattered you, sayeth the Lorde, and will

I shall besteele all the people, among whom I have scattered the, yet will I not be troope the, but correcte the, * and that with discretion: for I knowe that thou art in no wyse without faulte. Therefore thus sayeth the Lord: Thy broylings are perillous, & thy woundes ready to cast p in to sickness: There is no man to medle with thy cause, or to lay plasters upon the, or to bynde up thy woundes: there maye no man helpe the.

All thy louers haue forgoit the, and care nor bynge for the. For I haue geuen the a cruell stroke, and chattered the roughly: and that for the multitude of thy myddes: for thy synnes haue had the ouer bande. Althow makest thou mone for thy harme in bedde, thou art soze wounded & inleopardye: but for the multitude of thy myddes and synnes, I haue done this vnto the.

* And therefore, all they that deuoure the, shall be deuoured: and all thyne enemies shall be led into captiuitie. All they that make the roast, shall be wasted them selues, & all those that robbe the, will I make also to be robbed. For I will geue the thy breath agayne and make thy woundes whole, sayeth the Lord: because they rauled the, as our cast awaye and despyled, & yon (sayde they) is he whom no man regardeth.

For thus sayeth the Lord: Beholde, * I will bringe agayne the captiuitie of Jacobs centres, and defende his dwelling place. The cytye shall be buylded in her olde estate, and p houses shall haue their ryght foundation, And out of them shall go forth kyngdomes, and the voyce of ioye.

I will multiplye them, and they shall not be fewe. I shall cndue them with honoure, & no man shall subdue them. Theye chyldren shall be as a foze tyne, and their cgregregation shall continue in my sygh. And all those that were them, will I vyle.

* I captayne also shall come of them: and a pryncce shall springe out from the myddest of them: hym will I challenge to my selfe, and he shall come vnto me. * For what is he, p greuth ouer his bet to come vnto me: sayeth the Lord. * He shall be my people also, and I will poure God. * Beholde, on the other syde shall the wynd of the Lord breake out as a foamy water as a mighty whirle winde: and shall fall vpon the heades of the vngodly.

The terrible displeasure of the Lord shall not leaue of, vntill he haue done, & performed the intent of hys bette, * which in the latter dayes ye shall vnderstande. At the same tyme, sayeth the Lord, shall I be the God of all the generacions of Israel, and they shall be my people:

¶ The xxx. Chapter.

¶ The propheth that the people of Israel shalbe reioyce agayne vnto theyr piosprith. As he returned from Spaine in the spirit of God. The byrth of Christ is prophesed. All the wyche shall dye in theyr wyche herbes. The new testament and covenante in piosprith. The chrystan are taught, and indurct of the Lawe. Howe manye shall be tempted, that theyr net ones be brought on, God prometheth, that he will cast of the wyche. The byrth of agayne of Ierusalem.

Thus sayeth the Lord: * The people of Israel, which escaped in the wilderness from the sweerde, founde grace to come into theyr rest. Out to shall the Lord now also appeare vnto me from farre, and saye: * I loue the with an euerslasting loue, therefore, by my mercye I haue gauen the to me. I will repaire the agayne, O thou daughter of Israel, y thou mayest be safe and sure. Thou shalt take thy tabrettes agayne, and go forth with them, that leade the daunce.

Thou shalt plante bynes agayne vpon p bylles of Samaria, and the grape gatherers shall plante, and commenly ente of it.

For the dayes shall come when the wyche men vpon the mount of Ephraim shall crye: * a crye, let vs go vp vnto Shion to the Lord God, for thus sayeth the Lord: Reioyce with gladnes because of Jacob, crye vnto the head of the Gentils: speake out, spyn, and saye: O Lord haue thy people, the remnant of Israel, and make them whole. * Beholde, I will bringe them agayne from the endes of the wyche, and gather them from the endes of the wyche, and with the bynde and lame that are amonge them, with the women that be great with chyld, and such as be also deliuered: and the company of them that come agayne, shall be greace.

They shall come wepyng and with mercifull pitye will I bringe the hyether agayne. I will leade them to the ryuers of water in a straght waye, where they shall not thome. * For I am Israels father, & Ephraim is my first bozne.

Heare the woide of the Lord, O ye Gentiles, preache in the ples, that the farrer of, and saye: he that hath scattered Israel, shall gather hym together agayne, & shall kepe hym as a shepheard doth his flocke. For the Lord hath redeemed Jacob, and red hym from the hande of the violent. And they shall come, & reioyce vpon the hyll of Shion, and shall haue plenty of goodnes, which the Lord shall geue the. Namely, wheate, wyne, oyle, yoge theye & calurs. And theye shall be as a well watered garden, for they shall nomore be hongrye.

¶ Then shall the mayderes of the doctee, yee, both yonge and olde folkes. For I will turne their sorrowe into gladnesse, and will comforte them from theyr sorowes and make them ioyfull. I will poure plentyfullnesse vpon the herbes of the ples, and my people

The prophete

people shall be satisfied with my goodness, sayeth the Lord.

¶ Thus sayeth the Lord: **¶** The voice of heepnes, weeping and lamentation was heard on the river of Rachel mourning for her children, and would not be comforted, because they were a way.

¶ But now, sayeth the Lord, leave off weeping and sorrow, withold thyne eyes from tears, for thy labour shall be rewarded, sayeth the Lord. And they shall come againe out of the lande of their enemies: yee, euen thy posterite shall have consolation in this, sayeth the Lord, y thy children shall come againe into their owne lande.

¶ Moreover, I heard Ephraim, that was led away captiue, complaine in this manner:

¶ O Lord, thou hast correct me, y thy chastening haue I receaued, as an vntained calf: **¶** Conuerter thou me, and I shall be conuerted: for thou art my Lord God: yee, as thou hast correct me, I shall reforme my selfe: and when I understande, I shall smyte upon my thighe, for verely I haue committed shamefull things. For I haue borne the reproche and confusion of my prync.

¶ Upon this complaint, I thought thus by my selfe: as I heard Ephraim my deare sonne:

¶ Is he not the child, with whom I haue had all myrrour and pastyme: for I knowe the name: y I first comened with hym, I haue him euen in remembrance: therefore, my very hart depyneth me vnto him, gladly and louynglye will I haue mercy vpon him, sayeth y Lord. See the watchmen, proude teachers for y, let thine heft vpon the ryght waye, y thou shouldest walke, and turne againe, O y daughter of Israel, thoue againe to these cities of thine: howe longe wilt thou go astraye, O thou bypnyng daughter: for the Lord will worke a newe thing vpo earth. A woman shall compass a man.

¶ For thus sayeth the Lord of hostes the God of Israel: I will come therto, y when I haue brought Iuda out of captiue, these wordes shall be heard in the lande and in hye cities: The Lord, which is the fayne y bydegrome of ryghte outnes, make y fructfull, O thou holy hill. And there shall dwell Iuda, and all her cities, y shepherdes, and husbandmen. For I shall fede the hongry soule, and restrye all faynte heertes. When I heare thys, I came againe to my selfe, I muste, yke as I had bene walked oute of a swete sleep.

¶ Beholde, sayeth the Lord, the dayes come, that I will sawe the house of Israel, y the house of Iuda, with men and with cattell. **¶** Yee, I shall come therto, that I maye as I haue gon about in tymes past to rate the out, to kate them, to brake them downe, to brekpe them, and chasten them. Euen so

will I also go diligently about, to bypde them vpon againe, y to plante them, sayeth the Lord. **¶** Then shall it nomore be sayde: the fathers haue cast a fower grape, and the childrens tere are set on edge: for euerie one shall bye for hye a wine implende, for y who so cateth a fower grape, bys tere shall be set on y edge. **¶** Beholde, the dayes come, sayeth the Lord, that I will make y a newe couenant to the house of Israel, and to the house of Iuda: not as the couenant that I made to the fathers, when I toke the by y hande: and led the out of the lande of Egypt: which couenant they brake: yee, euen when I as an husbande had rule ouer them, sayeth the Lord. **¶** But this shall be the couenant that I will make with the house of Israel after those dayes, sayeth the Lord. **¶** I will plante my lawe in the inward partes of them, and wyte it in their heertes, y will be their God, and they shall be my people.

¶ And from thens forth, shall no man teach his nepghbour or his brother, y saye: knowe the Lord. But they shall all knowe me fro the lowest vnto the hest, sayeth y Lord. For I will forgue their iniquities, and will neuer remembre their synnes any more. Thus sayeth the Lord, which gaue the sunne to be a light for the daye, and the moone and starres to thine in the night: which mouth the see, so that the foudens therof were feare: his name is the Lord of hostes. Like as this ordinaunce shall neuer be taken oute of my sight, sayeth the Lord. So shall the seide of Israel neuer cease, but allwaie be a people before me.

¶ Moreover, thus sayeth the Lord: Iph as the heauen aboue cannot be measured, y as the foundations of the earth beneth maye not be sought out. **¶** So will I also not cast out the whole seide of Israel, for that they haue committed, sayeth the Lord. Beholde, the dayes come, sayeth the Lord, that the cite of the Lord shall be enlarged from the towre of Hamanuel, vnto the gate of y corner wall: from thens shall the ryght measure be take before yee vnto the byll toppe of y Garab. **¶** And that come abugte Gaath, and the whole valley of the deefenaces, and of the almes, ad all the feldes vnto the byle of y Edon: and vnto the corner of the bysgate towards the east, where as the sanctuary of the Lord also shall be set. And when it is nowe bypde, and let vpo of thys fashyon, it shall neuer be broken, nor cast downe any more.

¶ The xxxij. Chapter.

¶ Here maye be cast into prison, because he prophesied that the cite Iuda be taken of the kynge of Babylon: for the faine that I haue bought at the comement of the Lord, I stande by, that the people shall come againe to their owne possession: The people of God are bys seruantes, and bys thys Lord. So feare God, y shouldeste go to, to the which the seigne maye be cleped.

The

These wordes spake the Lorde vnto Jeremye, in the .x. yere of zede-
kiah king of Iuda: which was the
xviij. yere of Nabuchodonosor,
what tyme as the kyng of Baby-
lons booke layed siege vnto Ierusalem. But
Jeremye the prophet saue boode in the court
of the prison, which was in the king of Iu-
das house: where zedeiah the kyng of Iu-
da caused hym to be layed, because he had
prophecyed of this manner: Thus sayeth the
Lorde: * Beholde, I will deliuer this citee
into the handes of the kyng of Babilon, which
shall take it. * As for zedeiah the kyng of
Iuda: he shall not be able to escape the Chal-
dees: but surely he shall come into the handes
of the kyng of Babilon: which shall speake
in him mouth to mouth: and one of the shall
loke another in the face. And zedeiah shall be
caried vnto Babilon, and there shall be,
vntill the tyme that I viset hym, sayeth the
Lorde. But ye shall be in hande to fyght a-
gainst the Chaldees, thou shalt not prece.

25 And Jeremye sayde: thus hath the Lorde
spoken vnto me: Behold, Hananiel the sonne
of Selum thynne vncles sonne, shall come
vnto the, and requyre the to redeme the labe
that is therein in Anathoth vnto thy selfe: * for
by reason of hynure it is thy right to redeme
it, and to bye it out.

And Hananiel myne vncles sonne came
to me in the court of the prison, accordyng
to the worde of the Lorde, and sayde vnto
me: Wye my lande, I praye the, that is therein
in Anathoth in the contrey of Benjamin: for
by heritage thou haste ryght to looke it oute
for thy selfe, therefore redeme it. Then I pre-
ceased that thys was the commaundment
of the Lorde, and so I bought the labe from
Hananiel of Anathoth, myne vncles sonne,
and weied him theret the moneye: euen seuen
shekles and ten shylver pence.

I caused hym also to make me a writing
and to seale it: and called receorde therby, and
weyed hym there the moneye vpon the way-
ghites. * So I toke the euidence with the co-
pye, when it was orderlye sealed and redde
ouer, and I gaue the euidence vnto Baruch
the sonne of Ariah the sonne of Maasiah in
the syght of Hananiel my copfyn, and in the
presence of the witnesses, that he named in
the euidence: and before all the Jewes that
were therby in the court of the prison:

I charged Baruch also before them say-
inge: The Lord of hostes the God of Israel
commaundeth the, to take thys sealede eui-
dence with the copie: and to laye it in an ear-
then vessel, that it maye longe continue.

For the Lorde of hostes the God of Is-
rael hath decreyned that houses, felde,
and vyneyardes shal be possessed agayne in
this lande.

Now when I had deliuered the euidence
vnto Baruch the sonne of Ariah, I besought
the Lorde, sayinge: O Lord God, * it is thou
that hast made heauen and earth with thy
greate power and thy arme, and there is no-
thyng hyd from the. * Thou hauest mercy
vpon thousandes, thou recourest the wil-
kednes of the fathers, into the bolosine of the
chylidren that come after them.

Thou art the greate and myghtye God,
whose name is the Lorde of hostes: greate
in counsell, and excellent in woche. Thyne
eyes loke vpon all the wayes of mens chel-
dren, * to reward euery one after his waye:
* according to the frutes of his inuencions.

* Thou hast done greate tokens and
wonders in the lande of Egypte, as was: se-
thys daye, vpon the people of Israel and vpon
those men: to make thy name greate, as it is
come to passe thys daye. Thou hast brought
thy people of Israel oute of the land of Egypt,
with tokens, with wonders, with a mygh-
tye hande, with a stretched out arme and w
greate terribleness: and hast geuen them this
lande, yche as thou haddest promysed vnto
their fathers. Namely, that thou woldest ge-
ue them a lande, that floweth with mylke
and honney.

* Nowe when they came therin, and pos-
sessed it, they folowed not thy voyce, and
walked not in thy lawe, * but all that thou
commaundest them to do, that haue they
not done, and therefore come all these plagis
vpon them.

Beholde, there are bullwoches made
now agaynst the citee, to take it: and it shal
be wone of the Chaldees that beseger, with
swearde, with hunger and death, and looke
what thou hast spokē, that same shall come
vpon them.

For so, all thynges are present vnto the.
Yet (sist thou vnto me, O Lorde God) and
commaundest me, that I shall looke a pce
of lande vnto my selfe, and take witness
thereto: and yet in the meane season the citee
is deliuered into the power of the Chaldees.

Then came the worde of the Lorde vnto
me, sayinge: Beholde, I am the Lorde God
of all flesh, is there any thyng then to hard
for me? Therefore thus saith the Lorde: * be-
holde, I shall deliuer thys citee into the po-
wer of the Chaldees, and into the power of
Nabuchodonosor the kyng of Babilon,
they shall take it in. * For the Chaldees shall
come, and wyne thys citee, and set fyre
vpon it, and burne it: with the gorgeous
houses, in whole parlers they haue made sa-
cerfyce vnto Baal, and powred dymch off-
springes vnto strange Goddesses, to prouoke
me vnto wrath.

For seying the chylidren of Israel, and the
chylidren of Iuda haue wrought wickednes
Aga iij before

* Gen. i. a
Gen. p. b.

* Deut. xxxiii
a.

* Roma. ii. a

* Cro. vii
vnto the. b.
Chap. x.

* Iacob. ii. ij
iii. b. i. iii.

* Deut. b. b.

* Jer. xvi. b
xxxv. b

in. p. xlii. a.
m. b. a. and
m. p. a.

* Jer. xvi. b
m. b. i. a.
m. p. i. a.

The prophete

be foze me euer fro the yowth vpon, what haue theye done, but prouoked me wth p^{ro}uokings of their owne handes: sayth the Lorde.

¶ And what hath this cite bene elles but a prouoking of my wrath, euer: & seuer the daye that theye bursted it, vnto this houre wherein I call it out of my sight, because of the great blasphemies of the children of Israel: & Iuda, which theye haue done to prouoke me: yee, they, their kynnges, their prynces, their prestes, their prophetes, the men of Iuda, and the cytyens of Ierusalem.

* When I stode vpon early, and taught the and instructed them, theye turned their backs to me, and not thep^{er} faces. Theye wolde not heare, to be reformed and coerect: + but set their p^{ro}uols in p^{ro}uols, that is halowed vnto my name, to derpe it. Theye haue builded hye places for Baal in the valley of the children of Bennom, to vowe thep^{er} sonnes and daughters vnto tholoch: which I neuer commaunded them: neither came it euer in my thoughte, to make Iuda spume with such abhominatyon.

¶ And now the foze, thus hath the Lorde God of Israel spoken, concernynge this cite, which: as ye poure selues confesse: shal be deliuered into the hande of the kynge of Babylon, when it is wonne with the sword, with hyder and with pestilence. * Beholde, I will gather them together from all landes, wherein I haue scattered them in my wrath in my fearfull and great displeasure: and will bring them againe vnto this place, where they shall dwell safely. And theye shal be my people, and I will be their God.

* And I will geue the one hert and one waye, that theye maye feare me all the daies of their lyfe, that theye and their children after them maye p^{ro}spere. * And I will sett vpon euery lastyng cōuenant with the. Anielpe, that I will neuer ceasse to do them good, and that I will put my feare in their hertes, so that theye shall not turne awaye from me. * Yee, I will haue a lust and pleasure to do the good, and faithfullye to plaite them in this lande with my whole hert and with all my soule.

¶ For thus sayth the Lorde: I haue brought all this great plage vpon this people, euen so will I also bring vpon them all p^{ro} good, that I haue promysed the. And men shall haue their possessions in this lande, wherof ye saye now, that it shall nethe be inhabited of people ner of cattell: but be deliuered into the handes of the Chalbees. Yee, lande shal be boughte for money, & ciuities made shetup, and scaled before witness in the cōuentry of Benjamin, and rounde aboute Ierusalem, in the cities of Iuda, in the cities that are vpon the mountaynes, and in them that lye beneeth: yee, and in p^{ro} cities that are

in the south. For I will brynge their personsither againe, sayth the Lorde.

The xxxij. Chapter.

¶ The prophete for mannyfested of the Lorde, to praye for the depyrtance of the people, whiche the Lorde promysed, God forgyue sinnes, and had mercy out to the people, for theye auaunt remoune. Of the byth of Christ. The hyndome of Christ in p^{ro} church shall neuer be ended.

¶ Moreover, the worde of the Lorde came vnto Jeremy on this maner, * when he was yet bound in the court of p^{ro} lye. ¶ Thus sayth the Lorde, which fulfilled the thing that he speaketh: the Lorde which performeth the thing that he taketh in hand: euen he, whose name is the Lorde: * erpe vnto me, & I will answere, and shewe the great and hye thinges, which were unknowne vnto the.

¶ Thus (I saye) spake the Lorde God of Israel, concerninge the houses of this cite, and the houses of the kynnges of Iuda, & theye are broken thowowe the ordinaunce and the swerde. Because the inhabitours of this cite haue come to fight against the Chalbees, and theye are fylled with the deede harrales of men, whom I haue vsperne in my wrath and displeasure: when I turned my face fro this cite, because of all her wickednes. Beholde, sayth the Lorde, I will repayre & heale their woundes, and make the whole: I will open them the large treasure of peace and trouth.

¶ And I will returne the captiuitie of Iuda and Israel: and will set them vpon againe as they were afore. * From all mynedes, wherein theye haue offended agest me, I will cleane the. And all their blasphemies which theye haue done agaynst me, wher theye regarded me not, I will forgyue them.

¶ And thus shall geue me a name, a prayse, & honour amonge all the people of the earth, which shall heare all the good, that I will shewe vnto them: yee, theye shall be asfayed and asfounded at all the good dedes and benesyfites that I will do for them. Wherefore, thus sayth the Lorde: * In this place, wherof ye saye that it shal be a wyldecnes, wherein nethe people ner cattell shall dwell: in like maner in the cities of Iuda & without Ierusalem (which also shal be so voyde, that nethe people ner cattell shall dwell there) shall p^{ro} voyce of gladnes be heard agayne, the voyce of the happybecome & of the bypde, the voyce of them that shall linge: * Wherof the Lorde of hostes, for he is longpye and hye mercy enbureth for euer: and the voyce of them that shall offer vp gyftes in the house of the Lorde. For I will refoze the captiuitie of this lande, as it was afore, sayth the Lorde. ¶ Thus sayth the Lorde of hostes: It shall come yet therto, that in this lynde, which is voyde from men and cattell, and in all the cities of the lande, there shal be set vpon thep^{ro}cedes cotages: in the cities vpon the mountaynes.

mountaynes: and in the cytles that lye vpon
the playne, and in the cytles of the southe.

In the lande of Ben Iamin, in the feldest
of Ierusalem, and in the cyties of Iuda shall
the shepe be nombred againe, vnder þe hande
of hym, that collecteth them, saue the Iorde

an. mill. a * Beholde, the tyme cometh, (saith the Lo-
rd, that I will persecume that good chynge,
which I haue promised vnto the house of Is-
rael and to the house of Iuda. In those dayes
and at y same tyme, I will bring forth vnto
ward, the branche of ryghteuousnes, & he
shall do carytie & righteuousnes in the lande.

elias.iii.c In those dayes shall Iuda be helped * and
Jerusalem shall dwell safe, and he that shall
call her is euē God oure ryghteousnesse. For

thus the Lord promyseth: * Dauid shall neuer want one, to sit vpon the throne of the house of Israel: * neither shall the priestes and Leuites want one to offer allwaie before me burnt offerings, to hynde the mentofterphing, and to prepare the sacrifices.

In the worde of the Lord came vnto Jeremey after this maner. Thus saith the Lord: I maye the cōuenant which I haue made wth the dayes and nyght be broken, that three Quilled maye not be dape and nyght in due season? Therefore maye my cōuenant also be broken, which I made wth Dauid my seruante, and he be not fowle dape a sonne to regyne in bysthoue. so foole shall lof prestes & Leuites neuer faple, but serue me. so foole shal nō fy feared of dreauenture maye not be nobyd, neither the fande of p prestes measured: so wyll I multiplye p fide of dauid my seruante, & the Leuites my ministers.

cause the mode of the A.C.

to Jacob, saying: Thyself hadst thou not taken
 these people speaketh: & who broughtedst away
 thy hand the Lords chosen, & those I have
 hath be cast awaye. For sother hand theye
 my people & theye refused the as though theye
 were no people. Therefore shall I saye: I
 be: If I haue made no covenant with dauid &
 night, & geue no statute vnto house & earth
 will I also cast awaye the sede of dauid
 & dauid my seruante: for y I will take no pri-
 ce out of his seide, to rule y posteritie of Ihu-
 da, Isaac & Jacob. But yet I will tyme to
 thy heart captiuitie: & be merciful vnto them

The xxiii. Chapter.

C He threatneth that the captie, and the henge yede: had also, haue giuen into the handes of the kinge of babilon. He rebuketh them that brought foer of they brethren into captiuitie, as were pardoned to goe at theyr libertie.

These are the wordes which y^e Lord
spake vnto Ieremy * whattyme
as Nabuchodonosor the kyng of
Babylon, & all his hostes (out of
all the kingdomes y^e were vnder his power)
& all his peopel, fought agaynst Ierusalem
and all the ctyties therof. & thus saith y^e Lo-
rd God of Israel: God, & I saide to zedechiah

the kynge of Iuda, and tell hym. The Lorde
sendeth the thyss word: * Selah. * I will * *iii. Regu.
red. a.*
despise thes people into the bande of the kynig
of Babylon, he shall burne it, and thou shalt
not escape thys hand, but shalt be led away
prisoner, and deliuered into his power. Thou
shalt lose the kynge of Babylon in the face,
and he shall speake with thee, mouth to mouth
and then shalt thou go to Babylon. Yet hea-
re the worde of the Lorde. * I dedekih thou
kynge of Iuda: Thyss sayeth the Lorde vn-
to thee. Thou shalt not be slayne with yme-
orde, but shalt dye in peace. * Ryle ad thy * *i. reg. xxi. c.*
fore fathers the kynge, thy vngentours,
were dyente: so shalt thou be drect also, and in
thy mourning they shall say: O Lorde. For
thus haue I determined, sayeth the Lorde.

Then spake Jeremie the prophet all these
wordes unto zedekiah kynge of Iuda in
Ierusalem: what tyme as the kynge of Ba-
bylons hooste beseged Ierusalem, and the re-
main of the cyties, namely, Iachus and Az-
baceh, which yet remained of þe stronge be-
sieged cyties of Iuda.

These are the wordes that the Lord spake
vnto Ieremy the prophete, when Zedekiah
was agreed with all the people at Ierusalem,
that there shulde be proclaimed * a libertie: so
that euery ma shuld let his seruante & hand-
maide go free, Hebrew and hebrewesse, and no
fewe to holde bys brother as a bonde man.
Nowe as they had consented, all the princes
and all the people which had gathered vnto
this agerment that euery ma shulde let a ly-
bertie his booe seruante and bonde woman
and no longer to holde them bonde runn so
they were obedient, & let them go free. But af-
terwarde they repented, and toke agayne the
seruauntes and hande maydens, whome they
had lett go free, and so made the same againe.

for the which cause the woide of þe Lorde came vnto Ieremie the Lorde hym selfe, sayinge: Thus sayeth þe Lord God of Israel: * I made a cōuenant with yēre fathers, & I brought the out of Egypt: (that they shuld no more be bondmen) sayinge: When seue yeares are oute, euery man shall his bought seruante an hebreue go fre, yf he haue serued hym fyre yeares. But yowre fathers obeyed me not & herkened not vnto me. As for you, ye were nowe turned, & did right to let me, in that ye proclaimed euery man to let his neighbour go free, and in that ye made a cōuenant before me, in the temple that beareth my name. But yet ye haue turned yowre selues agayne, and blasphemed my name. In this, yf euery man hath requyred his seruant a hādmayde agayne, whō ye had let go quyte and fre, & compelled the to serue you agayne, and to be yowre bōde men, and bondwomen. And therfore thus sayeth the Lorde: ye haue not obeyed me, euery man to proclame fre
home

The Prophecy

come vnto his brother & neyghbour: where-
fore, & I will call you vnto a fredome,
saith the Lord: euen vnto the swearde, to
perillous, & to hunger, & will make you to be
plaged in all the hyndomes of the earth.
Pre. those men haue broken in p couenast.

*ՃԵՄԸ.ԴՆ.Ե.

¶ **And** he kepte the wordes of the appointmēt,
which they made before me: ¶ **And** whē they
were of the calfe in two, & when they were
showe of the woodlifes therof: **Of** the dynnes
of Juda, the dynnes of Iherusalem, the gel-
ded men, the dyesses and all the people of the
lande, which wryte shewe the two sydes
of the calfe. To those men wyl I geunte the
power of theyr enemies, & into the handes of
them that folowe woun theyr lyues.

* 1970. 12. 15. 日
2000. 12. 15. 日

* And their deeb bodies shalbe meate for
the foules of the ayre, a braides of the feilde.
As for rebekah the kynge of Iuda and hys
dynames, I will deliuer the into the power
of their enemyes, and of them that despye to
slaye them, and into the hande of the kynge
of Babylonys poste: **¶** which now is de-
parted from you: But thow my comman-
dement I sayeth the Lorde they shall come a-
gayne before theys cytye, they shall crye a-
gaine, we will fyght, and burne it: wherefore,
I will lay the cytye of Iuda to waste, that
no man shall dwell therein.

* 336.577666

The Fifth Chapter.

¶ He propoundeth the obedience of the Archbishops, and thereby confoundeth the pipe of the Jewes. The commaundment of Zenadab, the father of the Archbishops. He threatneth punishment vnto the rebellious Jewes. He prompeth prosperitie vnto the Archbishops, for theyr obedience vnto their father.

The wozdes whiche the Lorde spake vnto Zerem, in þe fragme of Jeroda, thus the sonne of Iohah kyng of Iuda, are these: Go vnto the house of * the Rechabites, & call them out, and bryng them to the house of the Lorde into some comynod= our place, and geue them wyne to dryncke.

* 1101.26.7.6.

Then toke **J**azaniah the sonne of Ieremy the sonne of habazaniah, and his brethren, & all his sonnes, and the whole household of **p** Rechahtes: and brought them to the house of the Lorde into the closet of the chyliden of **h**annan the sonne of Jegedaliah the man of **G**od: which was by the closet of the Dunces

⁊ that is aboute the clofe of Dauidis the ſonne
of Sleum, which is treaſurer: And before
the founes of the hynned of the Rechabites,
I ſet potes full of wyne, and cuppes, & ſay-
de unto them: Drinkke wyne. ⁊nt they ſay-
de: We wyll dryncke no wyne for Ionadab
the ſonne of Rechab oure father commaun-
ded vs, ſaying: ye and your ſonnes ſhall ne-
uer dryncke wyne: & buyde no boules, ſowe
no ſeab, plante no vyces, ye, ye ſhal haue no
vynepocies: but for all poure tyne ye ſhall
dwell in tentes, that ye maye lyue longe in
plande wherin ye be ſtraungers.

* 30C.1X11.b

of Ionadab the sonne of Rechab oure father
in all that he hath charged vs. so we depne
he no wyne all our lyfe longe. we. nor oure
wyses. our sonnes and oure daughters. Re-
cher builde we any house to dwell therein. we
haue also amonge vs neither vineyardes. nor
cornelands to sowe. but we dwell in tentes.
we obeye. and do accordynge vnto all. that
Ionadab oure father commaunded vs.

But now that Nabuchodonosor the king
of Babylon came by into y^e lande, we sayde,
come, lett vs go to Ierusalem, that we maye
escape the hooffe of the Caldees and the As-
syrians: and so we dwell now in Ierusalem.
Then came y^e woordes of y^e Lozde vnto Jere-
my saying, Thus sayeth the Loz of hooffes
the God of Israel: So and tell y^e me of Iuda
and y^e inhabitants of Ierusalem: Will ye not be
reformed, to obey my wordes lately y^e Loz-
de? He the wordes which Ionabab the sonne of
Rechab commaunded his sonnes, they shoulde
dyncke no wyne, are fast and surely kept: for
vnto this daye they dyncke no wyne, but
obeye their fathers commaundement. But as
for me, * I haue stand by early. I haue spokē
vnto you, y^e giuen you earnest warnynge: *
yet haue ye not bene obedient vnto me. Per,
I haue sent my seruantes, al the prophetes
vnto you, y^e colde ye early, y^e sent you wordes,
saying: O turne you, now euer y^e mā fro his
wyched waye: amende youre lynes, and go
not after draileg goddes, to worshippe the:
that ye maye continue in the lande, which I
haue giuen vnto you y^e youre fathers, but ye
wolde not heare me. net followe me.

* 3x.1004
200.004

The chylidren of Ionadab Rechab sonne
haue Rechab hepte their fathers comman-
dement. ¶ he gaue thet, but this people is not
obedient vnto me. And therefore thus sape the
Lorde of hostes the God of Israel: Be-
holde, I will bringe vpon Iuda & vpon euery
one that dwelleth in Ierusalem, all the trouble
¶ I haue deuised agaynst the. * ¶ I haue
spoke vnto them, but they wold not folowe.
I haue called vnto them, neuertheless they
wold geue me no answer. Ieremyall spake
vnto the houholders of the Rechabites:
Thus sape the Lord of hostes the God of
Israel: For as much as ye haue obeyed the
commandement of Ionadab your father,
and kepte all his preceptes, and done ac-
cording vnto all that he hath hyde vpon y. There-
fore thus sape the Lorde of hostes, ¶ God
of Israel: * Ionadab the sonne of Rechab *
shall not faile, but haue one out of his stocke
to stande alwaie before me.

* 13,000
1978. 1979
1980. 1981

* 318.1774

The xxvi. Chapter.

¶ **W**arthy wipeth (as I have emptied) the boke of
the curlew against Judea a Israel. he is sent with a
boke unto the people, and readeth it before them all.
he is called before the rulers, & readeth it before the
also. The rulers shew unto the king the woides of
the boke. Iherosolaim taketh the boke, and readeth a pte
of it, and after causeth it to be spye. There is another
written at the commaundment of the R. Rabbis.

In the

In the fourth yere of Iehoaſhim the ſonne of Iehoiab the kynge of Iuda, came the worde of the Lord vnto Jeremye, ſayinge. * Take a booke, and wyte therein all the wordes, that I haue ſpoken to thee, agaynſt Iſrael agaynſt Iuda, and agaynſt all the people, from the tyme þat I beganne for to ſpeake vnto thee (in the raigne of Iehoiab) vnto this daye. What when þe houſe of Iuda heareth of the plage, which I haue deuoyſed for them, they maye peraduenture * turne, euery man ſed þys wycked waye, that I maye forgiue theſe offences and ſinnes.

Then dyd Jeremye call Baruch the ſonne of Aſariah, * and Baruch wrote in the booke at the mouth of Jeremye, all the wordes of þe Lord, which he had ſpoken vnto hym. And Jeremye commaunded Baruch, ſayinge. I am in priſon, ſo that I maye not come into the houſe of the Lord: therefore go thou thyſelf, and reade the booke, that thou haſt wyrtten at my mouth. Namely, the wordes of the Lord and reade them in the Lords houſe vpon the faſtynge daye, that the people, whole Iuda, and all they that come out of the cities, maye heare. Peraduenture they will praye make-ly before the face of the Lord, & turne euery one from þys wycked waye. For great is the wrath and diſpleaſure, that þe Lord hath taken agaynſt this people:

So Baruch the ſonne of Aſariah dyd, accordinge vnto all that Jeremye the Prophete commaunded him, readiſſe the wordes of the Lord out of the booke in the Lords houſe. And this was done in þe fyfte yere of Iehoaſhim the ſonne of Iehoiab kynge of Iuda, in þe iiij. moneth * when it was commaunded, that all the people of Ieruſalem ſhulde faſt befoze the Lord, and they alſo that were come from the cyties of Iuda vnto Ieruſalem.

Then reade Baruch the wordes of Jeremye out of the booke with in the houſe of the Lord out of the treaſury of Gamariah the ſonne of Sapphai the ſcribe, which is beſyde the hyer loſte of the * newe doze of the Lords houſe: that all the people myght heare. Nowe when Aſiechab þe ſonne of Gamariah the ſonne of Sapphai had heare all the wordes of þe Lord out of the booke, he wote downe to the kyngeſ palace into the ſcribes chambres, for there all the wyſemen were ſet. Eliſama the ſcribe, Balaiſah the ſonne of Semai, Elnaſan the ſonne of Achob, Gamariah the ſonne of Sapphai, Ieheliah the ſonne of Hanaſiah, with all the wyſemen: And Aſiechab tolde theſe all the wordes, that he hearde Baruch reade out of the booke befoze the people.

Then all the princes ſent Iehudi the ſonne of Aſariah, the ſonne of Shelamiah, the ſonne of Achuiſ, vnto Baruch, ſaying. Take in thine hande the booke, wherout thou haſt

red befoze all the people, and come. So Baruch the ſonne of Aſariah toke the booke in his hande, & came vnto they. And they ſayd vnto him. Wryt downe, & reade the booke for we maye heare alſo. So Baruch ſayde that they might heare. Nowe when they had hearde all þe wordes, they were abashed one vpon another, & ſayde vnto Baruch. We will certifie þe kynge of all theſe wordes. And they examyned Baruch, ſayinge. tell vs, howe dydeſt thou wyte all theſe wordes out of þys mouth? Then Baruch answered them: he ſpake all theſe wordes vnto me with his mouth, & I wrote them in the booke.

Then ſayde þe princes vnto Baruch: So thy wyſe, & dydeſt thou with Jeremye, ſo that no man knowe where ye be. And they went into the kyng to the couerte. But they kept þe booke in the chambze of Eliſama the ſcribe, & tolde the kyng all the wordes þe myght heare. So the kyng ſent Iehudi to fetch him þe booke which he broughte out of Eliſama the ſcribes chambze. And Iehudi red ſuit, that the kyng and all þe wyſemen, which were aboute him, myght heare. Nowe the kyng ſat in the wynter houſe, for it was in the ſe. Moneth & there was a fyre befoze him. And when Iehudi had redde theſe of foure leaues thereof, he cut the booke in peces with a penne knyfe, and * caſt it into the fyre vnder the hearth, vntill þe booke was all byſten in the fyre vnder the hearth.

Yet no man was abashed therof, or reuente his clothes: nether the kynge him ſelfe, ne his ſeruauntes, though they hearde all theſe wordes. Aſuertheleſſe Iuditha, Balaiſah, & Samariſh beſought the kyng, þe wolde not burne the booke: nor withoute dyng the kyng wolde not heare them, but commaunded Ierahmeel the ſonne of Amalech, Sarnaiſah þe ſonne of Eſriel & Shelamiah þe ſonne of Abdiel, to laye handes vpon Baruch the ſcribe, and vpon Jeremye the Prophete: but the Lord kepte the out of ſpyght. After nowe that the kyng had byent the booke, & the ſermons which Baruch wrote at the mouth of Jeremye: The worde of the Lord came vnto Jeremye, ſayinge. * Take another booke, and wyte in it all þe ſoſayde ſermons: that were wyrtten in the fyrſt booke, which Iehoaſhim the kynge of Iuda hath byente.

And toll Iehoaſhim þe kynge of Iuda: thus ſapeth the Lord: thou haſt byete the booke, & thoughteſt with in thy ſelfe. Why haſt thou wyrtten therein, that the kyng of Babylon ſhall come, and make thyſe lande waſte: ſo þe ſhall make both people & cattell to be out of it? Therefore thus the Lord ſapeth of Iehoaſhim þe kynge of Iuda. * There ſhall none of þys generation ſet vpon the throne of Dauid, þys ſeede caſt ſhalbe caſt out, that the heire of the daye, and the froſt of the myght maye come vpon hym. And I will byſte the wyrding

* l. c. q. ii. r.

* b.

* c.

* illi. regu
trill. f.
xxx. lxx. c.

The Prophecy

wyckednes of hym, of his dede, & of his seruantes, Whosoever, all the well that I haue promysed them (though they berde me not) wyl I bringe vpon them, vpon the inhabytours of Ierusalem, and vpon all Iuda. Then toke Jeremy another booke, and gaue it Baruch the scribe the sonne of Neriah, whiche wrote therein out of the mouth of Jeremy: all the sermons that were in the first booke, which Iehoaikim the kyng of Iuda dyd burne. And there were addid vnto them many more sermons, then before.

¶ The xxxviii. Chapter.

¶ Ieremiah succedeth Eroniab. Hereafter vnto Jeremy to praye for hym. Jeremy goinge into the lande of Ben Iamin, to Iericho. Whis letter, and put in prison. He is deliuered by kinge Zedekiah.

Zedekiah s sonne of Iosiah * which was made kyng of Iudaea Nabuchodonosor kyng of Babylon, reigned in the lade of Iuda, in the streade of Eroniab the sonne of Iehoaikim. But nerther he, ner his seruantes, ner the people in the lande wolde obeye the wordes of the Lorde, which he spake by the prophet Jeremy. * Neuertheles, zedekiah the kyng sent Iehuphal s sonne of Selemiah & Whodoniah the sonne of Chasabiah the West to the prophet Jeremy, saying: O praye thou vnto the Lorde our God for vs. Howe Jeremy walked fre amonge the people at that tyme, and was not put in prison as yet. * Whencos he also was come out of Egypt: which was the Caldees that beraged Ierusalem pertrauced, they departed from thence.

23 Then came the woide of the Lorde vnto Jeremy the prophet, sayinge: Thus sayeth the Lorde God of Israel, thys answere shall ye geue to the kyng of Iuda, that sent you vnto me for counsell: * Schoolde, Wharous hoste which is come forth to helpe you, shall retorne to Egypte into his owne lande: but the Caldees shall come agayne, and fyght agaynst thys cyte, wyne it, and lett fyre vpon it. For thus sayeth the Lorde, disceane not pouce a wne mynde, thynklinge on this maner: wch, the Caldees go now their waye from vs. No, they shall not go theyr waye. For though ye had slayne the whole hoste of the Caldees, that beseye you, and every one of the slayne lape in his tente, yet shalde they stande vp, and lett fyre vpon thys cyte. Now when the hoste of the Caldees was broken vp from Ierusalem, for feare of the Egyptians armye, Jeremy went out of Ierusalem towarde the lande of Ben Iamin, to get hym from amonge the people. And when he came vnder Ben Iamins porte, there was a poster, called Ieriah, the sonne of Selemiah the sonne of Ihananiah, which tell vpon him, and toke hym sayinge: thy mynde is to runne to the Caldees. Then sayde Jeremy: It is not so, I go not to the Caldees. Neuertheles, Ieriah wolde not beleue hym, but brought Jeremy bounde before the wyntes. Wherefore the princes were angere with Jeremy, and smote hym, and layed hym in prison in the house of Iontas the scribe. For he was the ruler of the prison. Thus was Jeremy put into the dongon and yelson, and so laye there a longe tyme. * Then zedekiah the kyng sent for him, and layed hym in, and asked hym quyetly in his owne house, sayinge: thynkest thou this busynes (that now is in hande) commeth of the Lorde? Jeremy answered: yee, that it doth: and thou (sayed he) shalt be deliuered into the kyng of Babylons powere.

¶ Jeremy went into the house of Iontas the scribe, and layed hym in, and asked hym quyetly in his owne house, sayinge: thynkest thou this busynes (that now is in hande) commeth of the Lorde? Jeremy answered: yee, that it doth: and thou (sayed he) shalt be deliuered into the kyng of Babylons powere.

Whosoever, Jeremy sayde vnto kyng zedekiah. What haue I offended agaynst the, against thy seruantes, or agaynst thys people, that ye haue put me in prison? * Where are poure prophetes which haue prophesied vnto you, & sayde, that the kyng of Babylon shulde not come agaynly you & this lade? And therefore heare now, O my Lorde the kyng: let my prayer be accept before the, and sende me homoge into the house of Iontas the scribe, that I dye not there. Then zedekiah the kyng commaunded to put Jeremy in s fore entre of the prison, and dayly to be geuen hym a cake of bread out of the bakers strate vntyll all the bread in the cyte was eat vp. Thus Jeremy remayned in the fore entre in the prison.

¶ The xxxix. Chapter.

¶ The moeyon of the rulers Jeremy is put into a dongon. At the request of Adoniameth the Cham: because the kyng commaunded Jeremy to be brought forth of the dongon. Jeremy sheweth the wyse howe he myght escape death.

Saphatiah the sonne of Nathan, & Godoliah the sonne of Shaphur, Iucal the sonne of Selemiah, and Ihabazur s sonne of Iehelchiah perceived the wordes, that Jeremy had spoken vnto all the people, namely on thys maner: Thus sayeth the Lorde: * Who lo remayneth in thys cyte, that perishe, ether with the swerde, with hunger or with the pestilence. But who so falleth vnto the Caldees, shall escape withynge his soule for a praye, & shall lyue. * For thus sayeth the Lorde: Thys cyte (no doute) must be deliuered into the power of the kyng of Babylon, and he also shall wyne it. Then sayde the pynces vnto the kyng: Spx, we beseeche you let thys mā be put to death. For thus he discoyageth the handes of the sounders that be in thys cyte, and the handes of all the people, when he speaketh for the wordes vnto them. This mā decrip laboureth not for feare of the people, but myscheth. zedekiah the kyng answered & sayde to, he is in your handes, for the kyng maye denye you nothinge. Then toke they Jeremy, and cast hym into the dongon of Iehelchiah

* Irl. Reg. f. vii. b.

* Jer. lxx. a. and. lxx. a.

* Jer. lxx. b.

* Irl. f. vi. b.

* Jer. lxx. b.

* Jer. lxx. b.

* Jer. lxx. b.

* Jer. lxx. b.

* Jer. lxx. b.

* Jer. lxx. b.

ſeichtab the ſonne of Hamelch, that dwelt in the ſore entre of the priſon. And they lett downe Jeremy with cordes into a donged, where there was no water, but myre. So Jeremy ſtack ſaſt in ſ myre. Now when Abed-melch the Moſian beyuge a chamberlayne in the hyngeſ court, underſtoode, that they had caſt Jeremy into the dongeon: he went out of the hyngeſ houſe, and ſpake to ſ hynge, (which then ſat vnder the poſte of Benjamin) theſe wordes: My Lorde ſ hynge, where aſ theſe men medle with Jeremy the prophet, they do hym wronge: Namely, in that they haue put him in priſon, there to dye of hongre, for there is no more bread in the crite. Then the hynge commaunded Abed-melch the Moſian and ſayde: Take from hence .xx. m. of whom thou wilt, & drawe vp Jeremy the prophet out of the dongeon, befoze he dye. So Abed-melch toke the men w him, and went to the houſe of the hynge, and there vnder ſ ſeraiſir he gaue olberagges & wome cloutes, and lett them downe by a corde, into the dongeon to Jeremy.

And Abed-melch the Moſian ſayde vnto the prophet Jeremy: O, put theſe ragges and cloutes vnder thyne arme holes, betwixte them and the cordes: ſ Jeremy dyd ſo. So they drew vp Jeremy with cordes & toke him out of the donged, & he cameyned in the ſore entre of the priſon. Then ſ zedekiah the hynge ſent & cauſed Jeremy the prophete to be called vnto him, into the thyrde entre, that is in the houſe of the Lord. And the hynge ſapd vnto Jeremy: I will aſke the ſome what but haue nothinge frome. Then Jeremy answered zedekiah: If I be playne vnto the, thou wilt cauſe me to ſuffer death: If I geue the council, thou wilt not folowe me. So the king ſwoze an oath ſecretly vnto Jeremy, ſayinge. As truly aſ the Lorde I purſe that made vs theſe ſoules, I will not ſlaye the, nee geue the into the handes of them that ſeke after thy lyfe.

¶ The ſayde Jeremy vnto zedekiah. Thus ſayeth the Lord of hoſtes the God of Iſrael. ¶ If caſe be, that thou wilt go forth vnto the kynge of Babylons princes, thou ſhalt ſaue thy lyfe, and thyſe crite ſhalt not be vnto thee, both thou and thy houſe ſhalt ſcape with youre lyues. But yf thou wilt not go forth to the kynge of Babylons princes, the ſhall thys crite be deliuered into the handes of the Caldees, which ſhall ſet fyre vpon it, and thou ſhalt not be able to eſcape the. And zedekiah ſapde vnto Jeremy. I am aſtrayde for the Iewes, that are fled vnto ſ Caldees, leſt I come in the ſy dades, and ſo they to haue me in deſiſon.

¶ But Jeremy answered. So, they ſhall not betraye the: O hearken vnto the voyce of the Lord. ¶ Behold the which I ſpake vnto ſ,

ſo ſhalt thou be well, and ſaue thy lyfe. But yf thou wilt not go forth, ſ Lorde hath tolde me this playnely: Beholde, all the women ſ are left in the kynge of Iudas houſe, ſhalbe led forth out to the kynge of Babylons princes. And they ſhall ſaye, ſ thou art deſeuered: and that they who thou diſeſt put thy truſt, haue gotten the vnder, ſ ſett thy ſete ſaſt in the myre, and gone theſe wyne ſed the. Therefore all thy wyces with theire clyphens ſhall they leade forth vnto the Caldees, and thou ſhalt not eſcape theſe handes, but ſhalt be the kynge of Babylons priſoner, & theſe crite ſhalt thou cauſe to be bent. Then ſayde zedekiah vnto Jeremy: loke that no body knowe of theſe wordes, and thou ſhalt not dye. But ſe the princes perceaued, ſ I haue talked with ſ, and come vnto the, ſaying. O ſpake, what ſayde the king to the: byde it not ſed vs, ſ we will not put the to death. Tell vs (we praye the) what ſayde the hynge to the. ¶ So they geue them thys anſwere: I haue humbly beſought the hynge, that he will lett me lye no more in Jehonathans houſe, that I dye not there. ¶ Then came all the princes vnto Jeremy, and aſked hym. And he tolde them, after the maner aſ the hynge had hym. Then they helde theſe peace, and lett hym alone for they perceaued nothinge. ¶ So Jeremy abode till in the ſore entre of the priſon, vntill the daye that Ieruſalem was wonne.

¶ The lxxx. Chapter.

¶ Nabuchodonosor beſegeth Ieruſalem. zedekiah ſleeth. & dyd taken of ſ Caldees. How ſonne aſe ſlayne. Iſle eyde are ſhuld out, Jeremy is purgued for. Abed-melch is cauſured from captiuitie, becauſe of the confeſſion that he hath in God.

¶ Now when the crite of Ieruſalem was taken (for in the .ix. yere of zedekiah kynge of Iuda in the tenth month, came Nabuchodonosor the king of Babylons a all his hoſte, and beſeget Ieruſalem & foughte againt it. And in the .xi. yere of zedekiah in the fourth month .ix. daye of the month, he balle into the crite.) ¶ The all the princes of the king of Babylons, came in, & ſat them downe vnder the poſte: Aregel, Sarezet, Samgarncho, Sarſachim, Rablaris, Aregel, Sarezet, Rabmag, w all the other princes of the kynge of Babylons. ¶ And when zedekiah the kynge of Iuda with hys ſouldiers ſawe them, they fled, and departed out of the crite by nyghte throughe the kyngeſ garden, & thowowe the poſte that is betwene ſ two walles, and ſo they wente towarde the wylderniſſe.

But the Caldees hoſte followed faſte after them, and toke zedekiah in the ſilue of Jericho, and brought hym priſoner to Nabuchodonosor ſ kynge of Babylons vnto Babel, that lyeth in the land of hennath where he gaue iudgement vpon him. So ſ kynge of Babylons cauſed the thyrde of zedekiah and all the

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The Prophecie

all the nobles of Iuda be layne, before hys face at Ierelch. And made Iehedias eyes to be put out, and bounde him with two chaynes, and sent him to Babylon.

C * Moreover, the Caldees went by the kynges palace, with the other houses of the people, and brake downe the walles of Ierusalem. As for the remnant of the people that were in the cite, and such as were come to helpe the, what socure was left of that come to helpe the? But Nabuzaradan the chefe captayne let the remnant people (that those that had nothyng) dwell still in the lande of Iuda, and gaue them vineyardes & coyne fildes at the same tyme. Nabuchodonosor also the kyng of Babylon gaue Nabuzaradan the chefe captayne a charge, concerninge Jeremyp, sayinge: take and cherish hym, and make moche of him: for thou do hym no harme, but intreake him after his owne desyre.

So Nabuzaradan the chefe captayne, Nabuzarban Nablares, Seragal Sarezzer Rabmag, and all the kynges of Babylons Lordes sent for Jeremyp: * and caused hym to be set out of the foze entre of the prison, & comited him vnto Sodoliah the sonne of Ahikam the sonne of Shaphan: that he shoulde carie him home, * and so he dwelt amonge the people. Now whyle Jeremyp laye yet bounde in the foze entre of the prison, & woordes of the Lord came vnto him, sayinge: Soe and tell Abednemelech the Mozyan: Thus sayeth the Lord of hostes the God of Israel: Beholde, the cruell and sharpe plage that I haue deuyed for this cite, will I bringe vpon them, that thou shalt se it: but I will deliuer it (sayeth the Lord) and thou shalt not come in & banish of those men, whom thou fearest. For doubtles I will saue the, so that thou shalt not perish w the swerde: but thy lyfe shalt be sau'd, so that because thou hast put thy trust in me, sayeth the Lord.

C The xl Chapter.

Jeremyp hath heere to go whether he wyl. He dwelith with the people that remayned at Ierusalem, our whom Sodoliah reuised. Iohanan prouphered vnto Sodoliah.

I * whys the woordes that the Lord spake vnto Jeremyp, * when Nabuzaradan the chefe Captayne had led him go fre from Iamath, wherher he had led him bothe amonge all the prisoners, that were caried from Ierusalem and Iuda vnto Babylon. The chefe captayne called for Jeremyp, and layde vnto hym. The Lord thy God spake myghtely before of the mysery vpon this place: Nowe the Lord had sentie, and persourmed it as he had promysed. For ye haue lyened agayn the Lord, and haue not bene obedient vnto his voyce, therefore commeth this plage vpon you. Beholde, I lowe the bondes from thy handes this daye: yet wilt

nowe go with me vnto Babylon, vp then: for I will se to the, & prouyde for the. But yet thou wilt not go with me to Babyls, the remayne here. * Beholde, all the lande is at thy will, loke wher thou thyself chusest and good for the to abyde, there dwell. For as yet he was not gone backe agayne to Sodoliah therefore he sayde to him: Go backe to Sodoliah the sonne of Ahikam, the sonne of Shaphan: * wher the kyng of Babyls hath made gouernoure ouer the cyties of Iuda, & dwell with hym amonge the people, or remayne wher soeuer it pleaseth the. So the chefe Captayne gaue him hys expenies with a rewarde, and let him go. * The wente Jeremyp vnto Sodoliah the sonne of Ahikam to Chizpa, and dwelt there with hym amonge the people that were left in the lande.

Nowe when the captaynes of the hoste of Iuda (which w their felowes were scattered) abode on enery syde in the lande, vnderstode that the kyng of Babyls had made Sodoliah the sonne of Ahikam gouernoure in the land, and many wyfe and childe, yee, and & poore men in the lande: that were not led captiue to Babylon: Quide be vnder his iurisdiction: They came to Sodoliah vnto Chizpa: Samely, Imael the sonne of Anthanias, Iohanan and Ionathan the sonnes of Cereah, Sarezah the sonne of Chanyometh, the sonnes of Ophai the Metopachite, Iesaias the sonne of Chazathi, with theyr companyes. And Sodoliah the sonne of Ahikam, the sonne of Shaphan, (woye vnto them and they felowes in this manner: * We not afraied to serue the Caldees, dwell in the lande, and do the kyng of Babylon serue, so shall ye prosper. Beholde, I dwell at Chizpa to be an officer in the Caldees be helpe, and to satisfie forbe as come to vs. Therefore gather pou wyne, coyne and oyle, and kepe them in your ware houses, and dwell in poure cyties that ye haue in keepyng.

Yee, all the Jewes also & dwell in Moab vnder the Ammonites, in Iudaea and in all the countreys, when they herde, that & king of Babyls had made Sodoliah the sonne of Ahikam the sonne of Shaphan, gouernoure vpon the) returned oute of all places where they were fled vnto: and came into the lande of Iuda to Sodoliah vnto Chizpa, & gathered wyne & other fenes, & that very moche.

Moreover, Iohanan the sonne of Cereah and all the captaynes of the hoste, that were scattered on enery syde in the lande, came to Sodoliah in Chizpa, & sayde vnto him: knowest thou not that Saalis byng of the Ammonites hath sent Imael the sonne of Anthanias, to slaye the: But Sodoliah the sonne of Ahikam beleued them not. Then sayde Iohanan the sonne of Cereah vnto Sodoliah in Chizpa

in Egypte these wordes secretly: Let me go,
I praye the, and I will paye Almael sonne
of Rathamiah, so that no body shall knowe
it. Wherefore wyl be apill the, that all the Je-
wes which be fore unto the, might be saved
and the remnant in Iuda pershe. And So-
doliath the sonne of Abraham sayde to Joh-
nan the sonne of Careab: Thou shalt not do
it, for they are but Ives, that thou sapest,
of Almael.

The xli. Chapter.

¶ J. Mart. Killeth Robbith grefully, & many others
with hym. Neheman foloweth after J. Mart.

Beat in the seventh Moneth it hap-
pened. ¶ * Immael the sonne of A-
braham the sonne of EUsanna (one
of the kinglys bloude) came with
them that were greatest aboute the kynge,
ten men ¶ were twosome with him: vnto Go-
doliath the sonne of Aſcham to Ellypa, & the
dyd eate together. And Immael the sonne of
Aſanaham with thole ten men that were
twosome to him, ſtarte vp, and ſmore Go-
doliath the sonne of Aſick the sonne of Saphan
with the ſwearde, and ſlew him, whom the
kynge of Babylon had made gouernour of
the lande. Immael alſo ſlew all the Jewes
that were with Godoliath at Ellypa, and all
the Caldees that he founde there wyrtynge
vpon hym and thole that were able to fyghte
thre ſlew with hym.

The next daie after that he had slayne
 Godolab (the matter was yet unknowne)
 & there came certayn men from Siché, from
 Siloh and Samaria, to the nombre of Ixx.
 which had Naueu thep bearded, rent thep
 clothes, and were all heape, bringyng meat
 & offerings, & incense in their handes & to offer

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nees towards the Ammonites. But when
 Tobiah the sonne of Careah & all they which
 had bene captiues ouer the kinges holte
 with hym, berde of all the wickedest that
 Ismael the sonne of Nethaniah had done:
 * they take the captiues, & went out for
 to rebeye Ismael the sonne of Nethaniah,
 and kōde him by the greete waters that are
 in Gibeon. Nowe when all the people, whō
 Ismaell had captiue, sawe John the sonne
 of Careah and all the other Captaines of
 the holte, they were glad. Soe all the people that
 Ismael had carped awaye from Chizpa, we-
 re brought againe.

* Gen. xliii. c.
 1. Luc. xxv. b.

And when they returned, they came to Johanan the sonne of Careah. But Jfinael the sonne of Nathania fled from Johana with egypte of hys twoine companions, & wente to the Ammonites. Then Johanan the sonne of Careah and all the captaynes of p hse that were with him, toke all the remnant of the people, whom Jfinael the sonne of Nathania had led in wape. (When he had slayne Godoliah the sonne of Achicam) whom they also had rescued from bym: fpytinge men, women & chyldren, & gelded men, whom they brought away from Sibe & wente fro thence, & ate the downe at Seruth Camaam, whiche they befe Zebthien: * that they myght go into Egypte for feare of the Caldees: of whome they were afeyred, because p Jfinael the sonne of Nathania had slayne Godoliah Achicams sonne: * whom p kyng of Babilon had made countenour in the lde. * Here. xlii. c. * Here. lli. c.

C. The 11th Chapter

The Captaynes aske counsell of Jeremie what they ought to do. Jeremie answered the remanace of the people not to go into Egypt.

So all the captaynes, & Iohanan y^e sonne of Achazab, Iezanab y^e sonne of Shalaph came with all the people fro the least vnto the most, and sayde vnto Ieremy the prophete. * *¶* Weare our petition, that thou madest praye for vs vnto the Lorde thy God, namely, for all the remaue, where of there be very fewe of vs left of many, as y^e self vs: y^e Lorde, thy God may shewe vs a waye to goin, & tell vs, what we shalde do. Then Ieremy y^e prophete sayde vnto them: I haue herde you. Behold I will praye vnto God your Lorde as ye haue requyred me: and loke whate shal lnter the Lord greue vnto y^e, I shall certifie you therof, and heere nothinge backe for you. And they sayde vnto Ieremy. * The Lord offereth & faithfulness be oure recorde, that we wyl do all y^e the Lorde thy God commaundeth vs, whether it be good or euell. We wyl heere vnto y^e voyce of oure Lorde God to whome we sende the, that we maye professure, when we haue lowed the voyce of the Lorde oure God.

And after ten dayes came the worde of the

The Prophecye

¶ The xliii. Chapter.

Loke vnto Jeremj. The called he Iohanan the sonne of Kareah. & all the captaynes of p people that were with him: yee, and all the people from the leest to the moost, and saide vnto them: ¶ Thus sayeth the Lorde God of Israel vnto whom ye sent me, to saue forth your pappers before him: * If ye wyl dwell in this lande, I shall bryde you by, and not breake you downe: I shall plaite you, and not rote you out: for so I recynt, as concerninge the trouble that I haue done to you. feare not the byrge of Babilon, of whom ye stand in awe, he be not afrayed of him, sayeth the Lorde: for I wyl be w you, to helpe you, and deliuer you from his hande. I wyl pardon you, I wyl haue mercie vpon you, and cause him to pttie you, & brynge you agayne into your awne lande.

* Jerem. l. d.

¶ Nevertheless, if ye purpose not to dwell in this lande, nre to folowe the voyce of the Lorde your God: but wyl saie thus; we will not dwell here, but gointo Egypt: where we shal neither fe warre, heare the noyse of the trompe, nor suffer longer, there wyl we dwell. Wherto soe, heare now the woide of p Lorde, wpe remnant of Iuda. * Thus sayeth the Lorde of hostes the God of Israel: If ye be wholy purposed to go into Egypte, & ye curse thre to dwell as straungers: * the two-arde p ye feared shall ouer take you in Egypte: and p hunger wherof ye be here afrayed shall hang vpo you & folowe you into Egypte, and there ye shall dye. And all they, that of set purpose vndertake to go into Egypte to sojourn there, shall perishe with the two-arde, with hunger and pestilence: not one of them shall remayne, there shall none escape the place, that I wyl byrge vpon them.

* Jer. lxxvi. a.

* Jer. lxxv. c.

¶ For thus sayeth the Lorde of hostes the God of Israel: I like as my wiaht and indignacyon is moued agaynst p inhabitaours of Ierusalem, so shall my displeasure be kyndled agaynst you also, if ye go into Egypte: & there ye shal be ruyled, abhoyred, brought to shame and confusyon: and as for thys place, ye shall neuer se it moie. The Lorde forbyderth you, O ye remnant of Iuda, that ye shall not go into Egypte.

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¶ And forget not that I haue warned you earnestly this daye, for ye haue dissembled w me. * For ye sent me vnto the Lorde your God, and sayde: O praye thou the Lorde oure God for vs: and loke what answer p Lorde oure God doth geueth thee, that byrge vs agayne, and we shall do therafter. Nowe haue I answered, and declared vnto you, but you haue not obeyed the voyce of the Lorde your God, for the which cause he hath sent me to you.

* Jer. lxxv. a.

* Jer. lxxv. b.

¶ Nowe therefore, * If ye wyl not folowe it, be sure, that ye shall perishe with p two-arde, with hunger and pestilence: euen in the same place, wher your lust is to go, and dwell.

¶ Iohanan receyved the remnant of the people into Egypte, contrary to the commaund of Iheremie. Iheremie prophesied the destruction of Egypte.



Nowe when Jeremj had ended all the wooides of the Lorde his God vnto the people which to declare p Lorde thep: God had sent hym to them, (euen all thes wooides I saie) Azariah the sonne of

Ussiah, and Iohanan the sonne of Kareah with all the subbozne persones, sayde vnto Jeremj: * Thou lyest, the Lorde cure God hath not sent the to speake vnto vs, that we shulde not go into Egypte, and dwell there: ¶ But Baruch the sonne of Neriah prouoketh the agaynst vs, that he myght brynge vs in to the captiuitie of the Caldees: p they might slaye vs, and carie vs awaye pte soners vnto Babilon.

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¶ So Iohanan the sonne of Kareah, and all the captaynes of the hooste, and all p people folowed not the commaundement of the Lorde: Hamely, to dwell in the lande of Iuda. But Iohanan the sonne of Kareah, and all the captaynes of the hooste, caried awaye all the remnant in Iuda, * that were come together agayne from all the byrthe (among whom they had bene kateb) to dwell in the lande of Iuda: Men, women, chylde, the byrges daughters, all those that Nabuzardan the cheie captayne had leftte with Gedoliah the sonne of Ahikam, the sonne of Shaphan. They caried awaye also the prophete Jeremj, Baruch the sonne of Neriah, and so came into Egypte: for they were not obedyent vnto the commaundement of God. Thus came they to Taphnis.

¶ And in Taphnis the woide of the Lorde happened vnto Jeremj, saying: Take great stones in thyne hande, and hyde them in the byrch wall, vnder p doze of Itharazs house in Taphnis, that all the men of Iuda may se, and saie vnto thee: ¶ Thus sayeth the Lorde of hostes the God of Israel. * Beholde, I wyl sende and call for Nabuchodonosor the kyng of Babilon my seruante, and wyl sett his sente vpon these stones that I haue hyd, and he shall breake his tente ouer them.

¶ And when he cometh, he shall smyte the lande of Egypte, some with slaughter, some with pelsonment, and some with p two-arde. He shall set fyre vpo the temples of the Egyptians goddes, and burne them by, & take the selues psoners. Moreover, he shall araye him selfe with the lande of Egypte, lyke as a shepherde putteth on hye cote, and shall departe his wyge from thence in peace. The pte sones also of the temple of the sunne shal in Egypte: shall he breake in pece, and burne the temples of the Egyptians goddes: ¶ The

The xliiii. Chapter.

He reproveth the people for their idolatrie, they that are yet in the land of Egypt, and are chafed. The destruction of Egypt and the returne thereof is prophesied.

In this is the worde that was shewed to Jeremie, concerning all the Iewes: which dwell in Egypt: at Migdol, at Taphnis, at Moph, & in the land of Patures. Thus saith the Lord of hostes, the God of Israel: Ye have sene all the miserie, that I have brought vpon Ierusalem, and vpon the ciues of Iuda: so that this daye they are desolate, and no man dwellinge therein: and that because of the greates blasphemies which they committed, to provoke me vnto anger. In that they went backe to do sacrifices and worship vnto strange goddes: whom neither ye, nor your fathers haue knowne. howbeit, I sent vnto them my seruantes all the prophets. * I rose vpe early, I sent vnto them, and gaue them warning. O do no such abominable thynges, & thynges that I hate. But they woulde not followe ner beken. To turne from their wickednes, & to do no more sacrifices vnto strange goddes.

Wherefore myne indignation and wrath was kindled, and it beate vpon the cyties of Iuda, the feltes with the streets of Ierusalem, so that they were made waste and desolate, as it is come to passe this daye. Nowe therefore, thus sayth the Lord of hostes, the God of Israel: howe happeneth it, that ye do so greake cupill vnto poure owne soules: thus to destroye the men and women, children and babes of Iuda: so that none of you is left, because ye poure me vnto wathe with the woiches of your owne handes: when ye offer vnto strange goddes in the land of Egypt, where as ye be gone to dwell. That ye myght utterly perishe, and that ye myght be reuelled and shamefully intenced of all nations. * Ye haue ye nowe forgotten the wickednes of your forefathers, the wickednes of the kinges of Iuda and their wyues, the wickednes that ye poure selues and poure wyues haue done in the land of Iuda, in the cytie and in the land of Ierusalem.

Yet are ye not foy vnto this daye, ye fence not, neither walke ye in my lawe and in my commandementes, that I haue geuen vnto you and your forefathers.

Therefore thus saith the Lord of hostes, the God of Israel: I am stedfastly aduised and determyed to punish the you, & to rote out all Iuda. As for the remnant of Iuda, that purposly wente into Egypt, ther to dwell, I will take them, * and they shall all be destroyed. In the land of Egypt shall they perishe, beinge consumed with the swearde and with hunger. For from the least vnto the moost, they shall perishe with the

swearde and with hunger. Whereouer, they shall reuelled, abhorred, shamed, and confounded. For I will visite them that dwell in Egypt, * as I haue visited Ierusalem, * 117. 55. 56. 57. 58. with the swearde, with hunger and with pestilence. So that none of the remnant of Iuda, which are gone to dwell in Egypt, shall be left to come agayne into the lande of Iuda all though they thynke to come thither agayne, and to dwell there. For none shall come agayne, but such as are fled awaye.

Then all the me which haue we that their wyues had offered vnto strange goddes, and a greates losse of wyues that stode ther, per, and all the people that dwell there in Egypt in the cytie of Patures, answerde Jeremie, and sayde: As for the wordes that thou hast spoken vnto vs, in the name of the Lord, we will in no wise heare them: but whatsoever goeth out of our owne mouthe, that we will do. We will do sacrifices and offer oblatiouns vnto the quene of heauen, * as we haue done our forefathers, our kynges and our heades haue done in the cytie of Iuda, and in the streets and feldes of Ierusalem. For then had we plentyfoules of vitayles, then were we in prosperper, and no misfortune came vpon vs.

* But sens we left to bene iustice, and to do sacrifice vnto the quene of heauen, we haue had scarcenesse of all thynges, and perishe with the swearde and hunger. Laste of all, when we women byd sacrifice and offered vnto the quene of heauen, byd we make her cakes and poure vnto her drinck offerings, eue to that yinge byd we sacrifice and scrute, without our husbandes wyles.

Then sayde Jeremie vnto all the people, to the men, to the women, and to all the folke, which had geuen him that answer: Byd not the Lord remember the sacrifices that ye, your forefathers, your kynges and rulers, with all the people, haue offered in the cyties of Iuda, in the streets and lande of Ierusalem: and hard he not considered this in his inprider. In somuch that the Lord might no longer suffer the wickednes of your inuicuous, and the abhominable thynges, which ye byd: * I will not poure lande desolation and voyde: per, abhorred and accursed, so that no man dwelleth therein any more, as it is come to passe this daye.

* Byd not all this happen vnto you, because ye made such sacrifices to ydols, and sinned agaynst the Lord. * Ye haue not followed his voyce, to walke in his lawe, in his ordynances and statutes.

Per, this is the cause, that all misfortune happeneth vnto you, as it is come to passe this daye. Whereouer, Jeremie spake vnto all the people and to all the women. Heare the worde of the Lord all Iuda, ye that be in

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117. 55. 56. 57. 58.

117. 55. 56. 57. 58.

117. 55. 56. 57. 58.

117. 55. 56. 57. 58.

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the lande of Egypt. Thus sayth the Lord of hostes the God of Israel. Ye and your wyues haue spoken with youre awne mouth, & thinge that ye haue fulfilled in dede.

* Jer. xlii. c.

* Yee, thus haue ye sayde: We will nott saye, but performe the bowes that we haue vowed, we will do sacrifice & powre out drinck offerings to the quene of heauē. Therefore will ye let vp your awne meannyes and performe your bowes. And therefore, heare the wordes of the Lord, all Iuda, ye that dwell in the lande of Egypt.

* Gen. xxi. a.

Beholde, * I haue swome by my greates name, sayth the Lord: that my name shall not be reheard shewe any mans mouth of Iuda, in all the lande of Egypt, to saye: The Lord God lyeth, for I will watche; to plague them, and not for theyr weale.

* Jer. xlii. c.

* And all the men of Iuda that be in the lade of Egypt shall perishe with the sword, and with hunger, vntill they be utterly destroyed. Fearles, those that fledd awaye for the sword, shall come agayne into the lande of Iuda: but theyr shall be very fewe of them. And all the remnant of Iuda, that are gone into Egypt, there to dwell, shall knowe whose wordes shall be founde true: theys or myne. Take this for a token that I will visit you in this place, sayth the Lord: and that ye maye knowe it (without doubte) I will performe my purpose vpon you to punishe you. Beholde, sayth the Lord, I will deliuer Pharaos mynion kyng of Egypt into the handes of his enemyes that hee after his lyfe: euen as I gaue Zedekias the kyng of Iuda, into the handes of Nabuchodonosor kyng of Babilon bys enemye which sought after his lyfe.

* Jer. xlii. c. p. 17. a.

* Jer. xlii. c. p. 17. b.

The xlii. Chapter.

Of Balaam is repoynd of Jeremie.

* Jer. xlii. a.

These are the wordes that Jeremie the prophete spake vnto Baruch the sonne of Nechia: * after that he had wrytten thes scrimons in a booke at the mouth of Jeremie: In the fourth yere of Iehoaquim the sonne of Iosias kyng of Iuda, sayinge. Thus sayth the Lord God of Israel vnto the, O Baruch: In somechasse thou thoughtest thus, wilst thou wast waiting, till I came, the Lord hath geue me sorowe vpon sorowe. I haue weryed my selfe with syghing, and haue founde no rest.

Therefore tell hym, O Jeremie, that the Lord sayth thus: Beholde, the thing that I haue buylded, will I breake downe agayne and rote out the thinge that I haue plantet: yee, this whole lande. And schalt thou yett promysid: I chee not for it, and desyre it not. For I will bypunge a miserable plage vpon all thes, sayth the Lord. * But thy lyfe

* Jer. xlii. b.

will I geue the for a praye in all places, wheresoeuer thou goest.

The xlii. Chapter.

Of the prophery the destruction of Egypt. Which was promysed to Iehoiakim.



These folowe the wordes of the Lord to the prophete Jeremie, which he spake agaynst all the Gentyles. These wordes folowing preached he to the Egyptians concerning the doost of Pharaos Necho kyng of Egypt: * when he was in Charchanis, by the water of Euphrates: what tyme as Nabuchodonosor kyng of Babilon slewe him, in the fourth yere of Iehoaquim the sonne of Iosias kyng of Iuda.

* Ezech. xxi. a. and xxi. b. and xxi. c. and xxi. d. and xxi. e. and xxi. f. and xxi. g. and xxi. h. and xxi. i. and xxi. j. and xxi. k. and xxi. l. and xxi. m. and xxi. n. and xxi. o. and xxi. p. and xxi. q. and xxi. r. and xxi. s. and xxi. t. and xxi. u. and xxi. v. and xxi. w. and xxi. x. and xxi. y. and xxi. z.

* Make ready buckler and shilde, and go forth to fight: harness your bowes, and lett your selues vpon them: lett your saiettes fall on, bing forth sperres, coure your swardest, and put on your backe plates.

But alas, howe happeneth it, if ye you so afeide: why shynke ye backe? The worstes are sayne. Yee, they runne so fast awaye, that none of them looketh behynde him. Fearfulness is fallen vpon everyone of them, sayth the Lord. The lightest of foete shall not be awaye, and the worstes shall not escape.

Towarde the north by the water of Euphrates, they dyd stonde and fall. But what is he this, if twelfth vp, as it were a floude, roaring and ragynge lyke the streames of water? It is Egypt that rysth vp lyke the floude, and casteth out the waters with to greate noyse.

And he sayde: I will go, and will couer the earth, I will destroye the cite with the that are therein. Gett you vp ye hoyses, rolle forth ye charrettes, come forth worstes: ye Chaldeans, ye Libeans with your bucklers, ye Libeans with your bowes. This daye of the Lord God of hostes, is a daye of vengeance, that he maye auenge hym of bys enemyes. The sword shall denoure, it shall be satisfied, and barbed in theyr bloude. For the Lord God of hostes shall haue a sayne offering towarde the north, by the water of Euphrates. So vp, O Gilead, and bypunge triacle vnto the daughter of Egypt. But in dayne shalt thou go to surgerye: for thy wounde shall not be stopp'd. The wherthen haue hearde of thy name, and the lande is full of thy confusion: for one stronge man dyd stombie vpon another, and they are fallen boeth together.

* These are the wordes of the Lord spake to the prophete Jeremie concerning the coming of Nabuchodonosor the kyng of Babilon, which was sent to destroye the lade of Egypt. Preach out thowse lade of Egypt: cause it to be proclaimed at Migdol, at Memphis, and

* Jer. xlii. d.

and Caphnis, and saye: Stande still, make the ready, for the sword shall consume the round aboute.

Howe happeneth, if they mighte wot, they are fallen: why stode they not fast? Then because the Lord thurst them downe. The slaughter was greate, for one fell euery still vpon another. One crept vpon another. Al, let vs go agayne to oure owne people, and to oure owne naturall contry from the cruell sword.

E They dyd crye out there, O Pharao king of Egypt thou troublous king: the tyme will bring sedition. As truly as I liue, sayth the king, * whose name is the Lord of hostes, it shall come as the mount of Cabaos, and as Achanis of it stode in the sec. O daughter of Egypt make ready thy geer to flye. For Caphis shall be voyde and desolate, so that no man shall dwell therein. The lande of Egypt is lyke a goodly fayre calfe: but destruction shall come out of the north I saye it cometh. Her wonged sonnes that ben with her, are like fat calves. They also shall be a waye together, and not as yet: for the daye of theyr slaughter, and the tyme of their visitation shall come vpon them.

The crye of them shall make a noise, as if the blast of a trumpet. For they shall enter in with theyr hostes, and come with axes, as it were hewers downe of wodde. And they shall cut downe her wodde, sayth the Lord. They shall be innumerable: for they shall be more in number then the gre choppers, so that no man shall be able to tell them. The daughter of Egypt is confounded, and deliuered in to the handes of the people of the north.

Thus sayth the Lord of hostes the God of Israel. Beholde, I will visit that restless people of Alexander, Pharao and Egypt: yee, also theyr goddes and theyr kynge: euen Pharao, and all them that putt theyr trust in hym. Yee, I will deliuer them into the handes of those, that seek after theyr lyues. Namely into the power of Nabuchodonosor the kyng of Babylon, and into the power of his seruantes. And after all these thynges is she inhabited as afore tyme, sayth the Lord.

E But be not thou afrayed, O my seruant Jacob feare not thou, O Israel. For so, I will helpe the from face, and thy seede from the lande of theyr captiuitie. Jacob also shall come agayne, and be in rest: he shall profpere and no man shall do him harme. Feare thou not, O Jacob my seruant, sayth the Lord, for I am with thee: and will destroye all nations, amonge whom I haue scattered thee. neuertheless, I will not consume thee: but chasten thee and correcte thee: yee, and that without ceasse: neither will I spare thee as one that were senseless.

The xliij Chapter.

The wordes of the Lord agaynst the Philistines.

Here are the wordes, that the Lord spake vnto Jeremy the prophete, agaynst the Philistines, before that Pharao smote the cite of Azah. Thus sayth the Lord: Beholde, there shall waters aryse out of the north: a shall growe to a greate floude, runnyng ouer and coueryng the lande, the ctyes, and them that dwell therein.

And the men shall crye, and all they that dwell in the lande, shall moune at the noise and stamping of theyr stronge barbed horses, at the shaking of theyr charrettes and at the rombinge of the wheles. The fathers shall not loke to their chyliden, so faste and weep shall theyr handes be: at the same tyme when he shall be there, to destroye the whole lande of the Philistines. he shall make waste both Geras, Sidon, and all other that are sworne vnto them.

For the Lord will destroye the Philistines, the remnant of the yle of Caphos: And Idelle is come vpon Azah, Ascalon with her other bailleys shall kepe her peace.

Howe longe wilt thou sleepe, O daughter of the Lord? When wilt thou cease? Turne agayne into thy sweete rest, and lraue of. But howe can it cease, when the Lord hym selfe hath geuen him a charge agaynst Ascalon, and rayed it vp agaynst the ctyes of the se coast?

The xliij Chapter.

The wordes of the Lord agaynst the Moabites.

Hus sayth the Lord of hostes the God of Israel agaynst * Moab: who shall be to the ctye of Abo: for it is layed wast, brought to confusion: and Kariatiarim taken, Hlgab is brought to shame and afrayed: Moab can boast nomore of the helde: for they haue druypled against it. Come, shall they saye, let vs rote them out, yf they maye be nomore amonge the number of the Gentiles, and that thou Haden maye nomore be thought vpon: and the sword shall persecute the. A voyce shall crye fro Hozanaim: with greate walkinge and destruction is Moab made desolate.

Chyliden coule tell of the crye therof. For at the goinge vp vnto Luyth, he arose with lamentation and mourninge, and downe towarde Hozanaim, they heard a cruell and a deely crye. Set you a waye, snue pour lyues, and be lyke vnto the heeth in the wilderness. * For because thou hast trusted in thine owne waxes and treasure, thou shalt be take: Chamos with his preests and priests shall go a waye into captiuite.

The destroyer shall come vpon all ctyes

ant. xlii. a
ant. xli. c

* e. a. r. b. a
v. i. a. r. b. b
e. i. r. b. b
s. o. p. p. u. b

* e. r. i. i. b
f. r. e. r. b. i. b
e. i. r. i. i. b

The prophery

none shall escape. The valleys shall be destroyed, and the fildes shall be laped waste, lyke as the Lorde hath spoken.

¶ True wynges vnto Moab, that she get her awaye speedily: for her cyties shall be made to desolate, that no man shall dwell therein. Cursed be he that doth the woiche of the Lorde negligently, and cursed be he that heareth backe his * swaerde from the shepynge of bloude.

Moab hath cuer bene ryche and carelesse from her yowth vp, she hath sytten and talid her ease with her treasure. She was neuer yett put out of one vessell into another (that is: the neuer wente awaye into captiuyte, therefore her taste remaineth, and her saour is not yett chaunged.

¶ But lo, the tyme cometh, saith the Lorde, that I shall lende her trustles to trulle her vp: which shall remoue her from her dwelling: and to munge her vessels, and brenke her wyne pottes. And Moab shall be ashamed of Chemos, lyke as Israel was ashamed of * Asriel, wherein she put her trust. Altherfore do ye thynke thus: we are myghty and stronge men of warre: Moab is destroyed, and her cyties bent vp: her cholen younge men be layne, saith the kyng, whose name is the Lorde of hostes. The destruction of Moab cometh on apace, and her fall is at hande.

All her neyghbours shall mourne for her, and all they that know her name shall saye, Howe happerith it, that the stronge state and the goodly rodde is thus bzolien: And thou daughter Zidon, come downe fro thy glozy, & syt in thyll. For he that destroyeth Moab, shall come vp to the also, and brenke downe thy stronge holde.

¶ And thou that dwellest in Aroer, get the to the strete, and loke aboute the: alke them that are filds and clyaped, and saye: what thynge is happerred? Wh. Moab is confounded and ouercome.

¶ Downe and cepe, scilicet out at Arnon, & Moab is destroyed. For iudgment shall come vpon the playne lande: Hamel, vpon Holon, and Jahaz, vpon Ephraim and Zidon, vpon Sabo and the house of Zebulaim, vpon Asiattharim and vpon the house of Samul, vpon the house of Moab and Carioth vpon Moab and all the cyties in the lande of Moab, whether they be farre or neare.

¶ The bozme of Moab is smytten downe and her arme broken, saith the Lorde. Make her broken, for the magnified her selfe aboue the Lorde, that me maye clappe theyr hãdes at her voinpte, and that she also maye be laughed to scozme. O Israel, halte thou not laugh him to scozme, when he is taken amonge theues. ¶ Yee, because of thy wordes that thou hast spoken agaynste hym, thou

shalt be dyspuent awaye. Ye Moabites shall leaue the cyties, and dwell in rockes of stone, and become lyke doues, that make theyr nestes in holes.

¶ As for Moabs pryde, we haue heard of it: she is verreye imyded. I knowe her stoutnes, her donly ynge, her arrogancye, and the pryde of her stomack, saith the Lorde. I knowe (saith the Lorde) her inbignepson, the both not ryghte, her woordes are lyes, and they haue not delt truly. Therefore shall her mourning be made for Moab, and euery man shall cepe for Moabs sake: a lamentation shall be made to the men that stande vpon the wall. So will I mourne for the also, O Jazer and for the, O thou vineyard of Sabaanah. Thy vyne bzaunches shall come ouer the see, and the bzaunches of Jazer but vnto the see: & destruction shall brenke into thy harvest and grape gathering: myrris and cheare shall be taken a waye from the tymble side, and from the whole lande of Moab.

¶ There shall be no sweete wyne in the presse, the b... shall haue no stomack to crye yee, ther shall be none to crye vnto him: which afore tyme were heard fro Hebron to Elefant and Jahaz, which listeth vnto their voyces fro zoar vnto Mozonaim, that theyr bullocks of the peare olde shall go mourning. The waters also of Chemrim shall be dryed vp. O reouer, I will make Moab cease, saith the Lorde, from the offerings, and ceasing that. ¶ The doth made vnto her goddes in his places. Altherfore my heart mourneth for Moab, lyke a crowde playenge an heuy songe: and for the menues sake of the bypke wall my heart mourneth also: euen as a pyper that ppyeth a dolefull songe: for they shall be very frawe, and destroyed.

¶ All heades shall be shauen, and all beeders clipped of: all handes boũde, and lopynes gyrded about with sackcloth. Vpon all the house toppes and steetes of Moab, theyr shall be lamettable mourning. For I will brenke Moab lyke an vnproffable vessell, saith the Lorde. ¶ Howe is the destroyed: O howe mourneth she: O howe doeth Moab hange downe her brade, & is ashamed? Thus shall Moab be a laughing stock: & ynd in derision of all the þe rounde aboute her. ¶ For thus saith the Lorde. Beholde, the enemye shall come slyng as an eagle: & speede þys wynges vpon Moab. Theyr shall clyme ouer þe walles, & wyinne the strongholdes. Then I myghty mens bettes in Moab shall lyke the bett of a woman trauelyng with chylde.

¶ And Moab shall be made to desolate: that she shal nomoze be a people, because she hath sett vp her selfe agaynste the Lorde. ¶ Fears, pyper, make shall come vpon the, O Moab, saith the Lorde. Whoso escape th the fears, shall fall in the pytte: and wpo to getteth out

* Jer. xlv. b

* 1st. Is. xlv. yu. a

D

o

* Gen. xlv. a

* Gen. xlv. a

C

* Gen. xlv. a

* Gen. xlv. a

* Gen. xlv. a

but of the pye, shalbe taken in the snare. For I will bring a yere of visitation vnto Moab, sayeth the Lorde. They that are able to flye, shall stande vnder the shadowe of helybon: For there shall go a fire out of helybon, and a flame from Sion, and shall burne vpon that poudre people of Moab, and the toppes of those felicitous chylidren.

Who be vnto y, O Moab, for thou people of Chamos thilt perishe. Yee, thy sonnes and daughters shalbe leade awaye captiue. Yet at the laste wyl I bringe Moab out of captiuitie agayne, sayeth the Lorde. Thus saith the Lorde of Moab.

Of the xliij. Chapter.

¶ The wordes of the Lorde agaynst the Ammonites, against Baanias, Damascus, & other and Elam.

¶ 1. 177. b
¶ 1. 178. a
¶ 1. 179. a



Concerning the * Ammonites, thus the Lorde sayeth: hath I Israel no childe, or is he with out an heire? Why hath poure king then take Gad in? Wherefore both his people dwell in his cities? Beholde therefore, the tyme commeth, sayeth the Lorde, I will bring a nople of warre into Baanias of the Ammonites: and it shall be layed on a desolate trape: and her cities bzett vnto the Ircalities shalbe lozdes ouer those that had them in possession afore, sayeth the Lorde. Helybon shall mourne, for it shall be roted out of the grounde, sayeth the Lorde.

¶ The cities of Baanias shall crye out, and crye the selues with sacke cloth: they shall mourne, & eume about the walles: for they shall be led awaye perloner: yee, his priests and priuces with hym.

Wherefore trustest thou in the valley / the valley hath flowd awaye, & thou fearest daughter, & thynekest y thou art so safe, by reason of thy treasure, that no mā shall come to thee? Beholde, I will bringe a feare vpon thee, sayeth the Lorde God of hostes, from all those that be about thee: so that ye shalbe scattered euery mā from another, and a mā shall gather them together agayne y be fled. But after that, I will bringe the Ammonites also out of captiuitie agayne.

¶ 1. 177. b
¶ 1. 178. b
¶ 1. 179. a

* ¶ Vpon the Edomites hath the Lorde of hostes spoken on this maner: Is there no more wyfdom in Chemā? Is there no more good counsell amonge his people? Is there no more wyfdomen then turned cleue to naught? Gett you hence, turne poure backs, crye downe into the deppe, O ye cities of Medan.

For I will bringe destruction vnto Elan: yee, and the dape of yps visitation. If the grapegatherers came vpon thee, thouldest thou not leaue some grapes? If the night robbers came vpon the, thouldest thou not take so much as they thought were ynough?

¶ But I will make Elan bare, and discouer his secretes, so that he shall not be able to

hyde them: & yse shalbe wasted awaye: yee, yps brethren and yps neyghbours, and be hym selfe shall not be lesse behynde.

¶ Thou shalt leaue thy fatherlesse chylidren behynde thee, and I wyl kepe them, and thy wyddowes shall take their comforte in me. For thus hath the Lorde spoken. * Beholde, they that me thought were vnnice to dynike of the cuppe, haue dyonken with the Epziz: and thynekest thou them to be free?

¶ No, no, thou shalt nerber be quyte nor free: but thou must dynike also. For wyl I haue twooze by my selfe, sayeth the Lorde, y Iozarah shall become a wyddowes, an open shame, a laughing stocke and curlynge: and all her cyties shalbe a continuall deserte.

For I am perfectly informed of y Lorde that he hath sent a message alker by vnto the hepten. Gather you together, and go forth agaynst them: make pou ready to the battayle: for lo, I will make the but small amonge the hepten, and I will regarded amonge men.

¶ 1. 178. a

* ¶ Thy hye stomache and the pye of thy herte haue diseaued thee, because thou wylt dwell in the holes of stony rockes, and haue the hye mountaynes in possession. Fleuctherles, though thy nest were as hye as the eagles, yet wyl I cast the downe, sayeth the Lorde. Whozoner, dynmen shalbe a wilderness: * who so goth by it, shalbe adashed, and wonder at all her impletable plagas. * Lyke as Shodome, Gomoz, and the cyties y laye thee about were turned vpon side downe, sayeth the Lorde, so shall no body dwell in Baanias, and no man shall haue his habitation there. Beholde, lyke as the Ison, so shall a drytoper come vpon the pleasant meadowes of Iozadane vnto the stronge dwelling place: wyl I haue made him quiet, I will make him to fle from her: and a lichen men, wyl I let in anaye agaynst her. Who is lyke vnto me? What is he that wyl strepe with me? What shepberd maye stande in my handes?

¶ 1. 178. b
¶ 1. 179. b

¶ 1. 178. b
¶ 1. 179. b

* ¶ Therefore, heare the counsell of y Lorde, that he hath taken vpon Baanias, & his purpose y he hath deuyed vpon the cities of Chemā. The lest of y rocke shall feare them in peeres, & loke what saye thinge they haue, they shall make it waste, & them selues also. If the nople of their fall, the earth shall quake y crye of their voyce shalbe heard vnto the redd see. Beholde, * the enemye shall come and fle vpon thee, like as it were an eagle, & spede his wings vnto Iozarah. Then shall the hertes of the woitypes in Edom be as the herte of a woman traneling of chylde.

¶ 1. 178. b
¶ 1. 179. b

¶ 1. 178. b
¶ 1. 179. b

* ¶ Vnto Damascus, Chemā and Iozarah shall come confusid: for they shall heare euell tydings: they shalbe tolled to and fro lyke the see that cannot stande still. Damascus shalbe soe afraide, and shall fle, trem- bling

¶ 1. 178. b
¶ 1. 179. b

The prophecy

come vpon her. **S**ozowes payne shall ouer-
take her as a woman travellinge of childe.
But howe shall I worshippinge a glorious
citie be forsake? heare therefore: her ponge
men shall fall in the streets, and all her me
warre shall be taken awaye in fyre, sayeth
the Lorde of hostes. I will kindle a fyre in
the walles of marmasack, which shall consume
the palace of Senebad.

* 2010.11.15

* As to Cedar and the kingdom of Babylon, w^{ch} Nabuchodonosor the King of Babylon brake downe, the Lord hath spoken thus vpon them: Apele, and get you vp vnto Cedar, and destroye the people towards the east. They rentes and theye flockes shall theye take awaye: yee, their hangings and their vessels. Theye camels also that theye carrye awaye with the. They shall crye to the: There is no cure for vs.

¶ **¶** Get you lone awaye, creepe into crou-
ches, that yee may dwell there, O ye inhabi-
tants of hazor, saysthe Lord: for Saba-
domos for the kynge of Babylon hath holden
a counsell concerninge you: and concluded
his deuce agaynst you. Arise, and get you
up agaynst yonder tyche and careless people
(sayeth the Lord) which haue netter gasses
nor doze barres, but dwell alone. Their cam-
els shalbe spoile, and the dromes of thepp
cattell diuyn awaye.

Howeuer, those wpll scatter toward
all the wyndes: and bringe them to destruc-
cion: pee, and that choiue their a wne fa-
milyers, sayth the Lord. Ihs: also shall be
a dwelling for dragons, and an euellasting
wildernes: so that no body shall dwell there:
and no man shall haue there his habitation

*23C.7701.0
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These are the wordes that the Lorde spake to the prophete Jeremy, concerning * Elam, in the beginningge of the raigne of zedekiah kynge of Iuda. Thus saith the Lorde of hostes: Scholde, I will breake the bowe of Elam, and take awaye there strength: and vpon Elam I will bring the foure wyndes from the foure quarters of heauen, and will scatter them agaynst the same foure windes. And there shall be no people, but some of Elam shall be vnto them.

For I will cause Elam to be a prey of
their enemies, and of them that feke thez
lives: and will bringe upon them the indy-
gnation of my wrath, sayth the Lorde. And
I will persecute them with the swearde, so
longe tyll I haue brought them to naught.
I will sett my thorn in Elam, I will de-
stroye both the hynde and the pycces from
thence, sayth the Lorde. But in pzoesse of
tyme I will bringe Elam out of captiuitie
again, sayth the Lorde.

The 1-Chapter.

¶ The prophesy of the destruction of Babylon, and the
 deliverance of Israel, which was in captivity.

The wordes that the Lorde spake vnto the prophete Ieremie, concerninge Babilon, and the lande of Chaldees: * *Preache amonge the Gentyles, let your voyce be hearde, make a token, cepe out, hepe no siler, but saye: Babilon is worne. * Bel is confounded, and Merodach is ouercome.* *see. iij. and. iij. and. iij. and. iij. and. iij.*

¶ Per, these goddesses be brought to thaim: and their priuages buell in peeces. foz out of the north & there doth come a people against her: which make her to be so waste, that no body dwell therein, neither man nor beast: foz these dayes and departs from thence. ¶ In those dayes and at that tyme, sayth y^e Lord: the chylidren of Israel shall come, they and the chylidren of Iuda, weeping and making haste, and shall seke the Lord their God. They shall aske the way to Sion, they shall say they turne their faces, saynynge: Come and we will cleaue to the Lorde, in a covenant that neuer shall be broken.

My people hath bene a losse & flocke. * Jer. xlii. 21. & xlii. 27.
 My shepherdes haue discaused the, and
 haue made them go astraye vpon the bylles.
 They haue gone from the mountayne to
 the lytle hyl, and forgotten their folde. All
 they that came vpon them, haue deuoured
 them: and theye themselves sayde: We haue
 made no fault agaynst them: for they haue
 displeased the Lorde: yee, euen the Lorde,
 which is the beweper of theyr pygheousnesse
 & that defended their fathers. Yet shall ye sic
 from Babilon, and departe out of the lande
 of the Chaldees, and be as the lam- * Jer. xlii. 28.
 mes that goe before the flocke. & for 100.
 wyll wake vp an hooste of people from the
 northern lande, and bringe them vpon Ba-
 bylon: theie shall laye lege to it, and wyne
 it. Theye arrowes shall not mysse, yke as
 a connyng archer queth not wzonge.

And the children shall be spoiled, and all
they that spoyle them, shall be satisfied, sayth
the Lord. * although ye were so chearfull
and gladd, to treade downe myne heritage,
and fulfilled your pleasures, as the calves
in the grasse, and triumphed ouer them lyke
the bulles, when ye had gotten the victorie.
Your mothers shall be so confounded, and
they that bare you, shall come to shame.
Soe shall be the least feyt by amonge the na-
tions, hope, wasteth and dreyed by. Roman
shall be able to dwell there, for the feare of
the Lord, but the shall be whole desolate. * All
they that go by Babylon, shall stande still,
and be amazed, and shall wonder at all her
places.

Go forth in your arape againſt Babylon
rounde about, all ye that can handle bowes:
ſhute at her, there no arrowes: for ſhe hath
ſpined againſt the Lord. Crye out: vpon
her, vpon her, againſt her rounde about: the

shall yelde her selfe, her foundations shall fall
and her walles shall come downe: for it shall
be the vengeance of the Lord. * Per, ven-
geance shall be taken of her, and as she hath
done, so shall we with her. Make out of her
from Babylon, and him that handleth the
spear in her wall. For feare of the sword of
the enemy, every man shall gett him to his
owne people: and every man shall flee to his
owne lande. * Israel is a scattered flocke, the
lions have dispersed them. * First the king
of the Assirians deuoured them, * last of all
this Nabuchodonosor king of Babilon hath
broyed all their bones.

Therefore, thus saith the Lord of hostes
the God of Israel: Beholde, I will visit the
king of Babylon and his kingdome as * I
haue visited the king of the Assirians, and
will bringe Israel againe to his pleasant
pasture, that he maye feede vpon Chamel
and Balaan, and be satisfied vpon the mount
of Ephraim and Galad. * In those dayes
and at the same tyme, sayth the Lord, * of
the offence of Israel be sought for, there shall
none be founde. * Men enquire for the syn-
ne of Iuda, there shall be none: for I will be
mercifull vnto them, whom I sware to re-
maine ouer.

So downe, O thou auenger, into the ene-
mies lande, and visit them that dwell there-
in: downe with the, and smyte them vpon the
backes, sayth the Lord: do according to all
that I haue commaunded the. There is gone
about the lande a crye of a slaughter and
great murder, namely on this maner. How
happeth it, that the hammer of the whole
worlde is thus broken and broyed in sunder?
Howe chaunceth it, that Babylon is become
a wilderness amonge the heathen on this
maner? I my selfe haue layed waite for the,
and thou art take vna waies: art thou tra-
yed and snared: for why? thou hast prouoked
the Lord vnto anger. The Lord hath open-
ed his house of ordinance, & brought forth
the weapons of his wrath. For the thinge
that is done in the lande of the Chaldees, it
is the Lord of hostes worke.

Come agaynst her, for this is her ende:
breake vp her cheynes: thus shee as yett thy-
rope: despoyle her, that nothinge shall be left.
Slaye all their mighty men souldyers, and put
them to death. * Make vnto them, for the
daye and tyme of their visitation is at han-
de. * We thinke I beare already a crye,
of them that be dead and escaped out of the lade
of Babylon, which were in Sion the ven-
geance of the Lord our God, the ven-
geance of his temple: yet, a voyce of them, that
crye agaynst Babylon. Call vp all the ar-
chers agaynst Babylon, pitch your centres
rounde about her, that none escape. * Recor-
pence her, as she hath deserued: and accor-

dyng as she hath done, so deale with her: a-
gayne, for she hath * set by her selfe agaynst
the Lord, agaynst the holpe one of Israel.
Therefore shall her yong men fall downe in
the streets, and all her men of warre shall be
coted out in that daye, sayth the Lord. Be-
holde, I speake vnto the, O thou proude,
sayth the Lord God of hostes: for thy daye
shall come, euen the tyme of thy visitation.
And the proude shall stumble and fall and
no man shall helpe him vp. I will burne vp
his cities with fyre, and it shall consume all
that is rounde about him.

Thus sayth the Lord of hostes: The
children of Israel and Iuda suffer violence
together. All they that haue them in capti-
uisme, kept them fast, and wyl not let the go,
but their auenger and redeemer is mighty,
whose name is the Lord of hostes: he shall
interpret their cause, he shall make the lade
shake, and inuolue them that dwell therein, one
with another. The swearde shall come vpon
the Chaldees, sayth the Lord, vpon them
that dwell in Babylon, vpon their princes,
and vpon their wyse men. The swearde vpon
their souldyers, as for those, they shall be-
come foolles. The swearde vpon their wo-
men, so that they shall stande in feare. The
swearde vpon their hoymen and charretts,
and vpon all the conion people that dwell
vnder them: so that they shall all become lyke
women. The swearde vpon their retri-
bute, so that it shall be like a wynde. I brought
vpon their waters, so that they shall be drye
vp. For the lande was drye vpon the ymagis,
and deliuered in strange wonderful thinges.
Therefore shall wynde beastes, lambs & catte
of mountaynes, and creepes dwell therein,
for there shall neuer man dwell there, neither
shall any man haue his habitation there for
euermore. Like as God destroyed * Sodom
and Gomorah, with the cities that laye there
about, sayth the Lord. So shall no man
dwell there also, neither shall any man haue
there his habitation. * Beholde, there shall
come a people from the north with a great
bombe of men, and many buyges shall stan-
de by from the endes of the earth. They
beare bowes and bucklers, & cwell are they
and vnmurderfull.

Their voyce roareth like the raging see,
they ryde vpon horses, and come weaponed
to fight agaynst the, O Babylon. * As soone
as the king of Babylon heareth tell of them,
his handes shall waxe feeble. * Sowme
and heugnes shall come vpon him, as a woman
trauelynge with chyld. Beholde, * lyke as
the lyon cometh vp from the pleasant me-
dowes of Iordane vnto the grene pastures
of Ebron, so wyl I dye the with fyre, and
make them runne agaynst her. But whom
shall I chole out: & ordeyne to such a thinge?

The prophery

* Job. xlii. **F**or who is lyke me, or who will strepe w me, or what shepherde maye stande agaynst me? Therefore, heare the counsell that y Lord hath gyven vpon Babylon, and the denyer y he hath take vpon the land of the Chaldees: y be least among the people shall teare them in peeces, and loke what pleisat thing they haue: they shall laye it waste. y he noper at the wympyne of Babylon shall moue the earth, and the erpe shall be heard amonge the Gentiles:

The II. Chapter.

¶ Hebre Babylon quide be ouerthowen. Item: my greute hys booke to Sarafas.

A lyus hath y Lorde sayd: * beholde, I wyll rase vp a peryous wynd e agaynst Babylon, and her citezels, that heare euyl wyl agaynst me. I wyll sende also into Babylon fanners, to fanne her out, and to bestrope her lande: for in the daye of her trouble they shall be aboute her on euery syde. Moreover, the Lorde hath sayde vnto the bowe men, and to them that clyme ouer y walles in byest places. Ye shall not spare her young men: kyll downe all her host. y his y flayne shall fall downe in the lande of the Chaldees, and the wounded in the stretes. * y as for Israel and Iuda, they shall not be forsaik of their God, of y Lorde of hostes: for the holy one of Israel take no, though they haue fylled all their land full of synne. * y I shal awayne from Babylon, euery man saueth his lyfe, that ye be not rote out w her wickednesse: for the tyme of the Lorders vengeance is come: yee, he shall reuow her agayne. Babylon hath the vnye in the Lorders hande, * a golden cuppe that maketh all landes droncken. Of her wyne haue all people droncken: therefore, are they out of theyr wittes. * y thus sorely is Babylon fallen, & destroyed. Mourne for her, bynyng plaisters for her woundes, yf she maye parauenture be heald agayne. Woe wold haue made Babylon whole, saue they: but she is not reco- uered. * Therefore wyll we let her alone, and go euery man into his awne countrey. For her iudgment is come into heauen, & is gone vp to the cloudes. The Lord hath brought forth our righteousnes. And therefore come on, we wyll shewe Sion the worke of the Lorde our God.

* Iudic. ii. c. ii. Reg. xli. c. **E**ake thare the arrowes, and multiplie poure theydes: * for the Lorde shall rase vp the spere of the kinge of the Medes, which hath already a desyre to destroye Babylon. This shall be the vengeance of the Lord, and the vengeance of his temple.

Set vp tokens vpon the walles of Babylon: make poure watchstronge, sett poure watchmen in raye: yee, holde yenne watch: and yet for all that shall the Lorde go

forth with the denyer, which he hath taken vpon them that dwell in Babylon.

¶ Thou that dwellest by the greates waters, y thou that hast to great treasure and riches, thyne ende is come, and the rekenyng of the wynginges. * The Lorde of hostes hath twome by him self, that he wyll ouerwhelme the wylh men, lyke greeshoppers in number, which with a coage shall crye, alarū, alarū agaynst the. * Yee, euen the Lorde of hostes, that w his power made the earth, w hys wysdome prepared the rounde worlde, and with his discretis spard out the beastes. y none as he letteth his voyce be heard, the waters in paye were scarce. * He draweth vp the cloudes from the endes of the earth. He tareth y lightenynge to rayne, he byn- geth the wyndes out of their secrete places. y hee be etemed by their wysdome, all me are become fooles. * y Confounded be all the casters of ymages: for the thing y they make is but disceate, and hath no breath. Wanye is it and an erronpouse worke: and in the tyme of visitation it shall perishe.

¶ Nevertheless, the poore of Jacob is none such: but he y made all thynges, whose name is the Lorde of hostes, he is the robbe of his cheriteaice. y thou hast bene myne hammer and weapens for warre: for with the haue I broken the people in peeces: and with the haue I destroyed kingdomes. y howe the I haue beaten to powder hoyle and hoysman: yee, the charettes y soch as sit vpon the. y do- rowe the I haue broke man y womā, olde y yonge, bachelers y mayden. y howe the I haue destroyed the shepherde and his flocke, the husbandman and his cattell, the prynces and the rulers. y therefore wyll I reuward the cite of Babylon y all her citeisng, y Chaldees w all the euyl w which they haue done vnto Sion: yee, that ye yone silurs shall se it, sayth the Lorde. y beholde, I come vpon the, & y noploine hill, sayth the Lorde: thou that destroyedst all landes: I wyll trete ouer my hande ouer the, and cast the downe from the stony rockes: and will make the a bent hill: so that neither corner stones, nor plinckes, nor foundatpys of stones shall be taken eny more out of the. but wast and desolate shall thou lye for euermore, sayth the Lorde.

¶ Set vp a token in the lande: blowe the trompettes amonge the shepthen: prouoke y nations agaynst her, call the kyngdomes of Ararat, y Chenni and Cians agaynst her. Set the ynce agaynst her: byng as grent a fozte of terrible hozes agaynst her: as yf they were greeshoppers. y repare agaynst the people of the Medes w their kynges, y prynces and all their chefe rulers: yee, the wy- ple lande that is vnder hyne.

¶ The lade also shall shoke and be afrayed w the deuice of the Lorde shall come forth agaynst

agaynst Babylon to make the lande of Babylon so waste, that no man shall dwell any more therein. The worst types of Babylons shall frame þy battail, and hepe the selues in ströge holdes, their strength hath sayed them, they shall be brent vp, they shall be brent vp. One pursuuant shall meete another: yee, one post shall come by another, to bring the henge of Babylon to þinges: that his cytie is taken in on euery syde, the footes occupied, the fennes brent vp, and the souldiers soe astrayed.

For thus sayeth the Lorde of hostes the God of Israel: the daughter of Babylons hath bene in her tyne lyke as a thyrtieth floore, but shortly she shall be brent. Nabuchodonosor the kyng of Babylon hath deuoured & destroyed me, he hath made me an empty vessel. He swallowed me by lyke a dragon, and fylled his belly with my delicacies: he hath cast me out, he hath taken my substance awaye, and the thinge that was left me hath he caried vnto Babylon, sayeth the daughter that dwelleth in Syon: yee, & my bloude also vnto the Caldees, sayeth Jerusalem. Therefore thus sayeth the Lorde: Beholde, I will bekeude thy cause, and auenge thee: I will drinke vp byr see, and drye vp her water hyppes.

* Babylon shall become an hepe of stones & dwelling place for dragons, a fearfulnes and woundyng, because no man dwelleth there. They shall roare together lyke Lyons, and as the ponge Lyons when they be angrey, so shall they bende them selues. In theyr heate I shall gnye them a vyner and they shall be dyoncken for soye.

* Then shall they slepe an curiall ynge slepe, and neuer wake, sayeth the Lorde. I shall carpe the downe to be layne lyke sheepe, lyke wetters and goates. How was it? Selach wone: How was the glory of the whole lade taken? how happenech it, that Babylon is so woncked at among the heathen? The see is ryfen ouer Babylon, and hath couered her w his greates waues. Her cyties are laped waste the laude lyeth vnbryded and voyde: it is a lande where no man dwelleth, and where no man traunsellet thowowe. Moreover, * I will visit Sclat Babylon: and the thinge that he hath swallowed vp, that same shall I pluche out of hym mouth. The sentryls also shall runne no more vnto hym, yee, and the walles of Babylon shall fall.

* My people, * come out of Babylon, & euery man inape saue his lyfe, from the fearful wyth of the Lorde. Be not fayne heret, and feare not at euery rumour that shall be heide in the lade: for euery yere bringeth new tydings, & in the yere folowynge new tydings, & a robberyng in the laude and

Lorde bys Lorde. And so, the tyme cometh, that I will visit the ymagines of Babylon, & the whole lade shall be confounded: yee, and her slayne shall lye in the myddes of her. Heaue & earth with all that is therein, shall reioyce ouer Babylon, wher the destroyers shall come vpon her to the roste, sayeth the Lorde.

* Lyke as Babylon hath beaten downe & flayne many out of Israel, so shall there fall many, and be slayne in all her hyngdome. Ye that have escaped & forward, haste you, & feare not to fly, remember the Lorde a farr of, and thynke vpon Jerusalem, for we were ashamed to heare the blasphemies: our faces were couered with shame, because the strange aleauntes came into the Sanctuary of the Lorde. Wherefore, beholde (sayeth the Lorde) the tyme cometh, that I will visit ymagines of Babylon, and thowowe the whole lade they shall mourne and faile. * Though Babylon clymed vp into heauen, and kepte her power an hye: yet shall I sende her destroyers sayeth the Lorde.

A pyteous cry shall be heard from Babylon, and a grete myser from the land of the Caldees, when the Lorde destroyeth them, and when he dryeth out the hye stomach & proud boastyng, wherwith they haue bene as furious as & waues of grete water floods, and made grete crakes with their wordes. For the destroyers shall come vpon her (then vpon Babylon) which shall take their wothyes, and breake their bowes: for God is disposed to auenge hym selfe vpon them, and sufficiently to recompence them. Yee, (sayeth the Lorde.) I will make theyr princes, theyr wylmen, theyr chiefe rulers, and all their wothyes, dyoncke: so that they shall slepe an curiall ynge slepe, and neuer wake, Thus sayeth the kyng, whose name is the Lorde of hostes.

Moreover, thus sayeth the Lorde of hostes. The thyrde wall of Babylons shall be broken, and her hye gates shall be brent vp. And the thinge that the sentryls and the people haue wrought with grete traunale and labour, shall come to naught and be consumed in the fyre.

This is the charge & Jeremie gaue vnto Saraiab the sonne of Azzabai, the sonne of Azadaiab, when he went towards Babylon with sedachai the kyng of Iuda, in þe fourth yere of hys enygue. Nowe thus Saraiab was a praeable yzyer. Jeremie wrote in a booke all the misery that shoulde come vpon Babylon, yee, and all these firmos that be wyrtten agaynst Babylon, and gaue Saraiab this charge. When thou comest vnto Babylon, it that thou reade all these wordes, and saye. O Lorde, thou art determined to rote out this place, so that neither people nor catrell shall dwell there any more, but to

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lyr waste for rure: and when thou hast redde out the booke, bynde a stone to it, and cast it in the myddelt of Euphrates, and saye, Euen thus shall Babylon syncke, & be thrust downe with the burthen of trouble, that I will bypnye upon her: so that she shall neuer come vp agayne. Thus saith the preache bynges of Jeremy.

¶ The .iii. Chapter.

¶ We expreth the takinge of Ierusalem is taken of the Chaldees, & edekiah sonnes are hildred byr: for the fact, and hys crew put oute. The cytie is burnt. The temple is spoiled and redded. Thus that were left in Ierusalem are caried to Babylon. bynges Jer: boachyn is brought forth of prison, & led into a henge.

* tit. Regu.
f. viii. d.
n. pa. 173. b. b.



Zedekiah was * one .xx. yeare olde, when he was made kyng, and he reignede eleven yeare in Ierusalem. His mothers name was Hamutal, Jeremys daughter of Iphnia. He lyued wyckedly before the Lorde euen as Jeboachin dyd. For the Lorde was angry at Ierusalem, and Iuda, so longe tyll he had cast them out of hys presence. And zedekiah fell fro the kyng of Babilo. * But in the nyth peare of hys reygne. In the tenth moneth, the tenth daye of the moneth it happened, that Nabuchodonosor the kyng of Babilon with all hys hoste came before Ierusalem, and beseged it, and made them bulwoches rounde aboute it. And thus besegynge of the cytie endured vnto the eleventh peare of byng zedekiah.

* Jer. xxix. a.
liij. lxx. p. b.

* tit. Regu.
f. vii. d.
n. pa. 173. b. b.

* And in the fourth moneth, the .ix. daye of the moneth, there was so great hunger in the cytie: that there were nomore vntayles for the people of the lande. So all the foundiers brake awaye, and fled oute of the cytie by nyght thoro we the waye of the porte betwene the two wallis by the kynges garden. Nowe the Chaldees had compassed the cytie rounde aboute, yet wot these men their waye towarde the wyldernes.

¶ And so the Chaldees folowed vpon them, and toke zedekiah the kyng in the fride of Jericho, when his hoste was runne fro hym: So they caried the kyng awaye prisoner to Reblath, vnto the kyng of Babilon in the lande of Hemath, * where he gaue iudgement vpon hym.

* Jer. xxxix. b.

¶ The kyng of Babilon also caused zedekiahs sonnes to be slayne before his face, yee & put all the prynces of Iuda to death at Reblath. Moreover, he put out the eyes of zedekiah, caused him to be bounde with two chernes, to be caried vnto Babilon: and let hym lye in prison, tyll he dyed.

¶ Nowe the tenth daye of the fiftth moneth in the nyth peare of Nabuchodonosor kyng of Babilon, Nabuzaradan the chefe captayne and the kyng of Babilons seruantes came vnto Ierusalem, and bent vp the house

of the Lorde. He bent vp also the kynges palace, all the houses and all the gorgeous buyldynges in Ierusalem. And the whole hoste of the Chaldees that were with the chefe captayne, brake downe all the wallis of Ierusalem rounde aboute.

¶ As for the poore people and such tolke as yet was left in the cytie: which also were fallen to the kyng of Babilon, yee, and what people as yet remayned: Nabuzaradan the chefe captayne caried the awaye prisoners. But the poore people of the countre, byd Nabuzaradan the chefe captayne leane in the lande, to occupie the vncardes and feldeis. The Chaldees also brake the brasen pylers that were in the house of the Lorde, yee, the seate and the brasen lauer that was in the house of the Lorde: and caried all the metall of them vnto Babilon. They toke awaye also the Chandelers, chowles, sickepokes, spyghlers, spoues, and all the haken vessel that was occupied in the scrupce: with the basens, colepannes, spyghlers, potters, candelltykes, spoues, and cypers: wherof some were of golde, and some of syluer.

¶ The chefe captayne toke also the two pylers, the lauer, the twelue brasen bullockes that stode vnder the seate: * which byng Solomon made in the house of the Lorde: and all the vessel conteyned so much metall, that it myght not be weyed. For euery piler was eghtene cubytes hie: and the rope that went aboute it, was twelue cubytes, a foure spyngers thicke and rounde. Nowe vpo the rope were brasen knoppes, ad euery knoppe was fyue cubytes hie: and vpon the knoppes were whopres, and pongranates rounde aboute of cleane bras.

¶ After thus maner were both the pylers fastened to the pongranates, wherof there were an hundred and .xxvi. which hanged vpon the whopres rounde aboute. The chefe captayne also toke Shariab the hie prestre, and Shophoniah that was chefe nexte hie, and the thre hepres of the treasury. He toke oute of the cytie a chabrelayne which was a captayne of the souldiers, and seuen men that were the kynges seruantes, which were founde in the cytie: and Sepher a captayne that vsed to mulster the men of warre, with thre score men of the countre that were taken in the cytie. These Nabuzaradan the chefe captayne toke, and caried them to the kyng of Babilon vnto Reblath: and the kyng of Babilon caused them to be put to death at Reblath in the lande of Hemath. And thus Iuda was ledde a waye captiue, oute of hys awne lande. ¶ This is the tyme of the people, who Nabuchodonosor ledde a waye captiue.

¶ In the seventh peare of hys reygne, he caried awaye of the Jewes, thye thousand and thye and twenty. In the .xliij. peare Nabuchodonosor

chodonosor carped awaye from Jerusalem
eggt handreth thirty and two personnes.
In the xxiii. yeare of Nabuchodonosor Ra-
bazardan the chele captayne, toke awaye
seuen handreth forty and fyue Jewes pi-
soners, is foure thousande and fyve hundreth.

In the xxxvii. yeare after that Jehochin
the kyng of Iuda was carped awaye in the
xxv. daye of the xii. moneth, Cylmerodach
kyng of Babilon (the same yeare that he
reigned) gaue Jehochin the kyng of Iuda
hys prison, and let hym out of prison, and
spake loungly to him. And leit his crone a-
boue the cronies of the other kynges þ
with hym in Babilon. He chaunged also the
clothes of his prison, yee, and he dyd cate w
hym all his lyfe longe. And he had a con-
tinuall supping geuen him of the kyu-
ge of Babilon, euery daye a cer-
taine thyng allowed him all
the dayes of hys lyfe,
vntill he dyed.

✱

¶ The ende of the booke of the
Propete Jeremie.

The lamentacyons of Jeremie.

¶ The first Chapter.

¶ It happeneth after Ierai was brought into capti-
uety, and Jerusalem destroyed, that Jeremie the pro-
phete saie weeping, and sorrowfully bewailch Je-
rusalem and saynginge and bewailinge with an heu-
re and twofull heere, sayng.

ALAS, howe spyteth the optie
to desolate, þ somtyme was
full of people! howe is he
become lyke a wedowe,
* which was lady of all na-
cions: howe is he brought
vnder tribute, & that ru-
led all landes. She wepeth sore in þ nyght
so that the teares runne downe her chekes:
for amonge all her louers, there is none that
geueth her any comforte: * yf her nexte fren-
des traile her agens her, and are become her
enemies. Iuda is taken prisoner, becau-
se the was despyled: and for scrnyng so many
strange goddes, the dwelleth nowe amonge
the heyden. She synneth no rell, all thep
that persecuted her, toke her, in synapte places
where the coude not escape. The creaters
of Sion moune, because no man cometh no
more to the tolepyne festes. All her gates are

desolat, her prestes make lametard, her map-
des are carefull: the her selfe is in great be-
hynesse. Her enemies haue bene rulers ouer
her, and her enemies haue prospered: becau-
se the Lorde hath chastened her for her greate
wickednes: * her chyldren are lebbe awaye * Jer. 19. 1.
captiue before thep enemye. All the beu-
tie of the daughter of Sion is awaye, her
princes are become lyke beetes that synbe no
pasture. They are buyd awaye before thep
enemie, so that they haue nomore power.

Howe doth Jerusalem remembre the ty-
me of her misery and disobeidice, yee, the ioye
and pleasure that she hath had in tymes past
seyng her people is brought downe thow
the power of thep enemye, and there is no
man to helpe her: her enemies stande lo-
kinge at her, and laugh her saubath dayes
to scozne. Jerusalem hath synned euery
more and more, therfore is she come in de-
scape. All thep that had her in honour despy-
se her: for they haue sene her synthynes. Yee,
the sygheth, and is ashamed of her selfe.

¶ Her synthes are despyd, the remem-
bered not what wolde followe: therfore is her
fall so wonderfull, and there is no man to co-
ferte her. O Lorde, consyde my trouble, for I
myne enemye hath the vpperhande. The
enemye hath put hys hade to all the pious
thynges that she had, yee, eue before her eyes
cam the heathen in and out of the Sactua-
ry: * whom thou (neuer theles) hast forsyd-
den to come within thy congregacyon.

¶ Druiter.
1510. f.

* All her people seake thep lynde with
heupnes, and loke what pious thyng ene-
ry man hath, that geueth the for meate, to sa-
ue hys lyfe. Consyde, O Lorde, and se, how
vyle I am become. haue ye no regards
all ye that go soze by, be holde and se, yf there
be any sorow lyke vnto myne, wher with the
Lorde hath troubled me, in the daye of his se-
crefull wrath. ¶ From aboue hath he sent
downe a spye into my bones and it burneth
them cruelly: he hath laird a net for my fete
and thowen me wyde open: he hath made
me desolate, so that I must euer be mournyng-
ge. The yoke of my transgressions is co-
me in the last, with hys hade hath he taken it
by, and put it aboute my neck. My strength
is gone: the Lorde hath deliuered me into
those handes, wherout I cannot quyte my
selfe. The Lorde hath destroyed all the
myghtye men, that were in me: he hath pro-
claymed a feast, to slaughter all my best
men. The Lorde hath troden downe the
daughter of Iuda, lyke as it were in a wyne
presse. ¶ Therfore do I wepe, and myne
eyes gulle the oute of water: for the comforte
that shulde quicken me, is farte fro me.

* Jer. 11. 1.
Jer. 11. 1.

¶ My chyldren are buyd awaye, for why?
the enemy hath gotten the ouerhande.
¶ Syon cnsyde out her bandes, and there is
no man

no man

The lamentacions

no man to comfort her. The Lorde hath loosed the enemies rounde aboute Jacob, and Jerusalem is become a desolation in the midst of them. * Dan. ix. 4. The Lorde is righteous, for I have provoked his countenance unto anger. Take heere all ye people, and comforte my heaviness. My iniquities and my poynt men are led away into captivitye.

I called for my louers (but they beggled me) for my priests and counsellors, but they perished: euen while they sought for meate, to save thes Ispies. * Conspire (O Lorde) howe I am troubled, my wombe is disquieted, my heart turneth about in me, and I am full of heaviness because I rebelled stubbornly. He swearde hurte him withoute, & within I am like unto death. They heare my mourning, but there is none that will comfort me. All mine enemies have heard of my trouble and are glad thereof, because thou hast done it and thou hast brought forth p tyme which I calledst, wher they also shall be like unto me.

For the shall come all their diversitie thou shalt plucke the awaye out as thou hast plucked me, because of all my wickednes. For my sorowe is very greates, & my heart is heuy.

¶ The ii. Chapter.

A Las, howe hath the Lorde darckened the daughter of Syon so sore in hys wrath. As for y honour of Israel he hath sent it downe fro heauen unto y earth. Howe happeneth it, that he remembered not his owne * foretelle when he was angry? * Jer. lxxviii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The Lorde hath cast downe all the habitationes of Jacob without any fauour: all y strong places of the daughter Iuda hath he broken in hys wrath, and throwen them downe to the grounde: her lyingdome and her pynnes hath he suspended. In the wrath of hys indignacion he hath broken alle the hornes of Israel: he hath wdrawen his right hande from the enemye: yea, a flame of fyre is kindled in Jacob, and hath consumed y all rounde aboute. He hath bent his bowe lyke an enemye, he hath fastened hys right had as an arrowe: and euery thyng that was pleasant to se, he hath smytten it downe.

He hath poured out his wrath lyke a fyre, into the tabernacle of the daughter of Syon.

The Lorde is become lyke as it were an enemye, he hath deuoured Israel and all hys palaces: yea, all his strong holdes hath he destroyed, and fylled y daughter of Iuda with moche sorowe and heuynesse.

* Her tabernacle, which was lyke a garden of pleasure, hath he destroyed: her feyde lyke a feast hath he put downe. The Lorde hath brought it so to passe, that the feyde feyde feastes and Sabbathes in Syon, are cleane forgotten. In his heuy displeasure hath he made the hynge and prestes to be defiled: * Jer. lxxviii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The Lorde hath forsaken hys owne altar, and hath abhorred his owne sanctuary, and hath geuen the wallis of the temple into the hands of the enemye. They enemies made a noise in the house of y Lorde, as it had bene in a solemne feaste daye.

The Lorde thought to breake downe the wallis of the daughter of Syon, he spied out his fyre, and drew not in hys hande, till he had destroyed them: Therefore mourn the turrettes and the broken wallis together.

Her gates are sonke downe to the ground, her barres are broken and smytten inonder, * her hynge & pynnes are caried awaye to the Gentylis. They haue neither lawe nor prophetes, nec yet eny vlyon fro the Lorde.

The senatours of the daughter of Syon sate upon the ground in silence: they haue throwed ashes upon thes beades, and gyved them selues with sack cloth. The maydens of Jerusalem hange downe thes beades to the ground.

Myne eyes begyne to faile me, & thowowe weeping, * my body is disquieted, my luer is poured vnder the earth, for y greates hurte of my people, for yenge the chylidren and babes vnder the stretes of the cite.

Euen when they lyne to thes mothers: where is meate and drynke: for whyle they so laye, they fell downe in the stretes of the cite, lyke as they had bene woibed, and some dyed in thes mothers bowome.

What shall I saye of the, O thou daughter of Jerusalem, to whom shall I liken the? To whom shall I compare the? O daughter of Syon, to comforte the withall: The hurte is lyke a mayne see, who maye brale the?

* The prophetes haue looked out vpon me and tolde the thyngs for the, they haue not thowowed the of the wickednes, to kepe the fro captivitye: but haue overladen the, and thowowed fastned scatered the a bynde. All thet that go by the, clappe thei handes at the byssyng and wagginge thei beades vnder the daughter of Jerusalem, and saye: Is this the cite that men call so farye: wherein the whole lande reioyseth?

All thine enemies gaue vpon y: whysperinge and bytyng thei teeth, saying: let vs deuoure, for the tyme that we looked for, is come: we haue founde and fene it. * The Lorde hath fulfilled the thyng, that he was purposed to do: and performed that he had deuised longe ago: he hath destroyed, and not spared. He hath caused thine aduersaie triumphe ouer the, and set vpon the hornes of thine enemye. * Let thine herte crye vnto the Lorde, O thou cite of the daughter of Syon: let thei reares runne downe lyke a ryuer dawe and nyght, rest not, and let not the aple of thine eye leane of. Stande vp and make the prayer in the fressh watch of the nyght, poure oute thine heart lyke water before the Lorde. I spit vpon thine handes, for the

lynes

lynes

Spues of thy ponge chyldren, that dye of hon-
ger in the streets. Beholde, O Lord, and
consyde, why hast thou gathered me vp so
cleanse? Shall I women then eate their owne
fute, euen chyldre of a spaine longe? Shall
the prestes and prophetes be slayne thus in
the Sanctuery of the Lord? Ponge and
olde spe behynde the streets vpon the groun-
de, my mapdens and ponge men are slayne
with the sword: whom thou in the daye of
thy wrathfull indignacion hast put to death:
yet, euen thou hast put them to death, & not
spared them. My nychbournes that are
comde about me, hast thou called, as it we-
re to a feast daye: so in the daye of the Lord
dye wyth none escaped, neither was eny left
behynde. Those that I haue brought & no-
ryshed, hath myne enemy destroyed.

Chapter.

In the mō, that (thowoe the rodd
of mys wyth) haue experience of
miser. He deuoe me forth, and
led me: yet, into darckenesse, but not
into lycht. Agaynst me onely he turneth
hys hande, and layeth it euer vpon me.

My fleische and my sypping hath he made
olde, & my bones hath he brused. He hath
brylled rounde aboute me, and closed me in
with gall and trouaile. He hath left me in
darckenesse, as they that be dead for euer.

He hath to hedged me in, that I cannot
get out, and hath layed heuy lynes vpon
me. Though I crye and call piteously,
yet heareth he not my prayer. He hath
stopped vpon my wayes with foure squared
stones, and made my pathes croked.

He layeth waite for me like a Beare, and
as a lyon in a hole. He hath murthered my
wayes, and brölle me in pces, he hath layed
me waste altogether. He hath bent hys
bowe, & made me as it were a march to shut
at. The arrows of his quyncur hath he shot
euen into my nyne eyes. * I am laughed
to scoyne of all my people, they make songes
vpon me all the daye longe. He hath epi-
led me with bitternes, and geuen me worm-
wood to dryncke. He hath smitten my teth
in pces with stones, and rolled me in y dust.

He hath put my soule out of rest, I forget
all good thynges. I thought in my selfe:
I am vndone, there is no hope for me in the
Lord. Wherein yet my miscrep and
my trouble, the worm wood and the gall.

Yet, thou shalt remembre them, for my
soule meketh a waye in me. Whye I con-
syde these thynges in my herte, I get a hope
agayne. Namely, it is of the Lordes mer-
cies that we are not, vterly consumed. For
tulpes hys ptefull compassion hath not craf-
tel. He woe merces shall the Lord therew
vpon the, eily, yet in the daye spyng, (O

Lord) greates thy faythfulnesse.

* The Lord is my portyon, I saye my
soule, therfore will I hope in hym. How
good is the Lord vnto them, that put theys
trust in hym, and to y soule that seeketh after
hym. The good man with steynes and pa-
ciance trieth, for the health of the Lord.

How good is it for a man, to take the
pock vpon hym from his mouth vp. He spe-
teth alone, he holdeth hym still, and dwelleth
quietly by hym selfe. He laith hys face
vpon the earth, yf (percase) there happen to
be eny hope. He offeth hys cheke to the
smyter, he will be content with repressions.

For the Lord will not forsake for euer,
* but though he punyssh the hym: yet according
to the multitude of his merces, he recraue-
th to grace agayne. For he doth not plage, &
call out the children of men from his berte.

To craue all the pteousers of the earth
vnder his fete. To moue the iudgement
of man before the most hygh bet.

To condemne a man in hys cause. The
Lord hath not pleasure in soche thynges.

What is he then that saith: there shalbe
some thyng be done without the Lordes com-
maundement. Out of the mouth of the
moost hygh self goeth not euill and good?

Wherfore then murmureth the luyane
man: let him murmur at his a woe pynce.

* Let vs loke, well vpon our a woe wayes
and remembre oure felices, and turne agayne
to the Lord. Let vs lyfte vp oure bertes
with oure handes vnto the Lord: that is in
heauen. We haue bene discomblers, and
haue offended, wyle thou therfore not be in-
traced? Thou hast conuersed vs in thy
wyth, and persecuted vs, thou hast slayne
vs without any fauoure. * Thou hast

hyd thy selfe in a cloude, y oure prayer shuld
not go thowoe. Thou hast made vs out
castes, and to be despyed amonge the peo-
ple. All oure enemyes gaue vpon vs.
Feare and pyte is come vpon vs, yet, de-
ceyte and destruction. * Whole swer-
de of water gusheth oute of myne eyes, for the
greate hurte of my people.

* Myne eyes runne, and cannot cease, for
there is no rest. O Lord, when wilt thou
loke downe from heauen, and consyde?

* Myne eye breaketh my herte: because of
all the daughters of my cyte. Myne ene-
mies hunted me out sharply, like a byrde,
yet, and that without a cause. They ha-
ue put do wne my life into a pyte, & they haue
cast stones vpon me. They poured water
vpon my head, then thought I: nowe am I
vndone. I called vpon thy name, O Lord,
out of y depe pyte. Thou hast bere my voyce:
and hast not turned a waite thyne eares from
my syghthyng and cryng. Thou hast
enclined thy selfe vnto me. When I call

The lamentacyons

upon the, and haste sayde: feare not. Thou
 (O Lord) hast mapntened the cause of my
 G Tonic, and hast redemed my lyfe. O Lord
 y hast sent my blasphemers, take thou my
 cause upon the. Thou hast well considered
 howe they go aboute to do me harme, & that
 all their counsels are agaynst me. Thou hast
 heard their despyetfull wordes (O Lord)
 yee, and all theyr ymaginacions agaynst me.

The types of myne enemies, and theyr
 demerits that they take agaynst me, all y daye
 lōge. Thou seyst also theyr syttinge downe,
 and theyr rylinge by: they make theyr
 fonges of nothyng but of me. Rewarde
 them (O Lord) accordinge to the workes
 of theyr handes, Geue them an obstinate
 herte: curen theyr curse. Persecute them (O
 Lord) with thine indignacyon, and rote the
 out from vnder the heauen.

¶ The iij. Chapter.

A Lyon is the golde become so dy-
 myne: yowre is the goodly colour of
 it so for changed: and the stones of
 the Sanctuary thus scattered in
 the corner of euery strete. The
 chyldren of Syon that were alwaye in ho-
 noure, and clothed with the most precious
 golde: howe are they now become lyke the
 cristen vessels which be made with the pot-
 ters handes: The dragons geue theyr yong
 ones suck with bare breasts: but the daugh-
 ter of my people is cruell, and dwelleth in the
 wyldernes: yae the C. Striches. The ton-
 ges of the suckynge chyldren, cleue to the
 rofe of theyr mouthes for very thurst. The
 yonge chyldren aske bread, but there is no mā
 that geureth it the. They that were wou-
 te to face desperately, creep in the sketes: they
 that afore were brought up in purple, make
 now moche of donger. The spine of the

15 daughter of my people is become greater the
 * Gen. xiv. 2. * the welch bones of Sodome, that tobenly
 was destroyed, and not taken with handes.

Her abspynces (or Hazarees) were why-
 ter then the snowe or mylke: theyr colour
 was frellie, reade as Cozall, theyr betweye
 lyke the Sapphyre. But now theyr faces
 * Isai. lii. 1. * are blacke. In so moche, that thou shouldest
 not knowe them in the sketes. * Theyr
 saynye cleueth to theyr bones, It is withered
 and become lyke a drye stocke. They that
 be slayne with the sword are happier then
 loche as byr of honger, and perythe awaye,
 fampyng for the frutes of the felde.

* Deutero. xxi. 1. * The women (which of nature are py-
 tiful) haue foden theyr awne chyldre with
 theyr handes, that they might be thei meate
 in the miserable destruction of the daughter
 of my people. * The Lord hath perfour-
 med bys heuy wrath: he hath poured oute the
 furiousnes of bys displeasure. he hath kynd-
 led a fyre in Syon, which hath consumed the

foundacions therof.

¶ Either the byrges of the earth, ner all y
 inhabitours of the worlde, wolde haue be-
 leued that the enemy and aduersary shuld ha-
 ue come in at the gates of the cytye of Jeru-
 salem. Which neuer theles is come to pas-
 se for the synne of her prophetes, and for the
 wickednes of her prestes: that haue thed * in
 nocentes bloude within her. So that the
 bynde men wente stomblyng in the sketes,
 and slayned them selues with bloude.
 They wolde in no wyse touche there gar-
 ments. But they cried vnto euery man
 flee the fapynge, awaye, gett you hence,
 touchet not. Yee, they heade and remoued
 from them yee, they haue sayde amonge the
 berthen they shall nomoie dwell in this cytye.

The countenance of the Lord hath ba-
 nyshed them, and shall neuer loke moze vpo
 them: for theyr them selues neither regarded
 the welles, nor pytyed theyr elders.

Wherefore yet our eyes sayle vs, whye
 we loke for dayne helpe: sepyne we be euer
 waytyng vpon a people, that can do vs no
 good. They laye so sharpe wayte for vs
 that we cannot go safe vpon the sketes: for
 our ende is come, our dayes are full-
 led, our ende is here. * Our persecu-
 ters are swifter then the Eagles of the ayre,
 they folowed vpon vs ouer the mountaynes
 and laped wayte for vs in the wyldernesse.

¶ The very beryth of oure mouth: euen
 the anointed Lord hym selfe was taken in
 ther nett of whom we laye. Under bys ha-
 dowe we shalbe preferred amonge the hy-
 then. And thou (O daughter of Dom) that
 dwellest in the lande of byz, be glad and re-
 ioyce: for the cuppe shall come vnto the also,
 whych whan thou suppest of, thou shalt be
 dyonchen. Thy synnes is well punysshed,
 (O thou daughter of Syon) he shall not suffice
 the to be caught awaye enymoze. But thy
 wychebnes (O daughter of Dom) shall be
 vyllet, and for thy synnes sake, he shall lede the
 into captivitye.

¶ The v. Chapter.

All to remembraunce (O Lord) y
 what we haue suffred, consyde,
 and se oure confusion. Oure enhe-
 ricauce is turned to the straigres
 and oure houses to the aleuantes.
 We are become carefull and faterless, and
 oure mothers are as the wyddowes. We are
 sayne to byrche oure awne water for mo-
 ney, and oure awne wod must we bye with
 money. Oure neckes are vnder persecucion,
 we are weery, and haue no rest.

Afore tyme we pelled oure selues to the
 Egyptians, and now to the Assyrians, only
 that we myght haue byed ynough. * Oure
 fathers (which now are gone) haue spinned, &

* Deutero.
 xxi. 1.
 iii. larg.
 bi. f.

* Ezemo. li. 2

* Jer. x.
 lxxii.

* Ezemo.
 li. 2

* Ezemo.
 li. 2

we must beare thepꝛ wyckednes. Seruauntes haue the rule of vs, and no man deliuered vs out of their handes. We must get oure lyfynge with þe pꝛcell of oure lyues, because of the mouth of the wyldernes.

Once saynne (saas) it had bene bzene in an ouen, for very soze hunger. The wyues are caued in Syon, and the maydens in the cyties of Iuda. The princes are hanged vpon the hande of the enemies, they haue not spared þe olde sage men, they haue take ponge mennes lyues from the, & the boyes are hanged vpon trees. The elders lyet nomore vnder the gates, and the ponge men vse nomore playenge of musyke. The soze of oure herte is gone, oure mery queer is turned into mourning. The garlande of oure heade is fallen: alas, that euer we spynned so soze.

¶ Therfore, oure herte is full of heynnes, & oure eyes dymme: because of the byll of Sib, that is destryed. In so moche, that the foxes canne vpon it. But thou, O Lorde, that remainest for euermore, and thy seate woulde without ende: wherfore wylt thou still forget vs, and forsaake vs so longe? * O Lorde turne thou vs vnto the, and so shall we be turned. Reuue oure bayes as in olde tymes, for thou hast banysed vs nowe longe ynough, and hast bene soze displeased at vs,

¶ The ende of the lamentacions of Ieremy.

The booke of the Prophet Ezechiel.

¶ The fyfte Chapter.

¶ The tyme wherein Ezechiel propheted, and in what place. His vsynge, and aspre. The visyon of the four beastes. The visyon of the wheles. The visyon of the throne, and of the pynge about the throne.

In the fyfth daye of the fourth moneth, that I was among the pylconers by the ryuer of Ebro: where the heauens opened, and I sawe a visyon of God. Nowe the fyfth daye of the moneth made out the fyfth yere of mynge Iosaphins captiuite. At the same tyme came the worde of the Lorde vnto Ezechiel the sonne of Buzi the prest, in the lanbe of the Chaldea by the water of Ebro, * where the hande of the Lorde came vpon hym.

¶ And I looked, and beholde a storme wynde

came out of the North with a greate cloude full of fyre, which with hys gyftre lpghtened all rounde aboute. And in the inbush of the fyre it was all cleare lyke the face of an angell, and as it were the lykenes of foure beastes, and thys was there lykenesse.

¶ They were fastioned lyke a man: saynyge, that euery one had foure faces and foure wynges.

¶ They legges were straight, but they fete were lyke bullockes fete, and they gyftred, as it had bene sayne scoured metall. Vnder they wynges, vpon all the foure corners they had mens handes. ¶ They faces and they wynges were toward the foure corners: yet were the wynges so, that one euer touched another. When they went, they turned them not aboute: but eche one went straight forward.

¶ Furthermore thys was the symilitude of they faces. * Vpon they gyftre fyde of the foure, they faces were lyke the face of a leffe, and the face of a lyon: vnto vpon the left fyde, they had the face of an oxe, and the face of an Eagle. ¶ They faces also and they wynges were spred out aboue: so that two wynges of one touched euer two wynges of another, & with the other they couered their body. ¶ Euery one when it wente, it wente straight forward. Wher as the sprete led them, thither they wente, & turned not aboute in they goynge.

¶ The saydon and countenance of the beastes was lyke honte coales of fyre, euen as though burning ceruices had bene among the beastes: * (there was the visyon) and the fyre gaue a glister, and out of the fyre there went lpghtenynge. When the beastes wente forward & backward, one wold haue thoughte it had lpghtened. Now when I had well considered the beastes, I sawe a worche of wheles vpon the earth with foure faces also nye vnto the beastes.

¶ The saydon and worche of the wheles was lyke fyre. The foure wheles were topned and made (to loke vpon) as it had bene one whele in another. When one wente forward, they wente all four, and turned the not about in they goynge. ¶ They were large greate and horrible to loke vpon. ¶ They backes were full of eyes rounde about them all four. When the beastes wente, the wheles wente also with them. And when the beastes lyfte them selues vpon the earth, the wheles were lyft vpon also. Whither soeuer the sprete lyfte them, thither went they also, and the wheles were lyfte vpon, and folowed them: for the sprete of lyfe was in the wheles. When the beastes wente forth, soke theyll, or lyft them selues from the earth, then the wheles also wente, soke theyll, and were lyfte vpon, for the verty of lyfe was in the wheles.

The Proheteye

Aboue, ouer the heades of the beastes the-
re was a fymment, which was fapbonded
as it had bene of the moft pure Chriftall, and
that was fpyed out a bone vpon the? bea-
des: vnder the fame fymment were the? wynges
layed aboide, one towarde ano-
ther and two wynges covered y body of eue-
ry beaste. And when they wente forth, I be-
arde the noyse of the? wynges, lyke y noyse
of grente waters, as it had bene the voyce
of the grate God, and a rufhyng together
as it were of an hoost of men. And when they
fode ftill, they let downe the? wynges.
Some when they fode ftill, and had letten
downe the? wynges, it thounded in the fym-
ment that was aboue the? heades. Aboue
the fymment that was ouer the? heades,
there was the faptyd of a feate, as it had bene

G made of Saphyre. vpon the feate there fette
one lyke a ma. * I behelde hym, and he was
lyke an angell, as it had bene all of fyre with
in from his loynes upwarde.

And beneath, when I looked vpon him vnder
y loynes, me thought he was lyke a wy-
nyng fyre, that gureth lycht on euery fyde.
Yee, the thyme and glyfte that lychtened ro-
unde about, was lyke a raynbowe, which in
a raynye daye appeareth in the cloudes. Eue
so was the fimplytude, wherein the gloire of
the Loide appeared. When I fawe it, I fell
vpon my face, and hekened vnto the voyce
of hym that fapke:

¶ The ii. Chapter

¶ The prophete is fente to call the people from
theyr erreure.

¶ Ad then fapd he vnto me: Sta-
de vp byp thy fete: (O y sonne of
ma) and I will talke with the.
* And as he was comynge to
me, the fyre came into me, and
fett me vp vpon my fete: fo that I marched
the thynge, y he fapd vnto me. And he fapd
Behold, thou sonne of man: I will lide the
to the chyldren of Ifrael, to thole runnaga-
res and obftinate people: for they haue taken
pact agaynst me, and are runne awaye fro
me: both they and the? foze fathers vnto
thys daye.

Yee, I will fende the vnto a people that
haue tough bifages and fiffe frowns: vnto
whothou thalt fape on thys maner: Thy
the Loide God bym felfe hath foken, that
whether they be obedient or no: (for it is a frow-
warde boufholde) they maye knowe yet that
deceit hath bene a prophete amonge them.

* Therefore (thou sonne of man) fene the
not, neher be afayed of the? wordes: for
prouokers and thowes are with the. Yee,
thou doft dwell amonge fcorpions: but feare
not the? wordes, be not abashed at the? y-
lookes, for it is a frowarde boufholde.

So that thou fapke my wordes vnto
them, whether they be obedient or not, for
they are obftinate. Therefore, thou sonne of
man, obey thou all thynges that I fape vnto
the, & be not thou fyneched, lyke as they
are a fyneched boufholde. Open thy mouth,
and eate that I geue the.

So as I was loyng y beholde, there
was fent vnto me an hade, wherein was clo-
fed a booke: and the hade opened it before
me, and it was wyrtten within and without
full of carefull mounynges: alas, and woo

¶ The iii. Chapter.

¶ The prophete drynge fede with the wyche of
God and with the conftant bolowes of the fyre,
is fent vnto the people that were in captiuite. The
punyfhment of a curfew that curfew not the people
theyr fyneure.

¶ After thys, fapd he vnto me: I
thou sonne of man, eate that,
what fower it be: yee: eate that
booke, and go thy waye, and
fapke vnto the chyldren of If-
rael: So I opened my mouth, ad he gaut me
the booke for to eate, and fapd vnto me.
Thou sonne of man, thy bely thall eate, and
thy bowels thall fylle with y booke, that
I geue the. Then byd I eate the boke, &
it was in my mouth fweete then honey. And
he fapd vnto me: thou sonne of man, & yet y
fooke vnto the houle of Ifrael, and fawe the
the wordes, that I comaunde the for I fende
the not to the people that hath a ftrange, vi-
knowne, or hard fpeache, but vnto the houfe
of Ifrael. Not to many nacyns, which ha-
ue dyurle fpeeches and harde languages,
whofe wordes thou vnderftodeft not: Ne-
uertheleffe, yf I fent the to thole people, they
wolde folowe the. But the houfe of Ifrael
will not folowe y, for they will not folowe
me: yee, all the houfe of Ifrael haue fiffe fo-
heades & harde hertes. * Beholde therefore,
I will make thy face yzempile agaynst the
faces, and harde thy fozehead agaynst the
fozeheades: fo that thy fozeheade thall be har-
der then an * Adamant or yf fone ftone: that
thou mayest feare them the leffe, and be leffe
afayed of the, for they are a frowarde bou-
fholde.

He fapd mozeouer vnto me: thou sonne
of man, take diligent heed with thyne eares,
to the wordes that I fapke vnto the fatten
them in thyne herte: and go to the prifoners
of thy people, fapke vnto them, and fape on
thys maner: Thus the Loide God hath fpo-
ken: whether ye heare, or heare not, with
that the fyre toke me vp. And I hearde the
noyse of a grente rufhyng and remouyng
of the moft blessed gloire of the Loide out of
yys place.

I hearde also the noyse of the wynges of
the beastes, that rufhed one agaynst ano-
ther,

ther, yet, and the eatinge of the wheles, that were by them, wherby eueryng and nople was verp greafe.

* Howe when the sperte toke me vp, and earyed me awaye, I wrote wyth an heup a sorrowfull mynde, but the harte of the Loze was comforted me ryght soone.

And so in the begynnyng of the moneth Abib, I came to the psoners, * that dwelt by the water of Eobar, & remayned in y place, where they were: And so continued I amonge them seuen dayes, beynge verp soze.

And when the seuen dayes were expired, the Loze sayde vnto me: * Thou sonne of man, I haue made the a watchma vnto the house of Israell: therfore take good hede to the wordes of my mouthe, & geue the warnynge at my commaundement.

If I saye vnto the, concernynge the vngodly man, that (wrythout doute) he must dye, and thou guesst hym not warnynge, nec speakest vnto hym, that he may turne from hys euell waye, and so to lue: Then shall I blame vngodly mā by in his awne vncyghteousnes: but hys bloude wyll I requyre of thyne hand. Auertheles, if thou geue warnynge vnto the wyched, and he yet forsake not his vngodlynnes: then shall he dye in his awne wychednesse, but thou hast discharged the soule.

Howe if a ryghteous man go from * his ryghteousnesse, and do the thynges yis euell: I will lape a stonbyng blocke before him, and he shall dye because thou hast not geuen hym warnynge: yee, but shall he in hys awne synne, so that the vertue, wherby he dyd before, shall not be thought vpon: but his bloude wyll I requyre of thyne hande.

Auertheles, if thou exhortest the ryghteous, that he synne not, & so the ryghteous do not synne: then shall he lue, because he hath receaved thy warnynge, and thou hast discharged thy soule. And there came y harte of the Loze vpon me, and he sayd vnto me: Sitte vp, and go into the felde, that I may there talke wyth the.

So when I had rised vp, and gone forth into the felde: Beholde, the gloze of the Loze stode there, * lyke as I sawe it afore, by the water of Eobar.

* Then fell I downe vpon my face, & the Loze came in to me, wherby he me vp vpon my fete, & sayd thus vnto me: So thy waye, and spere the fell in thine house. Beholde, (O thou sonne of man) there shall chayne be broughte for the, so to bynde the wythall, so that thou shalt not scape out of them. And I will make thy tynge cleue to the rofe of thy mouth, that thou shalt be domme, & not be as a chyder wyth them: for it is an obstinate houleholde.

But when I speake vnto the, then open

thy mouth, and saye: Thus sayeth y Loze God: who so heareth, let hym heare: who so wyll not let hym leaue, for it is an obstinate houleholde.

C. The liij. Chapter.

The belege of the cite of Iherusalem in thynghys. The longe compassynge of the captiuitie of Israhel. An honde is prophesied to come in the captiuitie.

Howe sonne of man: take a tyle lath, & lape it before the, and besetpe vpon it the cite of Iherusalem, howe it is beseged, howe bulwarthes and stronge wythes are grauen on euery syde of it: deshepe also tentes, and an hoode of men rounde aboute it, wyth engynes of warre.

Whoeuer, take an pson painne, and let it be twixte the and the cite, in the ende of an yss wall. Then let thy face toward it, belege it, and lape a commaunce agaynst it, so wythine it. Thys shalbe a token vnto the houle of Israhel. But thou shalt slepe vpon thy left syde, and lape the synne of the houle of Israhel vpon the. Certayne dayes appointed, thou shalt slepe vpon that syde, and beate their synnes. * Auertheles, I will appoynte the a synne (to put off the synnes) & the nombre of the dayes: The hundred, & x. dayes must thou beate the wychednesse of the houle of Israhel. Wyl thou halt fulfilled these dayes lye downe agayne, and slepe vpon thy ryght syde. xi. dayes, and beate the synnes of the houle of Iuda.

* A daye for a pease, a daye (I saye) for a pease, wyl I cur lape vpon the. Therefore sit now thy face agaynst that beseged Iherusalem, and discouer thyne arme, that thou mayest prophespe agaynst it.

Beholde, I will lape thynne vpon the, that thou shalt not turne the from one syde to another, tyll thou hast ended the dayes of thy sege.

Wherfore, take vnto the wheate, barley beanes, growell fce, Adimam and spyches: & put these together in a deshel, and make the loanes of bread therof, accordynge to the nombre of the dayes that thou shalt lye vpon thy syde: that thou mayest haue bread to eate, for the hundred and x. dayes.

And the meate that thou eatest, shall be as a certayne wayght appoynted: namely twente spels euery daye. Thys appoynted meate shal thou eate dayly, so the begynnyng to the ende.

Thou shalt bynche also a certayne measure of water: namely, the fyft parte of an hin shalt thou bynche dayly fro the begynnyng vnto the ende. Earlye eates shalt thou eate, yet shalt thou fynd tolt them at a tyme made with mans doge, that they maye lete. And with that sayde the Loze: Euen thus shall the chyldre of Israhel eate their despyed bread in the myddes of the Gentyls, amonge whom I will leaue them.

Esay. Then

The prophete

When sayde I: O Lord God. Beholde my soule was yet neuer slayned: for from my pouth vp vnto this houre, I dyd neuer eate of a deere carcase, or of that which was slayne of wyde beastes, neither came there euer any vncleane fliche in my mouth.

Where vnto he answered me, and sayde: well than, I will graunte þe to take cowed donge for the donge of a ma, and to tolke the bread wth all besoye them.

And he sayde vnto me: Beholde thou count of man, & I will mynde all the promys of bread in Ierusalem, so that they shall wepe their hys: and eate it wth carenesse. But as for water, they shall haue a depe lytle measure therof, to drynke. And when they haue no more bread nor water, one shall be destroyed wth another, ad samplly a waye for eche wyche of the.

* Eze. 18. b.
and 19. (18. b.)
and 19. (18. b.)

Chapter.

The rebuke of the heere, in which is signified the destruction of the people. The cause of the rebuke of God to warte the people.

Thou sonne of man, take the then a shepe hynde, namely, a ransome. Take that, and shawe the heere of thy head and beere: Then take the scales and the wayge, & deuyde the heere a lunder. And after thou hast accomplished þe dayes of the wege: burne the thynde parte therof in the fyre in the myddelt of the cyete, & cut the other thynde parte in peeces wth a hynde. & as for þe thynde parte I remayne, cast it in the wynde and I will dyaue out þe swerde after them.

* Ier. 18. b.

Yet afterwarde, take a lytle of the same, and bynde it in thy cote lappe. Then take a curteley of it, and cast it in the myddelt of the fyre: & burne it in the fyre. Out of the same fyre shall there goon a flame, vpon the whole house of Israel.

When sayde I: O Lord God, thus sayde the Lord God: Thus sayde Ierusalem. I sett her in the myddelt of the heathen & nations that are rounde aboute her, but she hath despyed my iudgements more then the Gentiles them selues, and boast my commaundementes more then þe nacyons, that lye rounde aboute her: for they haue cast out myne ordinances, and not watched in my lawes.

* Ier. 18. b.

Therefore, thus sayeth the Lord God: As for so much as ye haue bene more augmented in nombre of people then the heathen, I dwell rounde aboute you: and ye haue not watched in my lawes, neither haue ye kept myne ordinances, and ye haue not lpyed for gyft-wyllynes as the beethen that are rounde aboute you: Therefore thus sayeth the Lord God: I will also come vpon the, I my selfe I

saye, for in the myddelt of the wyll I lye in indignyt, in the syght of the heathen, & will handle the of such a fashon, as I neuer wold before, and as I neuer wyl do from this tyme forth, and that because of all thynge abho-

minacions. For in the, fathers & shall be sayne to eate their awne sonnes, and the sonnes their awne fathers. Such a coute wyl I kepe in the, and the whole remnant of the wyll I sette in to all the wyndes.

Wherefore, as truly as I lye (sayeth the Lord God) I sayng thou hast despyed my statutes, wth all maner of abhominacions: wth all thy shamefull offenses: for thy cause wyl I also destroye the. And yre eye shall not ouerle the, neither wyl I spare the.

One thynde parte wyl in the, shall be of the pestilence & of hunger: Another thynde parte shall be layne downe rounde aboute the wth þe swerde: The other thynde parte I remayne, wyl I sette aboarde towarde all the wyndes, and dyaue out the swerde after them. Thus I wyl perforce my indignacion, & set my wath agaynst them, and call my selfe. So that wth I haue fulfilled myne anger agaynst them, they shall knowe that I am the Lord, which wyl a freuent gloriously haue spoken it. Moreover, I wyl make the wath and abhorred, before all the heathen that dwell aboute the, & in the syght of all them, that go by the: so that wth I punish the in my wath, in myne anger, & wth þe plage of my whole displeasure: thou shalt be a very abhominacion, shame, a galyng & woundinge stone, amonge the heathen that lye aboute the. And the Lord haue spokē it, and it shall come to passe, when I shute amonge them the yrlous darters of hunger, which shall be but death: yee, therefore shall I shute them, because I wyl destroye you: I wyl encrease hunger, and mynde shall the prouision of bread amonge you.

Blasphemy & misery wyl I sende you, yee, & wylde beastes also to destroye you. Pestilence and bloudshedinge shall come vpon you, & the swerde wyl I bringe outt you. Euen I the Lord, haue sayde it.

Chapter.

The rebuke that the people shall playe for the synne of Idolatrie. The prophete the repentance of the sinners of the people, and they desire requite. The destruction of the rebuke in prophete.

Ad the worde of the Lord came vnto I me, sayng: Thou sonne of man, turne thy face to the mountaynes of Israel, that thou mayest prophete vnto them, and saye: heare the worde of the Lord God, O ye mountaynes of Israel: Thus hath the Lord God spoken to the mountaynes, hylles, valleys and dales.

Beholde I, I my selfe I saye, wyl bynye a swerde ouer you, and destroye youre hye places: I wyl cast downe youre altars, and breake downe youre pynges. Youre slayne men wyl I lye before youre goddes, and the deere carcases of the chydren of Israel wyl I cast before theyr doles, youre bones wyl I destroye againe aboute

* Ier. 18. b.
and 19. (18. b.)
and 19. (18. b.)

* Ier. 18. b.

* Ier. 18. b.

* Ier. 18. b.

aboute youre aulcers, and dwelling places.
The temples shalbe desolate, the synagogues
laid waste: youre aulcers destroyed, & bro-
ken: youre goddes cast downe, and taken a-
waye, your temples layde euil with the gro-
unde, your women moches cleane rated out.

Your slayne men shall lye amonge you,
that ye maye learne to knowe, howe that I
am the Lorde. Those that be amonge you & haue
escaped the sword, will I leaue amonge the
gentiles, for I will scatter you amonge the
nations. And they that escape of you, shall
shinke vpon me amonge the heathen, where
they shalbe in captiuitie.

As for that whozeph and vnfaithfull hee-
te of thes, wherewith they runne a waye
frome, I will breake it: yee, & put out the
eyes of thes, that committe fornicacyon
with theyr Idols.

Then shall they be ashamed, and displea-
sed with thes felices, for the wickednes
and abominacions, which they haue done:
and shall learne to knowe. For I am the Lorde
howe that it is not in vayne, that I the Lorde
spake, to bynge such misery vpon them.

The Lorde saye moreover vnto me: Sim-
ple thes handes together, and stampe with
thys fete, and saye: Wo worth all the abomi-
nacions and wickednes of the house of Is-
rael, for because of them, they shall perishe
with the sword, with hunger and with pesti-
lence. Who so is fauer of, shall bye of the pesti-
lence: he that is nye at hande, shall perishe with
the sword: and the other that remaine & is
not besieged, shall bye of hunger.

Thus will I satisfye my wrothfull dis-
pleasure vpon them. And so shall ye learne
to knowe, that I am the Lorde, when youre
slayne men lye amonge youre Idols, and a-
boute youre aulcers: vpon all the hylls and
toppes of mountaynes, amonge all grene
trees, amonge all the chekes: eue in the pla-
ces, where they dyd sacrifice to all theyr Idols.
I will stretch myne hande out vpon
them, and will make the lande waste: so
shall the lande be desolate and vopre, for the
wickednes of thes. And I will saye forth, thozowe
all theyr habitacions: to leaue thes: to knowe,
that I am the Lorde.

The viij. chapter.

The ende of all the lande of Israel shall be
come. For cause of the destruction thes. For
the is commandment of thes the summe of the cur-
se that is at hande.

The woordes of the Lorde. Come vnto me
on this manner: The Lord I call, O Sonne
of man. Thus sayeth the Lorde God
vnto the lade of Israel: The ende cometh,
vpon the lande of Israel pee, verely the ende
cometh vpon all the four corners of the lade.
But now shall I sende come vpon thes: for
I will sende my wrath vpon thes, & will pu-
nish thes: accordinge to the wayes, & rewar-

de the after all thys abominacions. * The
ende shall not ouerthe the, neither will I spa-
re the: but rewarde the, accordinge to thy way-
es, and declare thys abominacions. Then
shall ye knowe, that I am the Lorde.

Thus sayeth the Lorde God: Beholde, one
misery and plage shall come after another.
The ende is here. The ende (I saye) is come,
that I have said: the ende is come all ready,
thy destruction is crye come agayn the, &
dwellest in the lande.

The tyme is at hande, the daye of sebitis
is harte by, & the crye shall not be as the
soundinge agayne of the mountaynes. Ther-
fore, I will hostly pour out my fure displea-
sure ouer the, and fulfyll my wrath vpon the.
I will iudge the after thy wayes, and reced-
pence the all thy abominacions.

Thys tyme shall not ouerthe the, neither
will I spare the: but rewarde the after thy
wayes, & thys abominacions shall be pu-
nished in the middes of the, to leaue you for
to knowe, howe that I am the Lorde. I saye:
Beholde, the daye is here the daye is com-
me, & hour is rane out, the robbe shalberth,
pyre wareth grene, malicious violence is
growne vp, and the yngodly warre to a blas-
t. None of thes shal remayne ouer, none of thes
riches, not one of thes seide, and no lameta-
cion shall be made for them.

The tyme cometh, the daye draweth nye:
* Who so byeth, lett him not reioyce: he that
selleth, lett hym not be foy: for why. * Cou-
pable shall come in the myddes of them: so
the seller shall not come agayne to the thinge
he solde, all though they lye be yet with
lyuinge. For wher the prophete was pre-
dicted vnto all the people, none returned from
ther synne, and noman toke strengthe to
him agens his wickednesse, to make his awne
lyfe. The trompettes shall be blowe, & iuanke
you all ready, but noman shall goo to bat-
tell, for I am wroth with all the whole mu-
litude.

The sword shall be without, pestilence &
and hunger wythin: so that whoso is in the
felde, shall be slayne with the sword: and he
that is in the cite, shall perishe with hunger
and pestilence.

And such as escape and he from amonge
them, shall be vpon the hylls, lye as the do-
uers in the felde: euery one shall be strayed, be-
cause of his awne wickednesse.

All handes shall be let downe, & all knees
shall be wake as the water: they shall gyde
them selues with sackcloth, feare shall fall
vpon them. Theyr faces shall be confounded,
* and theyr heades bald: theyr flyuer shall
they cast forth in the strettes, & their golde
shall be despyed. * Yee, theyr flyuer & golde
maye not deliuer the, in the doye of the fear-
full wrath of the Lorde.

The ix. chapter.

* Ezechiel. viij.

* Ezechiel. viij.

* Ezechiel. viij.

* Ezechiel. viij.

* Ezechiel. viij.

* Ezechiel. viij.

* Ezechiel. viij.

The prophete

They shall not satisfie their hungry souls, neither fill their empty bellies therewith: for it is become their owne because they show their wickednes. And ther bewyfull collyre ornemente that God had ordeyned to be their great gloire, in it they haue sett by abominacions vnto their Idoles. For this cause will I make them and it to be abhoired. Moreover, I will geue it into the handes of the stranger to be to spoyle: and to the wycked, for to be robbed, and they shall destroye it. My face will I turne fro them, my treasure shall be desied: for the thens shall go in to it, and suspende it. Make a cheyne, for the lande is whole desied weth vncyberous iudgement of innocent bloude, and the eyrie is full of violent oppresyon. Wherefore, I will bringe the most cruell tyrannutes from amonge the heathen, to take theyr houses in possession. I will make the poynte of the proude to reasse, and ther sanctuare shall be desied. When thyrs trouble cometh, they shall seke peace, but they shall haue none. One mylchefe and sorowe shall folowe another, and one rumoure shall come after another. * Then shall they seke visyons in bayne of their prophetes. The lawe shall be gone from the prestes, and wysdome from the elders. The kynge shall mourne, the prynces shall be clothed with heuynesse, and the haddes of the people in the lade shall tremble for feare. I will do vnto them after theyr owne wayes, accordyng to their owne iudgements: will I iudge them: to leaue them for to knowe, that I am the Lorde.

¶ The viij. Chapter.

In apperance of the spirititude of God. Ezechiel is brought vnto Iherusalem in the spyre. The Lorde dwelleth in the spyre: the tholatries of the house of Israel, and the charite of the ydles.

IT happened, that in the fyrte yere of the fyrte daie of the fyrte moneth. I sat in my house, and the Lordes of the countell of Iuda with me: and the bande of the Lorde God fell euen there vpon me. And as I looked vp, * I sawe as it were a licknesse of fyre from hys loynes downe warde, and feth hys loynes upwarde: it shyned inuiculus cleare a lyke an angell to loke vpon. * This spirititude stretched out an hande, and toke me by the heare of lockes of my head, and the spyre lyfte me vp betwixte heauē and earth: and brought me in a visyon to Iherusalem, into the entrie of pinner porte that lyeth toward the north: there stode an ymage, with whiche that hath all thynge in hys power, was wep wroth.

And beholde, the glory of the God of Israel was in the same place: euen * as I had seene it afore in the feld. And he sayde vnto me: Thou sonne of mā, dyest vp thynne eyes, and loke toward the north. Then lyfte I vp myne eyes toward the north, and beholde:

besyde the porte northwarde, there was an aulter made vnto the ymage of prouocacyon in the very enteryng in. And he sayde further more vnto me: Thou sonne of mā, test thou what these do? Seest thou the greates abominacions that the house of Israel comete in thys place: to dyne me to my sanctuare? But turne the aboute, and thou shalt see greater abominacions. And wylt thou that brought me to the court gate: * when I looked, beholde, there was an hole in y wall. Then sayde he vnto me: Thou sonne of mā, dygge thow the wall. And whē I dygged thow the wall, beholde, there was a bore. And he sayde vnto me: So thy waie in, and loke what wycked abominacions theyr do here. So I went in, and sawe: and beholde, there were all maner ymages of womens & beastes, all Idoles and abominacions of the house of Israel painted eueri one rolde about the wall. * Ther stode also before the ymages. * Icy. Lordes of the countell of the house of Israel: and in the myddest of them stode Jaazanih the sonne of Saphan: And eueri one of the had a censoure in hys hāde, and out of the incense, there went a smoke, as it had bene a cleyde. Then sayde he vnto me: Thou sonne of mā, hast thou seene what the Senatoures of the house of Israel do secretly, eueri one in hys chamber? * For they saye: Truly, the Lorde seeth vs not, the Lorde regardeth not the worlde. And he sayd vnto me: Tuene the yet agayne, and thou shalt see pet greater abominacions y they do. And wylt thou that he brought me to the doze of the porte of the Lordes house, toward y north. And beholde, there int women mournyng for Chamus. Then sayde he vnto me: Hast thou seene this, thou sonne of man? Turne y aboute, and thou shalt see pet greater abominacions then these. And to be brought me into the inwarde court of the Lordes house: and beholde at y porte of the Lordes house, betwixte the foz entrie ad the aulter, there were fyue and twety men, that turned their backs vpon the temple of the Lorde, and theyr faces toward y east, and these wo-shopped the fozme.

And he sayde vnto me: Hast thou seene this, thou sonne of man? * Epheneth the house of Iuda, that it is but a trifle, to do these abominacions here: Shulde they fill the lande full of wyckednesse, and undertake to prouoke me vnto anger? Yee, and purpely to call vp theyr noyses vpon me. Therefore will I also do some thyng in my wrath full displeasure, so y myne eyes shall not ouerle the, neither wyl I spare them. * Yee, and though they cry in myne eares weth loud boye, yet wyl I not heare them.

¶ The ix. Chapter.

The

* Ezech. viij.

* Jer. lxxv.
viii. c.

* Ezech. i. c.

* Ezech. iij. b.
and. xi. d.

* Ezech. i. a.

* Ezech. lxxv.
viii. c.

* Jer. lxxv.
viii. c.

* Ezech. lxxv.
viii. c.

The destruction of Iherusalem, and the conuersion of the Egyptians. Wher that which saith are marched. For that are dismembered are signs. A complaint of the prophet for the wickedness of the people.

Ezech also wrote a loud voice in myne eares, sayinge: Come, here ye rulers of the cyte, euery man with his weopened hande to the slaughter. Then came theye me out of the streete of the upper porte towarde the north, and euery man a weap in hys hande to y slaughter. There was one amongst them, that had on hym a linnen rayment, & a wyrters pynchoyne by hys syde.

These wente in, & stode besyde the brasen altar: for the glory of the Loide was gone awaye from the Cherub which was upon him, & was come downe to the threholde of the house, and he called the man that had the linnen rayment upon hym, and the wyrters pynchoyne by his syde, and the Loide sayde vnto hym: So thy wyrters thow we the cyte of Iherusalem, and set a marche vpon the foreheades of them, that moue and are soyr for all the abominacions, that be done therein. And to the other, he sayde that I myght heare: So goe after hym thow we the cyte, slaye, ouerleue none, spare none: hyl and destroye both olde men and yonge, maydens, chyldren, and wyues.

But as for those, that haue the marche vpon them: se that ye touch the not, & and be ymune at my sanctuary. Then they beganne at the elders, which were in the temple, for he had sayde vnto the: When ye haue despoiled the temple, and fylled the courte with the layne, the go yow waye forth. So they wente out, & slewe downe thow we the cite. Nowe when they had done the slaughter, & yet escaped: I fell downe vpon my face, & cryed, sayinge: O Loide, wilt thou then destroye all p resydue of Israel, in thy soyr displeasure, that thou hast poured vpon Iherusalem? Then sayde he vnto me: The wickednesse of the house of Israel and Iuda is verye greate: so y the lande is full of bloude, and the cite full of unfaithfulnesse: for they saye: * With the Loide regardeth not the earth, he seeth vs not. Therefore will I vndothem, myne eye shall not ouerle the, neither will I spare the, but will recompense theyr wickednesse vpon theyr heades. And behold, the man that had the linnen rayment vpon hym, and the wyrters pynchoyne by hys syde: tolde all the matter howe it happened, and sayde: Loide as thou hast commaunded me, so haue I done.

Of the .x. Chapter.

Of the man that toke the wheles burninge colles out of the wheles of the cherubyns in token of the burninge of Iherusalem. A reuerall of the wyrters of the wyrters, of the beades, and of the cherubyns.

As I looked, beholde, in the firmament that was aboue the Cherubyns there appeared the spirytwode of a kole of Saphyr vpon them: * Then sayde he that sat therein, to him that had the lynn rayment vpon hym: Crepe in betwene the wheles that are vnder the Cherubyns, and take thynne hande full of heate coales out from betwene the Cherubyns, and cast them ouer syde. And he crepte in, that I myght se.

Nowe the Cherubyns stode vpo the ryght syde of the house. The man wente in, & the cloude fylled the inner courte. * But the glory of the Loide remoued from the Cherubyns, and came vpon the threholde of the house: so that the temple was full of cloude, and the courte was full of the myne of the Loides glory. Per, and the folde of the cherubyns wynges was hearde into the fore courte, lyke as it had bene the voyce of the almyghty God, when he speaketh. Nowe when he had byden the man that was clothed in linnen, to go and take the heate coales from the myddell of the wheles, which were vnder the Cherubyns: he wrote a stode besyde the wheles. Then y one Cherub reached forth hys hande from vnder the Cherubyns, vnto the syde that was betwene the Cherubyns, and toke therof, and gaue it vnto hym that had on the linnen rayment in his hande: which toke it, & went out. And vnder the wynges of the Cherubyns, there appeared the lyckensse of a mans hande: I sawe also foure wheles besyde the Cherubyns, so y by euery cherub there stode a whele. And the wheles were: to loke vpon (after the fashion of the precious stonc of Charlysch: per (vnto the spght) they were all iij. of one fashyon, as yf one whele had bene in another.

When they wente forth, they wente all four together, not turnyng aboute in their goinge. But wher the spyt wente, thither wente they after also, so that they turned not aboute in their goinge. Their whole bodies, their backes, the yr handes & wynges, per, and the wheles also, were all full of eyes rounde aboute them all four. And I hearde hym call the wheles. * Crepe one of the had y fower faces: so that the one face was the face of a cherub, the seconde of a man, the thyrde of a lyon, the fourth of an Aegle, & they were lyfted vp aboue. This is the best, that I sawe at the water of Cobar. Nowe whil the Cherubyns wente, the wheles wente with them, and when the Cherubyns toke theyr wynges to lyfte the selues vpwarde, y wheles remayned not behynde, but were with them also. Shortly, when they stode, the wheles stode also. And when they were lyft vp, the wheles were lyft vp also with them, for the spyte of syde was in the wheles.

* Then the glory of the Loide was lyft vp

¶ ¶ ¶ ¶ ¶

The prophete

up from the theholde of the temple, and remained upon the Cherubyns. And the Cherubyns flattered with the wings, and lyfte them liues up from the earth: so that I sawe when they went, and the wheles wth them. And they stode at the east syde of the yowre that is in the house of the Lorde. So the glory of the Lorde was upon the. Thus is the bras p^r I sawe under the God of Israel, by the water of Eobar. And I perceived, that it was the Cherubyns. Every one had foure faces, & euerie one foure wynges, and under the wings, as it were mens handes. Howe the figure of the faces was, euen as I had sene them, by the water of Eobar, and so was the countenance of the. Every one in hys goinge wete stryght forwarde.

The xij. Chapter.

¶ And thus were that sene the people of Israel. And thus were the cherubyns. And thus were the wheels of the chariot. And thus were the four countenances. And thus were the four wheels. And thus were the four countenances. And thus were the four wheels. And thus were the four countenances.

After this, the spere of the Lorde lyfte me up, and brought me in to the East porte of the Lorders house. And behold, there were xij. men vnder the doore among wh^{ch} I sawe Jazaniah the sonne of Azur, and Sheltiah the sonne of Bananiah, the rulers of the people. Then sayde the Lorde vnto me: Thou sonne of man: these men ymagyn thyselfe, and a wycked counsell take they in thys cite, sayinge: truly, there is no defence at hand, let vs buyde houses: this Ierusalem is the cauldron, and we be the flesh. Therefore shalt thou prophespe vnto them, yee, prophespe shalt thou vnto them, O sonne of ma. And wth that fell the spere of the Lorde vpon me, and sayde vnto me: Speak, thus sayeth the Lorde: On this man haue ye spoken (O ye house of Israel) & I knowe the ymaginacions of pouce heres. And now haue ye mustured in this cite, and spiled the stretes full of the slagge. Therefore, thus sayeth the Lorde God: The slagge men that ye haue layed on the grounde in this cite, are the flesh, and thys cite is the cauldron: * But I will hyngge you out of it.

* ye. xlii. a. 3. mar. xlii. a. I haue feared the sword, & I will hyngge a sworde ouer you, sayeth the Lorde God. I will depue you out of thys cite and depue you into youre enemies hande, and will condemne you. Ye shalbe slagge in all the coastes of Israel. I will be auenged of you: to lerne you for to knowe, that I am the Lorde. Thys cite shall not be youre cauldron, neither shall ye be flesh therein: but in the coastes of Israel will I punysh you, that ye maye knowe, that I am the Lorde: in whose commaundementes ye haue not walched, ne kepte his lawes: * but haue done after p^r eu

comes of the deathen, that ye coude abouste you.

¶ Howe when I preached, Sheltiah the sonne of Bananiah dyed. Then fell I downe vpon my face, and cryed with a loude voyce: O Lorde God, wth thou then utterest destroye all the remnant in Israel / And so the worde of the Lorde came to me on thys manner: thou sonne of man: thy brethren, thy kynskfolke, & the whole house of Iuda, which dwell at Ierusalem, saye. Wythdawe ye farre from the Lorde, for the lade is here in possession. Therefore tell the, thus sayeth the Lorde God: I will sende you farre of amonge the Gentiles, and scattere you amonge the nacyns, & I will halowe you but a lytle, in the landes where ye shall come. Tell the also, thus sayeth the Lorde God: I will gather you agayne out of the nacyns, and hyngge you from the countreys where ye be scattered, and will geue you the lande of Israel agayne. And they shall comine together, And they shall take awaye all ther idols & all ther abhominacions from thence.

* And I will geue you one hert, and I will p^r a newe spere within your bowels. That stony herte will I take out of your body, and geue you a fleshy herte: that ye maye walke in my commaundementes, and kepe myne ordinaunces, and do them: ye maye be my people, & I your God. But loke whate heres are disposed to folowe the abhominacions and wycked lynges: those mens dedes will I hyngge vpon theyr awne heades, sayeth the Lorde God. After thys dyd the Cherubyns lyft up theyr wynges, and the wheles wente with them, and the glory of the Lorde was vpon them. * So the glory of the Lorde wente up fro the myddell of the cite, and stode vpon the mount of the cite towards the east: * But the wynde toke me up, and in a visyon wyche came by the spere of God he brought me nagapnetu Caldea amonge the prisoners. ¶ Thence visyon that I had sene vanisshed awaye fro me. So I spake vnto the prisoners, all the wordes of the Lorde, wyche he had shewed me.

The xij. Chapter.

¶ The parable of the bellie of the capitiue. The trostynge of the pacable, by which the badnes of heuge riches is revealed. Another parable by which the bellie of the capitiue is revealed.

The worde of the Lorde came vnto me, I sayinge: Thou sonne of man, thou dwellest in the myddell of a frowarde house: * wyche haue eyes to se, and yet se not: rates haue eyes to heare, and yet heare not: for they are an obdurate house. Therefore (O thou sonne of man) make theyr eeres to heere, and go forth by fayer daylyght, that they maye se. See, euen

in theyr syghte shall thou go from thy place to another place: for peradventure they will confyde, & they be an vnobedient houtholde: & they were & I past made reddy to theyr wythall, that thou bearst out by fayne daye lycht that they maye seide thou thyr selfe shall go forth also at euyl in theyr syghte, as a man doth when he dyeth. wygge thou the wall, that they maye se a beate thorow it the same thyng, that thou shalt be in theyr syghte. In theyr syghte I shall I beare vpon thy shoulders, & carrye thee in the darcke. vpon thy face I shall not be the earth, for I haue made the new troken vnto the house of Israel. Nowe as the Lorde commaunded me, so I dyd: the gentes & I had made ready brought I out by daye. At euyl I brake downe an hole thorow the wall wryth my hande: and when it was darcke, I toke the gere vpon my shoulders, and bare them out in theyr syghte.

And in the morngynge, came the worde of the Lorde vnto me, sayng: Thou sonne of man, of Israel that forwarde houtholde as the the, and sape: what dost thou there? Then tell the: Thus sayeth the Lorde God: Theyr punishment toucheth the chiefe rulers at Jerusalem, and all the house of Israel, that dwell amonge them: Tell them: I am your thewe token: lyke as I haue done, so shall it happen vnto you: fflyt shall ye also, and go into captivitye. * The chiefe that is amonge you, shall lade thes prisoners in the darcke, & get hym a waape. He shall breake downe the wall, to carrye skuffe therthorow: he shall couer his face, that he se not the grounde, with his eyes. * And I lyne wyl I spede out vpon hym, and catch him in my net, and carrye hym to Babylon, in the lade of Caldees: which he shall not se, and per shall he dye there. As for all thes helpers, & all thes holtes, that be about hym, I will scatter them towards all the wyndes, and drawe out a swearde after them. * So when I haue scattered them amonge the heathen, and strowed them in the landes theyr shall knowe, that I am the Lorde.

But, I will leaue a lytle noyse of them fro the swearde, hunger and pestilence: to tell all thes abhominacions amonge the heathen, where they come: & they maye knowe, howe that I am the Lorde.

Afteroner, the worde of the Lorde came vnto me sayng: Thou sonne of man: wylth a fearfull tremblynge shall I pte thyr brab, wylth carefullnesse a forowe shall thou dypne the thy water. And vnto the people of the lade, speake thou on this maner: Thus sayeth the Lorde God, to them that dwell in Jerusalem, and to the lande of Israel: Ye shall eate your bread wylth sorowe, and dypne the power water wylth drynesse: Per, the lande wylth the fulnesse therof shall be layde waste, for the wychednesse of them that dwell the-

re. And the cyties & now be well occupyd, shall be voyde, and the lade desolate: that ye may knowe, howe that I am the Lorde.

Per came the worde of the Lorde vnto me agayne, sayng: Thou sonne of man, what maner of bywordes is that, which ye vse in the lade of Israel, sayng: * Ugh, & I yenge that the dayes are so lache in commynge, all the dyspos are of none effecte: Tell them therfore, thus sayeth the Lorde God: I will make that byword to cease, so that it shall no more be commynly used in Israel.

But sape thes vnto them: The dayes are at hande, that euery thyng which hath bene prophesied, shall be fulfilled. There shall no dyspos be in vayne, neither eny prophetic sayle amonge the chyldren of Israel: for it is I the Lorde, that speake it: and what I occur I the Lorde speake, it shall be performed, and not be lache in commynge.

Per, euery in your dayes, & ye forwarde houtholde shall I deuyse some thyng, and hyng it to passe, sayeth the Lorde God. And I worde of the Lorde came vnto me sayng: Beholde, thou sonne of man: The house of Israel sayeth on thes maner: Ugh, so for dyspos that he hath sene, it will be manye dayes or it come to passe: It is farte of yet, the thyng that be prophesied. Therfore sape vnto them: Thus sayeth the Lorde God: All my wordes shall nomore be lache: Loke what I speake, that same shall come to passe, sayeth the Lorde.

¶ The xxiij. Chapter.

¶ The worde of the Lorde agayne saile prophetes, wylth reach the people & counsellors of theyr aunde betwe.



The worde of the Lorde came vnto me, sayng: Thou sonne of man. Speake, prophete agayne thes pyphetes, that prech in Israel: a sape thou vnto them that prophete out of theyr awne heres: heare the worde of the Lorde, thus sayeth the Lorde God: * I be vnto thes falsch pyphetes, & folowe thes awne spere and speake where a. thes is nothyng. O Israel, the pyphetes are lyke the fozes vpon the dyre felde: for they stande not in the gappes, neither make they an bege for the house of Israel, that men myght abyde the battell in the daye of the Lorde. Mayne thynges they se, and tell lyes, to * mayntaine their pyphes wylthall. The Lorde sape theyr hath spoken it, when in very dede the Lorde hath not sent them. Mayne dyspos haue ye sene, and spoken falsch pyphetes, wher ye sape: the Lorde hath spoken it, where as I neuer sayde it.

Therfore, thus sayeth the Lorde God: * I will cause your wordes be vayne, and ye shal out lyes: Beholde, I will vpon you, sayeth the Lorde. Wyne bades shall come vpon the

¶ The xxiij. prophetes

¶ Ezech. xxiij. b. iij. a.

¶ Ezech. xxiij. b. iij. a.

¶ Ezech. xxiij. b. iij. a.

¶ Ezech. xxiij. b. iij. a.

¶ Ezech. xxiij. b. iij. a.

¶ Ezech. xxiij. b. iij. a.

¶ Ezech. xxiij. b. iij. a.

The prophete

prophetes that loke out vayne thinges, and
preach lyes: they shall not be in the counsell
of my people, ne wyttyn in the booke of the
boule of Israel, neither shall they come in the
lande of Israel: ye maye knowe, howe I
am the Lorde God. And that for by cause
they haue dysceined my people, * and tolde
the of peace, where no peace was. One let-
terth by a wall, and they dawbe it with lowe
claye.

* Jer. lii. b.

* Jer. lii. c.

¶ Therefore tell they whych dawbe it
with vntempered moztar, that it shall fall: *
For there shall come a great thowr of ray-
ne, & greate hapye stones shall fall vpon it, &
a foze stoyne of wynde shall breake it, so shall
the wall come downe. * Shall it not then be
told vnto you: where is nowe the moztar,
that ye dawbed it withall? ¶ Therefore thus
sayeth the Lorde God: I will breake out in
my wythfull displeasure with a thowp
wynde, so that in myne anger there shall
come a myghty thowr of rayne, & hapye sto-
nes in my wrath, to destroye withall.

¶ As for the wall, that ye haue dawbed w
vntempered moztar, I will breake it downe,
make it euen with the grounde: so þe
foundacion ther of shall remoue, and it shall
fall, yee, and ye poure felous shall perishe in
the myddelt ther of: to learne you for to knowe,
that I am the Lorde. ¶ This wyll I per-
fourme my wrath vpon this wall, and vpon
them that haue dawbed it with vntempe-
red moztar, and then wyll I saye vnto you:
The wall is gone, and the dawbers are a-
waye. ¶ These are the prophetes of Israel,
which prophete vnto the cite of Ierusalem,
and loke out vnto of peace for them, where
as no peace is, sayeth the Lorde God. Where-
fore: ¶ Thou soune of mā, sette thy face aga-
ynst the daughters of thy people, which pro-
phete out of their aune heretes: and speake
thou prophete agaynst the, and saye: ¶ Thus
sayeth the Lorde God: Wo be vnto you, that
some pylowes vnder all arme holes, ad bol-
sters vnder the heades both of ydge and olde.

* Jer. liii. a.
Jer. liii. b.

¶ Wo be vnto you, that
some pylowes vnder all arme holes, ad bol-
sters vnder the heades both of ydge and olde,
to catch soules with all. * For when ye
haue gotten the soules of my people in poure
captiuite, ye promysse them lyfe, and disho-
noure me to my people, for an adfull of bar-
ly, and for a peece of bread: when ye sell the
soules of the, that be not, and promysse lyfe
to them, that lyue not: ¶ Thus ye dissemblye w
my people, that beleuech your lyes.

¶ Therefore, thus sayeth the Lorde God: Be-
holde, I will also vpon the pylowes, where
with ye catch the soules in spenge: the wyll
I take from yowre armes, and let the soules
go, that ye catch in spenge. Your bolsters al-
so will I reare in yeres, and deliuer my peo-
ple out of yowre hād: so that they shall come
nomoze in yowre handes to be shoyled, and
ye shall knowe, that I am the Lorde. And
that with your lyes ye discomfozte the ier-

te of the ryghteous, whom I haue not dis-
fostered: Agayne: For so much * as ye coage
the hande of the wyched, so that he maye not
eueue from his wicked waye, and I saye: the
foze shall ye spee out nomoze vantage, ne
phropheye poure a wne gelynges: for I wyll de-
liuer my people out of yowre hande, that ye
maye knowe, howe that I am the Lorde.

¶ The. xliii. Chapter.

¶ The Lorde hath byd the people for their
synne sake: the dysceyn of the wyche and the Lorde
sometime because by falsy prophetes. ¶ A comferte of the
that fledde into Babylon.



¶ Here resteth * vnto me certayne I
of the elders of Israel, & sit downe * Jer. xli.
ne by me. ¶ Then came the woide
of þe Lorde vnto me, saye: ¶ Thou
soune of mā, these men beare their
vncleannes in theyr heretes, and go purpouly
vpon the combyng blocke of theyr aune
wychednesse: shulde I then answer at their
request? ¶ Therefore speake vnto them, I saye:
Thus sayeth the Lorde God: Currey man of
the house of Israel that beared bys vncle-
anne. ¶ Idols in bys heret, purpoulyng to be
comble in bys aune wychednesse, and commer
to a prophet, to enquire eny thinge at me by
him: vnto that mā wyll I the Lorde my selfe
geue answer, accordyng to the multitude
of bys Idols: that the house of Israel maye
be shamed in their aune heretes, because they
be cleue gone fro me, for their abhominaciō
sakes.

¶ Wherefore, tell the house of Israel: thus
sayeth the Lorde God: ¶ Be conuerted, for-
sake your Idols, and turne your wyues
from your spithpuesse, and turne your fa-
ces fro all your abhominaciōs. For euer
man, (whether he be of the house of Israel or
a stranger, & sojournech in Israel) whych
departeth fro me, and carryeth Idols in bys
heret, purpoulyng to go fly abblong in bys
aune wychednesse, and commer to a pro-
phet, for to aske counsell at me: thowz hym:
vnto that man wyll I the Lorde geue answere,
by myne aune selfe. I wyll set my face a-
gaynst that man, and wyll make hym to be
an example for other, yee, and a comen by-
woide: and wyll eate him out of my people,
that he maye knowe, howe that I am the Lorde.
* and yf that prophete be diseained, w
be tellyth hym a woide: then I the Lorde my
selfe haue diseained that prophete, and wyll
stretch forth myne hande vpon hym, to rote
hym out of my people of Israel: and they
both shall be punished for theyr wychednes.
Accordyng to the synne of hym that al-
keth, shall the synne of the prophete be: ¶
that the house of Israel be led nomoze fro
me thowze erreoure, and be no moze dysceyn
in their wychednesse: but that they maye be
my people, & I theyr God, sayeth the Lorde
God. And the woide of the Lorde came vnto
me,

* Jer. xli. a.
Jer. xli. b.

me, sayenge: Thou sonne of man, when the lande shall synne agaynst me, & goeth forth in wickednesse: I will stretch out myne hande agaynst it, & I will destroye all the proudnes of their hyls, and I will breake downe upon them, to destroye man & beast in the lande. * And though Aioe, Daniel & Job, these three men were amonge them, yet shall they in their rpygationnes be deliuered but their awne soules, sayeth y Lord God. * If I bypynge noy some beastes into the lande, to waite it vp, & it be so desolate, that no man may go therein for beastes: yf these three men all were in the lande, as truly as I saye (sayeth y Lord God) they shall save neither sonnes ner daughters, but be onely deliuered their skynnes, and as for the lande, it shall be waste.

¶ **Chap. xliij.** Bypynge I swerde into the lade, & charge it to go thow the lade: so that I slape downe man & beast in it, & yf these three men were therein: As truly as I saye (sayeth y Lord God) they shall deliuer neither sonnes ner daughters, but only be saved them skynnes. * If I sende a pestilence into the lande, & pouer out myn loye indignacion vpon it in bloude, so that I rote out of it both man and beast. And yf Aioe, Daniel & Job were therein: as truly as I saye (sayeth y Lord God) they shall deliuer neither sonnes ner daughters, but save their awne soules in their rightuousnes. Wherefore, thus sayeth the Lord God: * Much more when I sende my four troubleous plagis vpon Ierusalem: the swerde hunger, perious beastes & pestilence, to destroye man and beast out of it. * Beholde they shall be a remanent saved therein, which shall bringe forth their sonnes and daughters. * Beholde, they shall come forth vnto you, and ye shall se their wape, and what they take in hande, and ye shall be comforted, as touching all the places that I haue brought vpon Ierusalem. They shall comforte you, when ye se their wape and woekes: and ye shall knowe, howe that it is not without a cause, that I haue done so agaynst Ierusalem, as I dyd, sayeth the Lord God.

Chap. xliij.

¶ **Chap. xliij.** As the vnprescribable word of y hys tere is cast in to the fyre, so sayeth he that Ierusalem shall be rent.

¶ **Chap. xliij.** The worde of the Lord came vnto me, sayenge: Thou sonne of man: What cometh of the byne amonge all other trees? of the wynde byne stock amonge all other tymbre of the groane? * Women take wodd of it, to make any woerke with all: * Wymage there a mayle be made of it, to haue an thyngge vpon: * Beholde, it is cast in y fyre to be burnt, the fyre consume it both the ends of it. the myddel is burnt to ashes. * Is it meete then for any woerke? No.

¶ **Chap. xliij.** Hepringe then, that it was meete for no woerke, beinge whole: maye helpe maye there

any thinge be made of it, when the fyre hath consumed & burnt it. And therefore thus sayeth the Lord God: Lyke as I cast y byne into y fyre for to be burnt, as other trees of y wodd: Euen so will I do with them that dwell in Ierusalem, & I set my face agaynst them: they shall go out from the fyre, & yet the fyre shall consume them. * The shall ye knowe, that I am the Lord, when I set my face agaynst the, & make y lande waste: because they haue so ofte offended, sayeth the Lord God.

Chap. xliij.

¶ **Chap. xliij.** The prophete rebuketh y the abominacions of Ierusalem: both for the heresies of God towards it. Ierusalem is reproued of vnbeydenance, for her fornicacion with thome. He rebuketh the wickednes of other people in the destruction of the temple of Ierusalem. The end of the abominacions in to which the synners fell. He praye to prompeth to the repentant.

¶ **Chap. xliij.** Sayne, the worde of y Lord spake I vnto me, sayenge: Thou sonne of man, I haue the crite of Ierusalem in their abominacions, & saye: thus sayeth y Lord God vnto Ierusalem: Thy progeny and kyned came out of the lade of Canaan: & thy father was an Amorite, thy mother a Canaanite, thus was the maner of thy birth. In y daye of thy birth when thou wast borne, y stringe of thy nall was not cut of: y wast not bathed in water to cleane the cleane: Thou wast neither subbed w salt, ner swaddled in clowtes: No man regarded y so much, as to do any of these thinges for the, so to therue the sch favour, but y wast utterly cast out vpo y stryde, yer, despised wast y in y daye of thy birth. Then came I by the, and I sawe y troden downe in thine awne bloude, & sayde vnto the: Lyue, although thou be defyled in thine awne bloude, y euen I. I tell the: sayde vnto y lyue, although thou be defyled in thine awne bloude. * So I plucked y, as y blossom of the fylde: y art growe vp, & wast great: y halt gotten a maruelous pleasant denie, thy beastes are come vp, thy beare is goodly growe, where as y wast naked & bare afore.

¶ **Chap. xliij.** Howe when I went by the, & I looked vpo the: beholde, thy tyme was come, yee, cut the tyme to wowe the. Then I shed y my clothes ouer y, to couer thy dishonoure: yee, I made an othe vnto the, & I married my selfe with the (sayeth the Lord God) and so thou becomest myne awne. Then walked I with the water, and poured the bloude from the: I anointed the with oyle, I gaue the chaunge of raimentes, I made the thure of y eares lecher: I gyrded y about with white lyke I clothed the with kercheies, I decked the w costly apparell, I put rpynges vpon the spynners: a chaipie about the necke, spanglers vpon the foz hynde, & rny rpynges vpo thine eares, and se a be withall growne vpo thine head. * Thus wast thou decked with syluer & golde, & thy raiment was of fyne white sylke

The prophete

of noble woyle & of diuerse colours.

Thou bydest eate norfinge but spinnels,
domy & oyle: maruelous goodly wast thou
y beautifull, yee euen a very quene wast thou
In so moch, that thy beuty was spoken of
amonge the hepten, for thou wast excellent
in my beuty, which I put vpo the sayeth the
Lorde God. But thou hast put confidence in
thyne awne beuty, & played the harlot, whē
thou haddest gotten the a name. Thou hast
comitted whozdomē, with all that wener by
the, & hast fulfyllid their desyres: yee, thou
hast taken thy garnitures of diuerse colours,
& deckt thyne aultres therewith, where vpo
I myghtest fulfyll thyne whozdomē, & of
such a fashyō, as neuer was done, nre shalbe.
* Be goodly ornaments & Jewels which
I gaue the of myne awne golde and syluer,
halt thou taken, and made the mē's prynces
therof, & commyted whozdomē withall.

Thy garnitures of diuerse colours hast
thou taken, and deckt them therewith: myne
oyle & incense hast thou set before them. My
meate which I gaue the, as spinnels, oyle &
hony: to fede the withall: that hast thou sett
before them, for a sweete sauoure. And thus
came also to passe, sayeth the Lorde God:
* Thou hast take thine awne sones & daugh
ters, who thou haddest begotten vnto me:
and these hast thou offered vnto the, to be
their meate. In this but a small whozdomē
of thine: thinkest thou that thou shalst my
chylidren, and geueit them ouer, to be lient
vnto the: And yet in all thy abhominacions
and whozdomē, thou hast not remembred the
dayes of thy youth, howe naked & bare thou
wast at thy myne, and troden downe in thine
awne bloude. After all these thy wyked
nesses (wo wo vnto the, sayeth the Lorde)

Thou hast bylyt hys places, yet at y
hend of euery strete hast y bylyd y an aul
ter. Thou hast made thy beuty to be abho
red, y hast layd out thy legges to euery one
that came by, y multiplied thine whozdo
me. * Thou hast committed fornicacyon w
the Egyptians thy neyghbours, which had
moch helde: and thus hast y increased thine
whozdomē, to anger me.

Beholde, I dyd stretch out myne hande
ouer the, & dyd y minde the stoure of Iode,
and deluyr the ouer in to the wyllēs of the
phylidines thine enemies, which are ashar
med of thy abhominable waye. * Thou hast
played the whoze also with the Assyrian, be
cause thou wast insatiable: yee, thou had y
saye with the played the harlot, & yett had
dest thou not enough. Thus hast y forther
more comyted the fornicacyon fro the lan
de of Canaan vnto the Caldees, & yett thy lust
not satisfied. Howe abhimate is thine herte
(sayeth the Lorde God) seynge thou doest all

these woyles of an errant whoze, buyldinge
thy houses at y hend of euery strete, & thy by
dell houses in all places. Thou hast not bene
as an other whoze, y holdeth some of a small
rewards, but a wife y breatheth wellocke, &
taketh other in strake of her byldinge. & yett
are geuen to all other whozers, but y geueit
rewards vnto all thy lours: & offered them
gyftes, to come vnto y out of all places, & to
comyte fornicacyō w the. It is come to passe
w the in thy whozdomes contrary to the vse
of other women: yee, there hath no such for
nicacyon bene comitted after y, seynge that
thou y offered gyftes vnto other, and no re
wards is geuen the: this is a contrary thinge.

Therefore, heare the woide of the Lorde,
Thou harlot: thus sayeth the Lorde God:
For so moch as y hast sett forth thy pouthe
to whozdomē, & discourred thy name, cho
rowe thy whozdomē w all thy lours, and
with all y holds of thy abhominacions in y
bloude of thy chylidren, * who thou hast geueit
them: Beholde therefore, I will gather toge
ther all thy lours, vnto who thou hast ma
de thy selfe comit: yee, and all them who thou
sauourest, & euery one y thou hatest: I will
(I saye) gather the toge ther rounde aboute
the, and * will discouert thy name before the,
that they maye se all thy fylthyness.

Whozdome, I will iudge y as a byacher
of wellocke and a murthrer, and recedence
y thine awne bloude in wrath and gelousy.
I will geue y our in to their power, y shall
bryake downe thy tūes, & be strete thy by
dell houses: they shall strepe y out of thy clo
thes, all thy fayre & beautifull Jewels shall
they take fro y, & so let the spe naked & bare:
* yee: they shall bryng y some people vpo y,
which shall stonē the, & laye y downe w their
swardes. * They shall burne vpo thy hou
ses, & puny the in y sight of many women.
Thus will I make thy whozdomē to cease,
so y thou shalt geue out no more rewards.

Shulde I make my wrath to be still, take
my gelousy from the, be content, & no more to
be displeased? seynge thou remembrest not the
dayes of thy youth, but hast prouoked me to
wrath in all these thinges: Beholde therefore
I will bryng thine awne wayes vpo thy
ne deade, sayeth the Lorde God: howe be it,
I neuer dyd vnto the, accordinge to thy wi
chednesse & all thy abhominacions. Behol
de, all they that be comen prouered, shall
vse thus prouerbe also agaynst the: soche a
mother, soch a daughter.

Thou art euil thy mothers awne daugh
ter, y hath cast of thy husband & thy chyl
idren: yee, thou art the spyte of thy lyters,
which forsoke their husbands & their chyl
idren. * Your mother is a chetye, & your
father an Assyrie. Thyne eldest syter is
Samarita, she and her daughters that dwell
vpon

upon thy left hande.

¶ But thy ponger spker that dwelleth on thy ryght hande, is Sodom a her daughters. Yet hast thou not walked after their wayes, ner done after their abhominacions: but þu doest a lytell very small tyme, and in all thy wayes þu hast bene moze corrupte then they. As truly as I lyue, sayeth þu Loide God: Sodom a thy spker to her daughters, hath not done so euell, as þu and thy daughters. Beholde, * the spynes of the spker Sodom were these: þayde, fulnesse of meate, aboundaunce & ydelnesse: these thynges had he & his daughters. Wherfor þu, they reached not their hande to the poore and neyþ, but were proude, and dyd abhominable thynges befoze me: therfoze I toke them a waye, as I pleased me. After þu hast Samaria done half of thy spynes, & see, thou hast exceded them in wickednesse. In so moch that in comparyson of all þu abhominacions which þu hast done, þu hast made thy spylers good women. Therfoze thou, which dydest condempne thy spylers beate thynne a wone thame, for thynne awne offences, that þu hast committed, inoze abhominable then they dyd, which in drad armez rpghteous, then þart, be thou. (I se) ashamed, and beate thy shamefull rebuke, scynge þu hast proued thy spylers in coparyson of the rpghtewyl.

¶ As for their captiuite, namely þu captiuite of Sodom, & her daughters: þu captiuite of Samaria & her daughters: I will bringe the agayne, so will I also bringe agayne thy captiuite amonge them: þu mayest take thynne awne cōsolation vpon þu, & be ashamed of all þu hast done, & to cōfote them. Thus thy spylers (namely) Sodom a her daughters: Samaria and her daughters, w thy selfe, & thy daughters, shall be brought agayne to poure olde estate. When þu walk in thy pryde, & befoze thy wickednesse came to lyght: thou woldest not heare speake of thy spylers Sodom, but wilt the tynic þu the Syrians with all their to wnes, & the Philistines with all that lyer rounde aboute the, brought to the shame & confusyon: þu myghtest beate thynne awne thynges & abhominacions, sayeth þu Loide.

¶ As thus sayeth the Loide God: I thulde (by right) beate with the, as thou hast done. Thou hast despyed the oth, and broken the couenaunt. Recurrethelke, I will remembre þu couenaunt that I made with the in thy yowth in so moch that it shall be an euill thinge couenaunt: so that þu also remembre thy wayes, & be ashamed of them: then shall thou recorne of me thy pryncer & ponger spylers, who I wyl make thy daughters, and that beþe thy couenaunt. * And so will I recorne my couenaunt with þu, that thou mayest knowe that I am the Loide: that thou mayest thinke vpon it, be ashamed, and excuse thynne awne confusyon

nomoze: when I haue forgotten the, all that thou hast done, sayeth the Loide God.

¶ The xiiiij chapter.

¶ The parable of the two Agles.

¶ The worde of þu Loide came vnto me, & sayinge: Thou sonne of man: put forth * a barche & spakhunge and a parable, vnto þu house of Israel, a sape: Thus sayeth þu Loide God: There came a great * Agle to geate wynges, yee, with a myghte longe bodye, & full of fethers of dyuerse coloures, vpo the mount of Libanus, & toke the hysle brynch fro a Cedie tree, & brake of þu toppe of his wyngge, & carped it into þlade of Canaan, & set it in a cyte of marchanters. he toke also of the leade of the lande, & planted it in a frutfull grounde, he brought it vnto geate waters, and set it as a wyllowe tree therby. Then dyd it growe, and was a geate bynestocke, but lowe by the grounde whose brynches turned in to it selfe, & protes of it, were fastened vnder it, thus there came of it a byne, and it brought forth blossom, & spred out brynches. But there was another Agle, a great one, which had geate wynges & many fethers: and beholde, þu rootes of this byne had an hūger after him, & spred out his brynches towarde him, þu myghte wance her with the orchepd þu he had planted. Recurrethelke, it was planted vpo a good ground beþe geate waters: so þu by reason it shulde haue brought out brynches & frute, & haue bene a goodly byne. Spake þu therfoze, thus sayeth þu Loide God: Shall this byne prosper? Shall not his rootes be plucked oute, his frute be broken of, his greene brynches, wither & fade a waye: yee, without erber stronge arme of many people, shall it be plucked vpo by protes. Beholde, it was plantid: shall it prosper therfoze? Shall it not be dryed vpo withered, yee, euen in þu duntinge out of his blossom, as soone as þu cast wyde boweth?

¶ Agreuer, þu worde of þu Loide came vnto me sayinge: Spake to þu towarde householde: knowe ye not, what these thynges do signifye? Tell the: Beholde, þu þynge of Babylon came to Ierusalem, & toke þu kyng and his wynges, and ledde them to Babylon.

he toke of the kynges seide, and made a cōuenant wylþ hym, and toke an othe of him: The wynges of the lande toke her with him also, that the lande myght be holden in subsecpon, and not to rebelle, but kepe the cōuenant, and fulfyll it. But he fell from him, & sent his Embassytors into Egypt þu myght haue hostes and moche people. Shallde that prosper? Shallde he be kept safe, that doth such thynges? Quide he escape, that breaketh hys cōuenant? As truly as I lyue sayeth the Loide God: he shall dye at Babylon, in the place where he kyng dwelleth, I made hym kyng: whose

* Eze. xlii. 4

* Dan. vi. 4

* Eze. xlii. 4
* Eze. xlii. 4
* Eze. xlii. 4

* Eze. xlii. 4

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* Eze. xlii. 4
* Eze. xlii. 4

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oth he hath despyed, and whose couenaunt he hath broken. Neither shall Pharao with his greatesse multitude of people, maynteyne him in the warre: when they call vpon dyces, and set vpon him to destroye other people. For seynge he hath despyed so other, and broken the couenaunt (whereas he put gaue his hande ther vpon) and done all these thynges, he shall not escape.

If Therefore thus sayeth the Lorde God. As truly as I lyue, I will bringe myne other vpon him despyed, and my couenaunt that he hath broken, vpon his awne head. * I will cast my net aboute him, and catch him in my pame. * To Babylon will I carie him, thre will I punishe him, because of the greatesse of the sinne that he made me. As for those that he fram him out of the hood, they shall layne with the swerde. * The resydue shall be scattered towarde all the wyndes. and ye shall knowe, that I the Lorde haue spoken it.

G Thus sayeth the Lorde God: I will also take a brynche from an hye Cedre tree, and will set it, & take yf vppermost twygge, & yet it will stande, and plant it vpon an hye hyll. Namely, vpon the hye hyll of Syon will I plante it: so it maye bringe forth twygges, & geue frute, and be a greate Cedre tree: so þat all manner of foules maye bylde in it, & make their nestes vnder þe shadow of his brynches.

And all the trees of the feilde shall knowe that I the Lorde haue brought downe þe hye tree, and set the lower tree vpon: þe hye tree dyed vpon the greute tree, and made the dye tree to flourish. * Such I the Lorde that spake it, haue also brought it to passe.

The viij. Chapter.

¶ The thirde thyng that every man shall haue his awne synne. To him that is amended, is saluacion promysed. Wherby is prophesied to the rightwell, which turneth backe into the right waye.

If The wordes of y^e Lorde came into me, on this manner: what meane ye by this comen prouerbe, ye vse in the labe of Israel. (sayinge: * The fathers haue eaten soure grapes, & þe chyldrens teth are set on edge: As truly as I lyue, sayeth y^e Lorde God, ye shall vse this by wordes nomore in Israel.

Scholdre: all sonles are myne. Lyke as y^e father is myne, so is y^e sonne myne also. * The soule þe synner, shall dye. * If a man be godly, & do the thinges þe is equal and right, he eateth not vpon the bylles: he despyeth not his neyghbours wyfe: he medleth wth no menfuous woman: he greueth no bohyr: he geueth his detter his pledge agayne, he taketh none of her mans good by violence: * he parteth his mete wth the hongry: he closeth the naked: * he lendeth nothinge vpon vsury: he taketh nothinge ouer: he wythdraweth his hande from doynge wronge: he dealeth faithfully betwixte man & man: & walketh

in my commaundementes, and keepeth my lawes, & performeth the faithfully: * This is a rightuous man, he shall surely lyue sayeth the Lorde God.

If he now gett a sonne, that is a much better, a sheder of bloud: yf he do one of these thynges * (though he do not all) he eateth vpon the bylles: he despyeth his neyghbours wyfe: he greueth the poore: & nedr: he robbeth a spowlyer: he geueth not y^e detter his pledge agayne, he lyseth vpon his eyes into Abols, & meyleth with abhominable thinges: he lendeth vpon vsury, & taketh more ouer. * Shall this man lyue? he shall not lyue. Seynge he hath done all these abhominacions, he shall dye, his bloude shall vpon him.

Nowe yf this man gett a sonne also, that keepeth all his fathers synnes, which he hath done: and feareth, nether doch forþ lyke: Namely, he eateth not vpon the most paynes: he lyseth not his eyes vpon y^e Abols of Israel: he despyeth not his neyghbours wyfe: he dealeth no mā: he keepeth no mans pledge: he neether spowlyer, ner robbeth any mā: he dealeth his meate wth the hōgre: he closeth y^e naked: he oppelleth not the poore: he receaueth no vsury, ner any thyng ouer: he keepeth my lawes, & walketh in my commaundementes, * This mā shall not dye in his fathers synne, but shall lyue without fayle. * As for his father: because he oppressed a spowlyer bys brother, and dyd wyckedly amonge his people: lo, he is dedd in his awne synne. And yet saye ye: Wherfore then shalbe not this sone beare his fathers synne? * Therefore: because y^e sonne hath done equyte & right, hath kepte all my commaundementes, & done them: therefore shall he lyue in dede. * The same soule that synneth, shall dye. * The sonne shall not beare the fathers offence, nether shall the father beare y^e sonnes offence. * The right oulnes of y^e rightuous shall be vpon him, & the wickednes of y^e wicked shall be vpon him (if also). * But yf vngodly wyll turne awaye fro all his synnes þe he hath done, and kepe all my commaundementes, and do the thinge þe is equal and right: doubtles he shall lyue, and not dye. * As for all his synnes þe he dyd before, they shall not be thought vpon: but in his righteoulnes þe he hath done, & he shall lyue. * For haue I any pleasure in y^e death of a synner, sayeth y^e Lord God, but rather y^e he shuerre, and lyue.

Agayne: yf y^e rightuous turne awaye fro his rightuousnes, and do iniquyte, & accorde to all y^e abhominacions, & y^e wicked mā doth: shall he lyue? * All the rightuousnes þe he hath done, shall not be thought vpon: but in y^e faute that he hath offended withall, and in the synne that he hath done, he shall dye. * And yet ye saye: Truly y^e wyse of y^e Lord is not indifferente. * Wherefore ye poule of o. * This is not my wyse right: * Wherfore

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147. 17. 18. 19. poure waspes rather wicked: * Why a ravenous man turneth away from his ravenousness, and medleth with ungodlynes: he must dye therein: yee, for the unrighteousnes that he hath done, must he dye. * Againe, * when the wicked man turneth away from his wickednesse, that he hath done, and doth the thinge which is equall and right: he shall save his soule alive. For in so much as he remembered him selfe, & turneth him from all the ungodlynes that he hath used, he shall live and not dye.

148. 1. 2. 3. 4. And yett sayeth the house of Israel: Tuffe, the waye of the Lorde is not equall. Are my wayes unright: * Ye house of Israel: I am not poure wayes rather unquall: * As for me, I will iudge every man, accordyng to his wayes, * Ye house of Israel, sayeth the Lorde God. * Wherefore, be converted, and turne you cleane from all your wickednesse, so shall there no spime do you harme. Cast awaye from you all poure ungodlynesse, that ye have done: * make you new hertes and a newe spere. Wherefore will ye dye, * Ye house of Israel: I syng: I have no pleasure in the death of him: y yett, sayeth the Lorde God. Turne you then, and ye shall live.

Chapter. xix.

149. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. The captivity of Jacobabaz & of Jehoachin in signified by the Lyons whelpes, & by the Iron. He saved out & preserved the few of the city of Jerusalem that he put, & the multitude thereof that is present.

150. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. But thou soune of man mourne for the princes of Israel, & saye. Wherefore lape the mother of lyonnesse amonge the lyons, & nourished her yonge ones amonge the Lyons whelpes? One of her whelpes she brought up, and it became a lyon it learned to spolie, and to devour folke. The breather herde of him, and toke him in their nettes, and brought him in chaynes unto the lande of Egypte.

151. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Nowe when the damme sawe, that all her hope and comfort was awaye, she toke another of her whelpes, and made a lyon of him: which wente amonge the lyons, & became a ferce lyon: learned to spolie and to devour folke: he destroyed their palaces, and made their cyties waste. In so much that the whole lande & every thinge therein, were utterly desolate, thozow y verie voyce of his roaringe.

152. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Then came the heathen together on euery syde oute of all countrees agaynst hym, layed the nettes for hym, and toke hym in their pyttre. * So they bound him with chaynes, and brought him to the kyng of Babylon: which put him in prison, that his voyce shoulde no more be heard upon the mountaynes of Israel. As for thy mother, she is like a vine in thy bloude, planted by the water syde: her frutes and banches are growen out of many waters, her stalkes were so ströge,

that me might haue made staves therof for officers: she grew so hye in her stalkes.

So when men sawe that she exceeded the height a multitude of her banches, she was rotyd out in displeasure, and cast downe to the ground. The East wynde dyed by her feure, her stronge stalkes were broke of, withered and bent in the fyre. But now she is placed in the wylderneesse, in a drye & thurste ground. And there is a fyre gone out of her stalkes, which hath bent by her banches and her feure: so that the hard no bröge stalkes, to be staves for officers, this is a piteous and miserable thinge.

Chapter. xx.

The Lorde deneth that he will answer them when they praye, for the offence of ungodlynes which he hath observed. He prometheth that his people shall returne from all nations. He sheweth that Quide be byrd is signified the burning of Jerusalem.



153. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. In the viij. yeare the x. daye of the 4. month, it happened, I receayned of the elders of Israel came vnto me, for to aske counsell at the Lorde, & sat them downe by me.

Then came the word of the Lorde vnto me on this manner: Thou soune of man: speake vnto the elders of Israel, & saye vnto them: Thus sayeth the Lorde God: Are ye come hyther to aske any thinge at me? As truly as I live (sayeth the Lorde) I will geue you no answer. Wilt ye not reprove the (that soune of man) wilt thou not reprove them? Shew them the abhominacions of their fore fathers, & tell them. Thus sayeth the Lorde God: In the daye when I chose Israel, and left by myne hande vpon the side of the house of Jacob, & I wewed my selfe vnto them in the lande of Egypte: yee, when I sette by myne hande ouer them, and sayde: I am the Lorde your God, euen in the daye I left by myne hande ouer the, to bringe them out of the lande of Egypte, into a lande I had promised for the, which floweth with mylke & honny, & is a pleasant lande amonge all other. Then sayde I vnto them: * Cast awaye euery man the abhominacions that he hath before him, and desyre not your felicitie with the Idoles of Egypte, for I am the Lorde your God.

But they rebelled agaynst me, and wolde not followe me: to cast awaye euery man the abhominacions of his ydes, and to forsake the Idoles of Egypte. Then I made me to pour myne indignacion ouer them, so to satisfie my wrath vpon them: yee, euen in the myddest of the lande of Egypte. But I wolde not do it, for my names sake: that it shoulde not be vnglorious before y brethren, amonge whom they dwelt, & amonge whome I wewed my selfe vnto them. * I wolde byrninge them out of the lande of Egypte. Nowe whi I had caryed them out of the lande of Egypte, and brought them into the wylderneesse: I gaue them

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them my commandmentes, & shewed them my lawes, * which whoso keepeth shall lyue in them: I gaue them also my holy daies, to be a token betwixt me & them, & thereby to knowe, that I am the Lorde, which balowe them. And yet the house of Israel rebelled agaynst me in y^e wyldernesse, they wolde not walke in my commandmentes, they haue cast away my lawes (which whoso keepeth shal lyue in them) and my Sabboth daies haue they greatly vnhalowed.

* Then I made me to poure out myne indignacion vpon the, & to consume them in the wyldernesse. Yet I wolde not do it, for my names sake: lest it shulde be dishonoured before the heathen, from the which I had carryed them away. But I tooke vnto them in the wyldernesse, that I wolde not brynge them in to the lande, which I gaue them: a lande that floweth with mylke and honny, & is a pleasure of all landes: and that because they refused my lawes, and walched not in my commandmentes, but had vnhalowed my Sabbothes, for their herte was gone after their ydoles. Nevertheless, myne eye spared them, so I wolde not utterly slaye the, and consume them in the wyldernesse. Wherefore, I saye vnto their sonnes in the wyldernesse: * walke not in the statutes of y^e yowre fowre fathers, kepenot their ordinaunces, and despye not yowr felues with their ydoles, for I am the Lorde yowre God. But walke in my statutes, kepe my lawes & do them, halowe my Sabbothes: for they are a token betwixt me & you, y^e ye maye knowe howe I am the Lorde yowre God. Not withstandinge, their sonnes rebelled agaynst me also: they walched not in my statutes they kepte not my lawes to fullfill the (which he I both shall lyue in them) neither halowed they my Sabboth daies. Then I made me agayne to poure out my indignacion ouer them, & to katefye my wrath vnto the in the wyldernesse. Nevertheless, I wythdrew my hate for my names sake, lest it shulde be vnhalowed amonge the heathen, before whos I had broughte the forth. I yfte vpon myne hande ouer the also in the wyldernesse, I I wolde keate them amonge the heathen, & strowe them amonge the nacions, because they had not kepte my lawes, but cast asyde my commandmentes, vnhalowed my Sabbothes, and yfte vpon their eyes to their fathers ydoles. Wherefore I gaue the also commandmentes not good, & lawes thowse the whych they shulde not lyue, & I vnhalowed the in their

atone giftes: * wher I appointed for my selfe all their fyrr bozme, to make the desolate: y^e they myght knowe, howe I am the Lorde: Therefore (O thou sonne of man, tell the house of Israel, thus sayeth the Lorde God) Belyde all thys, yowre fowre fathers haue yet

blasphemed me more, and greatly offended agaynst me. For after I had brought them in to the lande, that I promysed to geue the, when they saue euery ype hill & all the thicke trees: they made there their offeringes, & yuoked me with their oblacions, makinge swete sauours there, and pouered out their brynchofferinges. Then I asked the what is y^e hill altare y^e go to it? And therfore is it called y^e ype place vnto this daye. Wherefore, I speake vnto y^e house of Israel: Thus sayeth the Lorde God: ye are euen as vncleins as yowre fowre fathers & commytte whodome also with their abhominacions. In all yowre ydoles, where vnto ye brynge yowr oblacions, & and to whose honoure ye burne yowre chyldren: ye, despye yowr felues, euen vnto this daye: howe haue ye in the come, and aske any quell vpon at me? O ye house of Israel: As truly as I lyue, sayeth the Lorde God) ye get no answer of me: and as for the thynge that ye go aboute, it shall not come to passe, where as ye saye: we will be as the heathen, & do as other people in the lande, woe and stone will we worshyppe.

As truly as I lyue, sayeth the Lorde God, I myselfe will cule you by a mighty ype hande, with a stretched out arme, & with indignacion pouered out ouer you: and will brynge you out of the nacions and landes, wherin ye are scatred, and gather you together with a myghty hande, with a stretched out arme & with indignacion pouered out vpon you: and will brynge you in to the wyldernesse of the people, & there I will reason with you face to face. Lyke as I punished yowre fowre fathers in the wyldernesse, so will I punyssh you also, sayeth the Lorde God. I will brynge you vnder my iurisdiction, and vnder y^e bonde of the couenunt. The forerhers also and the transgressours will I take from amonge you, & brynge them out of the lande of yowre habitacon: as for the lande of Israel, they shall not come in to it: y^e ye maye knowe howe that I am the Lorde.

So to nowe then, sayeth the Lorde God) ye house of Israel: * Cherpe one of you folowe yowr ydoles, and seue them spryng pererful to obeye me. And my holy name shall ye nomey vnhalowe with yowr offeringes and ydoles. For vpon my holy hill, euen vnto the ype hill of Israel sayeth y^e Lorde God, shall all the house of Israel and all that is in the labe, worshyppe me: & and in the same place will I sauaure the, and there will I requize yowr seane offeringes and the fryllynges of yowr oblacions, with all yowre holy thynge.

I will accepte yowre sweete sauour, wher I brynge you from the nacions, and gather you together out of the landes, wherin ye are scatred: that I maye be halowed in yow before the heathen, and that ye maye knowe, that

Ex. 24. 12. b.
Ex. 24. 13. b.
Ex. 24. 14. b.
Ex. 24. 15. b.

Ex. 24. 16. b.
Ex. 24. 17. b.

Ex. 24. 18. b.
Ex. 24. 19. b.
Ex. 24. 20. b.
Ex. 24. 21. b.

Ex. 24. 22. b.

Ex. 24. 23. b.
Ex. 24. 24. b.

Ex. 24. 25. b.
Ex. 24. 26. b.

Ex. 24. 27. b.
Ex. 24. 28. b.

Ex. 24. 29. b.
Ex. 24. 30. b.

Ex. 24. 31. b.
Ex. 24. 32. b.

Ex. 24. 33. b.

that I am the Lord, which have brought you into the land of Israel: yee, into the same land, that I swore to give unto your forefathers. Where shall ye call to remembrance your wives & all your iniquities, when ye have bene despoiled: * and ye shall judge your felices wothp to be destroyed, for all your wickedness, ye have done. And ye shall knowe, & I am y Lord: wch I entreate you after my name, not after your wicked wapes, nor according to your corrupte workes: O ye house of Israel, sayeth y Lord. Wherefore, the worde of the Lord came unto me, sayinge: Thou sonne of mā, set thy face toward the south, & speake to the south wynde, & saye to the wod toward the south: Heare the worde of the Lord, thus sayeth the Lord God: Beholde, I will laynde a fyre in the, that shall consume the grene trees with the drye. No man shall be able to quench his flame, but all that loke th from the south to the north, shall bren therein: & all fleshe shall fe, that y the Lord have kyndled it, so that no man maye quench it. Then sayde I: O Lord, they will saye of me: * Euen, they are but fables, that he telleth.

Chapter xxi.

Wherefore the word of y Lord came unto me, sayinge: Thou sonne of mā, set thy face toward the south, & speake to the south wynde, & saye to the wod toward the south: Heare the worde of the Lord, thus sayeth the Lord God: Beholde, I will laynde a fyre in the, that shall consume the grene trees with the drye. No man shall be able to quench his flame, but all that loke th from the south to the north, shall bren therein: & all fleshe shall fe, that y the Lord have kyndled it, so that no man maye quench it. Then sayde I: O Lord, they will saye of me: * Euen, they are but fables, that he telleth.

The worde of y Lord came to me, sayinge: Thou sonne of mā, set thy face toward Jerusalem, & speake agaynst the Sanctuary, and prophesye agaynst the lande of Israel, saye to y lds of Israel. Thus sayeth the Lord: Beholde, I will upon the, & will drawe my swearde out of the sheath, & rote out of the both the ryghtynesse & the wychednesse then y I will rote out of y both the ryghtynesse & the wychednesse, therefore shall my swearde goe out of his sheath agaynst all fleshe fro y north to y south: all fleshe maye knowe howe y the Lord have drawe my swearde out of y sheath, & it shall not be put in againe.

Wherefore (sayeth y Lord sonne of mā) y thy lynes cracke withall, ye mourne bitterly for thel their percell. And yf they saye, wherefore mourneest thou? Then tell the: for the adpynges that cometh, at the whychall heres shall meile, all handes shall be lessen downe, all stomakes shall faunte, & all lynes shall waere feble. Beholde, it cometh & shall be fullylde, sayeth the Lord God.

Againye, the worde of the Lord came unto me, sayinge: Thou sonne of mā, prophesye, and heale. Thus sayeth the Lord God: speake. The swearde, the swearde is wherewith I will scownde. Sharpened is it for the slaughter, & I scownde that it maye be hyght. It shall weeten make my people, I gylt y crye.

of my sonne: it is gone forth the destructione all trees. Ye hath putt his swearde to the dyching, & I good holde maye be taken of it. The swearde is sharpened & hyght, that it maye be gotten in to the hande of the man slayer.

Euen y thou sonne of mā, & howe, for this swearde shall smyte my people, & all the cultres in Israel: my people shall be feared & thowse this swearde. Smite the face thou wothp thy gyde, for it is gone forth to make a repall. And what a repall shall be, wch eue my scypter shall be rephoude: y shall not be superi the Lord God. Prophecy y sonne of mā, & smyte thyme habes together: make the swearde two edged, ye make it the edged, that man slayer swearde, y swearde of the greete slaughter, wlych shall smyte the: euen in their ptephambies: to make them abashed & fayne at the heres, & in all gades to make some of them fall. I have geul that fearfull swearde. Whome byght and thape is it, howe well byght & mete for the slaughter. Set the same place alone, ether vnd the ryght hande or on the lefte, whither so eue thy face turneth. I will smyte my habes together also & set fyre my wothfull indignation: Euen y the Lord haue sayde it.

The worde of the Lord came yet vnto me agayne sayinge: Thou sonne of mā, make y two lictres, y the swearde of the kynge of Babylon maye come. Both thes lictres shall goe out of one kynges lade. And chole y place, at the heade of the strete chole out a corner. Make y a strete, y the swearde maye come to warde Babath of the Ammonites, & to the stronger ctye of Jerusalem. For the kyng of Babylon shall combe in the turnynge of the wape, at the head of the two lictres: * to aske colicell at the sothe sayers, castinge the lottes w his arrowes, to aske counsell in the Idols, and to loke in the lyner. But yf the sayinge shall popte to y ryght lye vpo Jerusalem, y he maye see men of warre, to smyte it w a greute noyse, to crye out Alarim, to lere batell rammes agaynst the gates, to graue by dyches, & to make bulwarkes.

And euen thes, as for the sothe sayinge, they shall holde it but for wante. And euen thes as those to whome they haue often sworne. For withstandinge he shall remembre theis wychednesse, so that by ryght they must be taken & wounne. Therefore sayeth the Lord God. For so much as ye poure felices thewe your offence, and haue opened youre wickednesse, so that in all your workes men maye fe your tymes: therefore as ye come to remembrance, and ye shall be taken by violence.

Thou shamefull wyched gyde of Israel whole daye is come: euen the tyme that wickednesse shall haue an ende. Thus sayeth the Lord God: take a wape the gawand, & put of the crowne, and so is it a wape: the humble

Jo. xcvi.
Jo. xcvi.

Jo. xcvi.

Jo. xcvi.
Jo. xcvi.

Jo. xcvi.

The prophesye

ble is exalted, and the proude brought low. **P**umphe, pumphe, per, pumphe the will I, & bestrope them: and that shall not be fulfilled vntill he come, to whom the iudgement be longer, & to wch I haue giuen it. And thou (O sonne of man) prophesye, & speake: Thus saith the Lorde God to the synners of * Ammon, & to their blasphemy, I speake thou: The swearde, & the sword, is drawen forth all ready to the slaughter, & I scoured to consume that it giveth (because thou hast looked out vanities, and prophesied lies) & it maye come vpon thy necke, lyke as vpon the other vngodly, whiche be slayne: whose dape crime, when they wykednesse was full.

Shoulde I put it by agayne? **N**aye I will pumphe thee, in the place where thou wast nourished & borne, and poure my indignacyon vpon the and will blowe vpon the in the fyre of my wrath, and deliuer thee vnto cruel people, which are lerned to destroye. Thou shalt feele the fyre and thy bloude shall be spred in the lande, that thou mayest be put out of remembrance. **E**uen I the Lorde haue spoken it.

Chapter.

¶ The worde of the Lorde agaynst Iherusalem the man slaughterer, & despoiler but honour vnto their fathers a mother, & other wickednesse. Of the wicked doctrine of the false prophetes a vision, of their vncleane consciences. The judgement of rulers. The wickednesse of the people.

Discouer, the worde of the Lorde came vnto me, & sayde: thou sonne of man, write thou not rouse thy bloude: thus saye they: **S**he woe them their abominacions, and tell them: Thus I saye the Lorde God: O thou cpte, that dwellest bloudy in the myddell of it, that the tyme maye come also: & makest the Idoles to defyle the wythall. Thou hast made thy selfe greyley, in thy bloude & thou hast shed: and defyled the in the Idoles, which thou hast made. Thou hast caused thy dapes to drawe nye, & made the tyme of thy peeres to come. Therefore will I make the to be confounded amonge the heathen, & to be defyled in all the lades, whether they be nye of farre from the: they shall laugh the to scorne, thou that hast gotten the so loue a name, & art full of myschefe. Beholde, the rulers of Israel haue brought euery man hys power, to shed bloude in the. * In the haue they defyled father & mother, in they haue they oppressed the stranger, in the haue they defyled the wydowe and the fatherlesse. Thou hast defyled my Sanctuary, and vnhallowed my Sabbath. Hurters are there in the, that shed bloude, & eat vpon the hylls, and in the they vse abominacyon.

In they haue they discovered their fathers shame, in the haue they vexed women in their sicknesse. Euery man hath deale shamefully with his neighbours wyfe, & abominably defyled hys daughter in me. In the hath euery man forced his awne sister, euery his fa-

thers daughter: yee, & gyftes haue bene receaued in the, to the bloude: * Thou hast taken vniuers and encrease, thou hast oppressed thy neyghbours by extorcyon, and forgotten me, sayeth the Lorde God. Beholde, I haue synnen my handes vpon thy counteneyce, that thou hast shed, and vpon the bloude whiche hath bene shed in the. **I**n the here able to endure it, & may thy handes defende the synners, in the tyme & I shall byynge vpon the: **E**uen I the Lorde that speake it, will byynge it also to passe. * I will scatter the amonge the heathen, & strowe the aboute in the landes, & will cause thy synnes to cease out of the: yee, and thou shalt be thyne awne euertenance & not myne in the syght of the heathen, that thou mayest knowe, that I am the Lorde.

And the worde of the Lorde came vnto me, sayinge: Thou sonne of man, the house of Israel is turned to dyssol. All they shall be as synners, tyme, yon, & leat & synners they become dyssol. Therefore, thus sayeth the Lorde God: for so moche as ye all are turned in to dyssol, beholde: I will byynge you together vnto Iherusalem, lyke an synner, as synners, tyme and leade are yne together in the furnace, and the fyre blowe them vnder to melt them. **E**uen so will I gather you, put you in together, and melt you in my wrath & indignacyon. I will byynge you together, and handle the fyre of my cruel displeasure vnder you, that ye maye be melted therein.

Like as the synner is melted in the fyre, so shall ye also be melted therein: that ye maye knowe, howe that I the Lorde haue powered my wrath vpon you.

And the worde of the Lorde came vnto me, sayinge. Thou sonne of man, tell her. Thou art an vncleane lande, which is not rayned vpon in the dape of thy cruel wrath: the prophets that are in the, are sworne together to deuoure soules, lyke as a roat ynge Lychon, synner by his power. They receiue riches and good, & make many wydowes in the. They pressen bakers my lawe, and defyle my Sanctuary. * They put no difference betwene the holpe & vnholpe, neither discern betwene the cleane & vncleane: they turne their eyes from my Sabbathes, & I am vnhallowed amonge them. They rulers in the are lyke a roat ynge wolues, to shed bloude, and to destroye soules, for their awne counteneyce. * As for the prophets, they dawbe with vntempered claye, they se vniuers, and prophesie lies vnto the, sayinge: the Lorde God sayeth so, where as the Lorde hath not spoken. The people in the lande vnto which they extorcyon & robbery. They take the poore & needy & oppresse the stranger agaynst right. And I fought in the lande for a man, that wolde make by the hedge, and set him selfe in the

* Jer. xix. 1. & c. vii. 1. & c. xix. 1.

* Jer. xix. 1. & c. vii. 1. & c. xix. 1.

* Jer. xix. 1. & c. vii. 1. & c. xix. 1.

* Jer. xix. 1. & c. vii. 1. & c. xix. 1.

* Jer. xix. 1. & c. vii. 1. & c. xix. 1.

* Jer. xix. 1. & c. vii. 1. & c. xix. 1.

* Jer. xix. 1. & c. vii. 1. & c. xix. 1.

* Jer. xix. 1. & c. vii. 1. & c. xix. 1.

* Jer. xix. 1. & c. vii. 1. & c. xix. 1.

gasse before me in the landes behalfe, & yet
shalbe not be corrupted: but I could fynde
none. Therefore, I will poure out my cruell
pleasure vpon the, & burne the in the fyre
of my wrath: theye shal be as waues wyl I re-
specte vpon the: heades saich p lord God.

¶ The xxiiij. Chapter.

¶ Of the destruction that is to come, of the Adolaters
of Samaria and Ierusalem, vnder the name of whor-
ers & wholiba. In comparison of Samaria be Ieru-
salem: & Ierusalem is a whorser, & the de-
struction of Ierusalem is prophesied. The abuse of
both the whorers is foune out. Wher destruction.

The voyce of the Lord came vnto
me saying: Thou sonne of mā, the
re were two women: y had one mo-
ther. These (whē they were yonge)
beganne to playe & harlottes in
Egypt. There were they: brekes broked, &
pappes of they: maydenhead did & Egyp-
tians bestrope. The eldest of them was cal-
led Wholab & her yonger syster Wholiba.
These two were my wyues, & bare sonnes &
daughters. Theye names were Samaria, &
Ierusalem: Wholiba was Ierusalem, & Wholab
was Samaria. Wholiba beganne to go a who-
ring, whē I had taken her to me. She was
set on fyre vpon her louers & Aſſirians & her
neighbouris which had to do w her: euen &
princes & lordes & were deckt i colly araye
fayre ponge men, lusty ryders of hores.

¶ Thus sheweth her whordome, the cleued
vnto all the yonge men of Aſſiria. Yee, she
was made vpon the, & defyled her selfe w all
theye Idols. Neither recalled she fro & forni-
cation, & she vied w the Egypciens: for in
her youth she laye w her: theye broked the
brekes of her maydenhead, & poured theye
whordome vpon her. Wherfore, * I despise-
d her: so the handes of her louers, eue the
Aſſirians, whom she so loued. These disco-
uered her shame, & take her sonnes & daugh-
ters, & sette her w & sword: An euil name
gat she of all people, and theye punished her.
¶ Her syster Wholiba sawe this, and de-
strope her selfe w inordinate loue, more
then she, & exceeded her syster in whordome
¶ she loued & Aſſirians (which also laye w
her) namely, & princes & greates lordes, & we-
re clothed w al manner of gorgeous apparell
all lusty hofme & fayre ponge perfonnes.

¶ Then I sawe, that theye both were despy-
ced a lyke. But the Ieraled Ipl i whordo-
me, for when she sawe me paynted vpon the
wall, & yingges of the Caldees sett forth w
fresch countenances, w fayre gyddes about the
& goodly bonettes vpon theye heades, loayn-
ge all yke pynted (after the manner of the
Babyloniens & Caldees in theye a wne
lande) where theye be hoine) immediately, as
soone as she sawe the, she bent in loue vpon
them, and sente messengers for them into
the lande of the Caldees.

Now when the Babyloniens came to
her, theye laye with her and despyled her with
theye whordome, and so was, the polluted
with them. And when her lust was abated
from the, * her whordome and shame was
discovered and sente: then my petre forsoke
her, lyke as my bette was gone from her
syster also. Neuertheless, she vied her whor-
dome euer the longer the more, and remem-
bered the dayes of her youth, wherein she had
played the harlot i the lande of Egypt. * She
brent in lust vpon them, whose fleche was
lyke the flech of Aſſes, and theye fede lyke
the fede of hores. Thus thou hast reuered
fynfullnes of the youth, when thy louers
broked thy pappes, and married thy brekes
in Egypte.

¶ Therefore (O Wholiba) thus sayeth the
Lord God: I will raple vp thy louers (w
whom thou hast satyrfyed thy lust) againt
the, and gather them together rounde about
the: namely the Babyloniens, and all the
Chaldees, rulers, mightye me & tyrautes,
w all the Aſſirians: all yonge & fayre louers:
princes and lordes, knyghtes and gene-
rales, which be all good hofme. These shall
come vpon the with hoies, charrettes, and
a greates multitude of people: which shal be
harnessed aboute the on euery syde, w brek-
plates, hylbes & helmettes. I will punish
the before them, yee, theye them selues shall
puny the, accordinge to thei a wne iud-
gement. I will put my gelyous vpon the, so
that theye shal deale cruelly with the. Theye
shall cut of thy nose and thyme eares, and
the remnant shall fall shew the sweate.
Theye shall carry awaye thy sonnes and
daughters, and the residue shal be bent in
the fyre. Theye shall strepe the out of thy
clothes, and carry thy colly Ierusalem awaye
with them.

¶ Thus sayeth I make an ende of thy spl-
thynesse and whordome, which thou hast
brought oute of the lande of Egypt: so that
thou shalt turne thyme eyes nomore after
them, and cast thy mynde nomore vpon
Egypte. For thus sayeth I, I orde beholde
I will deliuer the into the handes of them,
whom thou hatest, yee, euen into the han-
des of them, with whom thou hast fulfil-
led thy lust, wherewith shal deale cruelly with
the. All thy labourer shall theye take with
them, and leane the naked and bare, and
thus the shame of thy fylthye whordome
shall come to lyght. All these thynges shall
happē vnto the, because of thy whordome
which thou hast vied amonge the Gentyles
with whole Idols whom thou hast despyled
thy self. Thou hast walched in the waye of
thy syster, therefore wilt I geue & her cap-
pe in thy hande.

¶ Thus sayeth the Lord God: Thou shalt
A A drinke of

¶ Ezech. xliij.
¶ Ezech. xliij.
¶ Ezech. xliij.

¶ Ezech. xliij.

¶ Ezech. xliij.

¶ Ezech. xliij.

¶ Ezech. xliij.

¶ Ezech. xliij.

¶ Ezech. xliij.

The prophety

dyncke of the fyfth cuppe, how depe mid
farre to euer it be to y botome. Thou shalt
be laughed to scorn, and had as greatly in
derisyon, as is possible. Thou shalt be full
of dyronemes and sorowe, for the cuppe of
the fyfth Samaria is a cuppe of destruc-
tion and dallynge: the same shalt thou
dyncke, and luppe it out euen to the dreg-
ges, yee, thou shalt eat vp the broken peces
of it, & so teare thine adone brestes: for eue
I haue spoken it I sayeth the Lorde God.

¶ Therefore, thus sayeth y Lorde God: for
so much as thou hast forgotten me, ad cast
me asidde behinde the, so beare now thine
adone fylethines and whoredome. The Lorde
sayde moreouer vnto me: Thou sone of mā
wilt y not reprove? Wholāh ad Wholāh
sheweth them they: adominations name-
ly that they haue broken they: wedlocke, &
slayned they: handes w bloude: yee, euen w
they: ydolles haue they compted aduoutre
* and offered them by the fyre they: atvric
children to be deuoured? whd they had bo-
ne vnto me. Yee, & thys haue they done vnto
me also: they haue defyled my Sanctua-
ry I that same daye, & haue vngalowed my
Sabboth. For when they had slayne they:
children for they: ydols, they came the sa-
me daye into my Sanctuary to defyle it.
Lo, thys haue they done in my house: Wely
be all thys, thou hast sent they messengers
for men out of farre countrees: & when they
came, thou hast bathed & paited thine eyes
w colours, trimmed & set forth thy self of y
best fashion: thou hast set vpo a goodly bed
and a table spred before the: wherupō thou
hast set myne * incense and myne oyle.

* Cfro. 37. d

¶ Then was there great chere with her to
optayne peace, and though with those men
many me came, yet were ther also brought
men of Sabba from the wilderness: which
gaue the bracelets vpon they: handes, &
sett glaymes crownes vpon they: heades:
and I sayde vnto her: that seynge she was
kryde in age in her whoredomes now shall
her fornications come to an end w her. And
they wente into her as vnto a comf harlot
Eue so wēt they: (I say) to Wholāh & Wholāh
those fylethp women. W all ye y loue
vertue & ryghteousnes, iudge the, punishe
the: * as aduouters & murthurers ought
to be iudged & punished. For they are hy-
phocrites of wedlocke, & the bloude is i thep: hā-
des. Wherefore thus sayeth the Lorde God
I will bryge a greates multitude of people v-
pō the, & make the be feared & spoiled: the-
se shall steme the, & goze the w they: wear-
des. They shall slaye they: sonnes & daugh-
ters, and burne vp they: houses with fyre.

* Luc. 37. d
21c. 31. d

¶ Thus wyl I bestowe all soch fylethp-
nes out of the land: that all women maye
learne, not to do after your wickednes.

And so they shall laye poure fylethynes
vpon poure adone selues, and ye shall be pu-
nished for the synnes that ye haue com-
mitted with your ydols: and ye shall knowe y
I am the Lorde God.

The xxvii Chapter.

¶ The prophety of the vyenge of Iherusalem by a para-
ble of a cityngd wite. The parable of Iherusalem
wite byngd wite, which is after expounded.

IN the nyntieth yere, I sent mo-
neth, the tenth daye of the mo-
neth, came the woide of the Lorde
vnto me, sayenge. ¶ When some
of mā, wyte by the name of thys daye, yee,
euen the houre of this present daye: when
the kynge of Babylon sett hym selfe agaisst
Iherusalem. Shew that obtemerate houlde-
r * a parable, and speake vnto the: ¶ Thus
sayeth the Lorde God: Gett the a pott,
sett it on, and powde water into it: putt all y
peces toge ther in it, all the good peces: the
lorne & the hulder, and spl it with the best
bones. Take one of the best shepe, & an bea-
pe of bones wistball: let it lope well, & lett
the bones sette well therein. With that say-
de the Lorde God on thys maner. * ¶ Wlo be
vnto the bloody cyte of the pott, wherupon
the rustyness bageth, & is not yet scoured a-
waye. Take out the peces that are in it, one
after another: there neede not lottes be tak
therof, for the bloude is yet in it. Vpon a
playne dype stonē hath the pottred it, & not
vpon the grounde, y it myght be couered w
dust. And therfore haue I scitten her pottre
her bloude vpon a playne dype stonē rocke,
because it shulde not be hyd, and y I myght
bynne my wrothfull indignacyon & vni-
geaunce vpon her.

* Cfro. 37. d
21c. 31. d

* Cfro. 37. d
21c. 31. d

¶ Wherefore, thus sayeth the Lorde God: W,
wo be vnto y bloud thurstpe cyte, for whd
euen I my selfe will make a greet fyre and
sett moche woode, and kpyndell the fyre and
seath the fleache, and spie the pott, so that
the depe bones shall be burnt. Wherouer I
will sett the pott empty vpon the coles, so
y his metall shall be bynt & molten also for
heate, & y fylethynes of y shall be molten in
yt, & y broile of yt shall be consumed. Thou
wilt great payne thys to defyle thy selfe.
And yt will not be purged fro y eueradynge
broile in yt: but thow w fyre shall y broile
of yt be purposed. In thy fylethynes euen in
thy uncheyuous dedes, y dost cōtrnye & be-
cause thy fylethpynesse is adominable, for
I haue clenched the, but thou art not clenched.
Thou shalt not be poured fro thine vncl-
nesse, tyll I haue powred my wrothfull dy-
gnacyon vpo y. ¶ Eue I y Lorde haue to de-
spised. Yee, it is come therto all redy, y I will
do it. I will not go backe, I will not spare,
I will not be treated: but accordinge to thy
wayes & ymaginacions, y that be punished,
sayeth the Lorde God. And the woide of
the Lorde

the Lord came vnto me, sayng: Thou sonne of man, beholde, I will take a waue of pleasure of thyne eyes vnto a plague: yet shalt thou neither mourne, nor wepe, nor water thy cheere therfore: I mayest mourne by thy self alone, but wile no deadly lamentaciō. Holde on thy benet, and put on thy shoes vpo thy feete, couer not thy face, & eat no mourners bread. And I spake vnto þ people by times in þ mourning, & at euē my wyfe dyed: then vpo þ next morowe, I dyd as I was commaunded. And þ people sayd vnto me, wilt þ not tell vs what this signifieth toward vs, for this þ doest for our sake. I answered them, þ woide of þ Lord came vnto me sayng: Tell þ house of Israel, thus saith the Lord God: beholde, I will suspende my sanctuary: euen the glory of your power, þ pleasure of your eyes, and the thing that ye loue: your sonnes and daughters whom ye haue left, shall fall thorow the sword.

As þe as I haue done, so shall ye do also: ye shall not hyde your faces, ye shall eate no mourners bread: your bonnettes shall ye haue vpo your heades, & shoes vpo your feete. þ shall neither mourne nor wepe, but, i your synnes ye shall be forodfull, & one replete with another. Thus Ezechiel is poue shew token. For loke as he hath done, so (whē this cometh) ye shall do also: that ye maye lerne to knowe, þ I am þ Lord God. But beholde, Thou sonne of man: In the daye when I take from them theyr power, theyr ioye & honour, the lust of theyr eyes, the burthen of theyr lyses: namely, theyr sonnes and daughters, shall not this be knowen? Then shall there one escape, and come vnto þ, for to shew this. In þ daye shall thy mouth be opened to him, which is escaped, þ thou mayest speake, and be no more dōm. Yee, and thou shalt be chey: shew troth that they maye knowe, howe that I am þ Lord.

¶ The xxv. Chapter.

¶ The woide of the Lord vpon the sonnes of Ammon, which were of the salt of Jerusalem. Agard moab and syer, Agard Jherusa, Agard the dygryptus.

The woide of the Lord came vnto me, sayng: Thou sonne of man, set thy face agaynst the Ammonytes, prophete vpon them, and saye vnto the Ammonytes: heare the woide of þ Lord God. Thus saith þ Lord God: For so much as thou speakest ouer my sanctuary, I ha, I trowe it be no more suspended: & ouer the land of Israel, I trowe it be now desolat, yee, & ouer þ house of Iuda, I trowe they be now led a waue yfsoners. Behold, I will deliuer the to the people of þ east: þ they maye haue þ in possession: thele shall let theyr cattle and houses in the. They shall eate thy feute, & dygnke vpon thy milke. As for Ra-

bath, I will make of it a hal for camels, & of Ammon a shepfold: and þe shall knowe that I am the Lord.

For thus saith þ Lord God: In so much as thou hast clapped with thyne handes, & stamped with thy feete, yee, reioysed i thyne herte ouer the lande of Israel with despit: beholde, I will stretch out myne hāde ouer the also, & deliuer the, to be yfpled of the heathen, and rote the out from amonge the people, and cause the to be destroyed ouer of all landes: yee, I will make the to be laped with, that thou mayest knowe, that I am the Lord.

Thus saith the Lord God: For so much as þ Moab & Seir do saye: As for þ poule of Iuda, it is but yhe as all other Cyties be: Therfore beholde, I will open þ syde of Moab, & take a waue theyr strength, theyr cyties & cheste coastes of theyr lāde, which are þ pleasures of þ cōtre. As namely, Berthe simoth, Basaimon & Coriataim: the se wall I ope vnto the of the east, þ they maye fall vpo þ Ammonites: & will greeit the in possession: to þ the Ammonites shall no more be had in retribuciō amonge þ heathen. But thus will I punysh Moab also, that they maye know, how þ I am the Lord.

Wherfore, thus saith þ Lord God: Because that þ Edom hath aueged and enled hym selfe vpon the house of Iuda, & haue done great offence & aueged þ selfe vpo the therfore, thus saith the Lord: I will reach out myne hāde vpon Edom, & take a waue man & beast out of it. I from Thēma vnto Dedā will I make it desolat, theyr shall be slayne w the sword. ¶ Therow my people of Israel will I ouge me agayn: vpo Ed theyr shall hāde him, accordig to my wrath and indygnacion, so that theyr shall knowe my vengeance, saith the Lord God.

Thus saith the Lord God: For so much as the Philistines haue done this: namely, taken vengeance with despitfull contempts, and of an olde euill will set them selues to destroye. Therfore, thus saith þ Lord God: Behold, I will stretch out myne hāde ouer þ Philistynes, & destroye þ destroyer, and cause all the remnant of the se coast, to perishe. A great degeance vpon I take vpo the, and punysh them cruell: þ they maye knowe, howe that I am the Lord, which haue aueged me of them.

¶ The xxvi. Chapter.

¶ The propheteth that Tyne shall ouerthowen because it was of the destruction of Jerusalem: the wondering and astonishment of the marvaunces, for the desolation of Tyne.

It happened, that in the eleuenth peare, the fyft daye of þ moneth the woide of the Lord came vnto me, sayng: Thou sonne of mā,

As i because

cap. xv. rdt
and. xlviii. a
suppl. d. b

ag. xlviii. a
fer. the b
ex. xlviii. a
reb. a
cap. xlviii. b
Gen. xlv. b

¶ It. ag. ac. b

¶ et. xlviii. a
fer. xlviii. a
suppl. d. a

vel. xv. b
fer. xlv. a

The prophery

Jer. xlii. a.
Eze. xlii. b.
Eze. xlii. b.
Jer. xlii. b.

* because that Tyre hath spoken vnto Ierusalem: I ha, now I rowe the porters of the people be broken, and she turned vnto me, for now Tyre is destroyed I shall be filled. **Per.** therefore, sayeth the Lord God: Beholde I Tyre. I will vnto Tyre. I will bryge a great multitude of people agaynst Tyre, which will the see aspyth with his waues: These shall breake the walles of Tyre, and cast downe her towres: I will scrape the grounde from her, and make her a bare stone: yee, as the dryng place, where the fyshers däge vnto the nettes by Tyre. **Eze.** I haue spoken it, sayeth the Lord God. The Streets shall spolie her: her daughters vnto Tyre shall perish in the sword, that they maye knowe how that I am the Lord.

23

For thus sayeth the Lord God: Behold, I will bryge hither Nabuchodonosor, which is the kynge of Babylon, and a kynge of kynges, fro Tyre vnto Tyre: with his hostes, charrettes, horsemen, and with a great multitude of people. Thy daughters that are in the land, shall he slaye with the sword: but agaynst the, he shall make bullworkes, and graue wyndches aboute Tyre, and lyft vp his hynde agaynst the. His spynges and batelraimes shall he prepare for thy walles, and with his weapons he shall breake downe thy towres. The dust of his horses shall couer the, they shall be so many: thy walles shall shake at the noyse of his charrettes, and wheels when he cometh to thy portes, as men do into an open crite. With his horses of his horse feet, shall he treade downe all thy streets.

C

He shall slaye the people with the sword, and breake downe the pylers of thy strength. They shall walke awaye thy riches, and spolie thy marchandise. Thy walles shall they breake downe, and destroye thy houses of pleasure. Thy stones, thy tymber, and foundacions shall they cast in the water.

* Jer. xlii. b.

* Thus will I bring a melody of thy songes, and the voyces of thy mynstrelsy to an ende, so that they shall nomore be herde. I will make a bare stone of the, yee, a dryng place for nettes, & Tyre shall neuer be vntrode agayne: For euen I the Lord haue spoken it, sayeth the Lord God: thus hath the Lord God spoken concerning Tyre. The Iles shall be moued at the noyse of thy fall, & at the crye of thy slaying, Tyre shall be furthered in the. All kynges of the see shall come downe from the, leaues regall: they shall lape awaye the, roads, and put of the, costly clothynge. Yee, with trembling shall they be clothed, they shall lyt vpon the ground: they shall be afrayed at thy loden fall, & be a bashed at the.

D

They shall mourne for the, and saye vnto the. * Thou noble crite, that hast bene so greatly occupied of olde, thou that hast

bene the strongest vpon the see with thyne inhabytours, of whom all men were in feare, how arte thou now so vntroly destroyed? Now at Tyre of thy fall I inhabytours of the Iles, yee, and the Iles them selues, shall stande in feare at thy ende. For thus sayeth the Lord God: whē I make the in desolate crite: as other crites be, that no mā dwel in, and whē I bringe the depe vpon Tyre, that greates waters maye couer the. Then will I cast the downe vnto the, that defende into the pyre: vnto a people that hath bene longe dead, and set the in a lande that is beneth, lyke the olde wilderness, with them which goe downe to the, graues, so that no mā shall dwell moze in the. And I will make the to be nomore in honoure, in the lande of the lyuinge. I will make an ende of the, and thou shalt be gone. Though thou be sought for, yet shalt thou not be founde for euermoze, sayeth the Lord God.

¶ The xxvii. Chapter.

¶ The prophete is moued to bryng the desolacyon of Tyre, he setteth out the portes of Tyre for the habytours of marchauntes crite.

The wordes of the Lord came vnto me sayinge: O thou sonne of man, make a lamentable cōplaine vnto Tyre, * Eze. xlii. b. and saye vpon Tyre, which art a portre of the see, & occupyest with moche people, & many Iles: thus speaketh the Lord God: O Tyre, thou hast sayd: what, I am a noble crite, thy borders are in the myddelt of the see, & thy buylers haue made Tyre maruelous goodly. All thy tables haue they made of cypres trees of Tyre, & of Shann, & of Libanus haue they take Cedre trees, to make Tyre's walles: and of Oakes of Balan to make Tyre's towers. 15

Thy boozes haue they made of purp, & of costly wood out of the Ile of Cethim. Thy sayle was of purp colour, small needle worke out of Tyre of Egypt, to bange vnto the mast: a thy bagges of yelow spheke purple, out of Tyre of Cilic. They of Sydon & Arad were thy maryners, and Tyre were thy Tyre masters. The idelt and wyldest of Tyre were they, Tyre mede & stopped thy Tyres. All Tyres of the see were Tyre Tyres occupied theye marchandies: Tyre Tyres, Tyres, Tyres, Tyres were in thynne host, & helped the to fyght: theye banded by the, Tyres & helmettes with the, theye sett forth thy bewty. They of Arad were with thynne host rounde aboute thy walles, & Tyre Tyres were thy watchmen vnto thy towres, theye banded by the, quiers rounde aboute thy walles, and made the maruelous goodly. Tyres occupied with the in all manner of wares, in syluer, yon, Tyne and lead, and made thy markett greates. Iawan, Tybal, and

* Eze. xlii. b.
24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

and Welch were thy marchauntes, which
broughte the me, and ornaments of metall
for thy occupiege. They of þ house of Tho-
garina broughte vnto the at the tyme of thy
marte, horse, horsmen and mules. They of
Deban were thy marchauntes: and manp
other Iles that occupied with the, broughte
the weathers. Elephat bones & penceokes
for a present. The Strias occupied with þ,
because of thy diuerse woorkes, and increas-
ed thy marchaundies, with Somaragdes,
with scarlet, with noble woorkie, with whyte
lyphen cloth, with sylke, and with cry stall.

Ande the lande of Israel occupied w
the & broughte vnto thy markettes, wheat,
of Minith and panning, balme, honp, oyle, &
trpacle. Damascus also used marchaundises
w the, in the best wyne of Iherlon & w will:
because thy occupiege was so greate, ad thy
wares so many. Dan, Zauan & Henall ha
ue broughte vnto thy markettes, p yonredy
made, with Cassia & Calam, accorde to
thyne occuppunge. Dedan occupied with the
in fayne tapetelpe woorkie and culppins.
Arabia & al the princes of Cedar haue oc-
cupied with the, in shepe, wethers and goates.

The marchauntes of Seba and Kema
haue occupied also with the, i all costly spy-
ers, in all pcyous stones and golde, which
they broughte vnto thy markettes. Harā,
Chene and Eden, the marchauntes of Sa-
ba, Affria, and Chelmad, were all doctes w
the, and occupied with the. In costly ray-
ment, of yellow spliche & noble woorkie (ve-
ry pcyous, & therfore packte and bounde
together with reaspes.) Pee, and in Cedar
woode, at þ tyme of thy markettes. The
thyppes of Charis were the chefe of thy oc-
cuppunge.

Thus thou art full, and in greate wo-
ship, euen i the myddest of the see. Thy ro-
bers shall bynyge the into grett waters, þ
calke wynde shall ouerbear the into þ myd-
dest of the see: so that thy wares, thy mar-
chaundies, thy ryches, thy marynners, thy
shyppmaisters, thy bylders of thy broken
places, thy occupiers (that broughte þ thy-
nes neccessary) the men of warre that are in
the: pee, and all thy colmies shall percyth in
the myddest of the see: in þ dape of thy fall.
The suburbs shall shake at the londe crye
of thy shyppmen. All whypp men, & all ma-
rynners vpon the see, shall leape out of there
boates, & set the selues vpon þ lande. They
shall lyfe by there voyce because of the and
make a lamentable cry. They shall calk dust
vpo there; beades, and lye downe in the as-
thes. They shall haue them selues, and put
sacke cloth vpon them for thy sake.

They shall mouere for the with herthfull
sorrow, and heup lamentacion, pee, they al
to shall wepe for the. Alas, what cryte hart

so bene destroyed in þ see, as Tye is: Why
thy wares and marchaundies came fro the
sees, þ ganeit al people prough. The higes
of the earth haif thou made ryche, thou do
the multitude of thy wares & occupieng.
But thou art now cast downe i to the beye
of þ see, all thy refectore of people is perished
with the. All they that dwell i the Iles are
abashed at the, & all they: kynges are as-
fraid, pee, they: faces haue changed coulour.
The marchauntes of the nacpous won-
dre at þ. In that thou art so cleane brought
to naught, and commeit nomoze by.

The xxviii. Chapter.

The woordes of God agaynst the kyng of Tyre for
þys pyete. Daniel The prophet is moued to write
for þys of Tyre. The woordes of the Lord agaynst
Tyre. The Lord promyseth that he wil maket
wyth the children of Israel.

The woordes of þ Lord came vnto
me sayng: thou sonne of ma, tell
the prince of Tyre: Thy sayeth
the Lord God, because thou hast
a proude hert and hast sayde: I
am a God. I haue my seate in the myddest
of the see lyke a God: where as thou art but
a man and not God, and per standest i thy-
ne a wyne conceate, that thou arte God: Be-
holde, þ thynekest thy selfe i wyse then
Daniel, that there is no secretes hys from
the. With thy wysdome and thy vnder-
standyng, thou hast gotten the great wel-
thyngnes, and gathered treasure of pluer ad
golde. With thy greate wysdome ad occu-
ppunge, hast thou increased thy power, and
because of thy greate rychele, thy herte is
proude.

Therefore, thus sayeth the Lord God:
so so much as thou hast lptt vp thyne hert
as though thou were God: Beholde, I will
bynyge ennemys vpo the, euen the tpaunt-
res of þ heathē: thes shall dwale out their
swardes vpon thy beyte and wysdome, &
shal besyle thy gloyp. They shall cast the do-
wne to þ pitte, so that thou shalt byr in the
myddest of the see, as they that be slayne.
Let se, yf thou wilt saye them (before them
that slape þ) I am God: where as thou art
but a man and not God, in the bādes of the
that slape the. Dye shalt thou, euen as the
vncircumcised in the handes of the ennemys
for I my selfe haue spoken it, sayeth the
Lord God.

Wherefore, the woordes of the Lord came
vnto me, sayeng: Thou sonne of ma, make
a lamentable complaynte ouer þ kyng of
Tyre, ad tell hym: Thus sayeth the Lord
God: thou art a scale of a lykenesse, full of
wysdome & excellēte betwy. Thou hast brue
in the pleasant garden of God: thou art de-
cate with al maner of pcyous stones: with
Ruby, Topas, Cry stall, Iacynth, Wir,
As in Iaspys.

¶ ser. xvi.
¶ rbi.
¶ sta. xlii.

¶ Dan. i.
¶ Dan. i.

The prophery

Moreouer, it happened i the cleuenth
year, the fyrst daye of the thyrde
moneth, the worde of the Lorde
came vnto me, saying: thou sonne
of man, speake vnto Pharaos the kynge of
Egypte, and to all hys people. Wilhom art þ
lyke in thy greatnesse: As holbe, Asur was
lyke a Cedre tre vpon the mount of Libanus
with sayre byanches: so thyke, that he
gaue shadowes and shor out very hye. Hys
toppe reached vnto þ cloudes. The waters
made hym great, and the depe let hym vp an
hye. Rounde aboute the rotes of hym rane
there floudes of water. He sent out his lytle
spures vnto all the trees of the felde. There-
fore was he hyer then all the trees of the fel-
de, and thowout the myltitude of waters þ
he sent from him, he omytyned many longe
byanches. All foules of the ayre made theyr
nestes in his byanches, vnder his bowes ge-
died all the beastes of the felde, and vnder
his shadow dwelt all people. Sayre & vnto-
full was he in his grettnesse & in the length
of hys byanches, for hys rote stode besyde
great waters. No Cedre tre myght hyde
hym. In the pleasant garde of God, there
was no fyre tre lyke hys byanches, þ play-
ne trees were not lyke the bowes of hym.
All the trees in þ garden of God myght not
be compared vnto hym in his betwyt, so say-
re and goodly had I made hym w the mul-
titude of hys byanches. In so moche that
all the trees in þ pleasant garde of God
had crumpe at hym. Therefore, thus sayeth þ
Lorde God: for so moche as he hath lftt vp
him selfe so hye, and stretched hys toppes in
to þ cloudes, and leunge his hert is proude
in his hyghnesse. I wyll deluere hym into þ
handes of the myghtyest among the hea-
then, which shall rote him out. Accordynge
to his wychednesse wyll I cast hi awaye, þ
cyncture shall be trode hym, and the myghty
men of the beathen shall so feare him that
his byanches shall lye vpon all mountay-
nes and in all valleyes: his bowes shall be
broken downe to the grounde thowout
the lande. Then all the people of the lande
shall go from his shadowe, ad forsake him.
When he is fallen, all the foules of the ayre
shall lye vpon hym, and all wyld beastes
of the felde shall go aboute: & amonge his
byanches: so that from hence forth, no tre
in the water shall attayne to his hyghnesse,
nor reach his toppes vnto þ cloudes, nether
shall eny tre of the water stande so hye, as
he hath done. For vnto death shall they all
be deliuered vnder the earth, and go downe
to the graue lyke other men.

Moreouer, thus sayeth the Lord God: In
the daye which he goeth downe to the graue
I will cause a lamentacion to be made, I
will couer the depe vpon him, I will staich

his floudes, ad the great waters shall be
strayned. I shall cause Libanus to be so-
rowfull for his sake, ad all the trees of the
felde shall be synner. I will make the hea-
then make at the sounde of his fall, when I
cast him downe to þ hell with them that de-
scende into the pyete. All the trees of Eden,
with all the chosen and best trees of Libanus,
yea, and all they that are planted vps
the waters, shall mourne with hym also in
the lower habitacions: for they shall go downe
to hell with him, vnto them that be slay-
ne with the swerde, which dwelt a fore vnder
the shadowe of his arme among the hea-
then. To who shall thou be lphened, that
art so glorious and great, among the trees
of Eden: Per art thou cast downe vnder the
earth (amonge þ trees of Edē) where thou
must lye amonge vntersleped, w them þ be
slayne w þ swerde. Euen thus is it w Phara-
o & all his people, sayeth the Lorde God.

Chapter.

¶ The prophete is commaunded to beynge Phara-
o the kynge of Egypte. The prophete sayeth
that Pharaon shall come vnto Egypte thowout the kynge
of Babylon.

In the cleuenth year, þ fyrst
daye of the twelueyth moneth,
the worde of þ Lorde came vnto me
sayinge: thou sonne of ma, take
vp a lamentacion vps Pharaon
king of Egypte, & saye vnto him: thou art re-
puted as a lyon of the heare, & as a wal-
fow l þ scer: Thou castest thy waters about
the, thou troublest þ waters with thy fete
and stapest in theyr floudes. Thus sayeth
the Lord God: * I wyll spede my net ouer
the, namely, a greute myltitude of people:
these shall byue þ to my payne, for I wyll
cast the vpon the lande, and let the lye vps
the felde, that all þ foules of the ayre maye
lytt vpon the. I will geue all the beastes
of the felde ynough of þ. Thy flesh wyll I cast
vpon the hyles, and fyll the valleyes with
thy hyghnesse. I wyll water the lade with
the aboundaunce of thy bloude euen to the
mountaynes, & rpyures that be full of thy
bloude. When þ art put out, I will couer þ
heauen, and make his starres bynne. * I
wyll spede a cloude ouer the sunne, ad the
mone that not geue her light. All þ lightnes
of heauē will I put out ouer þ. Thyg-
nesse vpon thy lade, sayeth the Lord God.
I will trouble the herdes of many people,
when I byng thy destruccio among þ hea-
then: & coltreces, whom þ knowest not. Per,
I will make many people w theyr kynge
so afraped thowout the, þ theyr heare shall
lade vp, when I shalke my swerd at theyr
fetes. Sodenly shall they be alstonyed, eue-
ry man in hym selfe, at the daye of thy fall.

E For thus saith the Lord God, the king of Babylons sworde shal come vpon the, with the swordes of the worthyes wyll. I smyte downe thy people. All they that be myghtye amonge the Gentyles shal walke þ proud pompe of Egypte, & byng downe all her people. All the castell also of Egypte will I destroye, & they shall come nomore vpon þ waters: so that neither mas fore nor beastes clawe, shall stee the eny more. The will I make their waters depe, & cause their floudes to runne lyke oyle, saith the Lord God. When I make þ lande of Egypte desolate, and when the counter with all that is therein, shall be layde waste, & when I smyte all them which dwell in it, that they may knowe, that I am þ Lord. This is þ mourning, that þ daughters of the heathen shal make: Pee, a fozord & lamentacion shal they take vpon Egypte, and all her people, saith the Lord God.

In the .xv. yere, the .xv. daie of the moneth, came the woide of the Lorde vnto me, sayinge: Thou sonne of man. Take vp a lamentacion vpon þ people of Egypte, & call the downe, pee, them I saie, & the myghtye people of þ heathen also. euen with the * that dwell beneth: and with them that go downe into the graue. downe (how saye so euer þ be) & lape the with þ vncircumcised. Amonge those þ be slayne with þ swerde, shall they lye. To the swerde is the all redy deliuered: therfore plucke downe to þ grounde, her & all her multitude. The myghtie worthyes shal speake to him out of þ hell: & to his helperc, þ be gone downe & lye vncircumcised and with them that be slayne with the swerde.

E Allur is there also with hys company, & their graues roude aboute, which were slayne and fell all with the swerde, whose graues lye besyde him in þ lowe pytte. hys comens are buried rounde aboute hys graue, all together wounded and slayne with the swerde, which me afore tyme broughte fere into the lande of the lpyunge.

* There is Elam also with all hys people, and their graues roude aboute: which all beyng wounded & slayne with þ swerde, are gone downe vncircumcised vnder þ earth, which neuertheless somtyme broughte fere into the lande of the lpyunge: for the which they beate their thame, with þ other that be gone downe to the graue.

These buriall is geuen them and all their people, amonge them that be slayne. Their graues are roude aboute all them, whyche vncircumcised, & with the that be slayne thorough þ swerde: for seing that in tynes past they made the lande of the lpyunge at rayed they must now beare thei a wne thame, with them that go downe to the pytte, and lye amonge them that be slayne.

There is Meslech also and Tubal, and their people, & their graues rounde aboute. These all are amonge the vncircumcised, and them that be slayne with the swerde, because afore tyme they made the lande of the lpyunge at rayed.

Shulde not they then lye also amonge þ worthyes, & vncircumcised & paynes which with their weapens are gone downe to hell whose swerde are layed vnder their heades, whose wyrdednesse is vpon their bones: because that as worthyes, they haue brought fere into the lande of the lpyunge Pee, amonge the vncircumcised halt thou be destroyed, & slepe with them, that perished thorough the swerde.

There is the lande of * Edom with her lpynges and princes also, which with they strength are layed by them that were slayne with the swerde, pee, amonge the vncircumcised, and them which are gone downe into the pytte. Moreover, there be all þ pynges of the north, with all the Sidonias, which are gone downe to the slayne.

With their feare and strength they are come to confusio, and lye there vncircumcised, among those that be slayne with þ swerde: and beare their a wne thame, with the that be gone downe to þ pytte. Now when Pharaos seyth this, he shall be comforted ouer all hys people, that is slayne with the swerde: both Pharaos and all his hooll, saith the Lord God. For I haue geuen my fere in the lande of the lpyunge. But Pharaos and all his people shall lye amonge the vncircumcised, and amonge them that be slayne with the swerde saith the Lorde God.

¶ The .xxiiiij. Chapter.

¶ He setteth out the effice of a curse that proceedeth the Gospel. He strengtheueth them that dyspayre, and holdeneth them with the pynnes of mercy. The woide of þ Lord against þ reynauit of þ people, & agaynst the mockers of the woices of the prophete.



Acame vnto me: sayinge. Thou sonne of man, speke to þ children of thy people, and tell the: When I sende a swerde vpon a lande, þ the people of the lande take a ma of their countre, & let hym to be their * watchman, the same man, when he seyth þ swerde come vpon the lande: I shall blowe the trumpet, and warne the people.

If a man now heare the noyse of the trumpet & wyll not be warned, and the swerde come: and take him at wape: his bloude shall be vpon his a wne head: for he herde þ sound of the trumpet, & wolde not take heede, therfore his bloude be vpon him. But þe who will erreane warninge, he shall saue his lyfe.

¶ A v Agapne

* Ezech. xliiij. c. xij.

* Ezech. xliij. c. xij.

* Ezech. xliij. c. xij.

* Ezech. xliij. c. xij.

The Prophecie

W Agayne, pf the watchman ſe ſwearde come, and ſhe we ſe it not with the ſtrope, ſo that the people is not warned: pf theſe ſwearde come then, & take euery man from among the: the ſame ſhall be taken awaye in his owne ſpyne, but his bloude wyll requyre of the watchmans hande.

* 2re. 11. c.

* And now (O thou ſonne of man) I haue made the a watchman vnto the houſe of Iſrael: that where as thou heareſt euery thinge out of my mouth, thou mayeſt warne the on my behalfe. If I ſaye vnto the wycked thou wycked, thou ſhalt ſurely dye, & thou geueſt him not warninge, that he maye be warre of his vngodly waye: then ſhall the wycked dye in his owne ſpyne, but his bloude wyll requyre of thy hande. Reuerſelyes, pf thou warne the wycked of his waye, to turne from it, where as he yet wyll not be turned from it, the ſhal he dye becauſe of his ſpyne, but thou ſhalt deliuer the ſoule.

C Therefore (O thou ſonne of man) ſpeake vnto þe houſe of Iſrael. Ye ſaye thus: Woe offences and ſpynnes lye vpon vs, and we be corrupte in them: how ſhulde we then be reſtoied vnto lyfe? Tell them: *

* 2re. 11. c.

* As truly as I lye ſaith the Lord God, I haue no pleaſure in þe death of the wycked, but moche rather þe wycked turne fro his waye, & lyue. Turne thou, turne thou fro vngodly wayes, O ye of the houſe of Iſrael. O wyckedſe wyll ye dye:

* 2re. 11. c.

* O thou ſonne of man, tell the chyldren of thy people: * The righteouſnes of the ryghteous ſhal not ſaue him, whan ſocuer he turneth awaye unfaithfully. Agayne, the wyckedneſſe of the wycked ſhall not hurt him, whan ſocuer he conuerteth from his vngodlyneſſe.

And the ryghteouſneſſe of the ryghteous ſhall not ſaue him lyfe, whan ſocuer he ſpyneth. If I ſaye vnto the ryghteous, that he ſhall ſurely lyue, and ſo he truſt to his owne ryghteouſneſſe, and do ſynne, then ſhall his ryghteouſneſſe be nomore thought vpon, but in the wyckedneſſe that he hath done he ſhal dye. *

* 2re. 11. c.

* Agayne, pf I ſaye vnto the wycked: thou ſhalt ſurely dye: and ſo he turne from his ſpynnes, and do þe thinge that is lawfull and right: In ſo much that the ſame wycked man getteth þe pledge agayne, reſtoereth that he had taken awaye by robbery, walcheth in the commaundementes of lyfe, and doth no wronge. Then ſhall he ſurely lyue, and not dye. Yee, the ſpynnes that he hath done, ſhall neuer be thought vpon. For in ſo much as he doth now the thinge that is lawfull & ryght, he ſhall lyue. And yet the chyldren of thy people ſaye: Truly the waye of þe Lord is not ryght, but they lye, where as their a true waye is rather wyght.

Then þe ryghteous turneth fro his ryghte

teouſnes and doth the thinge that is wycked he ſhall dye therfore. But pf the wycked turne from his wyckedneſſe, doinge the thinge þe is lawfull and right, he ſhall lyue therfore. Yet ye ſaye: * the waye of the Lord is not equal. O ye houſe of Iſrael * I will iudge euery one of you after his wayes.

* 2re. 11. c.

In the xii. yere, the .viij. daye of þe tenth moneth of oure captiuitie, it happened, that one which was ſled out of Babel, came vnto me, and ſayd: the cite is deſtroyed. Now þe hande of þe Lord had bene vpon me the euenyng afore this man (which was cleped) came vnto me, & had opened my mouth, but I ſpake no word, for he came to me: yee, he opened my mouth, ſo þe I was nomore domme. Then came the word of þe Lord vnto me, & ſayd. Thou ſonne of man, theſe þe dwell in þe waſted lãde of Iſrael, ſaye: Abraham was but one man, and he had the lande in poſſeſſion: now are we many & the lande is geuen vs to poſſeſſe alſo. And therfore tell them. ¶ Thus ſayeth the Lord: * In the bloud haue ye eaten, poure eyes haue ye lpfte vp to Idoles, & haue ſhed blood: ſhall ye then haue the lande in poſſeſſion?

* 2re. 11. c.

* 2re. 11. c.

Ye leane vpon your ſtrength, ye worke the abhominations, euery one deſireth his neyghbours wife: and ſhall ye the poſſeſſe the lande? ſaye þe theſe wordes vnto them. ¶ Thus ſaith the Lord God. As truly as I lye alſo ye þe dwell in thys wyckedneſſe, ſhall ſlape with þe ſwearde: what ſocuer is vpon the ſclde, will I geue vnto the deaſtes to be deuoured: thoſe that be in ſtrong holdes & denes, ſhall dye of the peſtilence. ¶ For I will make the lande deſolate and waſte, & the pompe of her ſtrength ſhal come to an ende. ¶ The mountaynes in Iſrael ſhall be to waſte that no man ſhall trauaile thereby.

* 2re. 11. c.

* Then ſhall they leue to knowe, that I am the Lord, when I make the lande waſte & deſolate, becauſe of al their abhominations, that they haue wrought. And thou ſonne of man, the childre of thy people that talke of the, by the waſtes and in the doores of their houſes, ſayinge one to another: Come, let vs heare, what wordes is gone forth from the Lord. Theſe come vnto the, after þe manner of a greate people: yee, as who ſayth they were my people, they lye downe befoze thee, and heare thy wordes, but they do not therafter: * ſo in their mouths they make a feſte of them, and they bette goeth after theye a vaine couetous lurre. And as a balet that hath a ſweete tune, and is pleaſant to lyngs, ſo ſhall þe be vnto them: thy wordes ſhal they heare, but they will not do therafter. ¶ Wha this cometh to paſſe, ſo lo, it cometh in dede: then ſhall they knowe, þe theye hath bene a prophet amonge them.

* 2re. 11. c.

The

The xxxiii. Chapter.

Againe my shepbes and shepherdes that despoyle the flock of chylde, I seale there a newe. The Lord sealeth that he wyll by the dispersed flocke, and gather them together. He is the master of covenent of the flocke. He is my shepbes the true shepbes chylde, and with hym peace.

Ad the woide of ꝑ Lord came unto me, sayinge. Thou sonne of man, prophete agayn the shepherdes of Israel, prophete and speake vnto them. Thus sayeth the Lord God. * Wo be vnto the shepherdes of Israel, that fede them selues. Shulde not the shepherdes fede ꝑ flockes?

1. Jer. xlii. 1.
2. Jer. xlii. 1.
3. Jer. xlii. 1.

1. Jer. xlii. 1.

1. Jer. xlii. 1.

Ye haue eate by the fete, ye haue clothed you with the wool: ꝑ best fedde haue ye shapen, but the flocke haue ye not nourished. The weake haue ye not holden vp: ꝑ sicke haue ye not healed: ꝑ broken haue ye not bounde together, ꝑ out castes haue ye not brought agayne: ꝑ lost haue ye not sought, but * churlyshly & cruelly haue ye ruled the. Thus are they scattered here & there without a shepberde: ye, all ꝑ beastes of the feld deuoure the, and they go astray.

Why thepe go wandring vpon all mountaynes and vnder euery hyll. Yee, they be scattered abrode in all feltes, and there is no man, that careth for the, or seeketh after the. Therefore, O ye shepherdes, heare the woide of the Lord. Thus sayeth ꝑ Lord God: As truly as I lyue, for so much as my shepe are robbed, and deuoured of all the wyld beastes of the feld, haunging no shepberde: and seeinge that my shepberdes take no regarde of my shepe, but fede them selues onely, and not my shepe. Therefore, heare the woide of the Lord (O ye shepherdes) Thus sayeth ꝑ Lord God: Beholde, I my selfe wyll vpon the shepherdes: and requite my shepe from their handes, and make them cease from feyring of my shepe: yee, the shepherdes shall fede the selues nomore. For I wyll deliuer my shepe out of their mouthes, so that they shall not deuoure them after this. For thus sayeth the Lord God: * Beholde, I wyll take to my shepe my selfe, and take them. Like as a shepberde among ꝑ flocke seeketh after the shepe that are scattered abroade, euen so wil I seke after my shepe, & gather them together out of all places, where they haue bene scattered in the cloudy and darcke daye. I wyll bringe them out from all people, and gather the together out of all lades. I wyll bringe them into their owne lande, and fede them vpon the mountaynes of Israel, by the ryuers, and in all the places of the countrey. I wyll fede them in ryght good pastures and vpon the hye mountaynes of Israel shall theye folde be. There shall theye haue a good folde, and in a fat pasture shall theye fede: rus

1. Jer. xlii. 1.
2. Jer. xlii. 1.
3. Jer. xlii. 1.

vpon the mountaynes of Israel.

I wyll fede my shepe my selfe, and bylyge them to their rest, sayeth the Lord God.

* Soch as be lost, wil I seke: soch as go astraye: wil I bringe agayne: soch as be wounded, wil I bynde vp: soch as be weake, wil I make strong: soch as be fat & strong, shal I seke out, and fede them with the thinge that is laulful. And as for you, O my shepe, sayeth the Lord God. * I wyll put a difference amonge the shepe, amonge the weathers & the goates. Was it not enough for you, to cate vp ꝑ good pasture, but ye must treade downe ꝑ residue of your pasture vpon your fete also: Was it not enough for you to drynke cleare water, but ye must trouble the residue also with your fete?

1. Jer. xlii. 1.
2. Jer. xlii. 1.

1. Jer. xlii. 1.
2. Jer. xlii. 1.

Thus my shepe must be sayne to cate the thinge, that ye haue treade downe w your fete, and to drinke, that ye with your fete haue defiled. Therefore, thus sayeth ꝑ Lord God vnto them: Beholde, I wyll seure the fatt shepe from the leane: for so much as ye haue shot the weake shepe vpon the spores & shoulbers, and runne vpon them with your hornes, so longe tyll ye haue utterly scattered them abrode. I wyll helpe my shepe, so that they shal nomore be spoyled: yee, I wyll discern one shepe from another. I wyll rayse vp vnto them one onely shepberde, euen as my seruant * Dauid, he shall fede the: and he shall be their shepberde. I the Lord wil be their God, and my seruant Dauid shall be their prince: Euen I the Lord haue spoken it.

1. Jer. xlii. 1.
2. Jer. xlii. 1.

Moreover, I wyll make a couenant of peace with them, and dyrruall euell beastes out of the lande: so that they maye dwell safely in the wilder nesse, and slepe in the woddes: Good fortune and prosperite wil I geue them, and vnto all that be rounde aboute my hyll. * A prosperous shouer and raine wil I sende the in due season, that the trees in the wodde maye bringe forth their frutes, and the grounde her increase. They shal be safe in their lande, and shall knowe, that I am the Lord, which haue broken their yoke, and deliuered the out of the handes of theye, that helde them in subiection.

1. Jer. xlii. 1.
2. Jer. xlii. 1.

They shal nomore be spoyled of the bea-then, nor deuoured with the beastes of the lande: but safely shal they dwell, and no man shall fraye them, I wyll set vp an excellent plante for them, so that they shall suffre no more hunger in the lande, neither beare the reproche of the heathen any more. Thus shall they vnderstande, that I the Lord thepe God am with them, and that theye (euen the house of Israel) are my people saith ꝑ Lord God. Ye men are my flocke * ye are the shepe of my pasture: and I am your God, sayeth the Lord God.

1. Jer. xlii. 1.
2. Jer. xlii. 1.

The

The Prophecye

The xxxv. Chapter.

¶ The declaration that shall come on the hill Arie.
that is on þe thimians, because they troubled the
people of the Iude.

In þe mount, the word of the Lord
came vnto me, saying, Thou son
of man, turne thy face towar-
de the mount * Serp, prophesye
vpon it, & saye vnto it. Thus sayeth þe Lord
God: Beholde, (þe mount Serp) I will
vpon the, I will reach out myne hande ouer
the, yee, waite and desolate wil I make the.
The cities will I breake downe, & þe shall
lye voyde: that thou mayst knowe, how þe
I am the Lord. * For so much as thou hear-
est, an olde enemye agaynst the chyl-
dren of Israel, and hast dwelne the chyl-
dren of Israel vpon the heerde, what tyme as they
were troubled and punished for their synne:
Therefore, as truly as I lyue, sayeth þe Lord
God, I will prepare the vnto bloude, yee,
þe bloude shall flowe vpon the: * feinge þe
I saye wyntre for bloude, therefore shall blou-
de persecute þe. Thus will I make þe mount
desolate and waite, and bringe to pas-
se, that there shall no man goo thither, ne
come from thence. His mountaynes will I
fyll with his slagne men: thy hills, valleyes
and ruynes, shall lye full of them, that are
slagne with þe sword. I will make þe per-
petuall wilderness, so that thy cities shall
not retorne to their former estate þe maye
knowe, howe that I am the Lord.

And because þe hast sayde: what, & both
these nations and both these landes must be
myne, I will haue the in possession * where
as the Lord was there. Therefore, thus
sayeth the Lord God: As truly as I lyue, I
will haue the accordinge to thy wrath and
gelousy, lyke as thou hast dealt cruelly w
them, that I maye be knowne among them,
how I haue punished þe. Yee, and that thou
also mayest be sure, that I the Lord haue
herde all thy despyte ful wordes, which thou
hast spoken agaynst the mountaynes of Is-
rael, sayinge: As they are made waite, and
geue vs to denounce. Thus with your mou-
thes ye haue made your bonst agaynst me,
ye, and multiplied your proude wordes a-
gaynst me, which I haue herde altogether.
Where vnto, thus sayeth the Lord God to
the tope of all the world: wil I make þe wa-
te. * And lyke as þe (Mount Serp) wilt
glad, because the heritage of the house of Is-
rael was destroyed: euen so will I do vnto
the also, þe thou and whole Edom shall be de-
stroyed, & knowe, that I am the Lord.

The xxxvi. Chapter.

¶ The promise of berurance from the Gentiles un-
to Israel. And the desire that the Gentiles
shall haue to be a tribute to the mercy of God, not vnto their de-
sires. And the desire that the Gentiles shall haue to be
in his commaundement.

In thou sonne of man, prophesye vpon þe
mountaynes of Israel, and speake:
* heare þe word of the Lord. O ye
mountaynes of Israel. Thus sayeth þe Lord
God, Because your enemye hath sayde vnto
you: A, ha, the euerlastinge places
are now become ours, prophesye therefore, &
speake: thus sayeth the Lord God. Whereye
ye be waite and troble downe, an euer-
lyde, and become a possession vnto the residue
of þe Gentiles, which haue brought you into
myng mouthes and vnto an euill name a-
monge the people. Therefore, heare þe word
of the Lord God, O ye mountaynes of Is-
rael. Thus sayeth the Lord God vnto the
mountaynes and hills, valleyes and dales,
to þe voyde wilderness and desolate cities,
which are spoiled, & had in derision on euer-
lyde, amonge the residue of the heathen.
Yee, eue thus sayeth the Lord God. In the
daye of my gelousy haue I taken a deuyer,
agaynst þe residue of the Gentiles, & agaynst
all * Edom: which haue taken in my lande
vnto them selues for a possession: which also
reioyced fro the whole heart with a despi-
tefull stomache, to waite it, and to spoyle it.

Prophesye therefore vpon the lande of Is-
rael, speake vnto the mountaynes & hills
to valleyes and dales, thus sayeth the Lord
God. Behold, thus haue I deuised in my ge-
lousy a terrible wrath. For so muche as ye
haue suffered reioyce of the heathen, therefore
thus sayeth the Lord God: I haue thow-
ne, that the Gentiles which lye aboute you,
shall beare their confusion the selues. And as
for you (Mountaynes of Israel) ye shall
shute out your braches, and bringe forth
your frute to my people of Israel, for it is
hard by, that it will come. Beholde, I come
vnto you, and vnto you will I turne me, y
ye maye be tyld and lowne.

I will sende you much people, which
shall be all of the house of Israel, the cities
shall be inhabited, & the decayed places shall
be repaired agayne, I wil poude you with
much people and cattell, which shall increase
and bringe frute, I will restore you also to
your olde estate & thede you more kyndnes
the euer ye had before: whereby ye shall knowe,
that I am the Lord. Yee, prolye will I
send vnto you (O my folke of Israel) which
shall haue the in possession, & thou shalt be
their inheritance, to þe thou shalt haue no
men, neither destroye thy people any
more, sayeth the Lord God. And I will not
suffre the, for to beare thine awne confusion
amonge the Gentiles from henceforth. Thou
shalt not beare þe reproche of the nations, ne
cast out

¶ Jer. lxxviii. a.
¶ Jer. lxxviii. b.
¶ Jer. lxxviii. c.
¶ Jer. lxxviii. d.
¶ Jer. lxxviii. e.
¶ Jer. lxxviii. f.

¶ Rom. xi. c.
¶ Rom. xi. d.

¶ Jer. lxxviii. a.

¶ Jer. lxxviii. a.

¶ Jer. lxxviii. c.

¶ Jer. lxxviii. a.
¶ Jer. lxxviii. b.

cast out thyn a dwne people any more, saith the Lord God.

¶ Moreover, the worde of the Lord came unto me, saying. ¶ Thou sonne of mā, when the house of Israel dwelt upon their a dwne grōnde, they defiled the selues w thēre a dwne wayes & pimaginations: so p in my sight their waye was lyke the uncleynesse of a mistress womā. ¶ And herfoze, I poured my wrothfull displeasure vpon them. ¶ Becausē of the bloude p they had shed in p lānde, & because of their Idols, wherwith they had defiled the selues. I feared the also amōge the heathen, so p they were strawed aboute in the landes. Accordinge to their wayes & after theire a dwne inuencions, so vpd I punished them.

¶ Now, when they were gone vnto the heathen, & come in amonge the, they dishonoured my holy name: so that it was sayde of them. Are these the people of God, & must go out of their a dwne lād? ¶ The spared I my holy name, which p house of Israel had dishonoured amonge the Gentiles, to whom they came. ¶ Therefore tell p house of Israel: Thus saith p Lord God: I do not thus for your sakes (O house of Israel): but for my holy names sake, whych pe dishonoured amonge the heathen, when pe came to them. ¶ Therefore, I will halowe my greute name agayne, which amonge the Gentiles is euell spoken of: for pe your selues haue dishonoured it amonge them. And the Gentiles that knowe that I am the Lord, when I am honoured in you before their eyes, saith the Lord God.

¶ As for you, I will take you from amonge the heathē, and gather you together out of all countres, and byynge you agayne into your a dwne lānde. ¶ ¶ Then will I poure cleare water vpon you, and ye shall be cleane: yee, from all your vncleynesse and from all your Idols shall I cleanse you. ¶ A new herte also will I geue you, and a new spere will I put into you. As for that stony herte, I will take it out of your body, & geue you a fleshy herte. I will geue my spere amōge you, & cause you to walke in my commaundmēts to kepe my lawes, and to fulfill them.

¶ And so ye shall dwell in the land, that I gaue to your fozefathers, and ye shall be my people, and I will be your God. I will helpe you out of all your vncleynesse. I will call for the come, and will increate it: & let you haue no longer. I will multiplye the frutes of the trees and the increafe of p felde for you, so p ye shall haue no more reppose of hōger, amonge the heathen. ¶ Then that pe remembre your a dwne wicked wayes, & your pimaginations, which were not good: so that ye shall thinke p ye were wroth to be destroyed: for your synnes and abhominacions.

¶ But I will not do thus for your sakes (saith the Lord God) be ye sure of it. ¶ Therefore, O ye house of Israel, I be ashamed of your synnes. ¶ Moreover, thus saith p Lord God: what tyme as I shall cleanse you from all your offences, then will I make the cyties to be occupied agayne, and will repaire p places that be decayed. ¶ The desolate lānde shall be builded agayne, which afore tyme laye waste in the sight of all them that wete by. ¶ Then that it be sayde: this waste lānde is become lyke a garden of pleasure, and the wynde, desolate & broken downe cyties are now strong, & defended agayne. ¶ Then p residue of p heathen that lye rounde about you, shall knowe that I am p Lord, which repaire that was broken downe, and plante agayne, p was made waste. ¶ Euen I y Lord haue spoken it, and will do it in dede.

¶ Thus saith the Lord God: I will yet once be founde agayne of p house of Israel, and do this for them: ¶ I shall increate them as a flocke of mē. Lyke as the holy flocke & the flocke of Ierusalem are in p hys solempne feastes: so shall also the wilde waste cyties be filled with flockes of men: and they shall knowe that I am the Lord.

¶ The. xxxvii. Chapter.

¶ The prophetieth the bringynge agayne of the people bringe in captiuite. He wyllyth the byren of the ten tribes with the two.

¶ The hande of the Lord came vpon me, and caried me out in the spere of the felde, and let me downe in a place of the felde, that laye full of bones, and be led me rounde about by them: and beholde, the bones that laye vpon the felde, were very many, and maruelous bye also. ¶ Then sayd he vnto me. ¶ Thou sonne of man: thinkest thou these bones maye lyue agayne? ¶ I answered O Lord God, thou knowest. ¶ And he sayde vnto me. ¶ Prophecy thou vpon these bones, and speake vnto them. ¶ Pe dye bones, heare the worde of p Lord. ¶ Thus sayeth the Lord God vnto these bones: Beholde, I will put breath into you, that ye maye liue: I will geue you synowes, and make fleshe growe vpon you, and couer you ouer with skynne: and so geue you ¶ breath, that ye maye lyue, & knowe, that I am the Lord.

¶ So I propheted, as he had commaunded me. And as I was prophetyng, there came a noyse & a great moeyon, so p the bones came euery one to another. ¶ A dwne wch I had looked, beholde, they had synowes, & ad the grewe vpon them: and aboute they were conered with skynne, but there was no breath in them. ¶ Then sayde he vnto me. ¶ Thou sonne of man, prophete thou towarde p wynde: prophete: and speake to p wynde. ¶ Thus

¶ the. xlii. c.

¶ the. xlii. c.

¶ 7 temp. i. a

¶ 25

¶ 3 me. ii. b.

The Prophecye

Sapeth the Lord God. Come (O thou wyte) from the four wyndes, & blowe vpon the flayne that they may be refloved to lyfe. So I prophesied, as he had commaunded me: then came the beryl into them, and they receaued lyfe, and stood vpon vpon the fete, a maruelous grente foyle.

Howcouer, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israel. Beholde, they saye: Our bones dried vp, our hope is gone, we are cleane cut of. Therefore prophesie thou, and speake vnto them: thus saith the Lord God. Beholde, I will open your granes, (O my people) and take you out of your sepulchres, & brynge you into the lande of Israel againe. So shall ye knowe that I am the Lord, when I open your granes, and brynge you out of them. My spere also will I put in you, and ye shall lyue: I will set you againe in your owne lande, and ye shall knowe, that I am the Lord, which haue sayde it, and fulfilled it in dede.

The worde of the Lord came vnto me, sayinge: thou sonne of man, take a stycke & wyte vpon it. Vnto Iuda and to the chyl- dren of Israel his companions. Then take another stycke, and wyte vpon it: vnto Ioseph the flock of Ephraim, & to all the house- hold of Israel his companions. And then, take both these together in thyne hande, so shall there be one people thereof. Now yf the chyl- dren of thy people saye vnto the: wilt thou not thewe vs, what thou meynest by this? Then geue them this answer: thus saith the Lord God: beholde, * I will take the flock of Ioseph, which is in the hande of Ephraim and of the tribes of Israel his fel- lows, and will put them to the flock of Iuda, and make them one flock, and they shall be one in my hande. And yf two stickes where vpon thou wyte it, shall thou haue in thy- ne hand, that they maye be, and shalt saye vnto them.

Thus saith the Lord God: beholde, I will take awaye the chyldren of Israel from amonge the heathen, vnto whom they be gone: and will gather them together on cue- ry isle, and brynge them againe into thei- rowne lande: yee, I will make one people of them in the lande, vpon the mountaynes of Israel, and they all shall haue but one kyng. They shall no more be two peoples twofold, neither be deuided into two kingdoms: they shall all be of one felowship no more with their abhominacions, Idoles, & all their vncleane doings. I will helpe the out of all their dwellinge places, wherein they haue synned: and will to cleane them, that they shall be my people, & I their God.

Sayd my seruante shall be their kyng, & they shall haue one shepheard onely. They

shall walke in my lawes, & my commaun- dementes shall they both keepe and fulfill. They shall dwell in the lande, that I gaue vnto Iacob my seruante, where as youe fa- ther also haue dwelt. Yee, euery in the same lande shall they, their chyldren, & their chyld- ders chyl- dren dwell for euermore, & my ser- uant Dauid shall be their euermeking pyn- ce. Howcouer, I will make Iuda a dwel- linge place w them, which shall be vnto them an euer- lastinge councynant. I will seele them also, & multiplye them, my Sanctuary will I set a- monge them for euermore. * My dwellinge shall be with them: yee, I will be their God, & they shall be my people. Thus the heathen also shall knowe, that I the Lord am the ho- ly maker of Israel: when my Sanctuary shall be amonge them for euermore.

The xxxviij. Chapter.

Of the prophecies that Agog and Agag shall come with an appointed hole into the lande of promys. Their entree. The rebreth of the coming of Agog was beforre prophesied a litle before. The rebreth of Agog.



Ad the worde of the Lord came I vnto me, sayinge. Thou sonne of man, turne the face of thy vnto- ward: so the lande of Agog which is yf chefe prince at Egipt and Tybal: I prophecie agaynst hym, & saye. Thus saith the Lord God. * O Agog yf chefe prince of Egipt and Tybal: behol- de, I will vpon the, & will turne the aboute and put a byrt in thy chawges: I will brynge the forth and all thine host, both horse and hoisemen, which be all weapened of the best fashion: a great people, & handle altogether speares, shildes, & swordes: the Arics, Ho- rians and with them the Libians, which all beate shildes and helmettes: Gonier and all his hostes: the house of Agogoma out of the north quarters, and all his hostes, yee, and much people with the.

Therefore prepare y, let thy selfe in araye with all thy people, that ne come vnto the by heapes, and be thou their defence. After many dayes thou shalt be visited, and in yf latter yeares thou shalt come into the lande that hath bene destroyed with the swordes, & now is replenished againe with dwel- ling people vpon yf mountaynes of Israel, which haue longe ypen walke. Yee, they be brought out of the nations, and dwell all safe. Thou shalt come vplik a stormy wyther, to couer the lande, & as it were a darck cloude, thou wilt all thine hostes, and a great multitu- de of people with the.

Howcouer, thus saith the Lord God: At the same tyme shall many thynges come into thy mynde, so that thou shalt pynagyn mys- chiefe, and saye: I will vp to ponder playne lande, seinge they lyt at ease, & dwell so sa- fely: for

* Gen. l. b.

* Mat. xxiij. v. 14.

help: for they dwell all without any walles they haue neither barres nor doores) to spoyle the, to robbe the, to lape haue vpon thee so well inhabited thy dwellles: against that people, þis gathered together from amonge the heathen, which haue gotten cattell and good, and dwell in the middest of the lande. Then shall Saba, and Dedan, and the merchants of Arabia with all their woortheis saue vnto thee: At thou come to robbe: hast thou gathered thy people together, because thou wilt spoyle: to take syluer and golde: to carry away cattell and good, and to haue a grente praye?

¶ Therefore, O thou sonne of man, þ shalt prophesie, and say vnto Gog. Thus saith the Lord God. In þ daye thou shalt knowe that my people of Israel dwell in safte: and shalt come from thy place out of the north partes, thou & much people with the which epe vpon hostes, wherof there is a grente multitude and an innumerable sort. Yee, thou shalt come vpon my people of Israel, as a cloude to couer the lande. They shall come to passe in platter dayes: I will bringe the vp into my lande, þ the heathen maye knowe me, whē I get me honour vpon the (O Gog) before their eyes.

¶ Thus saith the Lord God: Thou art he, of whom I haue spoken afore tyme by my seruantes þ prophetes of Israel, which prophesied in thole dayes and yeres, that I shoulde bringe the vpon them. At the same tyme, when Gog cometh vp into the land of Israel (saith the Lord God) that my indignation go forth in my wrath. For in my grouwly and hote displeasure I haue deuyled* that there shalbe a grente trouble in the lande of Israel at þ tyme. The very fishes in the see, the foules of the ayre, the beastes of the felde, and all the men that are vpon the earth, shall tremble for feare of me.

¶ The hills also shalbe turned vp side downe, the stayres of stone shal fall, and all walles shal synche to the grounde. I will raise a sworde vpon them in all my mountaynes saith the Lord God: so that euery mans sworde shal be vpon another. With prestence and bloude will I punte him: I wyll my rayne and dafle stones, fyre and byrmstone will I cause to raine vpon him and all his heape, yee, and vpon all that grente people that is with hym. Thus will I be magnified, honoured, & knowe amonge the heathen: that they maye be sure, howe that I am the Lord.

¶ The xxxij. Chapter.

¶ The vision of the chequyng of Gog and Magog. The graue of Gog and of his beere. The prophecy that Gog & his company shalbe deuoured of deathe and beastes, wherof þ house of Israel is waited. And byrninge Ageneb red captiuitie is promysed.

¶ Therefore, O thou sonne of man, prophesie agaynst Gog, and speake. Thus saith the Lord God: Beholde, I will sende thee to the north partes, and bringe the vp to the mountaynes of Israel. As for thy wode, I will smyte it out of thy left haue, and cast thynne arbores out of thy ryght haue. Thou with all thine heape, and all the people that is w the mult fall vpon the mountaynes of Israel. Then will I gene the vnto foules and wilde beastes of the felde, to be deuoured: there mult thou lye vpon the felde: for euen I the Lord haue spoken it, saith the Lord God.

¶ Into Magog, and among those that spt so carelesse in the fles: will I send a fyre, & they shal knowe, that I am the Lord. I will make also þ name of my holinesse to be knowne among my people of Israel: and I will not let my holy name be euil spoken of any more: but the very heathen also shall knowe, that I am the Lord, the holy one of Israel. Beholde, it cometh, and shalbe fulfilled: saith the Lord God. This is the daye wherof I haue spok. They that dwell in the cities of Israel, shall go forth and set fyre vpon the wearpes, and burne them: they beas and spercs, bowes and arrowes, bylles & clubben: leue yeres that they be burninge therof, so that they shal ris byge no sticke left þ felde, neether haue neede to be downe cny out of þ wode. For they shal haue wea p's ynowe to burne. They shal robbe those that robbed them, & spoyle those that spoyled them saith the Lord God. At the same tyme will I gene vnto Gog, a place to be buried in Israel, eue the valley, where thow men go from the east to the see warder. Those þ trouaule thereby, shall stoppe theyr noses for stench. There shall Gog & all his people be buried: and it shalbe called the valley of the people of Gog. Euen monethes longe shall the house of Israel be burynges of the that they maye cleanse the lande. Yee, all the people of the lande shall burie them. It shall be a glorious daye, when I get me that honour, saith þ Lord God. They shal ordeyne me also to be dead buryers, eue goryng those to the lande, & appoynte them ceterayne places to bury those in, which remayne vpon the felde, þ the lande maye be cleansed. From ende to ende shall they see, & that leue monethes longe. Now those þ go thow þ lande, where they is a mans bone, they shal set vp a toke by it, & by deeb buryers haue buried it also, in þ valley of the people of Gog. And þ name of the cite shal be called, hamonah: (þ is a multitude) Thus shall they make the lande cleane.

¶ And thou sonne of man: thus saith the Lord

The Prophecy

Lord God. Speake vnto all the foules and every byrde, yee, and to all the wilde beastes of the skie. heape you together and come, gather you rounde aboute vpon my slaughter, that I haue slayne for you: cut a greete slaughter vpon the mountaynes of Iſraell: cathe the flesh of the dooſtyes, & drinke the bloud of the princes of the lande: of the dooſtyes, of the lambes, of the goates, and of the oxen: yee be all slayne ne Balaan. Eat the fat your belly full, and drinke bloude, tyll ye be dyen of the slaughter, wherby I haue slayne vnto you. fill you at my table with hoyses and stronge hoysmen: with captaynes and men of warre, sayeth the Lord God.

* Apo. xij. b.

I will bringe my glory also amonge the Gentyles, that all the heathen maye see my iudgement, that I haue kepte, and my hand whiche I haue layed vpon them: that the house of Iſraell maye knowe, how that I am the Lord their God from that daye forth. And the heathen shall knowe, that where as the house of Iſraell were led into captiuitie: it was for their wickednes sake, because they offended me.

For the which cause I hyde my face from them, and deliuered them into the handes of their enemies, that they might all be slaine with the sword. Accordyng to their wickednes & vnfaithfull dealinges, so haue I increased them, and hyde my face from them.

Therefore, thus sayeth the Lord God: Nowe will I bringe agayne the captiues of Iacob: & haue mercy vpon the whole house of Iſraell, and begetous for my holy names sake. All their confusion and offence that they haue done agaynst me shall be taken awaye: & so safely that they dwell in their lande, that no man shall make them afrayed. And whē I haue brought them agayne from amonge the people, whē I haue gathered the together out of their enemies landes, & am prayd in them before many heathen: then shall they knowe, that I am the Lord their God which suffered the to be led into captiuitie amonge heathen, but now haue I brought them agayne into their awne lode, and not left one of them ponder.

After that, will I hyde my face nomore from the: but will pouce out my spere vpon the house of Iſraell, sayeth the Lord God.

Chapter. xl.

The remouyng of the cyties and of the temple that was to come is shewed vnto the prophete.

In the xxv. yeare of oure captiuitie, in the begynnyng of the yeare, the .x. daye of the moneth: that is the .xiii. yeare, after that the cyte was synen downe: the same daye came the hand of the Lord vpon me, and caried me forth: euen into the lande of Iſraell brought he me in the vi-

syons of God: & set me downe vpon a marvellous hye mountayne, wher vpon there was a byrlding (as it had bene of a cyte) toward the north.

Herbyer he caried me, and beholde, there was a ma, whose similitude was like baste, which had a thebe of flax in his hande, & a meterode also. he stode in the doze, and sayd vnto me: in arche well with thine eyes, heken to with thine eares, and saſten it in thine hert, whatſoeuer I shall thebe the, for to that intent that they: myght be shewed þe therfore art þe brought hither. And whatſoeuer thou seest, thou shalt certeyne þe house of Iſraell therof.

Beholde, there was a wall on þe out syde rounde aboute the house: the meterode that he had in his hande, was like cubytes long & a spaine. So he measured the bredth of the byrlding, which was a meterode, and the hepyth also a meterode. The came he vnto the east doze, & wrote vp the steares, & measured the polles of þe doze, wherof euery one was a meterode thicke. Euery chābre was a meterode lōge & brode: betwene the chābres were fyue cubytes. The polle of þe doze within the porche, was one meterode. he measured also the porche of the ynnner doze, which conteyned a meterode. Then measured he the entreye of the doze, that conteyned cyght cubytes, & his pylers two cubytes: and this entreye stode inward.

The chābres of the doze eastward, were thre on euery syde: a lyke byode and longe. The pilers also that stode of both the sydes were of one measure. After this, he measured the wydenesse of the doze, which was .x. cubytes, & the hepyth of the doze .xiii. cubytes. The edge before the chambers was one cubyte brode vpon both the sydes, and the chambers six cubytes wyde of cyther syde. he measured the doze from the pyche of one chambrie to another, whose wydenesse was xxv. cubytes, & one doze stode agaynst another. he made pilers also. i.e. cubites hye, rounde about þe court doze. Beside þe inward parte vnto the fore entre of the ynnner doze, were .l. cubytes. The chambers and their pylers within, rounde about vnto the doze, had syde wyndowes. So had the fore entrees also, whose wyndowes were rounde about within. And vpon the pylers ther stode date trees.

Then brought he me into the fore court where as were chambers & pained woorkes, made in the fore court rounde aboute. xxx. chambries vpon one pained woork. Nowe the pained woork was a longe besyde the dozes & þe lower pained woork. After this he measured the bredth fro the lower doze, vnto the ynnner court of the outsyde, which had an .C. cubytes vpon the east: & the north

noyth parte. And the doze in the vtermoste court toward the north, measured he after the lēgh and bēdeth: hys thre chambres also on ether syde with his pylers and foyntes: which had euen the measure of the first doze. His heeght was .l. cubites, the bēdeth .xxv. cubites, hys wyndowes & porches with hys date trees, had euen the measure as the doze toward the east: there were .viij. stēppes to go vp vpon, and ther pochte before them. Nowe the doze of the pynnermer court stode stēppē ouer agaynst the doze, & was toward the north east. And one doze to another he measured. & cubytes.

¶ After that, he brought me to the south syde, where there stode a doze toward the south: whose pylers and porches he measured, these had the first measure, and with their porches they had wyndowes rounde about, like the first wyndowes. The heeght was .l. cubites, the bēdeth .xxv. with stēppes to go vpon: hys pochte stode before with hys pylers and date trees on ether syde. And the doze of the pynnermer court stode toward the south, and he measured from one doze to another an .c. cubites. So he brought me into the pynnermer court, thowre the doze of the south syde, which he measured: and it had the measure as of the first. In the maner, hys chambers, pylers and foyntes, had euen the fore sayde measure also. And he had with hys porches rounde about wyndowes of fifty cubites heeght, and .xxv. cubytes broad. The porches rounde about were .xxv. cubites lōge, and .v. cubites broad: and his pochte reached vnto the vtermost court, vpon his pylers, there were date trees, and eppēt stēppes to go vpon.

¶ He brought me also into the pynmost court vnto the east syde, and measured the doze, according to the measure as of the first. His chambers, pylers and porches had euen the same measure, as the first had: and with hys porches, he had wyndowes rounde about. The heeght was .l. cubites, the bēdeth .xxv. cubites: hys pochte reached vnto the vtermost court: his pylers also had date trees on ether syde, & .viij. stēppes to go vpon. And he brought me to the north doze & measured it: which also had the fore sayde measure. His chambers, pylers & porches had wyndowes rounde about: whose heeght was .l. cubites, and the bēdeth .xxv. hys pylers stode toward the vtermost court, and vnto them both were date trees, and .viij. stēppes to go vpon. Ther stode a chambrise also, whose entrance was at the doze pylers, and there the burnt offerings were washed.

¶ In the doze pochte, there stode on ether syde two tables for the laughtinges: to slepe the burnt offerings, syn offeringes and trespass offeringes therevnto. And on the outside

as men go forth to the north doze, ther stode two tables, foure tables stode on ether syde of the doze, that is .viij. tables: wher vpon they slaughted. Foure tables were of hewe stone for the burnt offerings, of a cubite and a halfe longe and broad, and one cubite hie: wher vpon were layed the vessels and ornaments, which were vnto the burnt and sayne offerings: whā they were slaughted. And within, there were holes foure fingers broad, fastened rounde about, to hang flesh vpon, and vpon the tables was layed & offeringe deshe. On the out syde of the innermer doze were the syngers chambers in the inward court besyde the north doze ouer agaynst the south. There stode one also, besyde the east doze northward.

¶ And he sayde vnto me: This chambze on the south syde belongeth to the prestes, that kepe the habytatyon: and this toward the north, * is the prestes that waite vpon the altire: which be the sonnes of Zadach, that do seruite before the Lorde in stede of the children of Leui. So he measured the fore court, which had in lēgh an .c. cubites, and a smoth in bēdeth by the four corners. Now the altire stode before the house. And he brought me to the fore entre of the house, and measured the walles by the fter doze: which were .v. cubites longe on ether syde. The thychness also of the doze on ether syde was .xx. cubites, the bēdeth .xl. cubites, and vpon stēppes went men vp to it: by the walles also were pylers on ether syde one.

¶ The xij. Chapter.

¶ The disposition and hew of buylding agayne the temple, & of the other thinges therin belonging.

¶ After this, he brought me to the temple, and measured the postes, which were of both sydes .xl. cubites thicke, according to the widenes of the tabernacle. The bēdeth of the doze was .x. cubites, & the walles of the doze on ether syde .v. cubites. He measured the length therof, which cōtēyned .xl. cubites, & the bēdeth .xx. When went he in & measured the doze postes: which were two cubites thicke: but the doze it self was .xl. cubites, and the bēdeth of the doze was .viij. cubites. He measured the length and bēdeth therof, which were euerie one .xx. cubites, before the temple.

¶ And he sayde vnto me: this is the holiest of all, he measured also the wall of the house, which was .vi. cubites. The chambers that stode rounde about the house, were euerie one .iij. cubites wyde: and one stode hard vpon another, wherof ther were .xxij. ther stode postes beneath by the walles rounde about the house, to beare the vp: but in the wall of the house, they were not fastened. ¶ The syde cham-

* i. Is. xlv. 18. &
i. iij. Reg. 5. f.

The prophecy

chambers were, & hyer & wyder, & had step-
pes thowme them rounde about the house.
Thus was it wyder about, & fro the lowest
men myght go to the highest by & mydd cha-
mbres. I sawe also & the house was hyer hye
rounde aboute. & he founden upon the syde
chibres was a meterodde, & iij. vi. cubites
broad. & the thichnes of the syde wall with-
out, contened v. cubites, and so vpd the out
wall of the chambers in the house.

Between the chambers was the wyde-
nes. x. cubites rounde about the house. & the
chambre doers stode ouer agaynst the out-
wall, the one doer was toward y north, the
other toward the south: and the thichnes
of the out wall was v. cubites rounde about
frowe the bylding that was separated to-
warde the west, was x. cubites wyde: the
wall of the bylding was v. cubites thicke
rounde about, and the length foure score
cubites & ten. So he measured the house which
was an. C. cubites longe, and the separated
bylding with the wall were an. C. cubites
longe also. & the wydenes before the house,
and of it that was separated toward the
east, was an. C. cubites.

And he measured the length of the byl-
ding before and behynde with the chambers
vpon both the sydes: and it contyned an. C.
cubites. & the innermost temple, the porch of
the foze court, the syde postes, thei the had
syde wyndowes and pylers rounde about
oueragaynst the postes, fro the grounde vp
to the wyndowes. & the wyndowes the scie-
les were spled ouer with bozdes: and thus
was it about y doze vnto the ynnmost house:
and without also. & the whole wall on
euery syde both within and without was s-
pled ouer with great bozdes. & there were che-
rubins and date trees made also, so that one
date tree stode euer betwixte to cherubyns.

One cherub had two faces, the face of a ma-
lokyng asyde toward the date tree, & a lions
face on the other syde. & thus was it made
rounde about in all the house. & the che-
rubyns and date trees were made from the
grounde vp about the doze, and so stode they
also vpon the wall of the temple.

The byssokes of the temple were four-
squared, and the inqpon of the sanctuare
was as eue as it appened vnto me also in y
visio. & The table was of wodde. iij. cubites
hye and ij. cubites longe: hye coyners, the
length & the waller were of wodde. And he
sayde vnto me: & this is the table, that shall
stande before the Lorde. & the temple and the
holiest of all had epher of them two dozes:
and euery doze had ij. syle wyckettes which
were folde in one vpon another, on euery syde
two. And vpon the dozes of the temple, there
were made cherubyns and date trees, like as
vpon the waller: and a grente thicke ballie

of wodde was before on the out syde of the
porche. Al so both the sydes of the waller of
the porche, there were made depe wyndowes
and date trees, hauping beames and balles,
lyke as the house had.

Ch. xliij. Chapter.

Of the chambers of the temple for the priests,
and the holy rebenges.

Then carped he me out into y foze
court toward the north, & bzo-
ught me into the chambre & stode
oueragaynst the backbyldinge
nozt ward, which had the length
of the north. & the wydenes contened. l. cubi-
tes: oueragaynst the. xx. cubites of the ynn-
mer court, and agaynst the paure walke
that was in the court, besyde all thek the,
ther stode pillers, one oueragaynst another:
And before this chambre there was a wal-
kyng place of. x. cubites wyde, and withyn
was a waye of one cubite wyde ad thei do-
ers toward the north. & has the best chib-
res were alwaye narower then the lowest
and myddelmost of the byldyng: for they
bare chambrz vpon chambrz, and stode they
together one vpon another, not hauping pil-
lers lyke the foze court: thefoze were they
smaller then those beneth and in the myddel
to rehen from the grounde vwarde.

The wall without that stode by the cha-
bres toward the ynnmost court vpd the foze
syde of the chambers, was l. cubites longe:
for the length of the ynnmost chambers in the
foze court was l. cubites also: but the length
therof before the temple was an. C. cubites.
These chambers had vnder them an intrin-
ce of the east syde, wher by a man myght go
in to them out of the foze court, thowoe the
thicke wall of the foze court toward y east,
ryght oueragaynst the separated bylding.
Besfoze the same byldyng vpon this syde,
there were chambers also which had a waye
vnto them, lyke as the chambrz on the north
syde of the same length and wydenes.

The ynntrance, sayth & dozes were C.
also of the same manner. & the, euen lyke as the
other chambrz dozes were: so were the also
of the south syde. And before the waye to-
warde the syngers stepped on the east syde,
there stode a doze to go inat. & then sayde he
vnto me: & the chibres toward the north
the south which stode before the backe byl-
dyng: those be holy habytatpons, wher in
the prestes that do seruyce before the Lorde,
must eate y most holy offeringes: and there
must they lape y most holy offeringes, near
offernges, synne offernges, and trespace
offernges: for it is an holy place. And the
prestes come therein, they shall not go in
to the foze court: but (sayng they be holy)
they shall leaue the clothes of their ministra-
tion,

cyon, and put on other garments, when they
haue any thyng to do with the people.

Nowe w^ebe he had measured all the pinner-
D me^e house, he brought me forth thow^e the
east poynt, and mensured the same rounde a-
bout. he mensured the east syde with p^r me-
terob, which rounde about conteyned. v. c.
meteroddes: And the north syde measured he
which conteyned rounde about euē so much.
The other two sydes also toward the south
and the west, which he measured, conteyned
ether of them. v. c. meteroddes. So he mea-
sured all the four sydes, where there went a
wall rounde aboute. v. c. meteroddes lōge,
and as broad also which separated the holy
from the unholy.

¶ The xliij. Chapter.

¶ He ledde the way of God going into the temple,
from whence it had before departed. He went forth
the poynt of the chimney of the altar, for which they
were consumed and brought to naught. He is almightie
and to call them againe to repentance.

So he brought me to the doze p^r the
D nerth toward the east. Behold, then
came the glory of the God of Israel
fled out of p^r east, whole voyce was
lyke a greene noyse of waters, and the earth
was lychtened with his glory. his syght to
loke vpon was * lyke the syght, that I sawe
when I went in, what tyme as p^r egypte Quid
haue bene destroyed: * and like the visyon p^r
I sawe by the water of Cobar. Then fell I
vpon my face: but the glory of the Lord came
into the house, thow^e the east doze. So a
wynde toke me vp, and brought me into the
pinnerme court: and beholde, the house was
full of the glory of the Lord.

I hearde one speaking vnto me out of the
D house: and there stode one by me, that sayde
vnto me: O thou sonne of man, * this tow-
ne is my sente, & the place of my footsteypes,
where as I wil dwell amonge the chyldren
of Israel for euermore: so that the house of
Israel shall nomoze desyle my holy name:
neither they, ner their kynages thow^e they
thow^e home, thow^e they their hye places, & thow^e
rowe the deed bodies of their kynages: which
haue builded their thye sholdres i manner hard
vpon my thye sholdres, & their postes almost at
my postes: & a wall betwyxte me and them.

Thus haue they defyled my holy name
wth their abominations, p^r they haue contem-
pted. Wherefore, I haue destroyed them in my
wthath. But now they that put a wape their
whorhome & the deed bodies of their kynages
out of my syght, p^r I may dwell amonge the
for euermore. ¶ Therefore, O thou sonne of mā,
shewe thou the howholde of Israel a tēple,
that they maye be ashamed of their wicked-
nes, & measure the felus an exāple therat.

And when they be ashamed of all they
workes, then shewe them the fourme & fa-
vyon of the temple, the coming in, the go-

ynge out, all the maner and descripcō ther-
of: p^r all the vles & ordinaunces of it, that
they maye kepe and fullfill all the sayppons
and customes therof.

This is the descripcō of p^r house. A house,
D vpon the mount rounde about all the corners,
it shalbe p^r holiest of all. Beholde, that is the
descripcō and sayppon of the house. This
is the measure of the altar, after the true
cubite: which is a spāne longer then another
cubite, his botome in the middelt was a cu-
bite longe and wyde, and the ledge that w^e
rounde about it, was a spāne broad. This
is the heygth of the altar. From the ground
to the lower steypes, the length is two cubi-
tes: and the byedth one cubite: and from the
lower steypes to the hygher, is foure cu-
bites, and the byedth but one cubite.

* The altar was .iiij. cubites hye, and
from the altar vpwarde stode .iiij. hornes,
and it was .xij. cubites lōge and .xij. cubites
broad, vpon the four corners: the courcing
of the altar was .xij. cubites lōge & broad
vpon the foure corners, and the ledge that
went rounde about had halfe a cubite, and p^r
botome therof rounde about one cubite: hys
steypes stode toward the east. And he sayd
vnto me: Thou sonne of man, thus is y^eth
the Lord God: these are the ordinaunces and
lawes of the altar: in the dapr, whan it is
made to offer burntofferings, and to spren-
chle bloude therevpon. To the prestes, to the
leuites that be of the seide of * Shadoch, and
terade before me to do me keruice, sayeth the
Lord God. Into these gene thou a ponge
bullocke for a spnoffering: & take the bloude
of hym, and sprenchle his foure hornes with
all: and the foure corners of the altar couer-
ing, with the ledge that goeth rounde about,
her wth shalt thou clemte it, and reconcle it.
* Thou shalt take the bullocke also of the
spnoffering, and burne him in a seuerall pla-
ce wth the sanctuary.

The next dape, take a goatbucke, wout
blemish for a spnoffering, to reconcle the
altar wth hall, lyke as it was reconcle wth
the bullocke. Nowe whan thou hast made it
cleane, then offre a ponge bullocke * wthout
blemish, and a ramme out of the Roche wthout
blemish also. Offer the befoze the Lord:
and let p^r presse cast & salt therup, and reue
them so vnto the Lord for a burntoffering.
Seuen dayes shalt thou lyngne eury dape
a goatbuck. A ponge bullocke and a ramme
of the Roche, both wthout blemish, shall
they offre. Seuen dayes shall they reconcle
and clemte the altar, and offre vpon it. Wth
these dayes are cxyj, then vpon the eight
dape and so forth, the prestes shall offre their
burntofferings and beateofferings vpon
the altar: so will I be mercyfull vnto you,
sayeth the Lord God.

The propherye

The xliij. Chapter.

¶ He sheweth what booke of the temple is that. He is commaunded to shew the people with their offence. He be circumcised in here and in the flesh. Who are to be admitted to the service of the temple: who to be refused, for whome what prece he would haue admitted into the holy place, and also theyr offence.

2



After this, he brought me againe to the outward booke of the sanctuary on the east syde, and that was thus. He sayd þ Lord vnto me: ¶ This booke shalbe thyll que: & not opened for any man to go thowowe it: but only for þ Lord God of Israel: yee, he shall go thowowe it, els shall it be thus thyll. The prince hym self shall come thowowe it, that he maye eat bread before the Lord. At the porch shall he come in, and there shall he go out againe. Then brought he me to the booke vpon the north syde of the house. And as I looked aboute me, beholde, * the glory of the Lord fylled the house: and I fell downe vpon my face. So the Lord spake vnto me: ¶ Þ some of man, fasten this to thyne herte: behold, and take diligent hede to all þ I will saye vnto the, concerning all the ordynances of the Lord, & all his lawes: poutie well with thyne herte the conynge in of the house and the goyng forth of the sanctuary: & tell that obsequious householde of Israel. Thus sayth the Lord God: O house of Israel, ye haue now don yrough with all your abominacions, seing that ye haue brought in to my sanctuary strangers, hauping vncircumcised breddes and fleshe, where thowowe my sanctuary is bespyed, when ye offer me bread, farr, and bloude.

* ero. r. ii. d.
and. ii. f.
sume. i. r.
iii. l. r. vi. d.
u. para. vii. a.

25

Thus with all your abominacions ye haue broken my conuenaunt, and not kepte the holy ordynances of my sanctuary: but seke keepers of my sanctuary, euen after your a- wne mynde. Therefore thus sayth the Lord God: ¶ All the strangers that dwell among the chyldren of Israel, no stranger: whole hert and fleshe is not circumcised, shall come within my sanctuary. No, nor the leuites that ben gone backe fro me: and haue discauered the people of Israel with all rroures, going after theyr podes: therefore shall they beate their awne wychednes. Shulde they be let and ordeined to minister vnder the doers of the house of my sanctuary? And to do seruce in the house: to staue buen to offerpynges and sacrifices for the people: to stande before the, and to serue them, seynge the seruyce that they do them, is before theyr podes, and cause the house of Israel to stomble thowowe theyr wychednes: * for the which cause I haue plucked out myne hands ouer them, sayth the Lord, & y now they must beate theyr awne iniquitie, and not to come npe me, to serue me with theyr pyllthede, in my sanctuary, and moost holpest of all: that they maye beate theyr awne shame and ab-

* ill. l. r. vi. f.

hominationis, which they haue done. Shulde I use them to be porters of the house, and to all the seruce that is done therein? ¶ But the prestes, the leuites, the sonne of * Sadoch, that kepte the holy ordynances of my sanctuary, wher the chyldren of Israel were gone fro me, shall come to me, to do me seruce, to stande before me, and to offer me the farr and the bloude, sayth the Lord God.

* ero. r. ii. d.
and. ii. f.

¶ They shall go into my sanctuary, and treade before my table: to do me seruce, and to wayte vpon myne ordynances. Nowe when they go in at þ doers of the ynnner court: they shall put on linnen clothes, so that no woluyne come vpon them whyle they do seruce vnder the doers of þ ynnner court, and within. ¶ They shall haue farr linnen do- nettes vpon their heades, and linnen breeches vpon their loynes, which in their labour they shall not put aboute them. And wher they go forth to the people into the outward court, they shall put off the clothes wherin they haue ministered, and laye them in the habitatio of the sanctuary, and put on other apparell, lest they vnhalowe the people with theyr clothes.

* They shall not haue theyr heades, nor se- noyde the bulge of theyr heare, nor rounde theyr heades onely. ¶ All the prestes that go into the inmost court, shall bypnyche no wy- ne. ¶ They shall mary no wedowe, neither one that is put fro her husbnde: but a mayde of the seede of the house of Israel, or a wedowe that hath had a prest before.

* ero. r. ii. d.
and. ii. f.
sume. i. r.
iii. l. r. vi. d.

* They shall shewe my people the diffe- rence betwene the holy and vnholy, betwixt the cleane and vncleane. If any discord arise, they shall discerne it: & geue sentence after my iudgements. ¶ Þ folowme fastid, my lawes and ordynances shall they kepe, and halowe my sabbathes. ¶ They shall come ne no deed perlonie to desyre them selus, except it be father or mother, sone or daugh- ter, brother or syster, that hath had no husbnde, in such maye they be despyed.

And when he is clefnd, they shalbe reke- ned vnto him. vii. baptes: and þ he go into þ sanctuary agayn to do seruce, he shall bring a spofferpyng, sayth the Lord God. ¶ They shall haue an heritage: yee, I my selfe will be their heritage: els shall ye gene the no pos- session in Israel, for I am their possessor. ¶ The meat offerpynges, spofferpyng and tref- paco offerpyng shall they eate, & euerie de- dicate thyng in Israel, shalbe theyr. ¶ The firstlings of all the best frutes, and all fre- wyppofferpynges shalbe the prestes.

* ero. r. ii. d.
and. ii. f.
sume. i. r.
iii. l. r. vi. d.

¶ Ye shall geue vnto the prestes also all the first frute of your first home, all I say, & all that is separated vnto God, all your breue offerpynges (I saye) shalbe the prestes, & also þ firstlings of your dough, & God maye pro- sper

of the residue. * But no beed carpon shall
be puffed, nor such as is deuoured of wil-
de beastes, foules or cattell.

Che. xlv. Chapter.

Cout of all the line of gouern of the separate. **IIII.**
pouces, of which the first is giue to the priestes and
to the temple, the seconde to the leuites: the thirde to
the thirde the fourth to the priuies. An echolagie to
the hande of Ihu. **¶** Of all weights and mea-
sures. **¶** Of the temple.

¶ When ye deuide the lande by the lot,
ye shall put alſo one & parte for
the Lord, to be holp from other
landes: namely. **xxv. 4.** meter ob-
des lōge, and. **x. 4.** bynde. This shall be hol-
p, as wyde as it is rounde about. **¶** Of this
parte there shall belonge vnto the sanctuary
v. 4. meter obdes in all the foure corners, **3. 1.**
cubites wyde rounde about to the suburbs
And from this measure, namely. **xxv. 4.**
meter obdes lōge, **9. x. 4.** bynde, thou shalt
measure, wherein the sanctuary and the ho-
lyest of all maye stande.

The residue of that holy grounde shall be
the priestes, which do serue in the sanctua-
ry of the Lord, and goo in before the Lord
to serue hym, that they maye haue rowme to
dwell in.

¶ As for the sanctuary, it shall stande for it
self: and to the leuites that serue in the hou-
se, there shall be giuen. **xx. habitacions,** of the
xxv. 4. lēth and. **x. 4.** bynde: ye shall ge-
ue also vnto the citie a possession of. **v. 4.**
meter obdes bynde, and. **xxv. 4.** lōge, beside
the parte of the sanctuary: that is albe for the
whole house of Israel. * Upon both the sy-
des of the sanctuaryes parte, and by the cy-
tie, there shall be giuen vnto the prince, what
soeuer leyth oueragaunst the citie, as farre
as reacheth westwarde & eastwarde: which
shall be as longe as one parte, from the west
vnto the east.

This shall be the name of the prince, for
my paynes be nomore chargeable vnto my
people. And such as remaineth yet ouer in y
lande, shall be giuen to the house of Israel ac-
cording to the p. tribes. Thus sayth y Lord
God: **¶** Ye princes, ye haue nowe oppressed
and destroyed ynowh: nowe leaue of, han-
dle nowe according to the thinge yis equall
and lawfull: a thint out my people nomore
sayth the Lord God. * Ye shall haue a true
weyght, a true ephah, and a true bath. The
ephah and the bath shall be a lyke. One bath
shall contene the tenth parte of an homer,
and so shall one ephah be: the measure shall
be after the homer. * One shekel maketh. **xx.**
geras. So twentye shekels, and. **xxv. and. xv.**
shekels make a pounce. This is the beaue-
offering, that ye shall geue to be heard: na-
mely, the. **xv. parte** of an ephah, out of an
homer of wheate, and the. **xv. parte** of an
ephah, out of an homer of barley. The oyle
shall be measured with the bath: euen the tith

parte of one bath out of a coj.

Then bathes make one homer: for one ho-
mer fylleth ten bathes. And one lambe from
two hundred shepe out of the pastur of Is-
rael: for a ment offering, burnt offering, and
beute offering, to reconyle them, sayth the
Lord God. All the people of the lande shall
geue this beaute offering with a fre will.

Agayne, it shall be the prince's parte to offer
burnt offerings, meate offerings, & drink-
offerings vnto the Lord, in the holy dayes,
new moones, sabbathes, and in all the fe-
sters of the house of Israel. The ynoffer-
ing, meate offering, burnt offering & health-
offering shall be geue to reconyle the house
of Israel. Thus sayth the Lord God: The
first daye of the first month thou shalt take
a yonge bullocke without blemph, and cise
the sanctuary. So the priest shall take of
the bloude of the ynoffering, and sprenkle
it vnto the postes of the house, and vpon the
four corners of the altare, with the doze po-
ste of the p. inner court. And thus shalt
thou do also the seventh daye of the month
* (for such as haue synned of ignorance, o-
brynginge disceded) to reconyle the house
all. * Upon the. **xiii. daye** of the first mo-
neth, ye shall hepe cedar. Seven dayes shall
the feast contynue, wherein there shall no
sowme ner leuened beed be eaten.

Upon the same daye shall the prince ge-
ue for him self & all the people of the lande,
a bullocke for a ynoffering. And in the feast
of the seven dayes he shall offer eury daye a
bullocke and a ram, & without blemph,
for a burnt offering vnto y Lord: and an he-
goate daylye for a ynoffering. For y meate
offerings he shall geue euer an ephah to a
bullocke, an ephah to a ram, and an hyne of
oyle to an ephah. Upon the yfteenth daye of
the seventh month, he shall kepe the seven
dayes holy, one after another, euen as the
other seven dayes: with the ynoffering, burnt-
offering, meate offering, and with the oyle.

Che. xlv. Chapter.

Che. xlv. Chapter. **¶** Of the sacrifice of the p. both and of the meate
offering. **¶** Of the sacrifice which doers they must go in,
or come out of the temple. **¶**

¶ Thus sayth the Lord God: y doze
of the inner court towardes y
east shall be that the. **vi. working**
dayes: but in the sabbath and in
the daye of the new moone, it
shall be opened. Then shall y prince come
vnder the doze porche, and stande still wout
by the doze cheke. So the priestes shall offer by
his burnt and health offerings. And he shall
worshyp at the doze poste, and go bys waue
forth agayne: but the doze shall nomore
be that tyll the ceneing.

On the same manner shall the people of the
lande also do their worshyp before y Lord
without this doze vpon the sabbathes and **23**
DD 115 newe

* Vulg. r. g.
Dau. r. b.
Jo. r. b.

* Vulg. r. b.
Dau. r. b.
Jo. r. b.

* Vulg. r. b.

* Vulg. r. b.
Dau. r. b.

The prophesye

newe moone. This is nowe the burnt offering, & the pynte shall byng vnto þe Lozde vpon the sabboth: fyre lambes without blemysch, & a ram without blemysch, & an ephab for a meate offering, with the ram. & for the lābes, he maye geue as many meate offerings to them as he will: and an hyn of oyle to an ephab. In the daye of the newe moone, it shalbe a yonge bullocke without blemysch, fyre lābes and a ram also without blemysch. With the bullocke he shall geue an ephab, & with the ram an ephab also for a meate offering: but to the lambes, what he maye come by. And euer an hyn of oyle to an ephab.

¶ When the pynte cometh, he shall go vnder the doze porch, and euen there departe forth agayne. But when the people of the lande come before the Lozde in the hys solymne feaste, as many as come in by the north doze to do worship, shall go out agayne at the south doze. And they that come in at the south doze, shall go forth agayne at þe north doze. There shall none goo out at the doze, where he came in, but shall go egypte forth ouer on the other syde, and the pynte shall go in and out amonge them.

¶ Upon the solymne and hys feaste dayes this shalbe the meate offering. An ephab to a bullocke and an ephab to a ram, and to the lambes, as many as he will: but euer an hyn of oyle to an ephab. Nowe when the pynte byngyth a burnt offering, & an healt offering with a fre wyl vnto the Lozde, þe east doze shalbe opened vnto hym, that he maye do with his burnt and healt offerings, as he doth vpon the sabboth: and when he goth forth, the doze shalbe shut after him agayne. He shall dayly byng vnto the Lozde a lābe of a yere olde without blemysch for a burnt offering: this shall be do euery mozing.

¶ And for a meate offering, he shall geue the fyre parte of an ephab, and the thyrde part of an hyn of oyle, to inpygle with the talles, euery mozing. Yee, this shalbe a dayly meate offering vnto the Lozde: for an euerting ordynance: and thus shall the lambe meate offering and oyle be geuen euery mozing, for a dayly burnt offering.

¶ Moreover, thus sayeth the Lozde God: If the pynte geue a gyfte vnto any of hys sonnes, then shall it be hys sonnes heretage perperuall, that he maye possesse it. But yf he wyl geue one of hys seruantes, some of hys heretage, it shalbe hys to the 3rd yere, and then to retorne agayne vnto the 3rd pynte: for hys heretage shalbe hys sonnes onely. ¶ The pynte also shall take none of the peoples enheretance, ner put them from their possession: but to his owne sonnes shall he geue his possession, that my people be not scattered abroade, but that euery man inape haue hys a wile.

¶ And he brought me thowwe the intrasse at the syde of the doze to the habitation of the sanctuary, that belongeth to the prestes and skode towarde the north, and behold, there was a place vpon the west syde, then sayde he vnto me. This is the place where the prestes shall dygt the trespase and synnofferings, and bake meate offerings, & þey nee not beare them into the outwarde court: and so to vnhallowe the people. So he brought me into the betmost court, rounde about all the foure corners. Scholde, in euery corner of the court, there was spt a lytic court. Yee in all the foure corners of þe court, there was made a lytic court of .xl. cubites lōge, & .xxx. cubites broade: these foure lytic courts were of one like measure: and there went a rydge wall rounde about them all foure, vnder the which there were barthes made rounde about. Then sayde he vnto me: This is the hechin where the ministers of the house shall dygt the synne offerings of the people.

¶ The .xlviij. Chapter.

¶ The vison of the waters that came out of the temple. The castra of the lande of promise, and þe byssion thereof by thyng.

¶ After this, he brought me agayne before the doze of the house: and behold, there gushyd ouer waters from vnder the postes of the house eastwarde, for the house skode towarde the east, that ran downe vpon the ryght syde of the house, which lyeth to þe auker southwarde. Then caried he me out to the north doze, and brought me forth there rounde about by the betmost doze that turneth eastwarde. ¶ Scholde, there came forth the water vnder the right syde. Now what the man that had the meter obde in hys hande went vnto the east doze, he measured a .xl. cubites, and then he brought me thowwe the water, eue to the angles: so he measured pet a thousande, and brought me thowwe the water agayne vnto the lūners: pet measured he a thousande, and brought me thowwe the water vnto the lynes. ¶ After this he measured a thousande agayne, then was it such a puer, that I myght not wade thowwe it. The water was so depe, that it was nedeful to haue swymmed, for it might not be waded ouer. And he sayde vnto me: halt thou fene thyng, & thou some of man: and with that, he brought me to the ryuer bank agayne.

¶ Nowe when I came there, there skode many trees vpon ether syde of the ryuer bank. Then sayde he vnto me: These waters that floweth oute towarde the east, and runneth downe into the playne felde, cometh into the see: and from the see runneth ouer: & maketh the waters whole. Yee, all that lyue & moue, wherinto thes ryuer cometh, shall

* tatarus
and jura

* Foul. reb. a
su. reb. c

* ill. reb. c. 11
il. reb. d. 11

recour,

reconer. * And where thys water cometh, there shall be much frys. For all that cometh to this water, shall be luff and whole. By this ryuer shall the fyshers fynde from Engaddi vnto En Eglaim. & there shalbe out the nettes: for there shalbe great heapes of frys, lyke as in the mayne see. As for his claye and pyttes, they shall not be whole, for why? it shall be occupied for salt.

C By this ryuer vpon both the sides of the Hoze, there shall growe all maner of frute-full trees, whose leaues shall not fall of, neither shall their frute perishe: but euer be rypp at thez monethes: for thez water runneth oute of thez fynelarye. Hys frute is good to eate, and his leafe profitabill for medycine. Thus sayth the Lorde God: Let thys be the border, wherein ye shall deuyde the lande vnto the xii. tribes of Israel, with the lyne. Parte it indifferently vnto one as vnto another: * of the which lande I swowe vnto yd fathers, that it shoulde fall to poure enherytance.

This is the border of the lande vpon the northsyde, from the mayne see, as men go to arabada: namely hemath, Berotba, Sabaim from the borders of Damascus and hemath vnto hazar Tichon, and fyeth vpon the coastes of Hauacan. Thus the borders fro the see south, shall be hazar Euan the border of Damascus, the north and the borders of hemath, that is the north parte.

The east syde shall ye measure from Hauacan and Damascus, from Saleab and the lande of Israel by Jordan and so south, fro the see coast, that lyeth eastward: and this is the east parte.

The southsyde is, from Tamar south to the * waters of styfe vnto Cadis the ryuer to the mayne see: and that is the south parte.

The west parte: namely the greatesee fro the borders therof, tyll a in come vnto hemath: thys is the west parte.

* Thys lande shall ye parte among you, according to the tribes of Israel, and deuyde it to be an heritage for you, * and for the strangeringes that dwell among you, and begettyl children. For ye shall take them among the chyldren of Israel, lyke as though they were of youre owne howsholde and contry, and they shall haue heritage w you among the chyldren of Israel.

Loke in what frybe the strangeringe dwellecth, in the same frybe shall ye geue hym hys heritage, sayth the Lorde God.

C The xviij. Chapter.

The lottes of the xvi. tribes. The partes of the possession of the priests and of the temple, of the leuites, of the ciite, of the pyince are rekened. The lottes of the other tribes. The gates of the ciite.

These are the names of the tribes that lyen vpon the northsyde, by the waie of Hecion, tyll thou comest vnto hy-

math and hazar Enam, the borders of Damascus toward the north helyde hemath: wun shall haue hys porcyon from the east quarter vnto the west. Vpon the borders of wun from the east syde vnto the west, shall Aser haue his porcyon. Vpon the borders of Aser from the east parte vnto the west shall Sephtaly haue his porcyon.

Vpon the borders of Sephtaly from the east quarter vnto the west, shall Manasse haue his porcyon. Vpon the borders of Manasse from the east fyde vnto the west, shall Ephraim haue hys porcyon. Vpon the borders of Ephraim from the east parte vnto the west, shall Ruben haue hys porcyon. Vpon the borders of Ruben from the east quarter vnto the west, shall Iuda haue his porcyon. Vpon the borders of Iuda fro the east parte vnto the west, ye shall set alpe one porcyon of xxv. M. meteroddes longe and wyde, like as an another porcyon fro the east fyde vnto the west, wherein the sanctuary shall stande.

* As for the porcyon that ye shall separate, out for the Lorde, it shall be xxv. M. longe & x. M. wyde. Which separated holly porcyon shall belonge vnto the: namely to the priestes, toward the north, xxv. M. and toward the west, x. M. wyde, toward the east, x. M. wyde also, & toward the south, xxv. M. longe, wherein the sanctuary of the Lord shall stande. Per, this same place shall be the priestes, that are of the children of * Sadach and he kept my holly ordynance: which went not astraye in the erreure of the children of Israel, lyke as the leuites are gone astraye: and thys separated yere that they haue of lande, shall be the most holly, harde vnto the borders of the leuites. And next vnto fyethes shall the leuites haue, xxv. M. longe, and x. M. wyde. Thys shall be on every syde, xxv. M. longe, and x. M. wyde. Of this porcyon they shall sell nothing, ne make any permutacion therof, lest the chefe of the lande fall vnto other, for it is halowed vnto the Lorde.

The other, v. M. after the vieth fyeth by the xxv. M. shall be com: it shall belonge to the ciite and to the suburbs for habitacions, and the ciite shall stande in the myddel therof. Let this be the mesure: toward the north parte, v. C. x. iij. M. toward the south parte, v. C. x. iij. M. toward the east parte, v. C. x. iij. M. toward the west parte, v. C. and iij. M.

The suburbs harde vpon the ciite, shall haue toward the north, l. and ij. C. toward the south, l. and ij. C. toward the east, l. and ij. C. toward the west also, l. and ij. C. for the residue of the length, that lyeth harde vpon the separated holly ground: namely, x. M. toward the east, and x. M. toward the west, nexte vnto the holly porcyon: it and the increase therof shall serue for their meat.

And iij. that

The prophesye

that labourer in the citey. They that labourer for the wealth of the citey, shall mispryncne theys also, out of what trybe souer they be in Israel.

All that is separated of the xxv. ⁴³. lge and xxv. ⁴³. bode on the four pacted, that shall pe put asyde for the separated porcyon of the sanctuarie, and for the possession of the citey. The residue vpon both the sides of the sanctuarie and possession of the citey, shall belonge to the prince, before the place of the xxv. ⁴³. vnto the eastende, & before the place of the xxv. ⁴³. westwarde vnto the borders of the citey: this shall be the princes porcyon. This shall be the holy place, and the house of the sanctuarie shall stande in the myddell. Joyeouer, from the leuytes and the citeys possession, that lye in the myddell of the pyloned parte: loke what remaineth betwixt the border of Iuda and the border of Benjamin, it shall be the princes.

Nowe of the other trybes,

From the east parte vnto the west, shall Benjamin haue his porcyon. Vpon the borders of Benjamin from the east syde vnto the west, shall Simeon haue his porcyon. Vpon the borders of Simeon from the east parte vnto the west, shall Iakaa haue his porcyon. Vpon the borders of Iakaa from the east syde vnto the west, shall zabulon haue his porcyon. Vpon the borders of zabulon from the east parte vnto the west, shall Gad haue his porcyon. Vnto the borders of Gad southward, the coastes shall reach from Hamar forth vnto the waters of syfte to Eades, & to the floude, euen vnto the mapie see.

44. fol. cccii.
fol. ciii. rii

This is the lande with hys * porcyons, which ye shall by distribute vnto the trybes of Israel, saith the Lorde God. Thus wyde shall the citey reach vpon the north parte. v. ⁴. and. liij. ⁴³. measures. The porters of the citey, shall haue the names of the trybes of Israel. The porters of the north syde: one Ruben, another Iuda, the thyrde Leui.

Vpon the east syde. v. ⁴. and. liij. ⁴³. measures, with the porters: the one Ioseph, another Benjamin, the thyrde Man. Vpon the south syde. v. ⁴. and. liij. ⁴³. measures, with the the porters: the one Simeon, another Iachar, the thyrde zabulon. And vpon the west syde. v. ⁴. and. liij. ⁴³. measures, with the porters also: the one Gad, another Aser, the thyrde Repphal. Thus shall it haue. xviij. ⁴³. measures to the about. And from that tryne forth, the name of the citey shall be, the Lorde is there.

¶ The ende of the Prophecie of Ezechiel.

The booke of the prophete Daniel.

The first Chapter.

¶ The prophete sheweth the captiuitie of Iehochim kynge of Iuda. of the tounes that were in captiuitie, the kynge commaunded to chace whiche of them shoulde be taught the learninge and language of the Chaldees. They are named the kynge's seruautes, and are taken from the meate of the henge of Babylon.

In the thyrde yere of p^reny. A. ne of Iehochim king of Iuda, came Nabuchodonosor kynge of Babylon vnto Ierusalem, & beseged it: * and the Lorde deliuered Iehochim the kynge of Iuda into hys hande, with certayne ornaments of the house of God, which he caried awaye vnto the lande of Sennar, to the house of his God, and there he broughe them into hys goddes treasury. And the kynge spake vnto Asphanaz the chefe chamberlaine, that he shoulde bypunge hym certayne of the chyldren of Israel, that were come of the kynges seide and of princes, yonge twynnynges without euylmygh, but sayre and welltaughe, instructed in all wysedome, cunninge and vnderstandynge: which were able to stande in the kinges palace, to reade and to learne for to speake & haldereth.

Vnto these the kynge appoynted a certayne porcyon of his awne meate, and of the wyne, which he dranke hym selfe, so to nurysh them the yere: that afterwarde they myght stande before the kynge. Amonge these now were certayne of the chyldren of Iuda: namely Daniel, Ananias, Misael, & Azarias. Vnto these, the chefe chamberlaine gaue other names, and called Daniel, Belshazzar: Ananias, Sadrach, Misael, Mischac: and Azarias, Abednago. But Daniel was at a popyt with hym selfe, * that he wolde not be defyled thowethe kynges meate, nee the wyne which he dronke. And this he desired of the chefe chamberlaine, lest he shoulde defyle hym selfe. So God gaue Daniel fauoure and grace before the chefe chamberlaine that he sayde vnto him: I am asprayed of my Lorde the kynge, which hath appoynted you your meate and drinke: lest he sye your faces to be worse lpykyn then the other schylardes of your age, and so pe Daniel make me lose my head vnto the kynge.

¶ Then Daniel answered Belshazzar, whom the chefe chamberlaine had set ouer Daniel, Ananias, Misael and Azarias, and sayd: O proue but ten dayes with thy seruantes, and let vs haue porage to eate, & water to drinke: then loke vpon oure faces, & theys that eate of the kinges meate. And as thou seest, so deale

* III
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to deale with thy seruantes. So he consented to them in this matter, & proued them. x. dayes. And after the ten dayes, they faced were better looking and faster, then all the ponge springaldes, which dyd eate of synners meate.

Thus Belshazzar toke awaye their meate and wyne, and gaue them potage therfore. God gaue now these foure springaldes cōnyng and lernyng in all scripture and wysdom: but vnto Daniel specially, he gaue vnderstandyng of all wysons and dreames. Nowe when the tyme was expyred, that the kynge had appointed to hyng in these yong springaldes vnto hym: the chiefe chamberlaine brought the before Nabuchodonosor, and the kynge communed with them. But among them all were founde none soche as Daniel, Ananias, Misael, and Azarias. Therfore stode they before the kynge which in all wysdom and matters of vnderstandyng, that he enquired of them, founde them ten tymes better, then all the sothsayers and charmers, & were in all his realme. And Daniel abode vntill, vnto the first yere of kynge Cyrus.

¶ The. ii. Chapter.

¶ The dreame of Nabuchodonosor. He calleth vnto hym sothsayers, and requyeth of the both the dreame and the interpretacyon thereof. Ther answer that they cannot shew it. The kynge commaundeth all the wylde men of Babylon to be slayne. Daniel requyeth tyme to soluite the questyon. The kyng: openeth the mynster vnto Daniel. Daniel is brought vnto the kynge, & sheweth hym how dreame and the interpretacyon thereof. Of the celestiall charge and gouernour of Chyren.

3 Joh. bii. h.
Dan. iiii. a.
wh. h. a.

In the seconde yere of the raigne of Nabuchodonosor, had Nabuchodonosor a dreame, & where shew his spete was vered, and his slepe wake from hym. Then the kynge commaunded to call to gether all the sothsayers, charmers, witches and cilders, for to shewe the kynge his dreame. So they came, and stode before the kynge. And the kynge sayde vnto the: I haue dreamed a dreame, and my spete was so troubled therwith, that I haue cleue forgotten, what I dreamed. vpon this the Chalders answered the kynge & in the Syriack speache: O kynge, God haue thy lyfe for euer. Shewe thy seruantes the dreame, and we shal thewe the, what it meaneth. The kynge gaue the Chalders theyr answer and sayde: It is gone from me. If ye wyl not make me vnderstande the dreame with the interpretacyon thereof, ye shal dye, and your houses shalbe pyled. But yf ye tell me the dreame and the meapunge thereof, ye shal haue of me gyftes, & rewardes and

greate honour: onely, shewe me the dreame and the signification of it. They answered agayne, and sayde: the kynge must shewe his seruantes the dreame, and so shall we declare what it meaneth. Then the kynge answered, saying: I perceaue of a trouth, that ye do

but prolonge the tyme: for so moche as ye se, that the thyng is gone from me. Therfore ye wyl not tell me the dreame, ye shall all haue one iudgement. But ye sayne a wylfulde word, wane wordes, which ye speake before me, to put of the tyme. Therfore tell me the dreame, & so shall I knowe, yf ye can shewe me, what it meaneth. vpon this, the Chalders gaue answere before the kynge, and sayde: there is no mā vpon earth, that can tell the thyng, which the kynge speaketh of: yee, there is neither kynge, prince nor lord, that euer asked soche thynges at a sothsayer, charmer or Chalde: for it is a very harde matter, yf the kynge requyeth. Neither is there any, that can certifie the kynge thereof, excepte the goddes: whole dwyllenge is not amonge the creatures.

For the which cause the kynge was wroth with greate indignation, and commaunded to destroye all the wylde men at Babylon: & the proclamation went forth, and the wylde men were slayne. They sought also to slaye Daniel with his companions. Then Daniel enquired of Arioch the kinges steward, of the iudgement and sentence, that was gone forth already to kill such as were wylde at Babylon. He answered and sayde vnto Arioch bringe them yf thynges be byte. Why hath the kynge proclaimed so cruell a sentence? So Arioch tolde Daniel the matter. vpon this, wente Daniel vnto, and besyde the kynge, that he myght haue leysoure, to shewe the kynge the interpretacyon, & then came he home agayne & shewed the thyng vnto Ananias, Misael & Azarias his companions: yf they shulde beseeche the God of heauyn for grace in this secret, that Daniel & his fellows with other soche as were wylde in Babylon, perished not. The was yf mystry shewed vnto Daniel in a vision by nyght. And Daniel prayed the God of heauyn. Daniel also cried loude, & sayde: O that the name of God nyght be payed for euer and euer, for wysdom and strength are his hwyne: & he chaungeth the tymes and ages: & he putteth downe kynnges, he setteth vp kynnges: & he geueth wysdom vnto yf wylse, & vnderstandyng to those that vnderstande, he openeth the depe secrettes: he knoweth the thyng that lyeth in darkenesse: & for the lyght dwelleth with hym. I thank the, & praye yf (O thou God of my fathers) yf thou hast sent me wysdom & strength, & hast shewed me yf thyng, that we besyde of the, for thou hast opened the kynnges matter vnto me.

vpon this went Daniel in vnto Arioch, whom the kynge had ordered to destroye the wylde at Babylon: he went vnto him, & sayde: destroye not soche as are wylde in Babylon, but bringe me in vnto the kynge, and I shall shewe the the kynge the interpretacyon. Then Arioch brought Daniel into the kynge in all the haste, and sayde vnto hym: I haue founde

a man

D
2 Daniel. b. h.
3 Luke. i. c.
3 Joh. cxxii. c.
3 Jer. cxxii. a.
Daniel. iiii. c.
3 Joh. cxxii. b.
3 Jer. cxxii. c.
3 1. John. i. b.

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a man amonge the prisoners of Iuda, that shall haue the kyngde the interpretacion. ¶ He answered the kyng, & sayde vnto Daniel, whose name was Balthazar. At thou be that castt shewe me the dycame, whiche I haue seene, & the interpretacion therof: Daniel answered the kyng to his face, & sayde: As for thyse secretes, for the which the kyng maketh inquisicion: it is neither the wysse, the soocerer, the charmer nor the deuill counsaier, that can certifye the kyng of it. * Only God in heauen can open secrettes, and hee it is, that sheweth the kyng Nabuchodonosor, what is for to come in the latter dayes.

* daniel. i. c.

¶ By dycame, & that which thou hast seene in thyne head vpon thy bed, is this: Waking thou dydest cast in thy mynde, what shulde come hereafter. So he that is y opener of mysteries, telled the, what is for to come. As for me, this secretes is not shewed me, for eny wyldome that I haue, more then eny other tpyng: but only y I myght shewe y kyngde the interpretacio, and that he myght knowe y thoughtes of his awne harte. ¶ Thou kyngde sawest, and beholde: there stode before the a greate Image, whose fygure was marvellous greate, and hys vylage grimme. The Image heade was of fyne golde, hys brest & armed of siluer, his body and loynes were of copper, his legges were of yron, hys fete were parte of yron, and parte of earth.

* daniel. ii. c.
v. b.

* ¶ This thou sawest tpyl, the tyme y, with out eny handes, there was heruen of, a stone which smote the Image vpon the fete, that were both of yron and earth, and brake them to powder: then was the yron, the earth, the copper, the syluer and golde broken altogether in peeces: and became lyke the chaffe of come, that the wynde bloweth awaye from the sonner floores, that they can no more be founde. But the stone that smote the ymage, became a grente moystapne, which fulfyllith the whole earth: This is the dycame. And now we wylle we the before the kyng, what it meaneth.

* daniel. ii. c.

* ¶ Kyngde, thou art a kyngde of kynges: for the God of heauē hath geue the a kyngdome, ryche, strength and maiesty: y hath deliuered the all thynges, that are amonge the children of men: the bestes of the felde, & the foules vnder the heauen, and geuen the dominion ouer the all. ¶ Thou art that golden head. After y there shall arise another kyngdome, which shall be lesse then thynne. ¶ The thyrde kyngdome shall be lyke copper, & haue dominacion in all lades. ¶ The fourth kyngdome shall be as stronge as yron. For lyke as yron breaketh and breaketh all thynges: yee, euen as yron breaketh eny thyng downe, so shall it beate downe and destroye.

¶ Where as thou sawest the fete and toes, parte of earth and parte of yron: that is a de-

uyded kyngdome, whiche neuertheles shall haue some of the yron grounde mixte with it for so moche as thou hast seene the yron mixte with the claye.

¶ The toes of the fete that were parte of yron and parte of claye, signifyeth: that it shalbe a kyngdome partly stronge and partly weakke. And where as thou sawest yron mixte with claye: they shall myngle them selues with the fete of symple people, & yet not cōtayne one with another, lyke as yron wyl not be souldered with a potherde.

In the dayes of these kynges, shall y God of heauen set vp an euerlasting kyngdome which shall not perishe, & his kyngdome shal not be geuen ouer to another people: yee, the same shall breake & destroye all these kyngdomes, but it shall endure for euer.

* daniel. ii. c.

¶ And where as thou sawest, that without eny handes there was cut out of y a mounte a stone, which brake the yron, the copper, y earth, the syluer and golde in peeces: by that hath the greate God shewed the kyng, what wyl come after this. ¶ This is a true dycame, and the interpretacion of it is sure.

* daniel. ii. c.

¶ Then the kyng Nabuchodonosor fell downe vpon his face, & bowed him selfe vnto Daniel, and commaunded that they shuld offre meat offerings and sweete oboures vnto hym. ¶ The kyng answered Daniel, and sayde: yee, of a trouth youre God is a God aboue all goddes, a Lorde aboue all kynges, and an opener of secrettes: seyinge thou canst discouer this mystere. So the kyng made Daniel a greate man, and gaue hym many & greate gyftes.

* daniel. ii. c.

* ¶ He made him ruler of all the countrees of Babylon, and Lord of all the nobles, that were at Babylon. Nowe Daniel intreated y kyng for Shadrach, Meshach and Abednago, so that he made them rulers ouer all the officers in the lande of Babylon: But Daniel hym selfe remayned still in the court by the kyngde.

¶ The.iii. Chapter.

¶ The kyngde setteth by a golden Image, which he commaunded to be worshipped. Shadrach, Meshach, and Abednago are crucified, because they despised the kynges commaundment. They are brought vnto the fenge and commaunded to be cast into a burninge. They refuse to do it and are put into a burninge oven. By beleefe in God they are deliuered from the fyre. Nabuchodonosor confesseth the power of God alote the sight of the myracle.

¶ Nabuchodonosor the kyngde caused a golden Image to be made, wherby was ix. cubytes hys, and hys cubytes thyrche. ¶ This he made to be set vp in the felde of Bura in the land of Babylon & sent oute to gather together the dykes, Lordes and nobles, the iudges and officers, the dytches and shewes: with all the rulers of the land: that they myght come to y dedicacyō of the Image which Nabuchodonosor

nosoz the hyngne had let vp. So the dukes, lordes and nobles, the iudges and officers, debtyes and chieues with all rulers of the lande gathered them together, and came vnto the dedycarynge of the Image, that Nabuchodonosoz the hyngne had let vp.

Nowe whē the y^e shode before the Image, which Nabuchodonosoz let vp, y^e hel cried out with all his might: O ye people, kyndredes and tungen, to you be it sayde: that whē ye heare the noyse of the trompettes, which shalbe blowen, with the harpes, shawmes, psalteries, symphonies and all maner of musick: ye fall downe and worshyppe y^e golde Image, that Nabuchodonosoz the hyngne hath let vp. Whoso then falleth not downe & boweth him selfe, shall euen the same houre be cast into an hote burnynge oven. Therefore, when all the folke herde the noyse of y^e trompettes that were blown, with the harpes, shawmes, psalteries, symphonies & all kynde of Melody, then all y^e people, kyndredes and nacyns fell downe, and bowed them selues vnto the golde Image, that Nabuchodonosoz the hyngne had let vp.

Nowe were there certayne men of the Caldees, that wenye euen then and accused the Jewes, and sayde vnto the hyngne Nabuchodonosoz: O hyng, God laue thy lyfe for euer, Thou beynge hyngne hast geuen a commaundement, that all men whē they heare y^e noyse of the trompettes, harpes, shawmes, psalteries, symphonies and all the other melodies: shall fall downe and bowe them selues toward the golden Image: whoso then fell not downe & worshipped not that, he shulde be cast into an hote burnynge oven. Nowe are there certayne Jewes, whom thou hast let ouer the officers of the lande of Babylon: namely, Shadrach: Mischach and Abednago. These men (O hyng) regarde not thy commaundement, yee, they wil not serue thy goddes, ner bowe them selues to y^e golden Image, that thou hast let vp.

Then Nabuchodonosoz in a cruell wyath and dyspleasure, commaunded, that Shadrach Mischach and Abednago shulde be brought vnto him. So these men were brought before y^e hyngne. Then Nabuchodonosoz spake vnto them, & sayde: What? O Shadrach Mischach and Abednago, whyll not ye serue my goddes? nor bowe poure selues to the golden Image, that I haue let vp. Well, becomy herafter, whē ye heare the noyse of the trompettes blowe with the harpes, shawmes, psalteries, symphonies and all the other melodies: that ye fall downe, and worshyppe the Image which I haue made. But yf ye worshyppe it not, ye shall be cast immediately into an hote burnynge oven. Let se, what God is there, that maye deliuer you out of my handes: Shadrach, Mischach and Abednago

answered the hyngne, & sayde: O Nabuchodonosoz, we ought not to consente unto the in this matter, for why? oure God whō we serue, * is able to kepe vs fro the hote burnynge oven. (O hyngne) and can ryght well deliuer vs out of thy handes. And though he will not, yet shalt thou knowe (O hyng) that we will not serue thy goddes, ner do reuerēce to y^e Image, which thou hast let vp. Then was Nabuchodonosoz full of indignacye, so that the countenance of his face chaunged vpon Shadrach, Mischach, and Abednago. Therefore he charged and commaunded, that the oven shuld be made seue tynges hotter, then it was wonte to be: & spake vnto the strongest workmen that were in his hoste, for to bynde Shadrach, Mischach and Abednago, and to cast them into the hote burnynge oven.

So these men were bounde in their cotes hosen, thers wth their other garnyments, & cast into the hote burnynge oven: for the hynges commaundement was so strayer, and the ouf was exceeding hote. As for the me that put in Shadrach, Mischach & Abednago, y^e flame of the fyre destroyed them. And these three me Shadrach, Mischach & Abednago fell downe in the hote burnynge oven, byngne faste boilde. The Nabuchodonosoz y^e kyng maruelled, and shode vp in all hast: he spake vnto his counsell and sayde: why not ye call these three me bounde into the fyre? They answered, and sayde vnto the king: Yee, O hyngne, he answered, and sayde: lo, for all that, yet do I se foure me going lowe in the myddell of the fyr, and not byngne scorpye: and the fourth is as lyke y^e sone of God to loke vnto.

Vpon this went Nabuchodonosoz vnto the mouth of the hote burnynge oven: he spake also, and sayde: O Shadrach, Mischach and Abednago, ye seruantes of the hye God, go forth, & come hyther. And so Shadrach, Mischach & Abednago went out of the fire. Then the dukes, lordes & nobles, & the kynges counsell came together to se these me, & vpo whō the fyr had no maner of power in theyr bodies. In somoch y^e very here off their bryd was not burnt, & theyr clothes vchaunged: yee, there was no smell of fier felt vpo them.

Then spake Nabuchodonosoz, and sayde, Blessed be the God of Shadrach, Mischach and Abednago: * which hath sent his angell, & defended his seruantes, & put the fyr to rest in him: that haue altered the kynges commaundement: and leoperde theyr bodies the vpo: rather then they wolde serue o^r worshyppe any other God, excepte their awie God only.

Therefore I wil and commaunde, that all people, kyndredes and tungen, which speake any blasphemie agaynst y^e God of Shadrach, Mischach, and Abednago, shall dye, and their houses shalbe pypled: Because, * there is no God that maye save, as theys. So the hyngne promoued

Dan. ii. g.

* Am. vii. g.

* Eccl. xiii. a

* Is. xliiii. yrr. a. a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

* Eccl. xiii. b. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

The Prophecie

promoted Sidrach, Misach, & Abdenago, in the lande of Babylon.

The fifth Chapter.

¶ Sidrach, Misach, & Abdenago inter:
uereth it. Sidrachodonosor is out of his realme,
and eateh with beasts. He confesseth the power of
God, and is rethorn into his kingdome.

* Dan. iij. c.



* Sidrachodonosor hynged vnto all
people, kured, and cungeth that
dwyl vpon the whole earth: peare
be multiplied amog you. I thought
it good to thewe the tokens and maruelous
workes: y the hye God hath wrought vpon
me. O, howe great are his tokens, and howe
myghtie are his wonders: * his kingdome
is an euerlasting kingdome, and his power
lasteth for euer and euer.

* Isai. lvi. b.
Dan. vii. b.
Ezech. iij. c.

I Sidrachodonosor beynge at rest in myne
house, and floshyng in my palace, sawe a
drame, which made me afraied: y the thou-
ghes that I had vpon my bedd, with the vi-
sions of myne head, troubled me. ¶ Then
sente I out a commission, that all they which
were of wyldome at Babilon shulde be brou-
ghte before me, to tell me the interpretacyon
of the drame. So there came the forthspers,
chamers, Galbers and commers of deuels:
to whom I tolde the drame, but what it be-
tokned, they coude not thewe me: tyll at
y last, there came one Daniel (other wyse cal-
led Balthazar, according to the name of my

* Dan. i. c.

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God) which hath the spere of y holy goddess
in him, to whom I tolde the drame, sayng:
O Balthazar, thou prince of Sotheapers:
for so muche as I knowe, that thou hast the
spere of the holy Goddess and no secrete is
hye from the, tell me therfore, what the vy-
sion of my drame: that I haue sente maye
signifie. I sawe a visyon in my heade vpon
my bed: and beholde, there stode a tre: vpon
the grounde, which was very hye, greate
and myghtie: the beggyn reached vnto the
heauen, and the byed extended to all the en-
des of the earth: hye leaues were fayre, he
had very muche frute, so that euery man had
ynough to eate therein.

The beastes of the feild had shadowes vnder
it, and the foules of the ayre dwelt in the
bowes thereof. Shortly, all creatures fed of
it. I sawe in my head a visyon vpon my bed:
behold, a watcher of the holy one came downe
fro heauen, & cryed myghtie, sayng. He we
downe y tree, beake of his boughes, & shake
of his leaues, and scatere his frute abrode: that
all the beastes maye get them awaye fro vnder
him, and the foules from his boughes.
Further thes, I sawe the grounde of hye rote
styll in the earth, & bynde him vpon the play-
ne felde, with cheynes of yron and sle. With
the be we of heauen shall he be wet, & he shall
haue hye parte in the beves of the grounde
with other wyld beasts.

¶ That mans herte of hye shall be take from

hym, and a beastes herte shall be geuen hym,
tyll seuen yeres be come and gone vpon hym.

This drame of the watcher, is a comma-
ment ground and fought out in the coun-
cell of him, that is most holy: to learne me for
to understande, that the best hath power
ouer the hyngdomes of men, & geneth vnto
to whom it lyeth him, and bringeth the de-
ceit out of men ouer them. ¶ This is the
drame, that I hyng Sidrachodonosor haue
sene. Therfore O Balthazar, tell thou me
what it signifith: for so muche as all y wyse
men of my kingdome are not able to thewe
me, what it meaneth. But thou canst do it,
for the spere of the holy Goddess is in the.

¶ Then Daniel (whose name was Baltha-
zar) tolde his pence by the space of an houre
and his thoughtes troubled hym. So the
kyng spake, & sayde: O Balthazar, lett ne-
ther the drame nor the interpretacyon thereof
fear the. Balthazar answered, laug: O my
Lorde, this drame happed to thine enemies,
and the interpretacyon to thine aduersaries.
As for the tree that thou sawest which was
so greate & myghtie, whole byeght reached
vnto the heauen, and hye byed vnto all the
world: whose leaues were fayre, and y frute
much: vnder the which the beastes of y felde
had thei habitacyon and vpon whose boughes
the foules of the ayre byd st.

¶ Euen thou (O hyng) art the tre, greate
and stronge. Thy greates increace, & reach-
eth vnto the heauē, so doth thy power to y
endes of the earth. But where as the kyng
sawe a watcher euen an holy angell, y came
downe from heauē, and sayde: be we downe
the tree, and destroye it: yet leaue the ground
of the rote in the earth: and bynde hym vpon
the playne felde with cheynes of yron & sle:
he shall be wet with the be we of heauē, and
his parte shall be with y beastes of the felde,
tyll seuen yeres be come and gone vpon hym:
¶ This (O hyng) is the interpretacyon, pce,
it is the very pence of hym, that is hye of
all, and it toucheth my Lorde the hyng.

¶ Thou shalt be cast out fro men, and thy
dwelling shall be with the beastes of y felde:
with grasse shalt thou be fed lyke an ox.
¶ Thou must be wet with y dewe of the hea-
uen: pce, seuen yeres shall come, & go vpon
the, tyll thou knowe, * y the best hath vnto
the hyngdomes of men, & geneth vnto
to whom he lyeth. ¶ Joyner, where as it
was sayde, that the rote of the tree shulde be
left styll in the grounde: it beokeneth, y the
kingdome that remaine whole vnto the, af-
ter thou hast lerne to knowe, that y power
commeth from heauen. Wherefore, O hyng,
be content with my coucell, that thou mayest
redeme thy synnes with almospice: * and thy
ne offences with mercy to poore people: for
thys shall be an helpe of thine erreure.

* Daniel
Inter. tit. l.

* Ezech. iij. c.

All the

All these thynges touche the kyng Nabuchodonosor.

F So after xii. monethes, the kyng walked up and downe in the palace of the kingdome of Babylon, and sayde. This is the greates ctye of Babylon, which I my selfe) with my power and strength) haue made a kynges court, for the honour of my magistye. Whyle these wordes were yet in þs kynges mouth there fell a voyce from heauen, sayinge: O kyng Nabuchodonosor, to the be it spokē: Thy kyngdome shall departe from the, thou shalt be cast out of mys company: thy dwellinge shall be with the bestes of þs felde, so þ thou shalt eate grasse lyke as an oxe, tyll thine yeres become and gone ouer the. euen vntyll thou knowest, that the best hath power vpon the kyngdomes of men, & that he may geue them, vnto whom it pleaseth him. The depef same houre was this matter fulfilled vpon Nabuchodonosor, so þ he was cast out of mys company, and dyd eate grasse lyke an oxe. Hys body was wet with the dewe of heauen, tyll hys beares were as great as Eagles feathers, and hys nayles lyke byrdes clawes.

G When thys tyme was past, I Nabuchodonosor lyfte vp myne eyes vnto heauē, and myne vnderstandinge was restored vnto me agayne. Then gaue I thanks vnto the hyghst, I magnified and prayd him that lyueth for euermore, & whose power endureth alwaye, and hys kyngdome from one generacyon to another: in comparyson of whom all they that dwell vpon the earth, are to be reputed as nothyng.

H he handleth accordyng to his will, amōg the powers of heauen & amonge the inhabitants of the earth: and there is none ymage respyle his hande, or laye: what dost thou? At þ same tyme was myne vnderstandinge gyven me agayne, and I was restored to the honour of my kyngdome, to my bight, and to myne awne shap agayne. My great estates and Princes loughe vnto me, and I was set in my kyngdome agayne, so that I had yet greater wordshyppe.

Then dyd I Nabuchodonosor, loue, magnifye and prayse the kyng of heauē: for all his wordes are true, and hys wayes epyght. As for those that go on proudly, he is able to bypunge them downe.

¶ The v. Chapter.

¶ Nabuchodonosor of Babylon, abusinge the vessels of the temple, seethen haue wofulnes in the wall. The forbesworne caities of the kynges, cannot expode the wynges. Daniel to callid, which reserchit, and in respect he is as an oxe, he bypunge flayme. Daniel is: vnto in his coloure.

Kyng Belshazzar made a great banquet to his thousand Lordes: with all these thousande he made great feere, and when he was drunken with wyne commaunded to bring

hym the golden and syluer vessels * which hys father Nabuchodonosor had taken oute of the temple at Ierusalem: that the kyng & his Lordes with his queene and concubynes myght drinke thereout.

So they brought the golden vessel, that was taken oute of the temple of the Lordes house at Ierusalem. Then the kyng and his Lordes with his queene and concubynes drinke out of them. They drinke wyne, and playd they Idoles of golde, syluer, copper yron, wodde and stone.

In the very same houre there appeared 13 syngers, as it had bene of a mans hande wutpunge, ryght ouer agaynst the candlelycke vpon the playne wall in the kynges palace: & the kyng sawe the palme of the hande that wrote. * Then chaunged the kyng his countenance, and his thoughtes troubled hym, so that the ropes of his body shoke, and hys kynces smote one agaynst þ other. * wherfore the kyng cried myghtely, that they shuld bypunge hym the charmers. Calders and conuurers of deuils. The kyng spake also to the wyse men of Babylon, and sayde: Who so can rede this wuting, & shewe me the playne meaninge thereof: shall be clothed with purple, haue a cheyne of golde about his necke, and rule the thyrd part of my kyngdome.

Upon this, came all the kynges wyse men: but they coude never reade þ wuting, nece shewe the kyng what it signified. ¶ He was the kyng sore afraied, in so much, þ hys coloure changed, and his Lordes were sore bered. ¶ So by reason of this matter, that had happened to the kyng & his Lordes, þ queene went vp herselfe into the banquet house, and spake vnto the kyng, sayinge: O hyng, God saue thy lyfe for euer. Let not the thoughtes trouble the, and let not thy countenance be chaunged. ¶ For why: there is a man in thy kyngdome, that hath the sperte of the holy goddes within him, & as it was sene in thy fathers dayes, he hath vnderstandinge and wyldome lyke þ goddes. ¶ The kyng Nabuchodonosor the father made this man chiefe of the soothsayers, charmers, Calders and reabers of destines: because that soche an abundance sperte, knowledge & wyldome (to repounde bycames, to open secrettes, and to declare harde dowtes) was founde in him: yee, euen in Daniel, whom the kyng named Balthazar. Let this same Daniel be sente for, and he shall tell, what it meaneth.

Then was Daniel brought before the kyng. So the kyng spake vnto Daniel, and sayde. Art thou that Daniel, one of the prisoners of Iuda, whom my father the kyng brought out of Ierusalem? I haue heard speake of the, that thou hast the sperte of the holy goddes, experience and vnderstandinge, and that there hath bene greates wyldome founde in the.

¶ Ps. 137. 1. 6

¶ Jerem. 1. 1.

¶ Dan. 1. 1.

¶ Dan. 1. 1.

¶ Psal. 137. 1.

¶ Job. 11. 1.

¶ Dan. 1. 1.

The Prophecy

D in f. A we haue there bene broughte me, wise
e conninge charmer, to reade thyng wytyng
and to thewe me the meanynge thereof. But
they coulde not tell me, what thys matter ly-
gnified. Then hearde I saye, that thou canst
reponde backe thynges, and declare harde
doubtes. Well then, if thou canst reade thyng
wytyng, & thewe me the meanynge thereof
thou shalt be clothed w purple, haue a chape-
re of golde aboute thy necke, and rule the thyng
warte of my byngdome.

C Daniel answered, & sayde before the kyng:
* As for thy rewardes, kepe the to thy selfe,
of geue thy rche gyfted to another: yet not

* Dan. ii. c. ¶ He we him the interpretyon ther of. ¶ A
kyng heare. God þy hert gaue vnto Sath-
chodonosor the father, the dignitei of a kyng
with wozthyppe & honour, to that all people,
kynrede & tyngez stode in awe and feare of
hym, by reason of the bycstare, that he had
lent hym. f. 2. wher, he clewe whos wolde :
he smote, whos he pleased him. A gape: whom
he wolde, he set yn and whom he wylt, he put

* Dan. iiii.
 hee beate hit vp, and when hee had beate
downe. * But becauſe his hart was ſo p
ude, and his ſtomack ſet ſo faſt vnto toyful
neſſe: he was depoſed fro his kingly throne, &
hys miſerably was taken from him. he was
put out fro amonge men, hys hart was ly-
ke a beaſtly herte. and hys diſcipline was

¶ with the wilde asses : he was sayne to cate
grasse lype an ore, & hys body was wot with
the dewe of the heauē, till he mēc, that the
hyell had power vpon y hynghomes of men
and setreth ouer them, whoun he list.

And thou hast sonne: O Walthezene: for all this, halt not submytted hyme herte, though thou knowest all these things: but haſt magnified thy selfe aboute the Lorde of heaurn, so that the vessels of hye honore were brought before the: that thou, and the y order: with thy quene and concubynes, myght dynche wyne therout. And haſt prayed the Jeweles of spure and gold, copper and pyron, of wold and ston. As for the God * in whiche hande consisteth thy birth and all thy wayes: thou haſt not loved hym.

* Int. rev. b.

¶ Therefore is the palm of thy hand sent
hither from hym, to token vp this wryping.
And this is the scripture, that is written by
Anne, Thetel, Phares. Howe the interpre-
tation of the thyng is this: Anne, God hath
nomyzed the kyngdome, and brought it to
an ende: Thetel, thou art weyed in the bal-
ance, and art founde to lyght: Phares, thy
kyngdome is delt in partes, and geuen to the
ordres and degrees.

Then commaunded Balthazar, to clothe
daniel with purple, to hang a chape of
golde aboute hys necke, and to make a pro-
clamacpon concernynge hym: that he shoulde
be the ruler of the thyrde parte of hys kyng-
dome.

home. * The very same night was Balthe- * *see the*
zar p hynged of the Calders dayne, and * *see the*
waris out of Medea toke in the kyngdome,
herunge. lxiij. yere of age.

Chbe. pl. Chapter.

¶ Daniel is made ruler over the Kingdom. The Image
gratification of an arte against Daniel. The proclama-
cion of the acte, whereof Daniel is accused into the
Kenge as strangefournour. He is put into a denne of
Lyons by the commaundment of the Kenge. He is
delivered by fapth in God. Danieles confourer are put
into the Lyons to betoyn in comber. Danielus by
the pporiacion of a beccre, magnified the God
of Daniel.

It pleased Dar^{ty} to set ouer his lung-
dome an .C. and .xx. lordes, whyche
shulde be in all his kyngdome about.
Aboue these he set the Wyynes of whom
Daniel was one; that the Lordes myght ge-
ue accompryse vnto them, and the kynge to
be vnderfresch.

But Daniel exceeded all these Princes
and Lordes, for the Spirit of God was plen-
teous in him: so that the kynge was mynded
to set hym ouer the whole realme. Wherefore
the Princes and Lordes sought to pryke out
in Daniel some quarell agaynst the kynge do-
mine: yet coulde they fynde none occasion ne
faulte vpon hym. For wher he was so faith-
full, that there was no blame ne dishonesty
founde in hym.

Then sayde these men: we will get no
quarrell agaynst thyng Daniel, excepte it be in
the lawe of hyss God. Upon this, wrote the
pynners Lordes together vnto the kinge, &
sayde thus vnto hym: kynge Darings, G
God saue thy lyfe for euer. All the grate estates
of the rrealme: as the Prynces, Dukes, & Hen-
tours and Iudges, are determed to put out
a commandement of the bynne, & to make
a sure Statute: namely, þat whoso despayre any
peticion, ether of any God or man (within
this .xxx. dayes) excepte it be onely of the, &
bynne: the same person may be call into the
Lyons denne. Wherefore, O bynne, con-
fyrme thou this statute, and make a wyrryng: that
the thing which the Prynces and Iudges haue
orderyed be not altered nor broken.

So Darius made the wyrtynge, and co-
fyrmed it. Howe when Daniel vnderstode þ
the wyrtynge was made, he wente into hys
houfe: and y windowes of his wall towarde
Jerusalem stode ope. There kneeled he downe
vpon hys knees, thre tymes a daye: there he
made hys peticion, and prayed bys God,
Ike as bes manner was to do afore tyme.

Then theſe men made ſearchē, and founde
Daniel keepinge hys pꝛiſon. & wꝛappinge
unto hys God. So they came to the kynge, &
ſpoke befoꝛe him concerninge his comman-
dement, ſayinge: O kynge, haſt thou not ſub-
ſcribed the ſtatute, wꝛithin xxx. dayes who
ſo requyꝛeth his pꝛiſon of any God oꝛ man,
but onely of thy ſelfe, O kynge: he ſhalbe caſt
into the berne of the Lyons? The kynge an-
ſwered.

swered, and sayde: yee, it is true. It must be as a lawe of the Medes & Perses, that maye not be broken.

D Then answered they, and sayde vnto the kynge: Daniel one of the prisoners of Iuda & kynge, regardeth neither he, ner thy statute, that thou hast made, but maketh his petition vnto the kynge a daye. When the kynge hearde these wordes, he was sore grieved, and wolde haue exiled Daniel, to deliuer hym, and put of the matter, vnto y^e sunne went downe, so p^rsent that he myght saue hym.

These men perceyving the kynges mynde, sayde vnto him: knowe this (O kynge) y^e the lawe of the Medes & Perses is, that y^e commandement & statute which the kynge maketh, maye not be altered. * Then y^e king had them bycought Daniel, and they call hym into the Lyons denne.

The kynge also spake vnto Daniel, and sayde: thy God, whom thou alwaye seruest, eue he shall defende the. And there was brought a stone, and layd vpon the hole of y^e denne: this the kynge sealed with his owne ringe, and with the signet of his vncles: that the kynge's commandement concerninge Daniel, shoulde not be broken.

So the kynge wente into his palace, and ate no meate y^e nyght neither was there any inmytelly brought in before hym, neither coulde he take any slepe. But by tymes in the mornynge at the beake of the daye, y^e kynge arose, and wente in all haste vnto the denne of the Lyons.

Nowe as he came nye vnto the denne, he cried with a piteous voyce vnto Daniel: yee, the kynge spake, and sayde vnto Daniel: O Daniel, thou seruaut of the lyvinge God, is not thy God (whom thou alwaye seruest) able to deliuer the from the Lyons? Daniel sayde vnto the kynge. O kynge, God saue thy lyfe for euer. * y^e God hath sent his angel, which hath shut the Lyons mouthes, so that they might not hurte me. For wy^r myne vngyltyllnes is founde out before hym. And as for the, O kynge, I neuer offended the.

Then was the kynge exceedinge glad, & commaunded to take Daniel out of the denne. So Daniel was brought out of the denne, and no maner of hurt was founde vpon hym. For he put his trust in his God. And as for those men which had accused Daniel, y^e kynge commaunded to lynch them, and to cast the in the Lyons denne: them, the y^e chyldren and the y^e wyues. * So the Lyons had the mastery of them, and brake all the bones a sonder, so eue they came at the grounde.

* After this, wrote kynge Darius vnto all people, kyntredes, and luges, that dwelt in all landes: peace be multiplied with you. y^e commandement is, in all my dominion and kyngdome, that men feare and

stande in a we of Daniels God.

* For he is the lyvinge God, which aby^r * Dan. xliij. & bertheuer: his kyngdome shall not faile, and his poweris euermastynge. * This he that dwelleth, and laureth: he doth wonders and maruelous workes, in heauen and in earth: he hath preserued Daniel from the power of the Lyons. This Daniel prospered in the reygne of Darius and Cyrus of Persia.

Chapter.

As hit is of sig. beate is in the name Daniel. The blyss is interpreted of sig. lyngdome of the world of the power to increase of Antichrist. Of the euerting of the house of Chylit.

In y^e first yere of Baltazar king of Babylon, sawe Daniel a dreame, and a vision was in his head vpon his bedde. Which dreame he wrote, and the summe of the matter is this: Daniel spake and sayde: I sawe in my vision by nyght, and beholde the four wyndes of the heauen stroue vpon the see, and four grate beasts came vpon the see, one vnlke another.

The first was as a Lyon, and yet had he 4 leges wynges. I sawe, that his wynges were plucked from hym, and he taken awaye from the earth: that he stode vpon his feete as a man, and that there was geuen him a mans heart.

Beholde, y^e secōde beast was lyke a bea^rte, & stode vpon the one fyte. Among his teeth in his mouth he had iij. grate long teeth, & it was sayde vnto him. Arise, cate vp, moch flesh. Then I looked, and beholde, there was another lyke vnto a leopard, this had wynges as a foule, & eate foure vpon the backe. This beast had foure heades, and there was power geuen hym. After this I sawe in a vision by nyght, and beholde, the fourth beast was grymme and horrible, and maruelous stronge. It had great pson teeth, it deuoured and destroyed, and stamped the erthe vnder his feete. It was fater vnlke the other bestes that were before it: for it had x. c. hornes, wherof I tolke good beede.

And beholde, there came y^e among the, another lytell hoine, before whō there were chere of the first hornes plucked awaye. Beholde, this hoine had eyes lyke a man, and a mouth speakynge presumption thynghes.

* I looked vll the sentes were prepared, and tyll y^e olde aged sat him downe. His clotheinge was as whete as snowe, and the beares of his head lyke the pure woll. His troue was lyke the fyre flame, and his wheelies as the burning fyre. There drey forth a fyre stream, and went out from hym. * A thousand tymes a thousande serued him. * x. tymes sent thousande stode before hym. The iudgement was set, and the bookes omyted. Then tolke I beede there vnto, because of the voyce of the proude wordes, which the hoine spake. I beholde,

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1. Dan. xliij. &
2. Dan. xliij. &
3. Dan. xliij. &
4. Dan. xliij. &

1. Dan. xliij. &

1. Dan. xliij. &

* 1. Dan. xliij. &
2. Dan. xliij. &
3. Dan. xliij. &

* 1. Dan. xliij. &

* 1. Dan. xliij. &
2. Dan. xliij. &
3. Dan. xliij. &

* 1. Dan. xliij. &
2. Dan. xliij. &

* 1. Dan. xliij. &
2. Dan. xliij. &
3. Dan. xliij. &

* 1. Dan. xliij. &

The Prophecy

I behelde, tyll the beaſte was ſlayne, and his body deſtroyed, * geuen our to be wyent in the fyre.

As for the power of the other beaſtes alſo it was taken awaye, but they lyues were prolonged for a tyme and ſeaſon. I ſawe in a viſyon by nyght, and behold, * there came one in the cloudes of heauen like the ſonne of a man, which wente vnto the olde aged, before whom they brought him. Then gaue he him * power & diguſte regall, that all people, trybes and ſtires ſhoulde ſerue him. * his power is an euillkinging power, which ſhall neuer be put downe: & his kyngdome endureth incorrupte. My herte was vexed, * I Daniel had a troubled ſpyte wiſthin me, & the wiſdom of my head made me aſtayed: tyll

I gat me vnto * one of them that ſate by, to knowe yf truely, concerning all theſe thinges. So he tolde me, and made me vnderſtande the interpretation of the thynges.

¶ Theſe foure great beaſtes, are foure kynges which ſhall aryſe out of the earth. Theſe ſhall take in the kyngdome of the ſapnetes of the moſt myght, and poſſeſſe it ſpall moze & moze for a longe ſeaſon. After theſe I requyred diligently to knowe the truely, concerning the fourth beaſt, which was ſo farre vniſhe y other beaſtes, and ſo horrible: whole teeth were of yron, and his napes of braſſe: which deuoured and deſtroyed, and ſtamped the reſyde vnder his feet. I deſpyed, alſo to knowe the truely, as touching the * ten hoznes that he had vpon his heade, and theſe other which came vp afterwarde, before whoſe face there fell downe the, which hozne had eyes and a mouth that ſpake preſumptuous thinges, and looked with a grimmyr viſage then theſe fellows. I behelde, and the ſame hozne made battayll agaynſt the ſapnetes, yee and ſo gat the victory of them, vntill the tyme that the olde aged came, that the iudgement was geuen to the cheſt ſyntes: and tyll the tyme that the ſapnetes had the kyngdome in poſſeſſion, he gaue me theſe anſwere. That fourth beaſt ſhalbe y fourth kyngdome vpon earth: it ſhalbe moze then all other kyngdomes, it ſhall deuoure, treade downe, and deſtroye all other landes.

¶ The ten hoznes, are ten kynges, y ſhall aryſe out of y kyngdome, after whom there ſhall ſtande y another, which ſhalbe greater then the fyrſt. He ſhall ſubdue theſe kynges, & ſhall ſpeake wordes agaynſt y myght of all: he ſhall deſtroye the ſapnetes of the moſt myght, * and the myghte, y he make chaunge tymes and lawes. ¶ He ſhalbe geue vnder his power, & vntill a tyme, two tymes, & halfe a tyme.

¶ But the iudgement ſhalbe kepte, ſo that his power ſhalbe take from him, for he ſhall be deſtroyed, and perſh at the laſt. As for y kyngdome, power and all myght that is vnder the heauen: it ſhalbe geue to the holy people of the moſt myght, * whole kyngdome is euillkinging: yee, all powers ſhall leſue and obeye hym. ¶ Thus farre extendeth the wordes. ſeuertheles, I Daniel was to beſed in my thoughtes, that my countenance chaunged * but the wordes I kepte ſtill in my herte.

¶ The viii. Chapter.
¶ A viſion of a ſpyte betwene a ramme & an hegoate. The vnderſtanding of the viſyon is of the battell betwene the kynges of Babilonia and the kynges of the Grekes. ¶ The ſame kynges ſpake Antichriſt.

¶ In the thyrde parte of the rapyne of y kynges Balthazar, there appeared a viſyon vnto me Daniel, after that I had ſene the * fyrſt. I ſawe in a viſyon (and wher I ſawe it, I was at ſhulld in the cheſe crite, which lyeth in the lande of * Elam) and in the viſion, me thought I was by the ryuer of Alai.

¶ Then I looked vp, & ſawe: & behelde there ſtood beſore y crier, a ramme, which had two hoznes: and theſe two hoznes were yſte, but one was hyer then another. ¶ The byſt came vp behinde. I ſawe y this ramme purſed with his hoznes, agaynſt y weſt, agaynſt y north, & agaynſt the ſouth: ſo that no beaſt might ſtande beſore him, ner defende them from his power: but he dyd as hym ſpake, and waxed greatly. ¶ I toke hede vnto theſe, & then came there an he goate from the weſt ouer y whole earth, and touched not the grounde.

¶ The goate had a maruelous weethen hozne betwixte his eyes, & came vnto the ramme, that had the two hoznes: wher I had ſene afore by the crier ſpake and ranne fearfully vpon him with his myght. I ſawe him brayne nye vnto the ramme, bringe very ſearce vpon hym: yee, he gaue hym ſuche a ſtroke, that he brake his two hoznes. ¶ After that y ramme ſo much ſtrength as to ſtande beſore him: but he caſt hym downe, troade hym vnder his feet: & no man was able to deliuer the ramme out of his power.

¶ The goate waxed exceedingly greafe, and wher he was at the ſtrongeſt, his greafe, hozne was broken alſo. ¶ Then grewe there other foure ſochlyke in the lande, toward the iiii. wyndes of the heauen. Yee, out of one of the leſt of theſe hoznes, there came y yet another hozne, which waxed maruelous greafe: towarde the ſouth, towarde the eaſt, and to warde the ſayde pleaſant lande. ¶ It grewe vp to the hoof of heauen, wher of it dyd caſt ſome downe to the grounde, and of the ſtars alſo, and trode them vnder feet.

¶ Yee, it grewe vp vnto the vyſce of the hoof, from whom the dapiſe offeringe was take, and the place of his ſanctuary caſten downe. And a certayne ſeaſon was geuen vnto it, agaynſt y dapiſe offeringe (because of wyche dnelle) that it myght caſt downe y verryte to the grounde, and ſo to proſpere in all thinges

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all thynges, that it wente aboute.

D And thus I hearde one of the sainctes speake, which thus saide vnto one that asked this question, howe longe shall this vision of the daye sacrifice and of the waunge abhominacion endure: that the Sanctuary and the power shall so be troden vnder fote: And he answered him: vnto þe euerynges & the morninge, euen two thousand and three hundredth dayes: then shall the Sanctuary be cleayed agayne.

E Nowe when I Daniel had sene this vision: and sought for the vnderstandynge of it: beholde, there stode before me a thinge like vnto a man. And I herde a mans voyce in the riuert of Tisap, which crept, and sayd: O Daniel, make this man vnderstande the visio. So he came, and stode by me. But I was afrayed at his commynge, and fell downe vpon my face.

Then sayde he vnto me, O thou sonne of man, marche well, for in the last tyme shall this visio be fulfilled. Now as he was speake vnto me, I wroch saynte, so þe I syncke downe to the groude. But he toke holde vpon me, and seer me vp agayne, sayinge: Beholde, I will shewe the, what shall happen in þe last watch: for in the tyme appoynted it shalbe fulfilled.

The ramme which thou sawest with the two hornes, is the hyng of the Medes and Perses: but the goate is the hyng of Syche lande: the greate horne that stode betwixte his eyes, that is the principall hyng. But where as it brake, and foure other coles vp in the breaste: it signifieth, that out of this people shall stande vp 4 foure hyngdomes, but not so myghty as it.

After these hyngdomes (whyle vngodlynesse is a growynge) there shall arise a hyng of an vngodly cast, which shalbe wyle in darke speakehynges.

He shalbe myghty and stronge, but not in his owne strength. He shall destroie aboue measure, and all that he goeth aboute shall prospre: he shall laye the stronge and holy people. And thozow he craftynesse, fulshed shall prospre in his hande, his deite shalbe proude, and many one shall be put to death in his weithynesse. He shall lade vp agaynlyt the wynges of wynges, * but he shalbe destroyed withoute doute. And thus visyon that is shewed vnto the, is as sure as þe euerynges and the morninge. * Therfore wyte thou vþ this sight, for it wylbe longe oꝝ it come to passe.

Upon this was I Daniel deerp saynte, so that I laye speche certayne dayes: but when I awoke vp, I wente aboute the hynges busynesse, and inquired at the visyon, neuer theles no man knewe of it.

¶ The .ix. Chapter.

¶ Daniel desired to haue that performe of god which he had promysed concerninge the returne of the people from theyr banishment in babilon. A true confusyon. Daniel praye is heard. A briefe the thynge is pounth vnto hym the blyss of the .ix. watch. The answeryng of thyng. The last wynges a part of Jerusalem breke. A synch. The death of a hyr.



At the first yere of Darius the 3 sonne of Babilonius, * which was of the seer of the Medes, ad was made hyng ouer the realme of the Calders: yee, euen in þe first yere of his raygne, I Daniel desired to knowe the peacly noble out of the booke, wherof the Loꝝde spake vnto * Jeremy the prophete: that Jerusalem shoulde lye waste .xv. yeres: and I turned me vnto god the Loꝝde, for to praye and make myne intercession, with fastynge, sacke clothe & athers. I prayed before the Loꝝd my god, and knowledged, sayinge.

* O Loꝝde, thou greute and fearfull god, * thou that keepst couenaunt and mercy wryth them, which loue the, and do thy commaundmentes. * We haue synned, we haue offended, we haue bene disobedient and gone backe: yee, we haue departed from all thy preceptes and iudgements.

We wolde neuer folowe thy seruantes the 25 prophetes, that spake in thy name to oure kynges and princes, to oure forefathers, and to all the people of the lãde. * O Loꝝd, righteously belongeth vnto the, vnto vs wretchynesse nothyng: but open shame: as it is come to passe thes daye vnto euery man of Iuda, and to them that dwell at Jerusalem. Yee, vnto all Israel, whether they be farre oꝝ nye: thozow we out all lãdes: wherin thou hast strowed them, because of the offenders, that they had done agaynlyt the.

¶ Yee, O Loꝝde, vnto vs, to oure kynges & princes, to oure forefathers: euen to vs all, * that haue offended the belongeth ope shame. But vnto the, O Loꝝde oure god, prayeth mercy and forgiveness. As for vs, we are gone backe from hym, and haue not obeyed the voyce of the Loꝝde oure god, to walke in his lawes, * which he layed before vs by his seruantes the prophetes: yee, * all Israel haue transgressed, and gone backe from thy lawe, so that they haue not hercheued vnto thy voyce.

Wherfore, the curse & othe * that is wryten in the lawe of Moyses the seruant of god (agaynlyt wds we haue offended) is poured vpon vs. * And he hath performed his word, wherby he spake agaynlyt vs, a agaynlyt oure iudges that iudged vs: to bynyng vpon vs such a greate plage, as neuer was vnder beauru, lyke as it is now come to passe in Jerusalem. Yee, all this plage, as it is wryten in the lawe of Moyses, is come vpon vs. Yet made we not oure prayer before þe Loꝝde, O our god,

The prophete

oure God, that we myght turne agayne fro
oure wickednesse, & to be learned in thy ve-
rite. Therefore hath the Lorde made haste,
to buyng this plage vpon vs, for the Lorde our
God is righteous, in all his workes whych
he doth: for wher we wolde not hearken vnto
his voyce.

* 2 Pet. c. 3. b.
* 2 Ro. vii. xiii.
and. y. iiii. b.

* And now, O Lorde our God: thou
that with a myghtie hande hast brought thy
people out of Egypte, to get thy selfe a na-
me whiche remaineth this daye: we haue spy-
ned O Lorde, & done wickedly agaynst all
thy pyggyrourines: yet let thy wordfull dis-
pleasure be turned awaye: (I beseeche the) fro
thy cyte Jerusalem thy holy hill. And wher
for our synnes sake, and for the wickednesse
of oure forefathers (in Jerusalem & thy people
abhorred, of all the that are aboute vs: from
therefore, O our God, heare the prayer of thy
seruant, and praye intercession. O let thy sa-
crosynne ouer thy Sanctuary, that lyeth wa-
ste: for the Lorde sake.

O my God, enclieue thyne care, and hee-
ren) at the lest for thyne awne sake open
thyne eyes: beholde howe we be delatied,
yet, and the cyte also, whych is called after
thy name: for we do not cast oure prayers
before the: in oure a wone pyggyrourines: no: but
only in thy great mercies: O Lorde, heare:
O forgive the Lorde, O Lorde conserue, conserue
not oure longe: but for thyne awne sake do it.
O my God: for thy cyte and thy people is
called after thy name.

As I was yet speakinge in my prayers,
knowledgyng myne awne synnes, and the
synnes of my people, makinge to myne in-
tercession before the Lorde my God, for the
holp bylles sake of my God: yet, whyle I was
yet speakinge in my prayer, beholde, the ma-
gabriel. (* who I had sente afore in the vi-
sion) came flyinge to me, and toucht me a-
bout the offeryng tyme in the euerynge. He
informed me, & spake vnto me: O Daniel
sayde he, I am now come to make the vnder-
stande it. For as soone as thou beganest
to make thy prayer, it was so diuised, & ther-
fore am I come to shewe the. And wher
* for thou art a man greatly beloved.

* Dan. vii. c.
and. vii. b.

* Dan. i. c.

Wherefore, ponder the matter well, that
thou mayest learne, to vnderstande the visyō.
Lxx. weles are determed ouer thy people,
and ouer the holy cyte: that the wickednes
maye be confuted, that the synne maye haue
an ende, that the offence maye be reconciled,
and to buyng in euerlastinge pyggyrourines,
to fulfyll the visyōs and the prophets,
and to anoynte the moost holy one. And be-
stande this then, and marcke it well: that fro
the tyme it shalbe concluded * to go and re-
paye Jerusalem agayne, vnto Chyrl (or the
anoynted) prince: there shalbe lxxvi. weles:
Then shall the stretes and walles be bui-

* 1. 2. Cor. x. c.
b. b.

ded agayne. lxxi. weles, but with harde tron-
blous tyme. After thet. lxxi. weles, shall
Chyrl be slayne, and thet shall haue no plea
sure in hym. Then shall there come a people
with the prince, and destroye the cyte & the
Sanctuary: and bys ende shall come as the
water floure. But the desolacyon shall con-
tinue tyll the ende of the battell.

He shall make a stronge donde with ma-
ny, for the space of a weke: & when the weke
is halfe gone, he shall put downe the slayne
and meate offeringe. * And in the temple there
shalbe an abominable desolacyon, tyll it be
destroyed all. And it is concluded, that this
wastynge shall continue vnto the ende.

Chapter.

¶ Where appereth howe Daniel a man clothed in
men, whych sheweth hym to be a frend.

In the thyrde yere of kynge Ci-
rus of Persia, there was shewed
vnto Daniel (other wyle called
Balthazar) a matter, yet, a true
matter, but it is yet a longe tyme vnto this.
He vnderstode the matter well, and perceaued
what the visyō was. At the same tyme, I
Daniel mourned for the space of the weles,
so that I had no lust to eate bread: for fle-
sh and wyne there came none wrythin my
mouth: No, I byd not oure anoynte my self,
tyll the wyle this weles were out.

Vpon the xxiij. daye of the first moneth,
I was by the grente floure, called Tygris
* I lyft by myne eyes, and looked: and behol-
de, a man clothed in lyn, whose loynes were
gyrded by with fyne golde of Arab: his bo-
dy was lyke the Chyrolite stone, bys face
(to loke vpon) was lyke hyghenynge, bys
eyes as the flame of fyre, bys armes and fete
were lyke fawze glysterynge metall, but the
voyce of his wordes was lyke the voyce of
a multitude.

* I Daniel alone sawe this visyō: * the
men that were wryth me, sawe it not: but a
grente fearfulness fell vpon them, to the
hed awaye, and byd them selues. I was left
there my selfe alone, and sawe this grent vi-
sion, so longe tyll there remayned homore
strength wrythin me: yet, I lost my colour
clene, I wasted awaye, and my strength was
gone. Yet hearde I the voyce of bys wordes:
and as soone as I hearde it, sayntnesse came
vpon me, and I fell downe flat to the groun-
de vpon my face. And behold, an hande tou-
ched me, whych set me vp vpon my knees &
vpon the palmes of my handes, sayng vnto
me. * O Daniel, thou well beloued man:
take good hede of the wordes, that I shall
saye vnto the, and stande ryght vp, for vnto
the am I now sent. *

And when he had sayde these wordes, I
fode vp rebyng. Then sayde he vnto me:
feare not Daniel: for wher thou shalt be
that thou

* Daniel
apoc. x.

* Dan. x.
2. Dan. x.

* Dan. x.

that thou set thyne herte to vnderſtāde, and
wyldest chaſten thy ſelfe before thy God: thy
wordes haue bene herde. And I had come vn
to the, when thou beganneſt to ſpeake had
not the pryncer ouer the kyngdom of the Per
ſes wyldeſtade me. xij. dayes. But lo, * Mi
chael one of the cheſe prynces, came to helpe
and I was left to cōſpue ether with the kin
ges of Perſia, & am come to ſerue the, what
ſhall happen vnto thy people in the latter
dayes. For it wylde longe yet of the viſſyon
be fulfylled.

Nowe when he had ſpoken theſe wordes
vnto me, I caſt do wone my head to the groū
de and helde my tūge. Beholde, there tou
ched my lippes one veyr lyke vnto a man.
Then opened I my mouth, and ſayde vnto
him, that ſtoode before me, O my Lord, in
toyntes are lo weſed in the viſſyō, and there is
no more ſtrength wſthin me. howe may my
Lordes ſeruaunt then talke weth my Lord
ſerpye there is no ſtrength in me, ſo that I cā
not take my bierth vpon this there touched
me agayne, one moche lyke a man * and cō
ſozed me, ſayinge. O thou man ſo well be
loued, feare not: be cōſent, take a good hert
vnto the, and be ſtronger. So when he had
ſpoken vnto me, I recovered, and ſayde.
Speake on my Lord, for thou haſt reſreſhed
me. Then ſayd he: knoweſt thou wherefore I
am come vnto the: nowe wyl I go agayne
to fygth wth the pryncer of the Perſes. As
ſoone as I go forth, lo, the pryncer of Greke
lande ſhall come. neuertheles, I wyl thewe
þe thyng, that is ſaid noted in the ſcriptu
re of truerth. And as for all yowder matters,
there is none that helpeth me in the, but Mi
chael yowre pryncer.

¶ The xj. Chapter.

¶ A prophete of the kynges of Perſia. of the kyng
dome of Egypt, of the kyngdome of Egypt, and of
the kyngdome of the heſt, wyldeſtade the kyng
dome of Perſia. Of the kynges that ſire vnto the kyng
dome of Egypt, whom Antiochus the kyng of Syria per
ſeureth, wyldeſtade frequently vnto be Antiochus. The
wyſe of Antiochus.

Ad in the fyrſt yere of Darus
of Medea, I ſtoode by hym, to cō
ſozte him, and to ſtrengthen hym,
& nowe wyl I thewe þe truerth.
Beholde, there ſhall ſtande by
per the kynges in Perſia, but the fourth
ſhall be ſarce ether then they all. And when
he is in the cheſt power of hyſs ryches, he
ſhall pouche eney man agaynſt the real
me of Grekelande. * Then ſhall there ariſe
yet a myghty kyng, that ſhall rule weth
greate dominion, and do what hym liſt. *
And as ſoone as hyſ kyngdome cometh vp,
it ſhall be deſtroyed, and deuoyd towarde
the four wyndes of the heaumen. They that
come after hym, ſhall not haue ſuche power
& dominion as he: but hyſ kyngdome ſhall be
deſtroyed, yee, euen amonge other then thoſe.

And the kyng of the ſouth ſhall be myghty
er, then his other prynces. And one ſhall be ſtrō
ger then he, & ſhall rule hyſ dominion weth
greate power.

And in the ende of yeres they ſhall be ſo
ned together, and the kynges daughter of þe
ſouth ſhall come to the kyng of the ſouth,
for to make freddyngge, but the ſhall not op
tayne the power of that arme, neither ſhall
he be able to deuce thozowe her myght: but
ſhe, and ſuch as brought her per and he that
begat her, and conſozed her for hyſ tyme
ſhall be deſtroyed by. Out of the braunches
of her roſe, there ſhall one ſtande vpon hyſ
ſteade: whych with power of armes ſhall go
thozowe the kynges lande of the north, and
handle hym accordyng to hyſ ſtrength. As
for theſe Idols and prynces, weth their colly
Jewels of golde and ſyluer, he ſhall carpe the
awape captiues into Egypt, and he ſhall
repyne more yeres then the kyng of the
north. And when he is come into the kynges
realme of the ſouth, he ſhall ſayne to turne
agayne into hyſ awne lande. Wherefore hyſ
ſonnes ſhall be diſpleaſed, & ſhall gather toge
ther a myghty greate hoode of people: and
one of them ſhall come, and go thozow lye
a wnter ſlowde: then ſhall he returne, and go
forth weth deſpyng and boastyng vnto his
awne lande.

Then the kyng of the ſouth ſhall be a
gry and ſhall come forth to fight agaynſt the
kyng of the north: yee, he ſhall bypne a
greate multitude of people together, and a
greate heape ſhall be geym into his hāde: the
ſe ſhall he caſp a wape weth greate pyrd,
for to moche as he hath caſt do wnto many
thouſādes, neuertheles, he ſhall not preuaile.
For the kyng of the north ſhall gather (of
the new) a greater heape of people then afo
re, and come forth (after a certayne tyme &
yeres) weth a myghty hoode and exco
rdyng greate good.

At the ſame tyme there ſhall many ſtande
by agaynſt the kyng of the ſouth, ſo that þe
wyldeſtade chyliden of the people alſo ſhall ex
alte them ſelues (to fulfyll the viſion) then
fall. So the kyng of the north ſhall come to
lape ſege, and to take the ſtrōg ſentel cōries:
And the power of the ſouth ſhall not
be able to abyde him, and the beſt men of the
people ſhall not be ſo ſtrōg, as to reſpþe hym.
Shortly, when he cometh, he ſhall bāble
hym as he liſt, & no man ſhall be ſo hardy
as to ſtande agaynſt hym. He ſhall ſtande in the
pleaſant cōtre, whych thozowe him ſhall
be deſtroyed: he ſhall ſee hyſ face weth all
hyſ power to optayne hyſ kyngdome, and to
be lyke it. Yee, that ſhall be do, and geue him
vnto the daughters amonge women, to de
ſtroye hym. But he ſhall ſayle, neither ſhall
he optayne hyſ purpoſe. After theſe ſhall be

The prophete

see hys face vnto the. Yes. and take many of them. A prince shall stoppe hym. to do him a shame. besyde the confusion that els shall come vnto him. ¶ Thus shall he tourne agayne to hys owne lande. stombe and fall. and be nomore founde: so he that came vpon hym as byd hym violence. shall stande in hys place. haue a pleasant kyngdome: and after fewe dayes he shall be dystroyed. & that nether in warre. ner i battell. In hys strade thre shall asyle a vyle person. not holden worship of a kynges dignite: this shall come in peace. and opayne the kyngdome with saye wordes: he shall fyghe agaynst the armes of the myghtye (and bestrope them) yee. and agaynst the prince of the countaune.

¶ So after that he hath taken truce with him. he shall habde discautally: that he maye get vp. and ouercome hym with a small flocke: and so with craftynesse to get him to the lastest place of the lande. and to denie othe wyse. the ether his fathers or graud fathers byd. for he shall bestrope the thynge. that they had robbed & spoyled. yee. and all theyr substaice: ymagynge thoughtes agaynst the stronge holdes. and that for a tyme. hys power and herte shall be credd vpon with a grente arme agaynst the kyng of the south wher thowoe the kyng of the south shall moue then vnto battell. with a grente myghtye hoost also. ¶ Secured helte. he shall not be able to stande. for they shall conuyshe agaynst him. yee. they that cate of his meate shall hurte hym: so that his hoost shall fall. & many be slayne do wne.

¶ These two kynges shall be mynded to do myghte. and talke of discaite at one table: but they shall not pssure. for why. the ende shall not come yet. vnto the tyme apointed. ¶ Then shall he go home agayne into hys owne lande with grent good. and set his hert agaynst the holy countaune. he shall busse agaynst it. and then re turne home. At the tyme apointed he shall come agayne. and go towards the south. So shall it happen othe wyse then at the first. yee ones agayne. And why? ¶ Syppes with Itaylans shall come vpon him. that he may be smytte and turne agayne: that he may be indignat agaynst the countaunt of holynes. to medle agaynst it. yee. he shall turne him. and dawe soch vnto him. as lenue the holy countaune.

¶ He shall sit myghtye men to vnbelowe þe Sanctuary of strength. to put downe the dapipe offering. and to set vp the abhominable desolacion. And soch as breake the countaune shall be slatter with saye wordes. But the people that will knowe their God. shall haue the ouerhande and prosper. ¶ He also that haue vnderstanding among the people shall enuourne the multitude: and for a longe season. they shall be prestented with

swearde. with fyre. with captiuitie & with the takynge a warre of theyr gooders. ¶ As for when they fall. they shall be left vpon with a lytle helpe: but many shall cleue vnto them sarpely.

¶ Per some of those which haue vnderstanding shall be persecuted also. that they may be tryed. purified and cleued. tyll the tyme be out: for there is yet another tyme apointed. ¶ The kyng shall do what hym lyst. ¶ he shall exalte and magnifye him selfe agaynst all that is God. yee. he shall speake maruelous thinges agaynst the God of all goodes wherin he shall pssure. so longe tyll the * wrath be fulfilled. for the concludys is be- * withd already. he shall not regarde the God of hys fathers. but his lust shall be vpon womē. yee. he shall not care for any God. for he shall magnifye him selfe aboue all. In hys place shall he worshippe the myghtie skoute God: and the God whom his fathers knewe not. shall be honour with golde and syluer. with precious stones and pleasant Jewels.

¶ Thus shall he do. thowoe hys strage sent places. settinge vpe hys strange God whom be confelish and encrease his glorye. Soche as will receaue hym. & take hym for God. he shall geue the grente worshippe and power: yee. and make the Lordes of the multitude. and geue them the lande with rewarde. In the latter tyme shall the kyng of the south tryue with him: and the kyng of the north in lyas manner shall come agaynst him with charrettes. horsemen and a grente manp of wyppes. he shall come into the landes. bestrope and go thowoe: he shall entre also into the saye pleasaunt lade: Chan- cetics and coiters shall braye. ¶ excepte Edo. ¶ Moab and the best of the chyldren of Am- mon. whych shall escape from hys hande. he shall stretch forth his handes vpon the cab- trees. & the lande of Egypte shall not es- cape hym. for thowoe his gowyn in. he shall haue dominion ouer the treasures of syluer and golde. and ouer all the precious Jewels of Egypt. Libia and Ethiopia. ¶ Auerthe- less. the thynge out of the East and the north shall trouble him. for the whych cause he shall goe forth to be slaye and rote owte a grente multitude. ¶ The tentes of hys pala- ce shall be ptyched betwixte the two fers. vpon the byll of the noble Sanctuary. for be shall come to his berthe. & and then shall no man helpe hym.

¶ The xij. Chapter.

¶ The prophete of the restoration of the herd. The bare benedict of the prophete of Daniel.



¶ The tyme will come also. that the 3 great prince: Michael. which stan- deth on thy peoples side. shall arys- vpon. for there shall come a tyme of trouble. soch as neuer was. sens there began

The booke of the

Prophete Oeas.

The first Chapter.

The first chapter of the prophet Oeas. Oeas be-
 cometh an heretick by his wife, signified by the
 letters of the prophet. And the instruction is the
 great of the prophet, in the prophet.



his is the word of the Lord
 that came unto Oeas
 the sonne of Beer * in the
 dayes of Oeas, Joabab, ^{scilicet. freng.}
 Iudas and Ieremias kinges
 of Iuda: and in the tyme of
 Ieroboam sonne of Ioas king

of Israel.

At first, when the Lord spake unto Oeas
 he sayde unto hym: * Go thy waye, sa-
 ke an harlot to thy wyfe, and get chyldren
 by her: for the lande hath committed grete
 whoredome agaynst the Lord. So he wen-
 te, & toke Somer the daughter of Belaiam:
 wherby conceived, and brought forth a sonne.
 And the Lord sayde unto hym: call his
 name Ieremias, for * I will chastyge
 the bloude of Ieremias upon the house of Je-
 ha, & will bringe the kingdome of the hou-
 se of Israel to an ende. Then will I breake
 the bowe of Israel, in the valley of Ieremias.

So he conceived yet agayne, and bare a
 daughter. And he sayde unto hym: call her
 name Lozubahamah: that is, not opstaying
 mercy: * for I will have no ptye upon the
 house of Israel, but forget them and put the
 cleane out of remembrance. * Heereby de-
 lete, I will have mercy upon the house of Ju-
 da, and will save the, even thowse the Lord
 dereth: God. But I will not delpoure them
 thowse eny bowe, swerde, battell, bowe
 or hostmen.

Nowe, whē he had weaned Lozubahamah,
 she conceived agayne, and bare a sonne.
 Then sayde he: call his name, Loamī. for
 wherby are not my people, therefore will not
 I be poure God. And though the nombre of
 the chyldren of Israel be as the sande of the
 see, wherby can merbe be measured nec tol-
 de: yet in the place wherē it is sayde unto the
 * ye be not my people: even there shall it be
 shewreposed of them: * they be the chyldren
 of the lpyngng God. * Then shall the chyld-
 ren of Iuda and the chyldren of Israel be gathe-
 red together agayne and chose them selues
 one head, and then departe out of the lande:
 for grete shall be the vayne of Israel.

The ii. Chapter.

The people is called to be separated.



All poure brethren, that they are
 my people: and poure sytreme, that
 they have opstayed mercy. * For
 poure mother, pe shall chide
 by her,

to be eny people, unto that same tyme.
 Then shall the people be delpoured, yet, all
 thole that be sounde wyrtten in the boke. * And
 ny of them that slepe in the dust of the earth,
 shall awake: some to the everlastyng lyfe,
 some to perpetuall shame & reproche. * The
 wyse (such as have taught other) shall gly-
 ster, as the wynginge of heauen: and thole
 have instructed the multitude unto gobyne-
 se, shall be as flarres, wynde without ende.

And thou O Daniel, shut up these wo-
 des, and seale the boke till the last tyme: * And
 ny shall go aboute here and there, and then
 shall knowledge increase. So I Daniel lo-
 ked, & beholde, there stode * (as it were) othe-
 r two: one upon thys syde of the water, the
 other upon pander syde. And one of the sayd
 unto hym, which was clothed in lpyen and
 stode aboute upon the waters of the founte.
 how lge shall it be to the ende of these wo-
 derous woordes?

* Then herde I the man with the lpyen
 clothes, which stode aboute upon the waters
 of the founte: whē he helde up by * epyth and
 left hande unto heauen, and swaie by hym
 wherby lpyeth for ever: that it shall tary for
 a tyme, two tymes and halfe a tyme: * whē
 the power of the holy people is cleane scatred
 abroad, then shall all these thynges be ful-
 filled.

I herde it well, but I vnderstode it not.
 D Then sayde I: O my Lord, what shall hap-
 pen after that? he answered: Go thy waye
 Daniel, for these woordes shall be closed up &
 sealed, till the last tyme: and many shall be
 cyfied, clenid & reped. * (as it were in tyme) But
 the vngobyll shall lpye wplydly * and thole
 wicked (as many of them as they be) shall
 have no vnderstadyng. As for such as have
 vnderstadyng, they shall regard it. And fro
 the tyme forth the daye of offpryng shall be
 put downe & the abhominable desolacion sett
 up, there shall be * 4. C. C. C. dayes. * O well
 is hym, that waerth, & cometh to the
 thousande. iiij. C. and xxx. dayes.

So thou thy waye nowe tyll it
 be ended: take thy rest, and
 byde thy lot, till the
 dayes haue an
 ende.

The ende of the prophete
of Daniel.

The prophete

* **Jer. vi. 4.** her, and reponne her * for the is not my wyfe, nether am I her husbande, onlesse she put awaye her whoredome out of my syght, & her aduocatur frober diest. If no I shall strep-
* **Jer. vi. 4.** per her naked, & set her * euen as she came in to the walthe: yet, I shall laye her waste, & make her lyke a wyldecrosse, & slape her for thynt. I shall haue no pitye also vpon her chil-
* **Jer. vi. 4.** dre * for they be the chyldren of fornicacion.

Their mother hath broken her wedlocke, and she that bare the * is come to confound. For she sayd * I will go after my louers, & geue me my waite and my bread, my wool
* **Jer. vi. 4.** & flaxe, my oyle and my bynche. But I will dedge her waite with thornes, and coppet, that she shall not fynde her foyle. And though she runne after her louers, yet shall she not get them: she shall keepe them, but not fynde them. * Then shall she saye: well, I
* **Jer. vi. 4.** will goe hence agayne to my first housholder, for at yene was I better at ease. the now

But this wolde he not knowe, where as I yet gaue her corne, wyne, oyle, silver & gold * wherof she hath bancked vpon. **Jer. vi. 4.**
Wherefore, & now will I go take my corne and wyne agayne in their season, and set a gayne my wolle & my flaxe, wherof I gaue her, to couer her shame. * And now will I discomur her foolprynesse, euen in the syght of her louers, & no man shall deliuer her out of my handes, & she shall saye: I will take awaye
* **Jer. vi. 4.** all her myght * her holy dayes, her new moones, her Sabbathes and all her solempne feastes: I will destroye her bynchardes & fyggettes, though she sayeth: lo, here are my rewar-
* **Jer. vi. 4.** des, that my louers haue geuen me. I will make it a wodde, and wyld beasts shall cate it vp. I will punyssh her also for
* **Jer. vi. 4.** dayes of Zaal * wherin she cursed hym, de-
* **Jer. vi. 4.** chynge hym wth her carenges & cheynes: wth the folowed her louers, and forgot me, sayeth the Lorde.

Wherefore beholde, I will call her agayne bynne her into a wyldecrosse, & speake fre-
* **Jer. vi. 4.** quently vnto her: there will I geue her her bynchardes agayne, yet & the * valley of Achoz also to shewe her hope and comforte. Then shall she syng there * as in the tyme of her yowthe, and as she was in the daye when she came out of the lade of Egypte. Then sayeth the Lorde (the shall saye vnto me) O my husbande, & shall call me nomore Zaal: for I will take awaye those names of Zaal fro her mouth, yet, she shall neuer remembre their names any more. * The will I make a couenaunt with
* **Jer. vi. 4.** them, wth the wyld beasts, wth the foules of the ayre, and wth euery thyng that creepeth vpon the earth.

* As for bowe, sword and battell, I will destroye such out of the lande, & will make the to slepe safely. * Thus will I mary the vnto myne awne selfe for euermore: yet, eue

to my selfe will I marye, in ryghteousnesse, in equite, in louynge byndnelle and mercie. In fourth also will I marye the vnto thy selfe, and thou shalt knowe the Lorde. At the same tyme will I geue my selfe frendly & gracious vnto the heuens, sayeth the Lorde, and the heauens shall helpe the earth, and the earth shall helpe the corne, wyne and oyle, & they shall helpe Ierusalem. * I will save them
* **Jer. vi. 4.** vpon earth, for a seide to myne awne selfe, & will haue mercy vpon her, that was without mercy. And to them wherof were not my people, I will saye: thou art my people and he shall saye: thou art my God.

The .iiij. Chapter.
Of the loue of God towarde the people.

Then sayeth the Lorde to me: * So yet I
* **Jer. vi. 4.** they waye & wote an abouteuous woma, wth thy neyghboure loueth, as the Lorde doth the chyldren of Israel: how be it they haue receyued to strange goddes, & a loue the wyne kanner. * So I gat her
* **Jer. vi. 4.** r. v. I her cynges, and for an homie & a halfe of barie, & sayde vnto her: Thou shalt buye with me a lake reason, but fe that thou playest not the harlot, & loke I medle w none other ma, & then will I clepe my selfe for the.

* Thus the chyldren of Israel shall saye a great while without kynge and prince, without offering and aulter, without prestes & reuelacion. But afterwarde shall the chyldren of Israel conuerse, and seke the Lorde the God, and * woud they synge: in the latter dayes they shall worshippe the Lorde, &
* **Jer. vi. 4.** bys louynge byndnelle.

The .iiij. Chapter.
Of the reuelacion agaynst the people and the synners of Israel.

There the woide of the Lorde, O
* **Jer. vi. 4.** ye chyldren of Israel. For the Lorde must punyssh, them that dwell in the lande. And wher
* **Jer. vi. 4.** there is no trewe, there is no mercie, there is no knowlege of God in the lande: but I warawng, I sege, manfulgubter: thet & aduocatur haue gotte the ouerhand, and one bloudgytynelle foloweth another. Therefore shall the land be in a miserable case, and all they that dwell therein, shall be ro-
* **Jer. vi. 4.** ced out. The bestles in the felde, the foules in the ayre, & the synners in the daye. Yet is there none, I will chaunge no: reponne another. * As the people euerke the prestes, wherof shalbe refoorme other men.

Therefore I comblet thou in the daye tyme * & the prophet to the in ynght. I will byng thy mother to piece, and wyfe: * my people
* **Jer. vi. 4.** peris, because they haue no knowlege. Seeinge then thou hast refused vnderstanding, therefore I will refuse the also: so that thou shalt namore be my people. And for so moche as thou hast forgotte the lawe of thy God, I
* **Jer. vi. 4.** will

will also forget the childe. & he more they increased in the multitude, & more they syned against me, therefore will I chage the; because into shame. * & they ease by the synes of my people, and copage them in theyr wickednesse. * & thus the pest is become lyke the people. Wherefore I will punish them for these wicked wayes, and reward the according to their awne ymaginacions. * They shall ease, & not have ynough. They have had whozdom, therefore shall they not know where: and why they have forsaken the Lorde and not regarded hym.

Whozdome, wyne & bronchelles taketh the beste awaye. * & by people as he counsell at their stockes, these thasse must tell the. For an whozdyne mynde hath delcrued them so that they comitte fornicacion agaynst theyr God. * & they make sacrificers upon the hye mountaynes, & burne their incense upon the hills, yee, among the oaks, grouces & bushes, for there are good thowdones. * Therefore, your daughters are become harlots, and your spouses have broken theyr wedlocke. I will not punish your daughters for beinge despyed, & your wyves & betaine whozres: * because the fathers the selues have medled w harlots, & offered w unhylfices: but the people I will not understode must be punished.

Though thou Israelst disposed to playe the harlot, yet thou shalt not thou have offended, O Juda: thou shalt not have runne to Gilgal: ner haue gone vp to Bethuuen, ner haue sworne, the Lord thy God. For Israel is gone backe lyke a wanton cowe. The Lorde therefore shall make her fede, as the lambe that goeth astraye. And where as Ephraim is become partaker of Idols, wel, let him go. Their bronchennes hath put the backe, & brought them to whozdom. Their rulers toun rewards, bynges, (saye they) to their awne shame. And whyn shall take holde of theyr fathers, and they shall be confounded in theyr offeringes.

¶ The v. Chapter.

¶ Against the whoredoms and rulers of Israel.

Why prelates: hence this, take heede, O thou householde of Israel: geue care, O thou kingly house, if it were your pette to be Judgement done, but you are become a snare vnto Egyptus, and a spard net vnto the mount of Chabor. They shall sacrificers by beapes, and turne farr fro the Lord, & I haue bene a rebuker of the all. * I know Ephraim well ynough, & Israel is not hyd fro me: for Ephraim is become an harlot: & Israel is despyed. They are not mynded to turne vnto theyr God, for they haue an whozdy heart, so that they cannot knowe the Lord. * But the payre of Israel will be rewarded him in theyr daye, yee, both Israel & Ephraim shall fall for theyr wickednesse, and Juda w

the also. * & they shall come with theyr shepe and bullockes: to seke the Lorde, but they shall not fynde him, for he is gone from the. As for the Lorde, they haue refused him, and brought vp Baalbe children: a moneth therefore shall deuoute them with theyr popes, slowe with the thawines at Gibeon, and w the trompet in Ramah, crye out at Bethel vpon the pyllye of Ben Jamin. In the tyme of the plage shall Ephraim be layed waste, therefore byd I faithfully warne the trybes of Israel. Yet are the princes of Juda become lyke them: that remoue the landmarkers, therefore will I poure out my wrath vpon the lyke water. Ephraim is oppressed, & can haue no right of the lawe: for why: they folowe the doctrynes of vngodly men. Therefore will I be vnto Ephraim as a moth, and to the house of Juda as a caterpyler.

When Ephraim saue his synelles, and Juda his dyceale, * Ephraim wrote vnto Asur, and sent vnto hyng Jacob: yet comde not be helpe you, ne sale you of your payne. I am vnto Ephraim as a Lyon, and as a Lyons whelpes to the house of Juda. Euen, I will spoyle them, & go my waye. I will take the wyth me, and no man shall releat the. I will go, and retorne to my place, till they know ledge that they haue synned and seke me.

¶ The vi. Chapter.

¶ Against on causyn a man to retorne to God. The mychones of the whored.

In theyr aduersite they shall crye se: I me, & saye: come, let vs turne agayne to the Lorde: for he hath synen vs, and he shall heale vs: he hath wounded vs, and he shall hynde vs: by payne: after two dayes shall he quyen vs, in the thyrde daye he shall rale vs vp, so that we shall lye in hyr pyghe. Then shall we haue vnderstandinge, & endenoure oure selues to knowe the Lorde. He shall go forth as the spyrng of the daye, & come vnto vs: as the crenynge and moynynge rayne vpon the earth.

O Ephraim, what shall I do vnto the? O Juda, howe shall I intreate the? Myng poune is lyke a moynynge cloude, & lyke a dewe & goeth early awaye. Therefore haue I cut downe the whoredomes, and let the be synne for my wordes sake: so that the punishment shall come to lyght. * For I haue pleasure in louynge kynedelle: and not in offynge: yet in the knowledge of God, more the in burnt sacrificer. But euil lyke as: And byd, so haue they broken my couenent, and let me be asought. * Israel is a cite of wicked dayes of malpous people & bloudy dows. And as theues armed wayer for him that passeth by the waye: such is the counsell of the prelates wyth whyn one agreed couell murder euelpy luche as hepe the waye: & they dare do all unprikable mychones. * Therefore

The prophete

thynges haue I sene in the house of Israel, there playeth Ephraim the harlot, & Israel is despyled: yea and thou Iuda hepest an harlot for thy selfe, when I returne the captivitye of my people.

C The viij. Chapter.

W Of the heues and wantonnes of the people.
I vnderstande to make Israel who-
le, then þy vnglaciousnesse of Ephraim
and the wyckednes of Samaria com-
meth to lpyde: then go they aboute wþ lyes:
therefore I theake robbeth within: & about the
spoyler despoyleth. They cōfesse not in their
betres that I remember all their wickednes.
Howe ther awne inuentours haue befor the
whych. I le well pough. * They make the
hpynges and the pynges, to haue pleasure in
they: wyckednes and lyes. All these burne
in aduour, as it were an ouen that the bak-
er heareth, when he hath left kneadinge,
till the doue be leuened. Euen so goeth it
this daye with oure hpynges and pynges, for
they begynne to be wode dyonche thowme
wyne: they be familiarit with such as dis-
cease them. They with the ymaginacion of
their herte are lyke an ouen, their slepe is all
pyght lyke the slepe of a baker, in the mor-
nyng is he as hote as the flame of fyre: they
are all together as hote as an ouen.

They haue deuoured their awne iudges,
all theye hpynges are fallen: yet is there none
of the pcalter bypome. * Therefore must
Ephraim be vnto amonge the heathen:
Ephraim is become lyke a cake, þy noma tuc-
neth, straungers haue deuoured his strength,
yet he regardeth it not: he waceth full of
grap heares, yet wyl he not knowe it * and
þy wyde of Israel is call downe before theye
face, yet wyl they not turne to þy Lord theye
God, neer seke hym for all theye.

Ephraim is lyke a doue, that is beggled,
and hath no herte. * How call they vps the
Egyccyans, now go they to the Assyrians:
but wyle they be gone here and there, I
shall speide my net ouer them, & drawe the
downe wþ the foules of the ayre: accordinge
as they haue bene warned, so wyl I punishe
the. * Wo be vnto them, for they haue forsa-
ken me. They must be despoiled, for they ha-
ue set me at naught. * I am he that haue re-
demed the, and yet they deslembeth wþ me.

They call not vpon me wth theye hertes,
but lye doulpyng vpon theye beddes. Where
as they come together, it is but for meate &
drynke, and me wyl they not obeie. I haue
sauged them, and defended theye asme, yet
do they ymagin my chere against me. They
turne the selues, but not to the most hygh, &
are become as a broken bowe. I hie princes
shal be slayne wth the sworde, for the malice
of theye tungen, soche scoornes shall they
haue in the lande of Egypt.

C The viij. Chapter.

Of the destruction of Iuda and Israel, because
of theye pcalter.

S Et the borne to thy mouth, and blo-
we: twyflyp (as an eagle) shall the
enemye come against the boule of the
Lorde: for they haue broke my * cōuenant, & * Rom. 7.14
traffessed my lawe. Israel shal be doue (say-
de vnto me: I act my God, we knowe þ: but
he hath refused the thyng þ is good, therefore
shall the enemye folowe wþ bym. * They ha-
ue ordebed hpynges, but not thowme me: they
haue made pynges, & I must not knowe of
it. * Of their syluer & golde haue they made
them Images, to bynge them selues to be-
struccpon. * Theye cast, O Samaria, shal be
taken awaye, for my wrothfull indignacyō
is gone forth agaynst the. Howe longe wyl
it be, or they can be clesed. For the calfe came
fro Israel, the worke man made it, therefore
sa it be no God, but enef I pceaseth shall pcalte
of Samaria be broke. * They haue tow-
ne wynde, therefore shall they reape a scoyme.
There seke shall bene no cozme, there shall
no meate be made of theye increafe: though
they crape, yet shall straungers deuoure it by.
Israel shall perishe, the Cities shall intera-
te him as a fonic vessel. Hence they wyl by
to the Assyrians, they are become lyke a wyl-
de alle in the deserte.

Ephraim grauely rewardes to get lousers
and though they hye them amonge the he-
then, yet now wyl I gather the by. They
shall begynne to be weered wth the bur-
then of hpynges and pynges. Ephraim hath
made many altiers to do wyckednes, þy
altiers: I saye he had to hisinne. Though
I knowe the my lawe neuer to moch, they co-
unte it but straunge doctrine. Where as they
do sacrificy, offeringe the fleshe and eatinge
it: the Lorde wyl haue no pleasure therein:
but wyl remembre theye wickednes, & pu-
nishe their synnes. * Israel turneth agayne
into Egypt, they haue forgotten him þ made
them, they buylbe synre palaces, and Iuda
maketh many stronge cyties: * therefore wyl
I sende a fyre into theye cyties, and it shall
consume their places.

C The ix. Chapter.

Of the hunger and captiuitie of Israel.

D O not thou triumphe, O Is-
rael, make no doalyng ouer
thy poule thynges as do the hea-
then, for thou hast committed ad-
uourty agaynst the God: whos the rewar-
des hast thou lousd, now shal all the come-
flos. * Therefore shall they nomore enioie
the come flos and wyne plesse, and theye
swete wyne shall fayle them. They wyl not
dwell in the Lordes lande * but Ephraim
turneth agayne into Egypt, and eateth un-
cleane thynges amonge the Assyrians: They
poure out no wyne for a drinck offeringe vnto
the Lorde

the Lorde, neither geue they hym their flayne
offrynges: but they be vnto them as mou-
ners meates, wherein all they that eate the,
are defyled. For I heard that they haue such
B lust vnto, shall not come into the house of the
Lorde. What wyl ye do then in the so-
lemne dayes, and in the feast of the Lorde?
Lo, they shall get the awaye for the destruc-
cyon: Egypt shall receaue them, and Egypt
shall bury them.

The nettles shall ouergrowe they: plea-
saunt goodes, and burres shall be in their in-
bernacles. Ye ye sure (O Ieruel) the tyme of
visytacyon is come, the dayes of recompen-
syng are at hande. And then shall Irael
knowe that they were deceyued by a pro-
phete folowynge him, and in a traunsey: for the
multitude of thyme iniquyte God shall mul-
tiple enemyes agaynst the. Ephraim hath
made him self a watchman of my God, a pro-
phete: y^e is become a snare to bo hurte in euery
strete, and abhominacyon in the house of his
God. They be gone to farre, & haue destruyed
them selues, lyke as they dyd afore tyme
at Gabaan: therefore they: wyckednes shall
be remembred, and their spynnes punyshed.

Job. xli. a.
Lam. i. c.
Lam. ii. c.

I founde Irael lyke grapes in the wyl-
dernes, and saue their fathers as the fyrst
fruytes in the toppe of the pygge tre. But
they are gone to Baal Beoz, & runne awaye
fro me to y^e shamefull Idoll: & are become as
abhominable as their louers. Ephraim
syteth by a byrde, so shall their glory also:
In so much, that they shall neither begett
children nor beare chylidren. And though they
byngne by eny, yet wyl I make them chy-
ldes among men. Yee, wo shall come to the,
when I depart from them. Ephraim (as
me thynke) is playd in welthynges, lyke as
Tyus, but now we must the byngne her a wile
chylidren fro to the manslapce.

Isa. viii. a.

The Lorde thou shalt geue the: what shalt
thou geue them? geue them an vnfructeuall
wombe & drye belles. All their wyckednes
is done at y^e Gilgal, there do I abhorre the.
For the vngreatfullnes of their a wile inu-
cyons, I wyl byngne them out of my house. I
wyl lone them no more, for all their pynces
are vnfructeuall. Ephraim is bewen downe,
their rote is dryed vp, so y^e they shall byngne
no more frute, yee, and though they byngne
for thyng, yet wyl I slaye euery the best be-
loved frute of their body. My God shall cast
them awaye, for they haue not bene obedi-
ent vnto him, therefore shall they go astraye
among the heathen.

Job. xli. a.

Of the Chapter.

Of the Chapter and howe Irael.

Irael was a goodly & byrne, but
he hath brought forth vnprofita-
ble frute: yee, y^e more frute he had,
the more wyltes he made: the more
good I dyd to their lande, the more frid-
nesse I shewed they to their pynges. They
here is deceyued, therefore wyl they be de-
stroyed. The Lorde shall breake downe their
pynges, he shall destroye they: nether.
Then shall they saye: we haue no hyngne, for
why? we haue not feared y^e Lorde. And what
shall then the hyngne do vs? They comen
together, and sweare wyne othes: they be
conferat together, therefore groweth their
punishment, as the weeds in the sowowes of
the lande.

They that dwell in Samaria haue wo: I
shypped the calfe of Bethaue: therefore shall
the people mourne ouer them, yee, & the pre-
stes also, that in they: welthynges receiued
wyth them: and why? it shall passe awaye
fro them. It shall be brought to the Assirian,
for a present vnto hyngne Iacob. Ephraim
shall receaue full punyishment. Irael shall be
confounded for hys awne pynges, Samaria
is his hyngne shall vayne the awaye
as the scomme in the water. The hye
places of Auen where Irael do synne, shall
be cast downe: they: and thowes shall
growe vnto they: nether. Then shall they
saie to the mountaynes: coner vs, and to the
hilles: fall vpon vs.

* 2. n. r. r. d. c.
Apo. i. c. c.

Irael, thou hast synned as y^e Saba
dyd afore tyme, where they remayned: shuld
not the batall then come vpon the wycked
chylidren, as well as vpon the Sabautes?
I wyl chaste them, euery after myne awne
despye, the people shall be gathered together
ouer them, when I punyche them for their
great wyckednesse. Ephraim was vnto me,
as a come y^e is vnto ro go to plowe, therefore
I loued hym, and felt vpon his sayenche.
I boue Ephraim, Iuda plowed, and Ia-
cob playd y^e husbandman: Sowe vnto rygh-
teousnes, and reape the frutes of weldeing:
plowe by your frethe lande, for it is tyme to
seake the Lorde: tyme shall come, and in y^e righ-
teousnesse vpon you. And you haue plowed
vngodlynes: ye haue reaped iniquyte, you
haue eaten the frute of byes. Sepinge thou
puttest thy confydence in thyme awne wayes,
and leauest to the multitude of thy wo-
rthes: there shall growe a sedycyon amonge
thy people. All thy stragecyes shall be layd
waste, euery as Samaria was destroyed
with his familyers, thowse him that was
auenged of Ierbel, in the daye of batall,
where the mother perished with her chyl-
dren. Euen so shall it goe with you (O Be-
thell) because of your malicious wycked-
nesse. Lyke as the moynge goeth awaye,
so shall the hyngne of Irael passe.

* Job. xli. a.

The prophecye

¶ The xij. Chapter.

¶ Against the inhabitants of Israel.

When Israel was younge, I loved him: * as I called my sonne oute of the labe of Egypt. But I more they were called, I more they wold darke, * offering unto Idols of Baal, & censynge Images. ¶ I reuocd Ephraim to go, & bare them in myne armes, but they regarded not me, I woulde haue helpe them. I led the with cordes of friendshyppe, and with bandes of loue. I was euen be, I playd the yocke vpon their neckes. ¶ I gaue their tober my self that they shoulde not go agayne into Egypt. And now is I sure thes hynge. For they woulde not turne vntome. Therefore shall the swardec begynne in their cyties, the stone I they haue layd vpon, shall be destroyed and casten. ¶ Because of their awne pynagynacions. And my people shall sonde in a doute whether to saue them, for when the prophete called them to the molt helth, not one yet woulde gyue him his gloze.

¶ What greete thynges haue I ginen the, O Ephraim, howe farsely haue I defended the. O Israel, I haue I dealt with the as with * Adama, for haue I created I lyke Seboim, so, my heart is other wise mynded. Yee, my mercy is to seruent: therefore haue I not turned me to despoile Ephraim in my worshipfull displeasure. For I am God and no man. I am euen that help one in the middelt of the, though I came not within the cytie.

C The Lorde conceith lyke a lyon, that they maye folowe hym: yee, * as a lyon conceith he, I they maye be straped lyke the chyldren of the see: I they maye be scattered a waye from Egypt, as me lincere by dyck: a straped a waye (as doves vnto be) fro the Assyrians lande: and that because I woulde haue them tarp at home, sayeth I Lorde. But Ephraim goeth aboute me with lygs, and I house of Israel dissembleth. Only Iuda holdeth hym with God, and with the true help thynges.

¶ The xij. Chapter.

¶ Against the wyse tract of thy people.

Ephraim is fed with wyse, and foloweth after I cast wynde: he is cuer increasynge lygs and dekeucion. They be cōsiderate with the Assyrians, * their oyle is carped into Egypt. The Lorde hath a courte to holde the Iuda, and wyl punyche Jacob. After thes awne wayes and actiōdyng to thes awne inuyciōns, shall be recōpense the. * he toke his brother by the heile, whē he was yet in his mothers wombe: and in hys strength he wrestled with God. he * strove with the angell, and gatt the victorye: to I he paynde a deyled hym. * he founde him at Scipell, and there he talketh with vs.

¶ Yee, the Lorde God of hooftes, euen the

Lorde him selfe remembred hem. ¶ Then came to the God, hepe mercy and requite, & hope still in the God. But part lyke I misdeade I bath a false weyght in his hande, he bath a pleasure to occyde extorcyt. ¶ And altheth thus: * Wylly, I am rich, I haue good ynough: In all my woekes shall not one lawre be founde I haue offended. ¶ Yet am I the Lorde the God, euen as when I brought the out of the lande of Egypt, and stett I in the tentes, and as in the byrthe of the dayes.

I haue spoken thowme the prophetes, & the wold directe vylpys and declared my selfe by the ministracion of the prophetes. But at Galaad is I abhominacyō, they are fallen to wantre. At Silgal they haue layne oken: as many denpes of stones as they had in thes labe forowes, so many altars haue they made. * Jacob fled I to I labe of Siria, & Israel serued for a wife, & for a wife he keppe thes.

¶ By a prophete I Lorde brought them out of Egypt, and by a prophete he pestered the. But Ephraim hath pouked him to displeasure thowme his abhominacions, therefore shall his bloude be poured vpon him selfe, and the Lorde bys God shall rewarde hym bys blasphemys.

¶ The xij. Chapter.

¶ Against the abhominacion of Israel.

When Ephraim spake, the betthen trebled: and he was exalted amoge the Ieleptres, but he is gone backe to Baal, therefore must he be dyde. ¶ And now they synne more and more: * of thes spluer, they make the molten images, after the pynagynacions of their awne byzynes pils, very ydols, and yet all is nothinge but the woike of the craftelman: Not wylthandynge they pryche of I came to such as thes sacrilecth: who so wyllye I calures, offeth perfectlye. Therefore, they shall be as I morninge cloude, and as the dewe that early passeth a waye and lyke as dust that I whoyle wynde taketh a waye, fro the dore, and as smoke that goeth out of the chymneye.

I am the Lorde God, which brought the out of the lande of Egypt: that thou shouldest knowe no God but me onely, and that thou shouldest haue * no shauoure but only me. I toke diligent hede of the in the wyldernesse I dyde lande. But when they were well fedde and had ynough, they waxed proude, & forgot me: therefore wylly I be vnto the as a lps and as a leoparde in I waye to I Assyrians, I wyl come vpon the as the beare, I as robbed of her welshes, & I wyl beate I as the beere bette of thes. There wylly I denouce the as a lyon: yet I wyl be beastes shall reare the.

¶ O Israel, thine iniquite hath deyled I but in me only is thy helpe. Where are thy hynges nowe, that shoulde helpe the in all thy cyties? Yee, and thy iudges, of whom thou

The prophesye

tree of the felde shall wyther a waie. Thus the mercy chaire of the chyliden of men, shall come to confusyon.

Epyde you, and make youre more. O ye prestes, moune yemynstres of the auter: goo your waie in, and slepe in sack cloth. O ye officers of my God: for the meat & drink-offerynges shall be taken a waie fro the house of your God. Proclaime a fastinge, call the congregacion, gather the elders: * and all the inhabitants of the lande together into the house of the Loyde your God, and crie vnto **I** Loyde: alas, alas for this daye. And why: the daye of the Loyde is at hande, and cometh as a destroyer from the almyghtye. I shall not the meates be taken a waie before oure eyes, * the myth also and ioye from the house of our God: **I** the febe shall perthe in the grounde, the garners shall lye waste, the flores shall be broken downe, for fayne shall be destroyed. What a syghynge make the kyne / the bullocks are very euell lpyngre, because they haue no pasture: and the shepe are famished a waie.

I Loyde, to the wylde I crie: for the fye hath consumed the goodly pastures of the wyldernes, and the same hath bent vp all the trees of the felde. Yee, the wylde beastes crie also vnto the: for the water riuers are dreyd vp, and the fye hath consumed the pastures of the wyldernes.

Chapter. ij.

I the propheseth the commynge and crutche of theyr strengre. To cryshatoun to mouethem to conuete.

I Lowe out the tropecte in syon, and crie vpon my holp hyll, that all forche as dwell in flande, maye tremble at it: * for the daye of the Loyde cometh, and is harde at hande: a darcke daye, a gloomyng daye, a cloudy daye, yee, and a stamp daye, lyke as **I** moynynge sygetheth out vpon **I** hylls. Namely, a grate and myghtye people: soch as haue not bene senece the beginninge, nether shall be after them for euermore. Before him shall be a consuming fye, and behynde him a burninge flame. The lande shall be as a garden of pleasure before him, but behynde him shall it be a very waste wyldernes, and there is no man, that shall escape hym: They are to lye vpon lyke barbed boies, & runne lyke hoymen. They shalpe vp vpon the hylls, as it were the sounde of charretts: as the flame of fye that consumeth the strawe, and as a myghtye people crye to the batayll.

I The folke shall asfayed hym, all faces shall be as blacke as a pot: This shall runne lyke graunted, and leape ouer the walles lyke men of warre. Every man in his gonge shall hepe hym a waie, and not goo out of his

path. There shall not one hyue another, but eche shall kepe his awne waie. They shall breake in at the wndowes, & not be warte: They shall come into the cytie, & runne vpon the walles. They shall clyme vp vpon the houses, and styppe in at the wndowes lyke a thefe. The earth shall quake before hym, & heuens shall moue. * The sunne & the moone shall be darkened, and the starres shall withdawe the fye. The Loyd shall crie hym vnto before his booke, for his booke is grete, stronge, and myghtye to fulfyll hym commaundement. They is what grete and maruelous fearfull daye of the Loyde. * And who is able to abyde it?

I Lowe the fye to fye **I** Loyde. * Turne you vnto me with all your detres, with fastinge, wepyng and mourninge, crie vnto herthes, and not youre clothes. Turne you vnto **I** Loyd your God, * for he is gracions and mercifull, longe sufferinge, & of great chaspyon: and redy to pardone wythendres. Then (no doute) he also shall turne, and foygne, and after his chaspenyng, he shall lett your increase remayne, for meat and drink-offerynges vnto **I** Loyd your God: * Blowe out with the tropecte in syon, proclaime a fastyng, call the congregacion, and gather the people together: warne the congregacyon, gather the elders, byngre the chyliden & sulhynges together. Let the bypogrome go forth of his chabre, and the bypde out of his cloist. Let the prestes serue the Loyde before **I** porch and the auter, wepyng and sayinge: be fauonrable, **I** Loyde, be fauonrable vnto thy people: let not thyn heritage be brought to such confusyon, lest **I** heathen be lordes thereof. * Wherefore shalpe they saye amonge the heathen: where is nowre thy God.

I Then shall the Loyde be gelous ouer his lande, and spare hym people: yee, the Loyde shall answere, and saye vnto his people: Beholde, **I** will sende you come, wyne & oyle, so that ye shall haue plenty of them: and **I** will nomore geue you ouer to be reposed amonge the heathen. Agayne, as for hym of the north, **I** shall bypue him farre from you: and shute him out into a dyke & waste lande, his face toward the east, and his hynder partes toward the west. The synche of him shall go vp, and his synthe corrupcyon shall fall vpon him selfe, because he hath dreit so proudly. He are not (O lande) but be glad and reioice, for the Loyde will do great thynges. He not ye asfayed nether (O ye beastes of the felde) for the pastures shall be grene, and the trees shall beare their fure: the fyggetrees and bynepardes shall geue the p increase.

I Be glad then (O ye chyliden of syon) & and reioice in the Loyde your God, for he hath

hath geuen you a teacher of ryghte conſcience:

* he it is that ſhall ſende you downe ſhowers of rayne, early and late in the fyrſt month: ſo that the garners ſhall be full of corne, and the preſſes plenteous in wyne and oyle. And as for the peaces that the greſshoper, locuſt, blaſtynge, and caterpyller (my greate hoolſt, which I ſent amonge you) haue eaten vpon, I ſhall reſtoze them to you agayne. ſo ye ſhall haue ynough to eate, & be ſatiffyed: and wyſe the name of the Lorde your God, that ſo maruelouſly hath deale wth you.

And my people ſhall neuer be confounded any moze. Ye ſhall well knowe, that I am in myddell of Iſrael, and that I am your God: yee, and that there is none other, and my people ſhall no moze be brought to conſolation.

* Aſter this, will I poure out my ſpyete vpon all fleſh: and your ſonnes and your daughters ſhall ſpyech: your olde men ſhall dreame & dreames, and your yonge men ſhall ſe viſyons. yee, in thoſe dayes I will poure out my ſpyete vpon ſeruantes and maydens. I will ſhewe wonders in heauē aboue and tokens in the earth beneath: bloude and fyre, and the vapoure of ſmoke. The ſunne ſhall be turned into darckenes, and the moone into bloude: beſoſe the greate & notable daye of the Lord come. And the tyme ſhall come, that * whoſoener called on the name of the Lorde, ſhall be ſaued. For vpon the mounte Syon and at Ieruſalem, there ſhall be a ſaluacyon. lyke as yf the Lorde hath promyſed yee, and amonge the other remanys, whom the Lorde ſhall call.

Ch. iij. Chapter.

Of the iudgement of God againſt the enemyes of his people.

Take heede: in thoſe dayes and at the ſame tyme, when I turne agayne the captiuitie of Iuda and Ieruſalem: I ſhall gather all people together, and bynne them in the valley of Joſaphat: and there will I reaſon with the: becauſe of my people and beſetage of Iſrael: who they haue ſcattered about in the nacyons: and parted in lāde: yee, they haue caſt lottes for my people, the yonge me haue thet in the hozel houſe, ſolde yf damels for wyne, that they myght haue to dryncke.

* Thou Tyrus and Sidon and all ye borders of the Philiftines: what haue ye to do w me? Will ye deſpe me? well, yf ye will neede deſpe me. I ſhall recompence you, euen vpon your heades, & yf ryght woſtely: for ye haue taken a wape my ſilver and golde, my ſaype and goodly Jewels, and brought the into your goddes houſes. Theſe philidians of Iuda and Ieruſalem haue ye ſolde vnto yf Gethes, yf ye myght bynne them ſarre from

the borders of their a wite countres.

Beholde theſe folke, I will capte them out of the place, where ye haue ſolde them, * and will rewarde you euen vnto your dead. Pour ſonnes and your daughters will I ſell thowze the handes of the chyldre of Iaba, and ſo they ſhall geue them forth to ſell, vnto the of Shaba, a people of a ſarre countre: for the Lorde him ſelfe hath ſayde it. Cpe oute theſe chynges amonge the Goutples, proclaime warre, wake vp the gyauntes, let the diuine nre, let them come vp all y lufky warryones of the. * Make you ſweardes of your ſwordes, and ſprares of your ſpyeles ſpyes. Let the weake man ſape: I am ſtronge. Muſtre you, & come, all ye heathen rode about: gather you together, there ſhall yf Lorde lape all the gyauntes to the grounde. Let yf people aſpe, & get the to the valley of Joſaphat for there will I ſpe, & iudge all heathen ſoide about. * Lape to your ſpyes, for yf ſhar uſt is ryte: come, get you downe: the wyne preſſes full, yee, yf wynepreſſes runne ouer, for their wickednes is waten greate.

In the valley appoynted, there ſhall many people: for the daye of the Lord is nre in the valley appoynted. Be lūme & moone ſhall be darckened, & the ſtarres ſhall withdraue their lpght. * The Lorde ſhall roare out of Syon, and cpe out of Ieruſalem, that the heouens and the earth ſhall quake withall. But the Lorde ſhall be a defence vnto yf a wne people, and a refuge for the chyldren of Iſrael. Thus ſhall ye knowe, that I the Lorde your God dwell vpon my holy mounte of Syon. Then ſhall Ieruſalem be holp, & there ſhall no ſtraungers go thowze hrt any moze.

* Then ſhall the mountaynes droye ſwete wyne, and the hylls ſhall flowe with mylke. All the euers of Iuda ſhall haue water ynough, and out of the Lordes boule there ſhall flowe a ſpyng, to water the vale of ſchorim: but Egypte ſhall be layed walle, & and Edom ſhall be deſolate: becauſe they haue deale ſo cruelly wth yf chyldren of Iuda, and dōd innocent bloude in thep lande. Agayne, Iuda ſhall be inhabited for euer: moze, & Ieruſalem ſhall be generacyō to generacyō: for I will not leaue ſpeir bloude vnauenged. And the Lorde ſhall dwell in Syon.

Of the ende of the prophete of Joel.

Of the booke

The prophete

The booke of the prophete Amos.

The first Chapter.

¶ The tyme of the prophete of Amos. The voyce of the Lorde against Amon, against Syria, against Edom, and against the houses of Samon.

These are the sermons that were shewed vnto Amos, (which was one of the shepherdes at Bethca) vnto Israel, in the tyme of * Ahab kinge of Iuda, and in the tyme of * Jeroboam sonne

* 146. 11. 10. a.

* 146. 11. 10. c.

* 146. 11. 10. d.

* 146. 11. 10. e.

* 146. 11. 10. f.

of Iosh kynge of Israel, two yeres before the earth quake. And he sayde: * The Lorde shall roare oute of Sion, and shewe his voyce from Ierusalem: so that the pastures of the shepherdes shalbe in a myserable case, & the toppes of Carmel dryed vp. Thus sayeth the Lorde: for thy and foure wickednes of * Damascus, I will not spare her: because they haue thowped Salan with pson slayes. But I will sende a fyre into the house of Hazael, the same shall consume the palaces of Benadab. Thus will I breake &

13 barres of Damascus, and rote oute the inheriter from the felde of Auen, And him that holdeth the scepter, out of the plentiful house: so that the people shalbe drynen out of sapie Siria, sayeth the Lorde. Thus sayeth the Lorde: for thy and foure wickednes of * Gaza, I will not spare her: because they make the prisoners yet more captiue, and haue dryed them into the lande of Edom. Therefore will I sende a fyre into the walles of Gaza, wherch shall deuoure her houses. I will rote oute the that dwell at Asdod and him that holdeth the scepter of Aikal, and streche out myne hade ouer Hieraron, that the remnant of the Philistines shall perpeche, sayeth the Lorde.

* 146. 11. 10. g.

* 146. 11. 10. h.

* 146. 11. 10. i.

* 146. 11. 10. j.

* 146. 11. 10. k.

* 146. 11. 10. l.

* 146. 11. 10. m.

* 146. 11. 10. n.

* 146. 11. 10. o.

* 146. 11. 10. p.

* 146. 11. 10. q.

* 146. 11. 10. r.

* 146. 11. 10. s.

¶ Thus sayeth the Lorde: for thy & foure wickednes of the cytie of * Tyre, I will not spare her: because they haue increased the captiuitie of the Edomites, and haue not remembered the * brotherly couenant. Therefore, will I sende a fyre into the walles of Tyre, that shall consume her palaces. Thus sayeth the Lorde: for thy and foure wickednes of * Edom I will not spare hym, because he persecuted his brother with the sword, destroyed his mothers wombe, bare hatred very longe, and he kepte indignation all waye by hym. Therefore will I sende a fyre into Tyreman, which shall deuoure the palaces of Sola.

¶ Thus sayeth the Lorde: for thy & foure wickednes of the chyldren of * Ammon,

I will not spare them: because they cryed by the women grate woth chyld in Galaad, to make the borders of their landes the wider. Therefore, I will hynde a fyre in the walles of Rabbath, that shall consume her palaces: with a greate crye, in the daye of battail, in tempest and in the daye of storme: so that their kynge shall go into captiuitie & his pynces together, sayeth the Lorde.

The .ij. Chapter.

¶ Against Amon, Iuda, and Israel.

Thus sayeth the Lorde: for thy and foure wickednes of * Moab, I will not spare hym: because he bent the bones of the kynge of Edom to ashes. Therefore, will I sende a fyre into Moab, which shall consume the palaces of Cariath: so that Moab shall perpeche with noyse and the founde of a stowme. I will rote oute the ludge from amonge them, & slaye all his pynces with him, sayeth the Lorde. Thus sayeth the Lorde: for thy and foure wickednes of * Iuda, I will not spare him: because he hath cast a fyre lawe of the Lorde, and not kepte his commaundementes: for why? he they wolde nedes be diseaued with the lyes that they foresaithers folowed. Therefore, will I sende a fyre into Iuda, which shall consume the palaces of Ierusalem.

¶ Thus sayeth the Lorde: for thy and foure wickednes of Israel, I will not spare him: because he hath solde the righteous for money, & the poore for thows. They treade vpon poore mens heades, in the dust of the earth, & croke the wayes of the meke. The sonne and the father go to the harlot, to dishonoure my holy name, they lye beyde euery alter vpon clothes taken to pledge, and in the house of theyr goddes they drynche the wyne of the oppressed. Yet destroyed I the * Amozite before them, that was as hye as the Cedre trees, and as stronge as the oke: notwithstandinge I destroyed his fruite from aboue and his rote from vnder.

¶ Agayne, I brought you out of the lande of Egypt, & led you forty yeres thowme the wilderness, that ye might haue the Amorites landes in possession. I rayed vp prophets amonge youre chyldren, and abstersers amonge youre yonger men. Is it not so, O ye chyldren of Israel, sayeth the Lorde? But ye gaue yf abstersers wyne to drynche, & ye commaunded the prophets sayinge, prophete not. Beholde, I will craue you in sonder, lyke as a wayne craseth, that is full of theanes: so that the stowfe shall not escape neither the stronge be able to do any thyng: no, the gyauite shall not lare his aune lye. The archer shall not abyde, and the swyfte of foot

* 146. 11. 10. t.

* 146. 11. 10. u.

* 146. 11. 10. v.

* 146. 11. 10. w.

* 146. 11. 10. x.

* 146. 11. 10. y.

* 146. 11. 10. z.

* 146. 11. 10. a.

* 146. 11. 10. b.

* 146. 11. 10. c.

* 146. 11. 10. d.

* 146. 11. 10. e.

* 146. 11. 10. f.

* 146. 11. 10. g.

* 146. 11. 10. h.

* 146. 11. 10. i.

* 146. 11. 10. j.

* 146. 11. 10. k.

* 146. 11. 10. l.

* 146. 11. 10. m.

* 146. 11. 10. n.

* 146. 11. 10. o.

* 146. 11. 10. p.

* 146. 11. 10. q.

* 146. 11. 10. r.

* 146. 11. 10. s.

* 146. 11. 10. t.

* 146. 11. 10. u.

* 146. 11. 10. v.

* 146. 11. 10. w.

* 146. 11. 10. x.

* 146. 11. 10. y.

* 146. 11. 10. z.

of foke shall not efcape. The hoifman shall not fave his life, and he that is as manly of ftonack as a grante, shall in that daye be layne to runne his waye naked, fapeth the Lorde.

¶ The .iiij. Chapter.
 ¶ The reproche of the house of Ifrael of Ierusalem.

E Care, what the Lord fpeaketh unto you (O ye childre of Ifrael) namely, unto all the crypes, who I brought out of Egypt, and fapeth:

¶ you onely have I accepted fro all the gentes of the earth: therefore, will I vifit you in all your wickednesfes. **¶** I have twayne walke together excepte they be agreed amonge them felues: **¶** with a lyon roare in the wodde, excepte he have a praye: **¶** cryeth a fponf whelpes out of his denne, excepte he have gotten fomthinge: **¶** with a byrde fall in a fhaue upon the earth where no fouler is: **¶** I take a ma his fnaue by from the groude, afoze he catef fomwhat: **¶** I eye theye out a flatum with the trode in the ctye, and y people not afayed: **¶** Commeth there any plage in a ctye without it be the Lorders downge? **¶** Howe both y Lorde God no manner of thinge, but he telleth his fecrete befoze unto hys fervaunts the prophetes. When a lyon roareth, who will not be afayed? **¶** Singe then faye: Lorde God him felfe fpeaketh, **¶** who will not prophesy?

¶ In each in the palaces at Idob, and in y palaces of the lande of Egypt, and fape: gather you together upon the mountaynes of Samaria, fo shall ye fe greute murder and violent opprefpon amonge the, for whp/they regaede not y thinge that is ryght, fapeth y Lorde: they gather together euill gotte goods, and lape up robbery in their houfes: **¶** Therefore, thus fapeth the Lorde God. This lande thalbe troubled and beleaged round about, the ftrength thalbe plucked fof y, and the palaces robbed. **¶** Thus fapeth y Lorde. I the an heardman takef two legges as a pecc of an eare out of the fponf mouth: **¶** Euen fo the childre of Ifrael: yd well in Samaria, hauynge their conches in the corner, their beddes at Damafcus, thalbe plucked awaye. **¶** I heare, & heare recorde in y houfes of Jacob (fapeth y Lorde God of hoofles) y when I begynne to vifit the wickednesfe of Ifrael, I will vifit y aulcers at Bethell alfo: fo that the hoynes of the aulfer thalbe broken of, and fall to the grounde.

¶ As for the winterhoufes & fummerhoufes I will fmyte them downe: and the houfes of puerce: yee, and many other houfes thalbe vifited, and be deftroied, fapeth the Lorde.

¶ The .liij. Chapter.
 ¶ Against the gouernours of Samaria.
E Heare thys woode: **¶** ye fat hyne, what be upon the bell of Samaria: y

that do pooze men to worge, and opprefle the needy: y that fape to their lordes: bypunge byther, let vs drinke. **¶** Therefore, the Lorde hath fwozne by hys holpnes: The dayes thal come upon you, y the enemyes thal carpe you away in wyppes, & your pofterite thal be capyed awaye vpo fpyers holpes. **¶** Ye thal get you out at the gappes one after another, and the kynges palace thall you ouer throwe, to make awaye to efcape, fapeth the Lorde.

¶ Ye came to y Bethell for to worche ynegraciuynes, and haue increased your finnes at Galgal: ye brought your facrifyses in y moynynge, and poure fpyes vnto the thirde daye. **¶** Ye made a thankofferynge of leuen, ye prompyed fecruill offeringes, and proclaimed them, doch luff had ye. **¶** y children of Ifrael, fapeth the Lorde God. **¶** Therefore haue I geuen you yde teeth in all your ctyes, and fearfelle of byrd in all your palaces: yet will ye not turne vnto me, fapeth the Lorde. **¶** Wde there were but thye monethes vnto the harnett, **¶** I wifhelde the rayne from you: ye rayned vpon one ctye, and not vpo another, one pece of grounde was moynfuld w rayne, and the groude that I rayned not vpon, was dape. **¶** Wherefoze two, yee, the ctyes came vnto one, to drinke the water: but they were not fatisfyed, yet will ye not turne vnto me, fapeth the Lorde.

¶ I haue fmyten you with drouth & blafing: and loke howe many orchardes, yneperardes, fpygetrees & oluetrees ye had: the caterpyller hath eaten them vp. **¶** But yet will ye not turne vnto me, fapeth the Lorde. **¶** y pience haue I fent amonge you, **¶** as y dyd in Egypt: your pongeine haue I layne with the fwerde, and caufed your hoyses to be taken captiue: I made the fmyfynge fymour of your tentes to come vnto your noftrils. **¶** Yet will ye not turne vnto me, fapeth the Lorde. **¶** Some of you haue I ouerthowen, **¶** as I ouerthewe Shobone and Gommore: fo that ye were as a bynde plucked out of the fpye. **¶** Yet will ye not turne vnto me, fapeth the Lorde. **¶** Therefore, thus will I handle the agapine. **¶** O Ifrael, ye euen thus will I handle the. **¶** Make the ready then to mete the God, O Ifrael. **¶** For fo, he maketh the mountaynes, he ordeyneth the wynde, he theweth man what he is aboute to do: he maketh the moynynge and the darknes, he treadeth vpon the hie places of the earth: the Lorde God of hoyses is his name.

¶ The .v. Chapter.

¶ A complaine of the captiuitie of Ifrael.



E Care thys woode, O ye houfe of Ifrael: **¶** why? I must make thys monefation. **¶** O ye virgin Ifrael thal fayne, & faye crye by agayne: the thalbe call downe vpon her awnt

The prophecy

ayme goodbe, and no mā shall helpe her vp.
 For thus saith the Lorde God: Where as
 there dwelt a. 43. in one crite, there shall
 be left scarce an hundred therein: & where there
 dwelt an C. there, shall scarce be left in
 the house of Israel. Surely theise, thus saith
 25 the Lorde vnto the house of Israel: Seeke
 after me, and ye shall liue, but seeke not after
 Bethel. Come not at Gilgal, and go not to
 Bethaba: for Gilgal shall be carped a waye
 captiue, and Bethel shall come to naught.
 Seeke the Lorde, that ye maye liue: lest the
 house of Ioseph be deuent with tye and con-
 sumed, & lest there be none to quene Bethell.

* Job. 15. 8. **He turne the lawe to waim wode, & call
downe ryghteousnes vnto þe grounde. * He**

☉ forsaake the Lord & maketh the. viij. starres
 ☿ & Quirs, & turneth the nyght into daye, and

* & mo. 15. b. of 7 daye he maketh darke the. * He calleth
the waters of the see, and poureth them out

upon the playne ground: the Lorde is by
name. Herapeth destruction upon þe mygh

the people, & bringeth downe the ströge hol
de. But they owe him euell will, & re prouet

them openly: and who so telleth the the playne
truth, they abhorre him, It is so moche

then as ye oppresse the poore, and robbe him
of his best sustenance: * therefore, where as

*Dr. T. B. C. 1. C.

they shall not be with in the: & ynter thes pictures
byneyardes shall ye plante, but the wyne o
them shall be not dryncke: & whye / as for the

multitude of your wickednesses and your
— faults found. I knowe them right well.

* 2ro. 111. 8 Enemies acc^{te} of the righteous, * pe take
 (ch. 11. 5) remarked, no onus is to be put on iudgement

Therefore, the wyle must now be sayne to
holde his tynge, so muchek a trim id it

Seke after the thinge that is good, & no
small, so shall we lunge mee the likes of the

bookes shall be with you, according to your

* þæt. scðð. b. a cone deþpe. * hate the euell, and loue the
 isoma. stt. b. good: * set by ryght agapne in the poete: an
 1179. c. b.

(no doubt) the Lord God of Hosts shall
mercifull vnto the remnaunt of Ioseph. 3

Eno (sayeth the Lorde God, y God of hostes
there shall be mournynge in all stretes, pee

they shall saye feuerp brere: alas, alas. They
shall call the housbandman to lamentacyon

and soch as can mourne to mournynge. If
all wyneyardes there shall be heurnelle, fo

¶ I will come among you, sayeth the Lord
 ¶ And be unto them that desire the day of th

Lozde. wherfoze wolde ye haue it / As for
hauyng of the Lozde. it shalbe darcke and no

cleare. Yee, lyke as when a man runneth fr
a lion, and a beer meeteth with him: or wh

He cometh into the house, & leaneth his head
 Upon the wall: a serpent biteth him: shall

* Hort. 11. b.
Suppo. 1. c.

* 3 dayes and abboye your holy dayes,

where as ye reuile me when ye come together, I will not accept it. And though ye offer me burnt offerings and meat offerings, yet haue I no pleasure therein. As for your fat thanksofferings, I will not looke vpon them: I will weare with that noyle of the songes: I will not heare the playes of musick: but let that equiue flowe as the water, and eynethoune like as a nightnye streame. ¶ O ye house of Israel, I gaue ye the offerings and sacrifices those forty yeares longe in the wylbernes: yet haue ye let up tabernacles to poure a Moloch, and ymagines of your Idols, yee, and the barre of your God Rempha, figures which ye made to worshippe thm. ¶ Therefore will I cause you to be carped a waile be yonde yamamafus, depeth the Lord, whose name is the God of holies.

The vi. Chapter.
**Against the sinners of Israel (supra in pie-
 cur.)**

Quod he for yowre welthe in this
so much as he them so sure upon
the mount of Samaria. wher
holde them felous for the best of the
worlde, and rule the house of Israel, euen as
they lyst. So vnto Calue, and le: and from
thence get you to hermoth the great cite, &
so go downe to Gath of the Philistines: he
they better at ease then they being domes, or
the border of theyr lande wythe them yours?
Pearce taken out for the euill dape, euen ye
that vt in the stole of wyphilines. Ye that
lye vps beddes of Purry, and vse poure ma.
connele vpon your courches: ye that eate the
best lambs of the flocke, & the fattest calves
of the yssue: ye that synge to the lute, and
in playenge of instrumentes compase poure
selues vnto * paurd: ye that pynde wyne
out of goblettes, and anoynte poure selues
with the best oyle, but no mā is sory for Jo-
sephs hurte. Therefore, now he will ye be the
first of them, that shall be led away capti-
ue, and the lusty chere of the wyphilin shall
come to an ende.

* **T**he **L**orde **G**od hath **t**woine **e**uen by
him selfe (in **h**is **L**orde **G**od of **h**olies) 2 Tim. 2
Exodus 16
I hate the pyde of **J**acob, and **I** abhorre his
palaces: and **I** will geue ouer the optis, with
all that is therein: fo that though there be
many men in one house, they shall dye.
So their merite kynfolles and the deeb
riuers shall take them, and cary awaye the
pyr bones, and saue vnto him, that is in the
pynerne house: is there yet an moyse? And
be shall answere: they are all gone, holde thy
tunge (shall he saye)? so: for they wolde not
remember the name of the **L**orde: Exodus 16

Beholde, the Royde is mynede to smyte
the greate houses, so that they shall decaye:
and the lytle houses, & they shall cleue a sun-
der. Who can runne wth hoxles, or plowe wth
oxen

oreit vps þ harde rockes of stone? For why
ye haue turned true iudgement into vpper-
nelle & þ feute of eyghetousnelle its woym-
wod: þe, enſe ye, that reioyce in vayne thin-
ges: þe þ ſaye: hanc not we optayned hoz-
nes in oure a vne ſtrength: Wel, take hebe,
O ye houſe of Iſrael, ſapeth the Lord
God of bootles: I will bringe a people vps
you, wythch ſhall trouble you, from þ waie
that goeth ſoward beymath, vnto the byo-
he in the meadowe.

The vii. Chapter.

Of the captiuitie of Iſrael and Iuda.

The Lord God ſhewed me ſochn vpon: beholde, there ſtoode one that mi-
ghte grethowpers, euen when the come
was thorynge forth, after þ king had clypt
his thepe. Now when they vndertoke to
eate vp all the grene thinges in the lande, I
ſayde: O Lord God, be mercyfull, I beſeeche
the: who ſhulde els helpe vpon Jacob that is
brought ſo lowe? So the Lord was gra-
ciouſe therein, and the Lord ſayde: well, it ſhall
not be. Agayne, þ Lord ſhewed me thys vi-
ſion: beholde, the Lord God called the ſpe-
re to puniſh wythall, ad it deuoured þ gre-
at bepe: þe, it columed a parte all ecch.
Then ſayde I: O Lord God, holde thynne
hande: for who ſhulde els helpe vpon Jacob þ
is brought ſo lowe? So the Lord was mer-
cyfull therein, and the Lord God ſayde: wel,
it ſhall not be.

Whereouer, he ſhewed me thys viſion: be-
holde, the Lord ſtoode vpon a plattered wall
and a maſons trowel in his hande. And the
Lord ſayde vnto me: Amos, what ſeelt thou?
I answered: a maſons trowel. Then ſayde
the Lord: beholde, I will laye the trowell
amonge my people of Iſrael, & I will nomore
ouer ſe therein, but þ hye hychapeis of Iſaac
muſt be layed waſte, and the churches of Iſ-
rael made deſolate. * And ſo for the houſe of
Iſrael, I will ſtande vpon agaynſt it with
the ſwerde. Vpon thys ſent Amasiah the
preſt to Bethel vnto Jeroboam the kynge
of Iſrael, ſapenge: * Amos maketh the hou-
ſe of Iſrael to rebel agaynſt the, þ ſhade can
not abaye wyth thys woordes. For Amos
ſapeth, Jeroboam ſhall dye wyth the ſwerde,
and Iſrael ſhall be led awaye captiue out
of thep: a vne lande. And Amasiah ſayde
vnto Amos, Sette the heere * (þ þ canſt ſe ſo
well) and ſie into the lande of Iuda: get the
ther the lpyunge, and prophecy there: and
prophecy nomore at Bethel, for it is the
kyngeſ chapel, and the kyngeſ court.

Amos answered, and ſayde to Amasiah:
* As for me I am necher prophecy, ner pro-
phetes ſonne: but a keeper of cattell. Now as
I was byekynge downe mollenberes, & goig
after the cattell, the Lord toke me, ad layd
vnto me: So the waie, and prophecy vnto

my people of Iſrael. And therfore, heare þ
nowe the woordes of the Lord: Thou ſapeſt:
prophecy not agaynſt Iſrael, ad ſpeake no-
thyng agaynſt the houſe of Iſaac, wherefo-
re, thus ſapeth þ Lord: The wyſe ſhalde de-
ſpyed in the cypre, the ſonnes and daughters
ſhall be ſlayne with the ſwerde, & the lade
ſhall be meatured out wyth þ ſeue. Thou thy
ſelfe ſhalt dye in an vncleane lade, & * Iſrael
ſhall be byen out of his a vne contere.

* Amos. vi. 11

The viii. Chapter.

Agaynſt the rulers of Iſrael. The Lord ſworeth
that he wyll ſuppreſſe the thynges wythch he hath deter-
mynd agaynſt Iſrael.

The Lord God: ſhewed me thys vpon: and beholde, there was a ma-
unde w ſommer frute. And he ſayde:
Amos, what ſeylt thou? I answered: a ma-
unde w ſomer frute. Then ſayde the Lord
vnto me: the ende cometh vpon my people
of Iſrael, I will nomore ouerſe them. In þ
daye ſhall the longes of the tpele be turned
into ſozow, ſayeth þ Lord God, many dred
bodys ſhall lye in euery place, and be caſt
forth ſecretly. * Heare thys, O þe that op-
preſſe the poore, and deſtroie the neddy in
the lande, ſaying: We will will the new moneth be
gone, that we maye ſell bytaylor, & the ſab-
both, that we maye haue ſcarcenelle of coine:
to make the budgel leſſe, and the ſheyle
greater: We ſhall ſet vp falſe waygynges, þ
we maye get the poze vnder vs wyth thep:
money, and the neddy alſo for ſozow: þe, let
vs ſell the chaſte for coine.

* Amos. vi. 13

The Lord hath ſworne agaynſt þ wyde
of Jacob: theſe woordes of thepys wyll I ne-
uer forget. Shall not the lande tremble, ad
all they that dwell therein, mourne for thys?
Shall not thep: deſtruction come vpon the
lyke a watte ſtreame, and flowe ouer the aſ-
ſe of Egypte? * At þ ſame tyme ſay-
eth the Lord God: I will cauſe the ſou-
ne to go downe at none, and the lande to be
barke in the cleare daye. * Your hye ſeaſtes
wyll I turne to ſozow, & poure longes to
mourninge: I will bringe lache cloth vpon
all backed, and balders vpon euery beid:
þe, ſochn mourninge wyll I ſende them.
* As is made vpon an oyle begotten ſonne,
and they ſhall haue a myſerable ende.

* Amos. vi. 14

* Amos. vi. 15

* Amos. vi. 16

* Amos. vi. 17

Beholde, the tyme cometh: ſapeth the
Lord God: that I ſhall ſende an hunger in
to the earth: & not the hunger of bred, ne-
the thyrſt of water: but an hunger to heare þ
woorde of the Lord: ſo þ thyſt ſhall goſſe þ
one ſe to þ other, þe, fro þ mozt vnto the
eaſt, ruyngge a boune to ſeche þ woerde of the
Lord, & ſhall not fynde it. In þ tyme,
ſhall the ſapre virgins & the pouge men þe-
ryth for thys, þe, euen they that ſware
in the execrable calfe of Dan, & ſaye:
as truly as the God Ipueth at Dan, and as

truly

The prophete

truly as thy God lyueth at Bersaba. The-
se shall fall, and neuer ryle vp agayne.

¶ The .ix. Chapter.

¶ The castenng of agayne Iffrael. No man can ete
the baner of Esau.

In the daye the Lorde standynge vpon the
mount. A he sayde: synce the doie epe-
ric. y the postes maye shak wythehall.
For theye coueroushall shall fall vpon all
theye heades, & theye posterite shall be slay-
ed with the swerde.

* pñal. cxxx.
* 2 bñp. f. a.

* They shall not
ste awaye, there shall not one of them es-
cape, nor be deliuered. * Though they were
buryed in the hell, my hande shall fetch the
from thence: though they clyme vp to hea-
uen, yet shall I cast them downe: though
they hyde them selues vpon y toppes of Car-
mel, yet shall I seeke them out, and bynge
them from thence: though they clype downe
from my syght into the depe of the see, I shall
commaunde the serpente, euen there to bite
them. If they goo awaye before theye ene-
mies into captiuite, then shall I commaun-
de the swerde, there to slaye them.

23

Thus will I sett myne eyes vpon the, for
theye harne and not for theye wealth. For
whye y Lorde God of hostes toucheth a la-
de, it cōsumeth awaye, and all theye y dwell
therin, must needs mourne: And whye theye
destruction shall aspe as enery streame &
rume ouer them, as the floude in Egypte.

* 11. et. bñ. g
* 2mc. b. b.

* he that hath bys dwellynge in heauen, &
groundeth yps tabernacle in the earth: * he
that calleth the waters as the see, & pouerth
them out vpon the playne ground: his na-
me is y Lorde. O ye chyldren of Iffrael, ar-
penot vnto me, euen as y Egiptians, sayeth
the Lorde: haue not I brought Iffrael out of
the lande of Egypte, * The Philistynes fro
Caphoz, and the Syrians from Cyr: Sc-
holde, the eyes of the Lorde are vpon the re-
alm that synneth, to rote it cleane out of the
earth: neuertheless, * I will not vterly de-
stroye the house of Jacob, sayeth the Lorde.

* 11. et. f. b

* 11. et. f. b
* 11. et. f. b
* 11. et. f. b

For to this I promple: though I syte y
house of Iffrael amonge all nacyns (yke as
they vse to syte in a lyeue) yet shall not the
smallest grauell stone fall vpon the earth:
But all y wicked doers of my people, that
saye: Euen, the place is not to nye, to come
to hastyly vpon vs: those shall perishe with
the swerde. * At that tyme will I buyde a-
gayne the tabernacle of Dauid, that is
fallen downe, and hedge vp his gappes: and
loke what ys broken, I shall repaire it: yee,
I shall buyde it agayne, as it was afore tyme
that theye maye possesse the remnant of
Edom, yee, and all such people as call vpon
my name with the, sayeth y Lorde, whych
doth thes thynges.

* 11. et. f. b
* 11. et. f. b

Beholde, the tyme commeth (sayeth the
Lorde) that the plowman shall ouer take y

mower, & treader of grapes, hym that sow-
eth seede. * The mountaynes shall dryppe
swete wyne, & the hylls shall be fructfull
& I will turne the captiuite of my people
of Iffrael: they shall repaire y waste cyties,
and haue them in possession: they shall pla-
te vineyardes, & drynke the wyne thereof
they shall make gardes, & enioye the frutes
of them. And I will plante the vpon theye
awone grounde, so that I will neuer rote
them out agayne from theye lande
whych I haue geuen them
sayeth the Lorde
thy God.

¶ The ende of the Prophecie of Amos.

The booke of the Prophecie Abdy.

¶ Agayne Edom, & the trust that theye had in yre chere.

Ihye is the wyson y was shewed I
vnto Abdy. Thus hath the Lorde
God spoken vnto Edom: alle ha-
ue hearde of y Lorde that there is
an embassage sent amonge the heathen: & y
let vs aspe, and syght agaynst them. Be-
holde, * I will make the small amonge the
heathen, so that thou shalt be vterly despy-
sed. The wyde of thine herde hath yst y
thou that dwellest in y stronge holdes of sto-
ne, & hast made the an hye scale: Thou say-
est i thine heere: who shall cast me downe to
the grounde? * But though thou wextest vp
as hye as the Agie, and madest thy nest
about amonge the staires: yet wolde I plu-
cke the downe fro thence. Yf the thurs and
robbers came to the by nyght, thou talike
thy self: whide theye not scale, tyl theye had
ynough / Yf the grape gatherers came vpon
the, wolde theye not leane the some grapes?
But how shall theye rype Esau, and lcke
out yps treasures?

* 11. et. f. b
* 11. et. f. b

* 11. et. f. b
* 11. et. f. b

* 11. et. f. b
* 11. et. f. b

* 11. et. f. b
* 11. et. f. b

* 11. et. f. b
* 11. et. f. b

* 11. et. f. b
* 11. et. f. b

Yee, the men that were swayne vnto the,
shall dryue y out of y borders of thine awone
lande. Theye shal be now at one to the, shall
disceane the, and ouercome the: Euen theye
eate thy cheb, hall betraye the, or euer thou
perceau it. * Shall not I at y same tyme
destroye the wyse men of Edom, & those y
haue vnderstandyng fro y mount of Esau?
Theye graues, & y chema shall be afraied,
for thozoth y slaughter theye shall call ouer
thy awone vpon the mount of Esau. Whome
shall come vpon y, for the malice that thou
shewdest to thy y brother Jacob: yee, for
euermore shalt thou perishe, & that because
of

of the tyme, when thou dydest set thy selfe agaynſt hyra, euen when þe enemyes carped awayne hys hooft, & when þe ycauntes came in at his portes, & caſt lottes vpon Ieruſalem, and thou thy selfe waſt as one of them.

D Thou ſhalt nomore ſe the daye of thy byrther, thou ſhalt nomore beholde the tyme of hys captiuitie: þu ſhalt nomore reioyce ouer the chyldre of Iuda, in the daye of theyr deſtruction, thou ſhalt reſpyſhe nomore in þe tyme of theyr trouble. Thou ſhalt nomore come in at the gates of my people, in the tyme of theyr decaye: thou ſhalt not ſe theyr miſterp in the daye of theyr fall.

E Thou ſhalt ſende out no man agaynſt theyr hooft, in the daye of theyr aduerſyte: netheſhall thou ſtande waitepynge any more at þe corners of þe ſtreetes, to murder ſuch as are ſick, or to take the priſoners, that remaine in the daye of theyr trouble. For þe daye of þe Lord is hatched vpon all the heathen.

*** Iph** as thou haſt done, ſo ſhalt thou be dealt wthall, per, thou ſhalt be rewarded euen vpon thyne head. For Iph wſe as ye haue dyonchen vpon myne holy hyll, ſo ſhall all heathen dyynke cōſumally: per, dricke ſhall they, and ſhal wolde by, ſo that ye ſhal be, as though ye had neuer bene.

But vpon the mount Syon ſhall þe ſaluacyō be, and holynes, theſe ſhall be holy, & the houſe of Iacob ſhall poſſeſſe euen the ſe, & that had them ſelues afore in poſſeſſion.

Moreover the houſe of Iacob ſhal be a fyrre, the houſe of Joſeph a flame, and the houſe of Eſau ſhal be þe ſtrawe: whych they

G ſhall kynde and conſume, ſo that nothyng ſhal be left of the houſe of Eſau, the Lord hym ſelfe hath ſayde it. They of the South ſhall haue the mount of Eſau in poſſeſſion: and loke what lyeth vpon the ground, that ſhall the Philypynes haue: the plaine feldeſ ſhall Ephraim and Samaria poſſeſſe: and the mountaynes of Galaad ſhall Beniamin haue: And theſe hooft ſhal be þe chyldre of Iſraels priſoners: Now what ſo lyeth from Canaan vnto zarephath, and in ſepharab, that ſhal be vnder the ſubieccpō of Ieruſalem: and the cyties of the ſouth ſhall enheret it. Thus they that eſcape vpon the hyll of Syon, ſhall go

by to punyſh the mount of Eſau, & and the kyng dome ſhalde the Lordes,

The ende of the booke of the prophete of Abdy.

The booke of the

Prophete Jonas.

The fyrſt Chapter.

¶ Of the ſpyde of Ionaſ when he was ſente to preache. A tempeſt ariſeth, and caſteth hym in the ſee ſo he was ſoberdence.

The worde of the Lord came vnto * Jonas þe ſonne of Amſthap, ſaying: * Iſrele, & get þe to ſiſtine that * greates cyte, and iuda the vnto the, howe that * theyr dyckednes is come vpon me. And Jonas made hym ready to ſet vnto Charſis from the preſence of the Lord, and gat hym downe to Toppa: where he founde a ſhypp ready for to go vnto Charſis. So he payde hys fare, & wente a boorde, that he myght go with them vnto Charſis, from the preſence of þe Lord. But the Lord hurled a greates wynde into the ſee, and there was a myghty tempeſt in the ſee, ſo that the ſhypp was in ioyperdy of goynge in peces. Then the maryners were aſtrayde, and cryed euery man vnto his God: and the goodes that were in the ſhypp, they caſt into þe ſee, to lyghten it of them. But Jonas gat hym vnder the hatches, where he layed hym downe & ſlōdred.

So the maſter of the ſhypp came to him and ſayde vnto him: why ſlōdredſt thou: call vpon thy God: þe God of happily wyll thynke vpon vs, that we perſh not. And they ſayde one to another: come, let vs caſt lottes: that we maye knowe, for whole cauſe we are thus troubled. * And ſo they caſt lottes, and the lot fell vpon Jonas.

Then ſayd they vnto him: tel vs, for whole cauſe are we thus troubled: what is thyne occupacyō: whence comſt thou: and wher goeſt thou: what coſtlyr man art thou. And of what nacyō: he answered them: I am an Ebreue, and I feare the Lord God of heauen, whych made both the ſee, & drye lande. Then were the men exceedingly aſtrayde, & ſayde vnto hym: why dydeſt þo: (for they knewe, that he was ſerued from the preſence of the Lord, becauſe he had tolde theſe) & ſayd moxour vnto hi: What ſhall we do vnto the, that the ſee maye ceaſe fro troubleynge vs: (for the ſee wrought and was troublous) he answered them: Take me, & caſt me into the ſee, ſo ſhall it lett you bein reſt: for I wote, it is for my ſake, that this great tempeſt is come vpon you.

Then theſeſſe, the men aſſayed wth rowynge, to byynge the ſhypp to lande: but it wolde not be, becauſe the ſee wrought ſo: & was ſo troublous agaynſt them. Therefore they cryed vnto þe Lord, & ſayde: * O Lord let vs not perſh for thy mans death,

* Dan. xlii.

The prophecye

neither laye thou innocent bloude vnto our charge: for thou, O Lord, hast done, euē as thy pleasure was.

So thou took Jonas, and cast hym into the see, and the see leste ragynge. And þe me feared the Lorde exceedingly, doinge many feyr and makinge wotes vnto the Lorde.

¶ The ii. Chapter.

¶ Jonas is swallowed of a whale. The prayer of Jonas

But the Lorde prepared a greate fyre, to swallowe vp Jonas. So was Jonas in þe belly of þe fyre, three dayes & thre nyghtes. And Jonas prayed vnto the Lorde þys God, out of the fishes belly, and sayd. In my trouble I called vnto the Lorde, and he herde me: out of þe belly of hell I cryed, & thou herdest my voyce. Thou haddest cast me downe depe in the myddest of the see, & thei loude copated me about: yee, all thy waues and rowles of water went ouer me, I thought that I had bene cast awayne out of thy syght: but I will yet agayne lobe towarde thy holy temple.

The water scomped me, euen to þe very soule: the depe lape aboute me, & the wydes were wyape aboute myne head. I went downe to the botome of the pylles, and was barred in with earth for euer. But thou, O Lorde my God, hast brought vp my lyfe agayne out of corrupcion. When my soule fainted wþin me, I thought vpon the Lorde: & my prayer came in vnto the, euen to thy holy temple. They that hold of wayne vanities, will forsake his mercy. But I will do the sacrifice with the voyce of thankesge uppinge, & will paye that I haue vowed: for thy saluacyon comyneth of the Lord. And the Lord spake vnto the fysh, ad it cast out Jonas agayne vpon the drye lande.

¶ The iii. Chapter.

¶ Jonas is sent agayne to Ninine. The repenssaunce of the kyng of Ninine.

When came the word of the Lord vnto Jonas agayne, sayenge. vp, and gett the to Ninine: that great cite, & preach vnto them þe prechynge which I bade the. So Jonas arose, & wente to Ninine at the Lordes commaundement. Ninine was a greate cite vnto God, namely, of thre dayes iourney.

And Jonas wente to, & entred into the cite: euen a dayes iourney, & cryed, sayenge. There are yet xl. dayes ad then shall Ninine be ouertþowen. And the people of Ninine beleued God, and proclaimed fastynge, and arayed the selues in sack cloth, as well the greate as the small of the. And the epylges came vnto the kyng of Ninine which arose out of þys seate, and byd þys apparell of and put on sack cloth, and laye hym downe in ashes.

And it was cryed & commaunded in Ninine, by the auctorite of the kynge and þys Lorde, sayenge. se that neither man or beest, oze theye talke ought at all: ad þe pether neyther fede ner dryke water: but put on sack cloth both man & beest: and crye myghte vnto God: yee, se that euery man turne feþ his euell waye, and from the wyckednesse, that he hath in hande.

Who can tell, God maye turne, & repent, and cease from his ferece wyath, that he do petyth not. And when God sawe theye woked how theye turned from their wicked wayes, he repented on the euill, which he sayd he wolde do vnto them, and byd it not.

¶ The iiij. Chapter.

¶ Jonas is reproued of God.

Herfore Jonas was soze dyscontent & angrie. And he prayed vnto the Lorde, and sayde. O Lorde, was not thyss my sayinge? I praye the when I was yet in my countrie: herfore I basted rather to fle vnto Tharsis, for I knowe wel ynough that thou art a mercifull God, full of compassyon, longe sufferinge, and of great kynndnes and repentest when thou shuldest take punishment. And now O Lord, take my lyfe fro me: I beseeche þe for I had rather dye then lyue. Then sayde the Lorde: art thou to agrie? And Jonas gat hym out of the crite, and latt downe on the east syde therof: and there made hym a booth, ad sat vnder it in the shadowe, till he myghte. What shulde chaunce vnto the crite.

And the Lord God prepared a wyde vyne, whych sprang vpon ouer Jonas, that he myght haue shadowe aboue his head, to deuyce hym out of his payne. And Jonas was exceedingly glad of the wyde vyne.

But vpon the nexte mornynge agaynst the spryng of þe daye. The Lord ordered a worme, whych smote the wyde vyne, so that it withered awayne. And when þe sunne was vp, God prepared a feruent east wynde: & þe sunne bett ouer þe head of Jonas, that he paynted agayne, & wyshed vnto his soule, that he myght dye, ad sayd: It is better for me to dye, then to lyue. And God sayd vnto Jonas: Art thou to agrie for þe wyde vyne? And he sayd: yee, very angrie am I, eue vnto the deeth. And þe Lord sayd: thou hast compassion vpon a wyde vyne, wheron þe bestowdest no labour: ner made it growe whych sprang vpon one nyght & perished in another: And shuldest not I then haue compassion vpon Ninine that greate cite, wherin there are aboue an. C. & xx. thousand per sonnes, that knowe not the petyth god and from the leste, beydys more catell?

¶ The ende of the Prophecye of Jonas.

The booke of the

Propete Michas.

The first Chapter.

Of the destruction of Samaria because of
thys Idolatrye.

Thys is the worde of the Lorde, þ
came vnto Michas þ Moabite,
i the dayes of* Iothan* Ahas
ad* Iehzekiah kynges of Iuda:
whych was the word hym vpon Samaria &
Ierusalem. * heare al ye people, marke this
well w earth and all that therein is. Pee, þ
Lorde God hym selfe be wytnesse amonge
you enen the Lord frs his holy temple. For
whych* beholde, þ Lorde shall go out of his
place, & come downe, & tene vpon the hye
thynge of the earth. The mostaynes shall
columbe vnder him, & the valleyes shall cleue
asunder: lyke as wares consumeth at the fyre,
as the waters runne downwarde. And all
thys shall be for the wyckednesse of Iacob,
and the synnes of the house of Irael.

But what is the wyckednesse of Iacob/
Is not* Samaria: whychare the hye pla-
ces of Iuda: Is not* Ierusalem? Therefore
I shall make Samaria an heape of stones i
the felde, to laye aboute the vyneparde: her
stones shall I cast into the valley, and dis-
uert her foundations. All her Images shall
be broken downe, & all her garmentes shall
be vrent in the fyre: pee, all her Idols will I
destroye: for whych* they are gathered out
of þ hye of an whoze, & to an whozes hye
shall they be turned agayne. Wherefore I
will mourne & make lamentaciō, bare & na-
ked will I go: I will mourne lyke the dra-
gons, and take sorowe as the Estriches: for
they wounde is past remedy: And whych* it
is come into Iuda, & hath touched the porte
of my people at Ierusalem already. * Wepe
not, lest they at Seth pccaeine it.

Thou at Bataphza, welter thy selfe in þ
dust & ashes. Thou þ dwellest at Sephy,
get the hence with shame. The proude shall
boost nomore for very sorowe: and whych* her
neighbourhood shall take frs her what she hath
The rebelyous spirit hopeþ, þ it shall not
be so well: but for all þ, the plague shall come
from the Lorde, euen into the porte of Ieru-
salem. The greate noyse of þ charrettes shall
fearc the, that dwell at * Lachys, which is
an occasyon of the synne of the daughter of
Syon, for in the came vþ the wyckednesse
of Irael. Pee, we sent her courtesiers into the
lands of Seth.

The houses of Iysa shall dysceane þ syn-
ges of Irael. And as for þ (Thou þ dwel-
lest at Bataphza) I shall bring a possessor
vpon þ, & the plague of Irael shall reach vnto

to Doolas. Make the balde, & haue the, be-
cause of thy tender chyldeyn: Make the clea-
ne balde as an Argie, for thy shall be carped
awaye captiue from the.

The ii. Chapter.

Thys chapter agaynst the fensull people.

Who vnto them, that Imagyn to
do herme, ad deuple vngreatyous-
nesse vþs theyr dedes, to perforce
me it i þ cleare daye: for thy pow-
er is agaynst God. When they couet to ha-
ue lande, * they take it by dyolence, they
robbe men of theyr houses.

Thus they oppresse a man for his house
& euery man for his herpytage. Therefore th^o
sayeth the Lorde: Beholde * agaynst thys
household haue I reuyed a plague, wherout
ye shall not plucke your neckes: Pe shall no-
more go so proude, for it wyl be a perous
tyme. In that daye shall thys terme be vsed
and a mourninge shall make ouer you on
thys maner: We be bitterly desolate, þ por-
cyon of my people is translated. Altho will
be parte vnto vs the laude, that be part ta-
ken from vs.

Acuerthels* there shall be noman to de-
uyde the thy porcyon in the cōgregacyon of
þ Lorde. Cuth, holde your tūge (saye they)
It shall not fall vpon thys people, we shall
not come so to confusyon, sayeth the house
of Iacob. Is þ spere of the Lorde so cleane
awaye: or is he so mild? Treuth it is, my
woodes are frendly vnto the þ pure ryght:
but my people doth the contrary, therefore
must I take parte agaynst them: for they
take awaye both rote and cloke from the
symple.

Pe haue turned your selues to fyght, the
meinen of my people haue þe out from
their good houses, & taken awaye my ex-
cellent gyftes from theyr chylde. Vp get you
hence, for here shall þe haue no rest.

Because of theyr Idolatrye they are cor-
rupte, & shall miserably perishe. If I were a
fleshy shalme, & a preacher of Iysa, ad tolde
them that they myght spt byþþynge a bol-
lyng, & be drunken. O þ were a Propete
for thys people, But I will gather the i de-
de, O Iacob, & bypne perrmanant of Irael
all together. I shall carpe them out withau-
ther, as a flocke in the folde, and as þ cattell
in theyr stables, that they maye be dyspoue-
red of othermē. Who so vuenth þ gyppie,
he shall go before. They shall breake vþ
þ porte, & go in & out at it. The Ryngs shall
go before them, and the Lorde shall be vpon
the head of them.

The iii. Chapter.

Agaynst the synners of Berynce, and falsly
Propetes.

O iii. Heare,

The prophecye

And I sayde: praye, O ye heaues of the house of Jacob, & ye leaders of house of Israel: * Shulde not ye knowe, what there lawfull and right: * But ye hate the good, and lone the euill: ye plucke of meynes & mynnes, and the flesh from the chyldren: ye cate the flesh of my people, and slay of the chyldren: ye beate the chyldren, ye choppe them in peeces as it were in a cauldron, & as flesh in a pot. Now the tyme shall come, * that whē they call vnto the Lorde, he shall not heare the, vnt hyde hys face from them, because that thowen they: a wne Imagynacions they haue deale to wyckedly.

And as concerning the prophetes that dyceane my people, thus the Lorde sayeth agaynst them. * Wildest they haue eny thynge to byte vpon, then they preach that all shall be well: but for a maiu part not lone they in to thyr mouthes, they preach of wotter agaynst hym.

* Therefore poure vylson shall be turned to nyght, & poure prophesyinge to darcknesse. **C** The Sunne shall go downe ouer those prophetes, & the daye shall be darcke vnto the. Then shall the wyson seers be ashamed, & the soothsayers confounded: yee, they shall sayne, all the packe of them, to stoppe theyr mouthes, for they haue not Gods worde. * As for me, I am full of strength, & of sperte of the Lorde, full of iudgement & boldnesse: to the house of Jacob they wyckednes, and the house of Israel they synne.

D Where the rulers of the house of Jacob, & ye iudges of house of Israel, ye that abhorre the thynge that is lawfull, & wycked alse: ye thynge that is streight, & ye that buyde vpon syon with bloude, and Jerusalem w doynge wounges. * O ye iudges, ye geneuence for gyftes: O ye prelates, ye teach for lucre. * O ye prophetes, ye prophesy for money. Yet will they be taken as those y holde vpon God, and saye: Is not the Lord among vs? Truly, there can no misfortune happen vs. * Therefore shall syon (for poure sakes) be plowed yke a felde. * Jerusalem shall become a heape of stones, and the hyll of the temple shall be turned to an hye woadde.

C The. iiii. Chapter.

Of the caliginge of the Gentyles, and conuersion of the Jewes.

All * in the latter dayes it will come to passe, that the hyll of the Lordes house shall be set vpon hye: then eny mountaynes or hyles: yee, the people shall prease vnto it, and the multitude of the Gentiles shall haile them thereby, saying: Come, * let vs go vpon to the hyll of the Lorde, and to the house of the God of Jacob: that he maye teach vs hys waye, and that we maye walke in his pathes. * For the lawe

shall come out of syon, & the worde of God from Jerusalem, and shall geue sentence amonge the multitude of the heathen: & refoirme the people of farre countrees: so that of theyr swordes they shall make plowshares, & lythes of theyr speares.

* One people shall not lyft vp a sword agaynst another, yee, they shall nomore learne to fyghte: but euery man shall lye vnder his vineyard, & vnder his figge tre, & no mā to feare him awayne: for y mouth of y Lord of hostes hath spokē it. Therefore, where as all the people haue walched euery man in y name of hys owne God, we wyll walke in the name of oure God for euer & euer. * At the same tyme, sayeth the Lorde, will I gather vpon the lame ad the out castes, & such as I haue chaunced: & wyll geue place vnto y lame, & ad make of the out castes a grent people: * and the Lorde hym selfe shall be theyr kynge vpon the mount syon, from thys tyme forth for euermore. And vnto the. O y tower of * Cher, thou stronge holde of the daughter syon vnto the shall it come: & the lordship ad kyngdome of the daughter Jerusalem. Willy then art thou now to beure? Is there no kyng in the: are thy counsellers awayne that thou art to payned, as a womā in her troupe: let it knowe. (O thou daughter syon) be loy, let it geue the as a wyfe laboring wth chylde: for now must thou get the out of the cye, and dwell vpon the playnesfelde: yee, vnto Babylon shalt thou go, there shalt thou be beleuered, * and there the Lorde shall lowe the from the hande of thye enemies.

D Now also are there many people gathered together agaynst the, sayig: what, syon is circled, we shall se oure lust vpon her. But they knowe not * the thoughtes of y Lorde, they vnderstande not his counsell, that shall gather them together as the sheeres in the barne. Therefore get the vp, O thou daughter syon, and thowse out the come: for I will make thy home prion, & thy clawes shall be, that thou mayest grynde many people: theyr goodes shalt thou appropriate vnto the Lorde, and theyr substance vnto the ruler of the whole worlde.

C The. v. Chapter.

Of the destruction of Jerusalem.

After y shalt thou be robbed thy sel- fe, & y robbers daughter: they shall laye sege agaynst vs, & synne y iudge of Israel w a rodde vpon the cheeke. * And y Berlees Ephrata, art lyte amonge y thow fates of Iuda, Out of y shall come vnto me, whiche shall be y gouernour in Israel: who se out goynge hath bene fro the beginning, & fro euerlastynge. In the meane whyle he

plageth them for a season, but till the tyme that the which shall beare) haue borne: then shall the remnant of his brethren be conuerted vnto þe children of Israel. He shall fæde fast, & geue fode in the * strength of the Lord, and in the victorie of the name of the Lord his God: and when they be conuerted, he shall be magnified vnto the farthest partes of the world.

B Then shall there be peace, so that the Assyrian maye come into your lade, & treade in your houses. We shall brynge vp leuen shepherdes and: viii. yinces vpon the: these shall subdue the land of Assur wth the sword, and þe lande of * Assyrod wth their naked weaples. * Thus shall he deliuer vs from the Assirian, when he cometh wth our land, and setteth his fete wthin our borders.

C And þe remnant of Jacob shall be amoge the multitude of people, as the dewe of the Lord, and as the droppe upon the grasse, that tarrieth for no man, and wapeteth of no body. * Pee, residue of Jacob shall be amoge the Gentiles and the multitude of people, as the lyon amoge the beastes of the wodde, and as þe Lyons whelp amoge a flocke of shepe: which when he goeth thoroze tresseth downe, tresseth in pces, and there is no man that can helpe. Thyne hand shall be life vpon thine enemies, and all thine aduersaries shall perishe.

D The tyme shall come also, sayeth þe Lord, that I will take thine hoyses from the, and destroye thy charrettes. I will breake downe the cities of thy lande, and ouerthrowe all thy strong holdes. * All witchcraftes wth I rote oute of thine hãde, there shall no mo soothsayings be wthin the. * Thine Idols and thine Images will I destroye out of þe so þou shalt nomore bowe thy selfe vnto the woekes of thine aduersaries. Thyne groues will I plucke vp by þe rotes, & breake downe þe cities. Thus will I be auenged also, vpo all þe heathen that will not heare.

¶ The vi. Chapter.

C An exhortacion to heare þe iudgement agaynst Iherusalem because of her wickednes, what manner of sacrificies she do please God.

M I know what the Lord sayeth: * Up, repproue the mountaynes, & lett the hilles heare thy voyce. We heare the punishment of the Lord, þe mountaynes, & þe mightie foundations of the earth: for the Lord will repproue his people, & reason wth Israel. O my people, what haue I done vnto þe? or wher haue I hurted the? geue me answere. * Because I brought the from the lande of Egypt, and deliuered the out of þe house of bondage. * Because I made Moyses, Aarã and Miriam to lede þe: Remember: (O my people) what Balach þe hyng of Moab had imagined agaynst the

and what answere that Balaam the sonne of Beor gaue him, from Serchim vnto Salgal, that ye maye knowe the loupynge hyndnes of the Lord.

What acceptable thinge shall I offere vnto the Lord? shall I bowe my knee to the hye God? shall I come before hym wth burnt offeringes, and wth calves of a prate olde? hath the Lord a pleasure in many thousand rammes, or innumerable frames of oyle? * What shall I geue my fyre holme for myne offfences, & the frute of my body for the synne of my soule? I will thewe the, O mã, what is good, & what the Lord requyeth of the Ramey, to do right, to haue pleasure in louinge hyndnesse, to be lowly, & to walche wth thy God. * The Lordes voyce crierth vnto þe clype, & the man þe shall be laud cõsidereth thy name (O Lord) hearken what is your rodde, & here him þe warneth you? * Shuld I not be displeased, for þe vncirghtuous good in þe houses of þe wycked, & because þe measure his mynch: O quide I iustitie þe false balaunces and þe bagge of disceafull wygges, amoge those that be full of riches vncirghtuously gotte: where the cpyting deale wth salwede, speake lyes, & haue disceafull tunges in their mouthes.

Therefore, I will take in hãde to punish þe, & to make þe desolate, because of thy synnes. * Thou shalt care, & not haue prouche: pee, þe shalt brynge thy selfe downe. * Thou shalt feare, but not escape: & those that thou woldest saue, will I deliuer to the * sword. * Thou shalt towe, but not reape: þe shalt presse out olues, but oyle shalt thou not haue to anoynte thy selfe wthall: thou shalt treade out swete must, but shalt depnye no wyne. Ye kepe the ordinaunces of * Amri, and all the customes of the house of Ahab: ye folowe their pleasures, therefore wth I make the waste, and cause thy inhabytres to be aduoyced, O my people: & thus shalt thou breake thine aduersaries.

¶ The vii. Chapter.

C A complaint of the righte nombre of the rightuous agaynst the wickid ought he not to bold wth our ouer great feare.

W I am: I am become as our, that goeth a gleanynge in the baruel, there are no mo grapes to eate, yett wold I sayne (wth all my here) haue of the best frute. * There is not a godly man vpo earth, there is not one rightuous amoge men. They labour all to thed bloud, and euery man hunteth his brother to deathe: yet they saye they do well wth they do euill. As the pynce will, so sayeth the iudge: that he maye do him a pleasure agayne. The greete man speakech what his better desireth: the heartysallowe bi. The best of the is but as a thille, & the most rightuous of the is but as a thille.

The Prophecy

The booke of the Prophet Nahum. The first Chapter.

Of the destruction of Ninus and of the Citye
of Assur.



Nahum is the heuy burthen of
Ninus, wherch Nahum of
Elcham byd dwelle as he sa-
we it. * The Loyde is a gla-
rious God, & a taker of ven-
geaunce is the Loyde, and
wrothfull. * The Loyde ta-

keith vengeaunce of his enemyes, and re-
ueth displeasure for his aduersaries. * The
Loyde subreth longe, he is of great power, &
sa innocet that he leaueh no man faultlesse
before him. The Loyde goeth forth in tress
& stormy weather, the cloudes are the dust
of his feete. Wher he reuoweth the see, he dyeth
it up, & turneth all the foudes to drye lande
Balan is desolate, Charmel & the pleasure
of Lbanus wasteth awaye. The moystay-
nes tremble for him, the bylles consume. At
the sight of him, the earth quaketh, per, the
whole world, and all y dwell therein. * Whoso
maye endure before hys wrath? Whoso is
able to abide his gryme displeasure? his an-
ger taketh on lylic fyre, and the harde ro-
ckes are clouen in funder before him.

All gracious is the Loyde, and a strange
holde in the time of trouble, he knoweth the
that put their trust in hym: when the foudes
cruncheth ouer, and destroyeth the place, and
wher the darcknesse foloweth wyl upon his
enemyes. What doye Imagin the agaynst
of Loyde on this maner? (Cuth, wher he hath
once made an ende, there shall come nomoze
trouble.) Jfor like as the thornes that like
together, and as the dwe skawe, so shall the
dwarckardes be consumed togerher, eue when
they be full. There come out of the such as
Imagin in pichesse, & geue vngacious coun-
cell agaynst the Loyde.

Therefore thus sayeth the Loyde: Let the
be as well prepared, per, & as many as they
can, per shall they be hewe downe, and passe
awaye. And as for y, I will bere y, but not
vterely destroye the. And now wyl I breake
his rodde from thy backe, & burst thy bowes
in funder. But the Loyde hath geuen a com-
maundement concerninge the, y there shall
come nomoze fede of thy name. * The ear-
ued & casten Images wyl rote out of the
houle of thy God. Thy graue shall I prepa-
re for the, and thou shalt be confounded.

The ii. Chapter.

Of the destruction of the citye of Ninus
the Assurians.

Beholde

a lier in the hedge. But when the daye of
thy weachers cometh, that thou shalt be vi-
sited: the shall they be wasted awaye. * Let
no man beleue his frende, ner put hys confy-
dence in a brother. Kiepe y porte of thy mouth
from her that lyeeth in thy bosome: * for the
sonne shall put his fater to dyshonoure, the
daughter shall rise agaynst her mother, the
daughter in lawe agaynst her mother in la-
we: and a mans foes shall be euen they of hys
awne hougholde.

Reuerchele. I will loke vp vnto y Loyde
I wyl paciencly abyde God my saupoure:
my God shall heare me. * W thou enemye of
mpne, reioyce not at my fall, for I shall get
up agayne: & though I syt in darcknesse, yet
the Loyde is my lycht. I wyl beare the yu-
nichment of y Loyde: for wyl, I haue offen-
ded hi? tpyl he syt iudgement vnto my cause,
& se y I haue right. He wyl bying me forth
to the lycht, & I shall be his righteuousnesse.

She that is myne enemy shall loke vpon
it, & be confounded, which now saileth. * Where
is thy Loyde God? Whynne eyes shall beholde
her. When she shall be trode downe, as y claye
in y strettes. * The tyme will come, that thy
gappes shall be made up, & the lawe shall go
abrode: & at y tyme shall they come vnto the
fro Assur: vnto the brgge cities, & from the
brgge cities vnto the ruere: fro the one sce
to y other, fro the one moytayne to y other.

Most wythstandynge, y land must be wa-
sted, because of the that dwell therein, and
for the frutes of their awne Imaginacions.
Therefore fede the people with thy rodde, y
hocke of thine heritage which dwel desolate
in the wodde: that they maye be fedde vpon
the mouit of Charmel, Balan & Galaad as
afoye time. Haruelous thyges wyl I thewe
the, y lyke as wher they came oute of Egipte
Thys shall the heathen se, and be aghained
for all their power, * so that they shall laye
their hande vpon their mouth, and stoppe
their eares. * They shall lyke the dust lyke
a scerpente, & as the wyrmes of the earth, that
tremble in their holes. They shall be afayed
of the Loyde oure God, & they shall feare the.

Where is the rocke a God as thou: that
yardonek wychednes, and forgoeth the of-
fences of the remnant of thynne heritage?
he heareth not his wrath for euer: and wher
his desire is to haue cōpassiō: he shall turne
agayne, and be mercifull to vs: he shall put
downe oure wychednesles, and cast all oure
synnes into the botome of y see. Thou shalt
kiepe thy trust with Jacob, & thy mercy for
Abraham, lyke as thou hast iwoyne vnto
oure fathers longe agoon.

The ende of the prophecy of Nahum.

Behold. * vpon the mountaynes come p fere of him, that bringeth good tidings: a preacher of peace. * In-
 da, hope thy holy dayes, perfourme thy pray-
 myses: for Bethel shall come nemoze in the,
 he is defetly rooted out.

The scatterer shall come vp agaynst the, &
 laye siege to the castell. Loke thou well to p
 streets, make thy lynes stronge, arme thy
 self with all thy myght: for the Lord shall re-
 store agayne the glory of Jacob, lyke as the
 glory of Israel. The destructioners haue broken
 their downe, & married p wyne bzaunches.

The childre of his gnauntes glystereth, hys
 men of warre are clothed in purple, hys cha-
 rrettes are as fyre, when he maketh him for-
 ward, & his fyre quates are looked in venim.

25 The charrettes collic vpo p streets, & welter
 in p hye wayes. They are to loke vpon lyke
 cedrettes of fyre, & go thwylly, as p lyghte-
 ning. Whle he doth but warne his gnauntes,
 they fall in their apace, & halfe they clym-
 me vp the walles: pce, the engines of p warre
 are prepared all ready. The water portes
 shall be opened, and the kynges palace shall
 fall. The queene her selfe shall be led awaye
 captiue, and her gentyl women shall mourne
 as the dones, & grone within their hertes.

* Rah. xlii. b
 Suph. xii. a

* Rahum is like a pole full of water, but the
 shall they be kayne to fle. Stand, stabe. (that
 they etc) & there shall not one turne backe.
 A waye to the synner, awaye with the golde
 for here is no cde of treasure. There shall be a
 multitude of all maner of costly ornayntes.
 Thus must the be spoyled, emptied & cleue
 striped out: that their bettes may be melted
 awaye, their knees tremble, all their lynes
 be weak, & their faces blacke as a pot.

C Where is now the dwelling of the lps,
 & the pasture of p lps whelpes: where the
 lps & the lpselle wet w the whelpes, a no
 man feared the awaye: But p lps spoyled
 enough for hys yonge ones, & denoured for
 his lpselle: he filled his den w his praye, &
 his dwelling place w that he had caught.
 Beholde, I will vpo the, sayeth the Lord of
 hostes, and will set fyre vpo thy charrettes
 p they shall smoke with all, & the swerde
 shall denounce p yonge lps. I will make an ende
 of thy spoyling fro out of p earth, & p voyce
 of thy nellmyners shall nemoze be herbe.

C Ch. iii. Chapter.
 The fall of Rahum.

I * To p blond thursty citie, which is
 full of lyes & robbery, & wll not
 leaue offed ransoming. There a man
 maye heare scourging, ransoming, the noyse
 of the whels, p cryenge of the hostes, and p
 rollinge of the charrettes. There p hoste me
 get vp w naked swerde, & glysteringe spea-
 res: there lyeth a multitude slayne, & a grea-
 te heape of deed bodys: there is no ende of

deed courses: pce, me fall vpo their bodies,
 And that for p greate and manyfolde who-
 dome, of p fapies & beutyfull harlot: which is
 a maistrisse of witchcraft: pce, and sellet p
 people thow w her who dome, & the nacyd
 thow w her witchcraft.

* Beholde, I will vpon p (sayeth p Lord
 of hostes) and will pull thy clothes out thy
 head: p I maye thew thy nakednes amoge
 the heathen, and thy shame amoge p kyny-
 domes. I will cast dyte vpon the, to make
 the be abhorred, & a gaspne shoke: pce, all
 they that loke vpon the, shall starte backe,
 and saye: Rahum is destroyed.

Who will haue pitie vpon p? where shall
 I seke one to cosforte the? Art p better then
 the greate cite of Alexandria: that laye in
 the waters, and had p waters solide aboute
 it: which was strongly fenced & walled with
 p lee: Ethiopia & Egypte were her strength
 & p exceedig great, aboute measure. Aphyca
 & Aphia were her helpers, yet was she dy-
 uen awaye, & brought into captiuite, her po-
 ge chyldren were smitte downe at the head
 of euery street, p lottes were cast for p most
 auntyent men in her, & all her myghty men
 were bounde in chaites. Euen so shall thou
 also be dyoncken, & hyde thy selfe, and seke
 some helpe agaynst thyne enemy. All thy
 stronge cities shall be lyke spgctres with ri-
 pe figges: whych when a man hatheth, they
 shall fall into the mouth of the eater.

C Beholde, thy people within the, are but
 vnto: the portes of thy labe shall be opened
 vnto thyne enemies, and the fyre shall be-
 noure thy barres. Dyate water now aga-
 ynst p be beleged, make vp thy strg holdes
 go into p clape, tpe p mozte, make strong
 byck: * pce p fyre shall consume the, p swerde
 shall destroye the: pce, as the locuste doth, so
 shall it eate p vp. It shall fall heuily vpo p
 p locustes: pce, tpe heuily shall it fall vpo
 the, cut as p grethoppers. Thy marchantes
 haue bene nobel w the barres of beault: but
 now shall they lyde abode as the locustes
 & as their waye: Thy lozdes are as the gre-
 thoppers, & thy captaynes as the multitude
 of grethoppers: whych when they be colde,
 remaine in the byges: but wle the Sonne
 is vp, they be awaye, & no ma can tel where
 they are become. Thy wyrdes are as a shep
 (w hyng of Alur) thy woorthys are layed
 downe, thy people is scared abode vpo the
 mountaynes, & no man gathereth them to-
 gether agayne. Thy woude cannot be hpd,
 thy plage is so sore. All they that heare this
 of the, shall clappe their handes out the. As
 ydath is he, to whom thou hast not alwaye
 bene doing hurte:

C The ende of the prophecy
 of Rahum.

C Ch.

The Prophecy

The booke of the Prophet Baruch.

The first Chapter.

¶ A complainte agaynst Israel.

Ihis is þy cruel burthen, which
the Lord hath layd vpon
thee, O Lord, how longe shall
I crye, & thou wilt not heare:
how longe shall I com-
plaine vnto thee, suffering
wronge, & yett thou wilt not helpe:
yett thou lettest þine lewde people
to do wronge, & violence afore me,
pouer ouergoeth right: for þy lawe is toarie in
peeces, & there can no right iudgement go forth
And why? the vngodly is more set by then
the righte: this is þy cause, that wronge
iudgement proceedeth. Beholde, amonge
the heathen, and loke well, wondre at it, and be
abashed: for I will do a thyng in your ty-
me, wherewith thou hast tolde thou, yett thou
halt not beleue.

¶ For lo, I will rase vp the Caldees, that
bitter and vspite people: which shall go as
thyde as þy land is, to take possession of dwel-
ling places, þe be not their aduersaries. I grimme
and hopefull people is it, these shall sit in
iudgement & punish. Their hostes are swif-
ter then the carres of the mountayne, & byte
faster then þy volucres in the turning. Their
hoofmen come by greates heapes fro farre,
they be hastie to deuour as þy Argie. They
come all to spoyle: out of them cometh an
east wynde, wherewith bloweth and gathereth
their captiues, lyke as the sande. They shall
mocke þy kinges, and laughe the princes to
scorne. They shall not set by thy strange hol-
de, for they shall lay ordinance agaynst it,
and take it. Then shall they take a frech co-
rage vnto thee, to go forth & to do more cruel,
and to ascribe the power vnto thy God.

¶ But thou O Lord my God, my holy
one, thou art from the beginninge, therefore
shall we not be. O Lord, thou hast ordeined
the for a punishment, and lettest the torpore
the myghty. Thynges are cleue, thou
mayest not se euill, thou canst not beholde,
þyng that is to be wept. Therefore thou dost
thou loke vpon þy vngodly, and holdest thy
tongue, when the wepeth deuoureth the man
þy better the him selfe? Thou makest men
as the fish in the see, and lyke as þy creeping
beastes, that haue no gyde, they take vp all
with their angle, they catch in their net, &
gather it in their pame: wherof they reioice
and are glad. Therefore offest they vnto their
net, & sacrifice vnto their pame: because
that thou wast the prey of the people is become
to fat, & their meate so plenteous. Wherefore,

they cast out their net agayne, & neuer cease
to slaye the people.

The ii. Chapter.

¶ Of the vision of the prophet, Agaynst poynting,
counselours, and Idolaters.

I shode vpon my watch, & set me vpon
my bulwourke, to loke and see what he
would saye vnto me, and what answer
re I shoulde geue him that reposed me. But
the Lord answered me, & sayde: Wpste the
vision principally vpon thy tables, that who
so cometh vp, maye rede it: for the vision
is yett farre off for a tyme, but at the last it
shall come to passe, & not faple. And though
he eare, yett wayte thou for him, for in very
deede he will come, & not be lacking. Beholde,
the vneightheous sheweth him selfe in laue-
gacbe as in a stragg hole: but þy iust shall
pue by his fapth. Like as þy wyne disceaueth
the dronckarde, euen so þy poudre shall faple
and not endure. He openeth his desire
vnto the hel, & is as vnfaciable as death.
All heathen gathereth by to hym, and hea-
peth vnto him all people.

¶ But shall not all these take vp a poudre
agaynst him, & mocke him with a byword,
& saye: Woe vnto him that beareth vp by
other mens goodes: how longe will he lade hym
selfe with thicke claye: how long wilt
they stode vp, that shall byte, & awake, that
shall feare þy peres, þey shall be their
pynne? Whinge þy haill sprount many hea-
then, therefore shall the remnant of the peo-
ple spoyle the: because of mens bloude, & for
the wronge done in the lande, in the eye and
vnto all them that dwell therein.

¶ Woe vnto him, that couetously gathe-
reth euell goode into his house: that
he maye set hym selfe in hye, to escape from
þy power of misfortune. Thou hast deuyled
the name of thine aduersary, for thou hast
slayne to mocke people, and hast wilfully
offended: so that the very stones of the wall
shall crye out of it, and the tymber that lyeth
betwixte the ioyntes of the building shall
answer. Woe vnto him, that buyldeth the
towne with bloude, & mayntenech the cytie
with vngodlinesse. Shall not the Lord
of hostes bigge this to passe, that the labour-
ers of the people shall be byer with a greate
fyr, & that the thinge wher vnto the people
haue deuyled the felicity, shall be lost? For
earth shall be full of knowledg of þy Lordes
honoure, lyke as the waters proue the see.

¶ Woe vnto him that getteth his neyghbours
dyncke, puttinge in gall and makinge
him dronken, that he maye se þy pynne:
therefore with shame shall thou be fil-
led, in steade of honour. Dyncke thou al-
so, till thou sloume with all: for the cuppe
of the Lordes right hande shall compasse the
aboute, and shame shall speeke in steade of
thy

mem. f. c. **thy wozthppe.** * For the wozge that y hast done in Ibanus, thall ouerwhelme the, and the wilde beastes thall make the aftrayed: be cause of inens blood, & for the wronge done in the lande, in the cite, and vnto all soch as dwell therein.

What helpe then wilt y ymage do, whom the woelchman hath fastioned: Or y wapne cast ymage, wherem becaule the craftelman iusteth his trust, therfore maketh he dome of wod: arple, & to a domme stone: stāde by. For what instructioun maye soch one geue? Scholde it is layed ouer with gold & lytue and there is no bryth in it. * But the Lorde in his holg temple is he: whō all the worlde shulde feare.

Mal. vi. a.

¶ The. liii. Chapter.

A pteer of the prophet Abacuc for the smpaint.

A Lorde, when I herbe speake of y, I was aftrayed. The wozech that thou hast take in hande, thalt thou performe in his tyme. O Lorde: & whē thy tyme cometh, thou shalt declare it. In thy very wozth y thinkest vpon mercy. God cometh from Cheman, & the holy one from the mount of Pharan. Selah.

Isa. li. a.

His glay couereth y heuens, & the earth is full of his praye. His shine is as y lumme, and beames of lyght go out of hys handes, there is his power hyd. Desceiption goeth befoze hym, & a pestilent sycknesse go from his fere. * He standerh, & mensureth y earth he loketh, & the people consume awaye, the moistaynes of y worlde fal downe to pouder, & y hills are sapne to bowe the felues, for his goynges are euertalpyng and sure.

Isa. xlii. b.

I sawe, that the panylions of the Mo rians & the tetes of y land of Arabian were vered for weynelle. Wilt thou not angrie O Lorde, in the waters: was not thy wozth in the floudes, & thy displeasure in y see: yea when thou starest vpon thine hoise, & when thy charcters had y victoyr. Thou thewdest thy botwe openly, lyke as thou haddest promysed w an orde: vnto the trybes. Selah. Thou dydest denye y waters of y earth. When the mountaynes sawe the, they were aftrayed, the water dreame wente awaye:

Isa. xlii. c.

The depe made a noyse at the lyftynge vp of thynne hand. The * Summe & Moone remay ned still in their habitacyō. Thynne arrowes wrote out glistering, and thy lyneares as y thpne of the lpghterpyng. * Thou trodest downe the land in thynne anger, and dydest the othe y heareth in thy displeasure. Thou comest forth to helpe thy people, to helpe thynne moited. Thou smokest downe y head the house of y vngodly, & discoueredst hys foundaciōs, eue vnto y pike of him. Selah.

Isa. xlii. d.

Thou dydest tryple the othe w his scepter the heydes of his playne people: which com

as a stormy wynd to scatere me abrode, & are glad whē they maye eat vp y poole secretly. Thou makest a waye for thine hoises in the see, eue in y mydde of great waters. Wilt he I heare this, my body is bereid, my lyppes treble at y voyce ther of, my bones corrupe. I am afraied where I stāde. Or y I myght rest in the dape of trouble, y I myght go vp vnto our people, which are already prepared.

For the fygge trees thal not be grene: & the bynes thal beare no frute. The labourer of y olyue thal be lost, & the lande thal bring no coine: y shepe thal be taken out of y folde, and there thal be no catel in the stalles. But as for me, I will be glad in the Lorde, and will reioyce in God my Sauour. * The Lorde God is my strength, he thal make my fete as the fete of hertes: & he wylch geueth the victoyr, thal bring me to my hys places spynge vpon my psalmes.

Isa. xlii. d.

¶ The ende of the prophery of Abacuc.

¶ The booke of the Prophet Sophony.

¶ The first Chapter.

The xpiangog agaynst Iuda & Ierusalem becaus: of the thyr Idolatry.



This is the worde of y Lorde, I which cam vnto Sophony the sone of Chusi, the sone of Sedoliah, y sone of Ima riah, the sone of Iheriah in the tyme of * Josiah the sone of * Amōthyng of Ju da.

Isa. lxxv. c. and. cxi. and. xlii. c.

I will gather vp all thynges in y lande (sayeth the Lorde) I will gather by man & beaste: I will gather by the foules in y aye and the fpyh in the see (to y greate decaye of the wyched) and will vterly destroye the men out of the lande. Sayeth y Lorde. I will stretch out myne hade vpon Iuda, & vpon all soch as dwell at Ierusalem. Thus will I rote out y remanent of Isaal from this place, & the names of the * Remynng and p r: stes: yea, & soch as vpon their house toppes wozthppe and bowe the felues vnto the ho: of heauen: which swaue by y Lorde, & by thyr Malchom also: which starte n backe from the Lorde, and nether seke after y Lorde ner regarde hym.

Isa. lxxv. c. and. cxi. and. xlii. c.

* Be still at the presence of the Lorde God, for the dape of the Lorde is at hande: yea, the Lorde hath prepared a flayne offerpyng, and called hys gessers therto. And thus shall it happen in the dape of the Lordes dayno: feryng. I will viser the pained, & y hynges clypden, and all soch as were strange clo: thynges. In the same dape also will I vlyst all thpse, thal treade ouer the thyrsholde so pryndly,

Isa. lxxv. c. and. cxi. and. xlii. c.

The Prophecie

C Proudly, which spill their Lordes house with robbery, a slaughter. At þe same tyme (sayeth the Lord; there shalbe herde a greates crye from the *fyrst porte and an howlinge from the other porte, and a greates murmur from þe hilles. howe ye that dwell in þe myll, for all the marchant people are gone, & all they that were laden with syluer, are roted out.

*Isa. xlv. i. ii.

*Jerem. l. v.

*Ezech. xlv. c.

*Amos. l. v.

At the same tyme wyl I seke thowow Jerusalem with lanternes, & vylet them that continue in their digges, and saye in their herges: * Cuth þe Lord wyl do nether good ner euell. Their goodes shalbe spoyled, and their houses layed waste: * they shal buylde houses, & not dwell in them, they shal plate vnyuerses, but not dymche þe wyne therof.

*Jer. li. a.

D For þe greates dape of þe Lord is at hande, it is herde by a commethon in pace. Horrible is the tybings of the Lordes dape, the shal the gannet crye out: for that dape is a dape of wiarth, a dape of trouble and heynesse, a dape of utter destruction & mistre, a darche & glomyng dape, a cloudy & stormy dape, a dape of the myre of trespettes & shadowes, agaynke the stronge cyties & hie towres. I wyl brynge the people into such vocation, þe they shal go aboute lyke blindeme, because they haue sinned agaynke the Lord. Their bloude shalbe shed as the dust, & their bodies as the myre. * After that their syluer ner their golde shalbe able to deliuee them in that worstful dape of the Lord, but the * whole lande shalbe consumed thowow þe fyre of his gelously: for he shal soone make cleie ryd-dance of al them that dwell in the lande.

*Ezech. l. b.

*Soph. i. b.

¶ The ii. Chapter.

¶ The mouth to returne to God, prophesyinge vnto the one destruction, & to the other destruction.

B Kampne youre selues & serche wyl Raycon y haue no desire to þe lawe of þe thing go forth þe God hath con-cinced, & oze the tyme come wherein man shal passe awaye as the dust: oze þe fear full wiarth of þe Lord come vpon pou: yee, oze þe dape of þe Lordes loze displeasure come vpon pou. Seke þe Lord all ye meke harted vpon earth, þe þe woeche after his iudgement: seke ryghte out in se, seke * lowynesse: þe ye maye be defended in þe worstful dape of the Lord: for Gaza shal be destroyed, and Ascalon shal be layed waste. They shal call out A-food at the noone dape, and Accaron shalbe plucked vp by the rotes.

*Isa. xl. i. a.

*Jer. xlv. c.

*Ezech. xlv. c.

*Isa. xl. i. a.

*Jer. xlv. c.

*Ezech. xlv. c.

B Woe vnto pou y dwell vpon the see coast þe murderous people: the woide of þe Lord shal come vpon pou. W Canaan thou lande of the Philistines, I wyl destroye þe, so that there shall no man dwell in the eny moze, & as for þe see coast, it shall be heardemens co-tages & the pe folde: yee, it shalbe a porcion for such as remaine of the house of Iuda, to fede ther vpon. In þe houses of Ascalon shal

they rest towarde nyght: for the Lord their God shal vylet the, & turne awaye their ca-piuite. * I haue herde þe despyte of Asob, & the blasphemys of þe children of Ammon, how they haue shamefully treated my peo-ple, & magnified them selues with in the boz-ders of their lande. Therefore, as truly as I lyue (sayeth the Lord of hostes the God of Israhel) I wyl destroye Asobome & Ammon, & Gomozra: ene dyce thowne begges, late pit-tres & a perpetuall vylbernes. The residue of my folcke shal speale the, the remnant of my people that haue the in possession. * This shal happen vnto them for their pybe, be-cause they haue deale to shamefully with þe Lord of hostes people, & magnified the sel-ues aboute the. The Lord shal be geymme vpon them, * & destroye all the goodes in þe lande. And all the Isles of the heathen shal worchyppe him, curty man in his place.

*Isa. xlv. c.

*Isa. xlv. c.

*Isa. xlv. c.

D The Moyses also shal pertye to my swer-de: per, he shal stretch out his hade ouer the north, and destroye Asur. * As for Asur, he shal make it desolate, dyce a waste. The flockes & all the bestes of y people shal lye in þe myddest of it, pellicanes & fowles shal abyde in the vpper postes of it, foules shal syng in the wyndowes, & rauen shal lye vpon þe balckes, for þe bozders of Cde shal be ryuen downe. This is the ywonde and carelesse cite, that sayde in her herte: * I am, and there is none. W how is she made to waste, that the bestes lye therein: W how so goeth by, mocketh her, and popnteth at her with his spunge.

*Isa. xlv. c.

*Isa. xlv. c.

*Isa. xlv. c.

*Isa. xlv. c.

¶ The iii. Chapter.

¶ Agaynke þe gouernours of Jerusalem, of seallings of all the Goleys, & a coloy to the residue of Israhel.

W I to þe abhominable, fylthe, & cruell Egyptie: which wyl not heare, ner be re-fourmed: her trust is not in þe Lord, nether wyl she holde her to her God. Her ru-les with in her are as coarynge * lyos: her iudges are as * wolues in þe evening, whych leaue nothyng behide them tyll þe moze. Her prophetes are lyght persons & vnfaith full me: her prestes vnhalowe þe sanctuary & do wronge vnder the pefence of the labe. But þe wylt loze þe doth no wright, was amo-ghe the, euery morning the wyng the his labe cleary, & ceased not. But þe vngodly wyl not lerne to be ashamed. Therefore wyl I rote oute this people, & destroye their towres: yee, ad make their stretes to wynde, that no ma shal goo therin. Their cyties shalbe bren-downe, so that no body shal be left, ner dwell there eny moze.

*Isa. xlv. c.

*Isa. xlv. c.

*Isa. xlv. c.

*Isa. xlv. c.

*Isa. xlv. c.

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*Isa. xlv. c.

*Isa. xlv. c.

*Isa. xlv. c.

*Isa. xlv. c.

*Isa. xlv. c.

*Isa. xlv. c.

*Isa. xlv. c.

I sayd vnto the: * feare me, and be con-tent to be reformed. That their dwellinge shulde not be destroyed, & that there shulde happen vnto them none of these thynges, wherwith

The booke of the Prophete Aggeus.

The fyrst Chapter.

The tyme of the Prophecie of Aggeus.
An epheciason to buyde the temple againe.

Wherewith I shall vpiet the. But neuerthe-
les, they stande vpon early, to folowe the spi-
ritnes of their aduice ymaginacions. Ther-
fore, ye shall waite vpon me (sayth β Loide)
vntill the tyme that I stande vpon: for I am
determined, to gather the people & to bring
the kingdomes together, that I may poure
out myne anger, & pe all my wrathfull * vpi-
pleasure vpon the. * For at the worlde shall
be consumed with the fyre of my gelousy.
And then wyl I clese the lippes of the peo-
ple, that they maye eueryphone call vpon β
name of the Loide, and serue him with one
shulder. Soche as I haue subdaed, and my
children also whom I haue scatred abrode,
shall byynge me presentes beyonde the wa-
ters of Ethiopia.

In that tyme shall thou nomoze be con-
founded, because of all thy ymaginacions,
wher thou hast thou haddest offended me: for
* I will take awaye the proude boasters of
thyne honour fro the, so that thou shalt no
more triumph because of my holpyl. In β
also wyl I leaue a small poore simple peo-
ple, which shall trust in the name of β Loide.
The remnant of Israel shall do no wy-
kednes, ner speake lyes: neither shall there
eny discaitfull tynge be folde in their mou-
thes. For they shall be fed, ad take their rest,
and no man shall make them asceped. Gene-
thals, & daughter Sp β , betiofull, & I-
rael: reioyce ye glad from thy whole hert,
& daughter Ierusalem, for the Loide hath
take awaye thy punishment, and turned
backe thyne encirples. The kyng of Israel,
cuf the Loide hym selfe is with the: so β thou
needest nomoze to feare eny my fortune.

In that tyme it shall be sayde to Ierusa-
lem: feare not, & to Syon: let not thyne ha-
des be slacke, for the Loide thy God is with
the, it is he that hath power to saue: he hath
a speciall pleasure in the, & a maruelous lo-
ue towarde the: pe, he reioiceth ouer the
w gladnesse. Soche as haue bene in heynesse,
wyl I gather together, and take out of thy
congregation: as for the shame and reprofe
that hath bene layed vpon the, it shall be far-
re from the. And lo, in that tyme wyl I be-
troope at thole that were β : * I will helpe the
lame, and gather vp the cast awaye: yee, I
will get them myke and honour in all lan-
des, where they haue bene put to shame. At
 β same tyme wyl I byynge you in, & at the
same tyme wyl I gather you. I will get you
a name and a good repute amonge all peo-
ple of the erth, when I turne backe your ca-
pitulles before your eyes, sayeth the Loide.

The ende of the prophery
of Sophony.



In the secde yere of kyng J
* Darius, in the vi. moneth
the β daye of β moneth
came the woide of the Loide
(by the Prophecie Aggeus)
vnto * zoioabel the sonne
of Salathiel β pryncce of Ju-
da, & to Josua the sonne of Josdech the hye
priest, sayinge. Thus speaketh the Loide of
hostes, and sayeth, This people hath saye.
The tyme is not yet come to buylde vpon the
Lorde house. Then spake β Loide by β pro-
phete Aggeus, and sayde. * Ye your selues
can finde tyme to dwell in siled houses, and
shall this house lye wast? Consyder nowe
youre aduice wayes in your hertes (sayeth
the Loide of hostes) * ye sowe much, but ye
byynge litle in: ye eate, but ye haue not β :
nough, ye drynke, but ye are not fylled: ye
decke your selues, but ye are not warme:
and ye that earneth eny wages, putte it
in a broken purse.

Thus sayeth the Loide of hostes. Con-
syder youre aduice wayes in your hertes,
get you vnto β mountayne, fetch wood, ad
buylde vpon the house: * that it maye be acce-
ptable vnto me, & that I maye see the myne
honoure, sayeth β Loide. Ye looked for much
and lo it is come to litle, & though ye buy-
ge it home, yet do I blowe it awaye. And
why so sayeth the Loide of hostes? * Euen
because that my house lyeeth so waste, and
ye romne euery man vnto hys aduice house.
Wherefore, the heauy is for bydden to geue
you eny dew, and the earth is for bydden to
geue you encrease. * I haue called for a
brouth, both vpon the lande and vpon the
mountaynes, vpon corne, vpon thynne, and
vpon ople, vpon euery thyng that β growe
de byngeth forth, vpon men & vpon catell,
ye, and vpon all handy labourer.

Now when zoioabel β sonne of Sala-
thiel, & Josua the sonne of Josdech the hye
priest & the remnant of the people, herde
the voyce of the Loide thes: God, and the
woydes of β Prophecie Aggeus (the as the
Loide thes: God had sent him) the people
bydfeare the Loide. Then Aggeus the Lo-
des angell sayde in β Loide messenge vnto
the people, * I am with you, sayeth β Loide.
So the Loide waked vp the spete of
zoioabel the pryncce of Iuda, and the spete
of Josua β sonne of Josdech β hye priest,
and the spete of the remnant of all the
people

The Prophecy

people: that they came and laboured, in the house of the Lord of hostes thy God.

¶ The ii. Chapter.

¶ The word that the goodnesse of the second temple shall exceede the first, because of the commynge of Christ.

IN the .xxiii. daie of the .ii. moneth, in the secconde yere of kynge Darius, the .xii. daie of the .ii. moneth, came the word of the Lord by the prophete Aggeus, sayenge: speake to zoiobabel the sonne of Salathiel prince of Iuda, & to Iclua the sonne of Iosedech the hye priefte, & to the residue of the people, and saye: * Who is left among you, & sawe thys house in her first bewtye? But what thynke ye now by it? Is it not in poure eyes, eue as though it were nothinge: A ruethelless, be of good cheere. ¶ Zoiobabel (sayeth the Lord) * be of good courage, & Iclua & sonne of Iosedech hye priefte: take good herites unto you also all ye people of the labe, sayeth the Lord of hostes, & do accordyng to the word (* for I am with you, sayth) the Lord of hostes) lyke as I agreed with you, when ye came out of the lande of Egypt: as my spete shall be amonge you, feare ye not.

* I. Cor. iii. c.

* 2. Cor. xii. b. Iosua. i. b.

* Agge. i. b.

* Heb. xii. b.

* Eccl. i. r. a.

* 2. Cor. xii. b.

23 For thus sayeth the Lord of hostes: * yet once more wil I make heauē and earth, the sea, and the drye land, &c. * I will moue all heathen, & the consorte of all heathen shall come, & so will I fyll thys house with honoure, sayeth the Lord of hostes. * The sylvē is myne, & the golde is myne, sayeth the Lord of hostes. Thus the glory of the last house shall be greater then the first, sayeth the Lord of hostes: & in thys place will I geue peace, sayeth the Lord of hostes.

¶ The .xxiiii. daie of the .ii. moneth in the secconde yere of kynge Darius, came the word of the Lord unto the prophete Aggeus, sayenge: Thus sayeth the Lord God of hostes: A labe the priefte concerninge the lawe, and saye: * ye one beate holye hely in thys corte lappe, & with this lappe do touch the byed potage, wyne, oyle, or any other meate: shall he be holye also? The prieftes answered and sayde: No. Then sayd Aggeus: How ys one beynge defyled wth a deere carcase, touch any of thys: shall it also be uncleane? The prieftes gaue answer, & sayde: * yee, it shall be uncleane. Then Aggeus answered & sayde: euen so is thys people & thys nacyon before me, sayeth the Lord: & so are all the wocheis of theyr handes, & all that they offere, is uncleane.

* Jer. ii. c.

* Eui. b. an. v. c. b. gal. iii. b.

* Agge. i. a.

And now (I praye you) consydre from this daie forth, & how it hath gone wth you afore: & ever there was layed one stone vpon another in the temple of the Lord: & when ye came to a come braye of .xx. bushels, there were seuerall treu: * & that when ye came to the

wyne presse for to podye out .i. pottes of wyne, there were scarce .xx. For I smote you wth heate, blastynge & byle stones: yet was there none of you, & wolde turne unto me, sayeth the Lord. Consydre then from this daie forth & afore: namely, from the .xxiii. daie of the .ii. moneth, unto the daie that the foundation of the Lordes temple was layed: march it well, * is not the feide yet in the barren? haue not the wyndes, the fyggetrees, the pomegranates, and olyue trees bene yet unfructfull: but from this daie forth, I will make them to profpere.

Wherefore, the .xxiiii. daie of the moneth came the word of the Lord unto Aggeus agayne, sayenge: Speake to zoiobabel the prince of Iuda, & saye: I will make both heauen & earth, and ouerthrowe the feate of the kynngdome, &e. & I will overthrowe the myghty kynngdome of the heathen. I will overthrowe the charactes, & those that sate vpon them, so that both hoxie and man shall fall downe, euery man thowso he hath myghthours therbe. And as for the, zoiobabel (sayeth the Lord of hostes) thou sonne of Salathiel my seruauit: I will take the (sayeth the Lord) at the same tyme, and make the as a scale, for I haue choien the, sayeth the Lord of hostes.

¶ The ende of the prophecy of Aggeus.

The booke of the Prophete zachary.

¶ The first Chapter.

¶ The moneth the people to returne to the Land, and to shew the wonderfull of thes saythes. & to pteuē: with theys and the apostles.

IN the eyght moneth of the secconde yere of kynge Darius, came the word of the Lord unto zacharie the sonne of Barachias, the sonne of Abdo, the prophete, sayenge: The Lord hath bene lyeze displeased at poure foresethers. And saye thou unto them: thus sayeth the Lord of hostes: * Turne you unto me (sayeth the Lord of hostes) and I will turne me unto you, sayeth the Lord of hostes. * Ye ye not lyke your foresethers, unto who the popple testeyed alowde tyme, sayeng. Thus sayeth the Lord God of hostes. * Turne you from poure euell wayes, and from poure wyched pynacynacōs. * But they wolde not heare, ner regarde me, sayeth the Lord. What is now become of poure foresethers and the prophetes

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

* I. Cor. iii. c.

prophetes: are they yet still aluer? But yd not my wordes and statutes) which I com-
manded by my seruantes the prophetes) touch your forefathers: Upon this, they gaue answere and sayde: like as the Lorde of hostes brused to do vnto vs, according to oure owne wayes and ymaginacions, euen so hath he dealt with vs.

Upon the xxiii. daie of the .xi. moneth which is the moneth Shebat, in the seconde yere of Darius, came the wordes of the Lorde vnto zachary the sonne of Barachias, the sonne of Addo the prophete, saying, I sawe by nyght and lo, there sat one vpon a redb hoxe and rode still among the myrrer trees, that were beneth vnto the grounde, and behynde hym were there redds, speckled, and whyre hoxes. Then sayde I, O my Lorde, what are these? And the angel that talked with me, sayde vnto me, I will shewe the what theise be. And the man that rode among the myrrer trees answered & sayde: These are they whom the Lorde hath sente to go thowre the world. And they answered the angel of the Lorde, & rode among the myrrer trees and sayde, We haue gone thowre the world: and beholde all the world dwell at ease and are carelesse.

Then the Lordes angel gaue answere and sayde: O Lorde of hostes, howe longe wylt thou be vnmereiful to Ierusalem and to the cyties of Iuda: & wylt thou halt bene dyspleased woth these thre score & ten yeres. So the Lorde gaue a toungue and a comfortable answere vnto the angel & talked with me. And the angel that comened with me, sayd vnto me: Cye thou, & speake. Thus sayeth the Lorde of hostes, I am ex-
cradynge glorious ouer Ierusalem and Iud, and soze dyspleat at the carelesse heathen: for where as I was but alittle angry, they dyd thep: better that I myght destruye them. Therefore thus sayeth the Lorde: I wyl tur me agayne in mercye toward Ierusalem, so that my house shalbe builded in it, sayeth the Lorde of hostes, yee, and the plommet shalbe layd abzoade in Ierusalem, sayeth the Lorde of hostes.

Cye also, and speake thus sayeth the Lorde of hostes, My cyties shalbe in good prosperite agayne, the Lorde shall yet confoite Shon: & chole Ierusalem: Then sayde I vnto myne eyes, & sawe, & beholde foure hornes. And I sayde vnto the angel, that talked w me what be these? he answered me, & These are the hornes which haue scattered Iuda, Irael & Ierusalem abzoade. And the Lord the wylde my four carpenters. Then sayde I: what wylt these do? he answered and sayde: These are the hornes which haue to skrowe Iuda abzoade, that no man durste lyft vp bys hande: But these are come to scap them

awake: & to caste out the hornes of the Gentiles: whiche lyfte vp thep hornes ouer the lande of Iuda, to scatter ite abzoade.

The .ii. Chapter.

The reuiewinge of Ierusalem and Iuda.

I Lift vp myne eyes agayne, and lo I beholde: a man with a measure yne in his hand. Then sayde I, whether gauest thou & he sayde vnto me: To measure Ierusalem, & I maye se how longe & howe wyde it is. And behold the angel that talked with me, went bys waye forth. Then went there oure another angel to mete him, & sayde vnto hym: Hane speake to this ponge man, and saye: Ierusalem shalbe inhabited wythout eny wall, for the very multitude of people and cattell that shalbe therein: Yee, I my selfe (sayth the Lorde) wyl be vnto her a wall of fyre rounde aboute, and wyl be honoured in her.

O get you forth. O he from the lande of the north, sayth the Lorde, yee: whome I haue scattered into f foure wyndes vnder beauen, sayth the Lorde. Hane thy selfe, O Shon: thou that dwellest with the daughter of Babilon, for thus sayeth the Lorde of hostes. After that glorious power hath he sent me out to the heathen, whych spoyled you, & for who to toucheth you, shall touch a ple of bys owne eye. Beholde, I wyl lyft vp myne hande ouer them: & so that they shalbe spoyled of thase: whych afore scrued them, and ye shall knowe, that the Lord of hostes hath sente me.

Be glad, & reioyce, O daughter of Shon: for lo, & I am come to dwell in the myddell of the, sayth the Lorde at the same tyme there shal many heathen cleue to the Lord and shalbe my people. Thus wyl I dwell in the myddell of the, and thou shalt knowe the Lorde of hostes hath sente me vnto the. The Lorde shal haue Iuda in possession for bys parte in the holy ground, and shal chole Ierusalem yet agayne. Let all flesch be still before the Lorde, for he is cyen ouer bys holy place.

The .iii. Chapter.

Of the laire and byrth of Christ, vnto the gyfte of Ierusalem puer, & prophete of Christ.

I shal be shewed me Ielua the bye prest standing before the angel of the lord. & Satan stode at his ryght hand to resyst hym. And the Lord sayde vnto Satan. The Lorde reioyce the (thou Satan,) yee, the Lorde that hath chosen Ierusalem, reioyce the. Is not this a bynd taken out of the fyre? Howe Ielua was clothed in cleane raiment, and stode before the angel whych answered and sayde vnto those that stode before hym, take awaye the foule clothes from hym. And vnto him he sayde. Beholde, I haue taken awaye thy synne from you and wyl deke the with charyng of raiment.

As it is

The prophete

the sayde mozeouer, sett a saye myter vpon
hys heade. So they set a saye myter vpon
hys heade, & put on clothes vpon hym, and
an angel of the Lord stode there. Then an angel
of the Lord testified vnto Isma, and spake
thus sayeth the Lord of hostes. If thou wilt
walk in my wayes, & kepe my watch: thou
shalt rule my house, & kepe my courtes, & I
will geue thee the place amonge these that shall
be here. Heare (O Isma) thou thy promise, thou
and thy seed: that I will befoze the, for they
are woderous people. Behold, I will byp
fozth the banches of my seruauit: for lo,
I stonp I haue laped befoze Isma: vpon
one stone shall be vii. eyes. Behold I will be
we hym out (sayeth the Lord of hostes) &
take awaye the spynne of the lade in one day.
Then shall euery man cal for his neyghbour
vnder the vine and vnder the figgytree, say-
ing the Lord of hostes.

* Chap. xlii. a
Ier. xxi. c. a
and xxi. c. a
xvi. vi. b
I. ier. xli. a

The. liii. Chapter.
The description of the golden candlestick and
the exposition thereof.

And an angel that talked with me cam
agayne, and waked me vp, as a man
that is rapt out of hys slepe & sayd
vnto me: what seest thou? And I sayde I haue
looked, and beholde: a candlestick al of golde
with a house vpon it, & sixe leuen lampes there
in, and vpon euery lape leuen stalkes.

* Apoc. xi. a

And two olue trees therby, one vpon the
ryght syde of the house, and p other vpon the
lyft syde. So I answered, and spake to the
angel that talked with me saying, O my Lord
what are these? the angell that talked with me

answered and sayde vnto me: knowest
thou not what these be? And I sayde: No my
Lord. He answered & sayde vnto me: This
is the worde of the Lord vnto zojobabel, say-
ing: * Neither thow nor an house of men nor
thow nor strengthe, but thow nor my spete,
sayeth the Lord of hostes. What art thou
thou great mountayne, befoze zojobabel: thou
must be made cene. And he that bypne vpon
spite & stone, so that men shall cpe vnto him
good lucke good lucke.

* Chap. xli. a

* 2. ier. xli. c

* philip. i. a

* 2. ier. xli. b

Moreover, the worde of the Lord came
vnto me saying: * The habes of zojobabel
shall laped the foundation of the house: by
handes, shall also sprynge it, * that pe maye
knowe howe that the Lord of hostes hath
sent me vnto you. For he that hath bene dis-
pylled a lytle season, shall reioyce, when he se-
eth the spynne weppynge in zojobabels hande.
The vii. eyes are the Lordes whych thow
nor p whole world. Then answered I, and
sayd vnto him, what are these two olue trees
vpon the ryght and lefte syde of p candle-
stick? I spake mozeouer, and sayd vnto him
what be these two olue banches (whych
thow nor the two golden pyppes) emptye them
selues into the golde: He answered me & sayd

knowest thou not, what these be? And I say-
de, no, my Lord. Then sayd he: * These are
the two olue banches, that stande befoze
the ruler of the whole earth.

The. v. Chapter.

The byson of the synginge booke: & the byson of the
cure of deuces and such as about the name of god, by
the byson of the measure, is stamped for byngens
of quibet to Babylon.

I turned me, lypstynge by myne
eyes, & looked, & beholde, a synginge
booke. And he sayd vnto me: what
seest thou? I answered: I see a synginge
booke of. x. cubytes longe, and. x. cubytes
bryde. Then sayd he vnto me: This is the
cure p goeth forth ouer the whole earth: for
all theyres shall be Iudged after this booke: &
all swearers shall be Iudged accordinge to p
same, & I will bypne it furth (sayeth the Lord
of hostes) so p it shall come to p house of
these, & to the house of him, p falsly sweareth
by my name: & shall remayne in hys house, &
consume it, w the tymbe & stones thereof.
Then the angel p talked with me, wente forth
and sayd vnto me: lyste vp thine eyes and se,
what is this that goeth forth. And I sayde: What
is it? He answered: this is a measure
goinge out. He sayde mozeouer: Then thus
are they: p dwel vpon the whole earth so to
be byd. And beholde, there wens lyste vp a
talent of leade: & to a woman sat in p myddelt
of p measure. And he sayde: this is vngod-
lynnes. So he callt her into the myddelt of the
measure, and thence the lombe of leade into
the mouth of the measure.

Then lyste I vpon myne eyes, & looked: and
behold, there came out. ii. women, and p wind
was in their wynges (for they had wynges
lyke the wynges of a fowle) & they lyste vp p
measure betwixt the earth and p heauē. The
spake I to p angell that talked with me: why-
ther wnt these beare p measures? And he sayd
vnto me: into the lande of Sinar: to buyd
them an house, whiche when it is prepared,
the measure shall be set there in his place.

* 2. ier. xli. a

The. vi. Chapter.

The four charactres be descreybed the
pochet of foure vngodmes.

Moreover, I turned me, lypstynge
vpon myne eyes, and looked: & be-
holde, there came foure charactres
out from betwixt two bylles,
whiche bylles were of byale.
In the first charactre were * red hoyses, in the
second charactre were black hoyses, in the third
charactre were whyte hoyses, in the fourth
charactre were hoyses of dyuers colours and strage
Then spake I, and sayde vnto the angell
that talked with me: O lord what are these?
The angell answered, and sayde, vnto me:
* These are the. liii. wyndes of the heauen,
whiche be come forth to stande befoze the ru-
ler of all the earth. That with p blacke hoyses
went

* ier. xli. a
apoc. vii. a

* ier. xli. a

dwelteth into the laude of þ north, & the white
followed them; and the speckled horses wete
fayth forward þ south. These horses were
very strong, and wente out: & sought to go
& take the þ; iourney ouer the whole earth.
And he sayde: get you hence, & go thorow
the woode. So they wente thorow out the
moile. Then crept he vpon me, and spake
vnto me, saying: behold, these that go to-
warde þ north, shall spyl my wyrt in the
north countree.

C And the woide of þ Lord came vnto me,
saying: Take of þ prisoners that are come
from Babilon: namely, Helai, Tobiah,
& Ibsai: as come thou þ same dape, & go into
the house of Iosiah, the sonne of Sophony.
Then take golde & syluer, & make crownes
therof, and let them vpon þ head of Iesun,
the sonne of Iosedech, the hye pette, & spea-
ke vnto hym. Thus sayth the Lord of hoo-
stes. Behold, the man whose name is *
the brasthe: & he þ shall sprynge vp after hym,
* shall buyde vpon þ temple of the Lord, yee,
euen he shall buyde vpon þ temple of the Lord.
* he shall beare þ wyrt, he shall lye vpon
the Lordes throne, & haue the dominacion.

D * A pette that he be also vpon his throne,
& a peaceable conseil shall be betwixt them
both. And the crowndes shall be in the temple
of the Lord, for a remembraunce vnto He-
lem, Tobiah, Ibsai, and then the sonne of
Sophony. And such as be face of, that co-
me & buyde the temple of the Lord, that ye
maye knowe, how that þ Lord of hoo-
stes hath set me vnto you. And thus shall come
to passe, yf ye wyll hearken diligently vnto
the voyce of the Lord poure God.

C The. vii. Chapter.

C The estimation of sadpne without merce. The by-
coppinge of charite, & the obduracye of the people.

A **U** It happened also in þ fourth yere
of kynge Darius, þ the woide of þ
Lord came vnto zachary in the
fourth dape of þ nyynth moneth, which is cal-
led, Caldeu: what tyme as Daralar & Ro-
goimelech & the men þ were w them sent vnto
Bethell for to praye before the Lord:
and that they shulde laye vnto the prestes,
which were in the house of the Lord of hoo-
stes, and to the prophets. Shuld I wepe
in the * fyfth moneth, & adfeyne as I haue
done nowe certayne yeaers? Then came þ
woide of þ Lord of hoo-
stes vnto me saye-
ge. Speake vnto all the people of the land,
and to the prestes, and saye: when ye fasted
and mourned in þ fyfth * a seuenthy moneth
(now this lxx. yeaers) dyd ye fast vnto me?
When ye dyd eate also and droncke, dyd ye
not eate & dryncke for poure & lone felues?
Are not these the woide, which the Lord
spake by his prophetes afore tyme, whē Je-

rusalem was yet inhabited and welthy, he
and the cytyes rounde aboute her: whē there
dwelt men, both towarde the south and
in the playne countrees?

And the woide of the Lord came vnto
zachary, saye-ge. Thus sayth the Lord of
hoo-
stes. * Execute true iudgement: doctes
mercy & lounge kynedme, eueri man to
hys brother. Do the wyddowe, the father-
les, the straunger, & poure no wrong: & let
no man pmaigen euil agaynste hys brother
in hys herte. * Neuerthelesse, they wolde
not take hede, but turned theyr backs, and
stopped theyr eares, þ they shulde not hea-
re: yee, they made theyr bettes as an Ada-
mant stone lest they shulde heare the laue
& woide, * which þ Lord of hoo-
stes sent in
hys holy spete by þ prophetes afore tyme.

Wherfore the Lord of hoo-
stes was very
woth at the. And thus is come to passe:
* that spake as he spake and they wolde not
heare: euen so they cryed, and I wolde not
heare (sayth the Lord of hoo-
stes) but scat-
tered them amonge all Gentes, whom they
knewe not. Thus the lāde was made so de-
solate, þ there trauayled no man in it ne-
ther to, ner fro, for þ picalaunt lāde was
vnterly laped waste.

C The. viii. Chapter.

C Of the returne of the people vnto Iherusalem, and of
the mercy of God towarde them. of good woide, & the
challenge of the temple.

S **O** the woide of þ Lord came vnto
me, saye-ge. Thus sayth the Lord
of hoo-
stes. I was in a great grouw-
ly ourt Sion, yee, I haue bene very
grouly ouer her in a great dyspleasure
thus sayth þ Lord of hoo-
stes. I will turne
me agayne vnto Sion, & wyll dwell in the
myddel of Iherusalem: * so that Iherusalem
shall be called a fapthfull & true cytye, þ hyl
of the Lord of hoo-
stes, yee, an hyl of hyl.

Thus sayth the Lord of hoo-
stes. There
shall yet olde men & women dwel agayne in
þ stretes of Iherusalem: yee, & such as go w
staues in thei-
r habes for very age. The stre-
tes of þ cytye also shall be full of yonge boyes
and damyelles, playnge vpon the stretes.

Thus sayth the Lord of hoo-
stes: yf þ
sydne of this people thynke it to be vnpol-
le in these dayes, * shuld it therfore be vnpol-
le in my syght. sayth þ Lord of hoo-
stes: Thus sayth the Lord of hoo-
stes: Behold, I will deliuer my people from þ lan-
de of the east & west, and wyll bringe them
agayne: that they maye dwell at Iherusalem.
* They shall be my people, & I wyll be theyr
God, in treuth and ryght consience.

Thus sayth the Lord of hoo-
stes: let your
handes be stronge, yf that now heare these
woide by þ month of þ prophetes, wherby
be in these dayes þ the foundacyon is layed
upon

* zach. viii. c.
* Jer. xlii. c.
* Jer. xlii. c.
* Jer. xlii. c.

* Jer. xlii. c.

* Jer. xlii. c.

* Jer. xlii. c.

* Jer. xlii. c.

* Jer. xlii. c.

* Jer. xlii. c.

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* Jer. xlii. c.

* Jer. xlii. c.

The Prophecy

*Agg. i. a.

Upon the Lord of hostes house that the temple may be builded. For why? before the temple, neither mecher castel could be wynnyn any thing, neither might any man come in and out in cist, for trouble: but I lett every man go agaynst his neyghboure.

*Agg. ii. c.

For the Lord of hostes, I will now interate presy due of this people homely as afore tyme, sayth the Lord of hostes, but they shal be a seke of peace. The wyneparde shal geue her frute, & grounde shal geue her increase, and the heavens shal geue theyr dewe: and I shal cause the remanent of this people, to haue all these in possession. And it shal come to passe, that lyke as ye were a curse amonge the heathen, O ye house of Juda, and ye house of Israel: Even so wil I deliuer you, that ye shal be a blessing: feare not, but let your handes be stronge.

*Eph. ii. c.
*Jer. xii. b.

For thus sayth the Lord of hostes: lyke as I occupied to punysh you, what tyme as your fathers wrouked me vnto wyath, sayth the Lord of hostes, & spared not. Euen so am I determined now in these dayes, for to do well vnto the house of Juda & Ierusalem, therefore feare ye not. Howe þe thynges that ye shall do, are these: * Speake every man the treuth vnto his neyghboure, execute iudgement truly, and peaceably wpythyn your portes, none of you imagin euil in his herte agaynst his neyghboure, and loue no false othe: for all these are þe thynges that I hate, sayeth the Lord. And the worde of the Lord of hostes, came vnto me, sayeng: thus sayeth the Lord of hostes. The fast of the fourth month, þe fast of the fift, the fast of the seuenth, and the fast of the tenth, shall be toye and gladnesse, and prosperous hye feastes vnto the house of Juda: Dely, loue the treuth and peace.

*Eph. ii. a.
*Jer. xii. b.

Thus sayeth the Lord of hostes. There shall yet come people, and the inhabitants of many cyties, & they that dwell in one cyte shall go to another, sayeng. * Wylt thou go, & praye before þe Lord, lett vs like þe Lord of hostes, I will go wþ you: yee, moche people & myghty heathen shall come & seke þe Lord of hostes at Ierusalem, and to praye before þe Lord. Thus sayeth þe Lord of hostes. In þe tyme shall ten men, out of all maner of languages of the Gentyles take one Jewe by the hemme of his garment, & saye: We wyl go wþ you, for we haue herde, that God is amonge you.

The ix. Chapter.

The conversion of the Gentiles. The com-
ing of Christe to the sonne of man.

The worde of the Lord shal be receaued at Admach, & Damascus shal be offering: for the eyes of all men & of þe cyties of Israel shall loke vpon the Lord. The borders of hemarth shall be de-

de therby. Thus also & Sidon, for they are very wyse. * Thus shall make her self stronge, heape vpon synner as þe sande, & golde as þe claye of þe stretes. * Achad, & the Lord shal take her in, & haue her in possession: * he shal synce doo her power into þe see, and she shal be consumed wþ fyre. This shal Ierusalem, & be askeped. * Gaza shal be very sope, & shall Accaron also, because her hope is come to confusion. For þe hynde of Gaza shal crye, & at Ierusalem shall no man dwell.

Strangers shall dwell at Accod, & as for þe pyre of the whylpynes, I shall rote it out. * Theyr blonde wyl I take awaye from theyr mouth, & theyr aboypnacyes from amonge theyr teeth. Thus theyr shal be left for our God, yee, theyr shal be as a prince in Juda, & Accaron lyke as a Jebus. And so wyl I repaire my house rounde about wþ my men of watte gongynge to & fro: that no opprobriour come vpon the emp more. For that haue I senenow wþ myne cyes.

* Reioyce þe greatly. O daughter Syon be glad, O daughter Ierusalem. For lo, thy hynde cometh vnto thee, euen the cyghtynes and Hamoure, Lowly & simple is he, he cryeth vpon an alle, & vpon þe foale of an alle. I will rote out þe charrettes & fyke Ephraim, & the horse from Ierusalem, þe batel bowes shall be destroyed, he shall geue the doctrine of peace vnto þe heathen, & his dominyon shall be from þe one see to þe other, & from the floudes to the endes of the worlde.

Thou also thouzow the bloude of thy couenunt: shalt let * thy prisoners out of the pyre wher his no water. Turne you now to þe stronge holde, ye þe in prison, & longe for to be deliuered. And this daye I bypp þe worde, I wyl rewarde þe double agayne. For Juda haue I bent out as a bowe for me & Ephraim haue I fylled. Theyr sorowes, O Sidon, wyl I raple vp agaynst þe Garkes, & make þe as a grauities swearde: þe Lord God shal be sene aboue them, & his darres shall go forth as þe lyghtenynge. The Lord God shall blowe the tromper, and shal come forth as a thorne out of the fowth.

The Lord of hostes shall defende them, & theyr shal consume a denoure, & subdue them wþ þe synge stones. Theyr shal drynke & rage, as it were thozow wyne. Theyr shal be fylled lyke þe balens, & as þe hornes of þe bulter. The Lord their God shal deliuer them in the daye, as þe flock of his people: for as precious stones of a dyademe theyr shal be lett vpon her lande. O how prosperous and goodly & thynges shal that be! The corne shall make þe sponge men cheareful, and the new wyne the maydens.

The x. Chapter.

The people moued to requite the doctrine of truth of the Lord. The Lord the pryncipality to byght and conserue the house of Israel.

Praye

Rape the Loyde then by tymes to
 geue you platter rapne,* foſhal the
 Loyde make bright cloude, ad geue
 you rapne pynough for all the increaſe of the
 felde. for wyne is the anſwere of Idoles.
 The ſorſhapers ſe lyes, and tell but wyne
 dreames: the conſorte that they geue, is no-
 thyng worth. Therefore, go they alſe rapne ly-
 ke a ſheepe of Nepe, and are troubled, becauſe
 they haue no * ſheperde. My wyoth full
 diſpleaſure is moued at the ſheperdes, & I
 will vſet the goates. for the Loyde of ho-
 ſtes will graciously viſit his ſtock, the hou-
 ſe of Iuda, and holde them as a goodly ſap-
 re hoſe in the baſel. Out of * Iuda ſhal co-
 me the helmet: the naye the baſelbowe, ad
 all the pynces together. They ſhal be as ſ
 gnaunt, which in the baſel creade downe
 the myre vpon the ſtreets. They ſhal fyghe
 for the Loyde ſhal be wyth them, ſo that the
 hoſmen ſhal be conſounded.

I will comforte the hene of Iuda, and
 pſerue the houſe of Joſeph. I will turne
 them alſo, for I pitie them: and they ſhal be
 lyke as they were, when I had not caſt the
 of. for I the Loyde am their God, ad will
 heare the. Ephraim ſhal be as a gyaunt, ad
 their hert ſhal be cheereful as thoſe wyne:
 yce, their chylden ſhall ſe it, and be glad, ad
 their hert ſhall reioyce in the Loyde. I will
 blowe for them and gather them together,
 for I will rebuke them. They ſhall increa-
 ce, as they increaſe afore. I will ſowe the
 amonge the people, that they may thynke
 vpon me in ſarre countrees: they ſhall lye
 with their chylden, & turne agayne. I will
 bynge them agayne alſo from the lande of
 Egypt, and gather them out of I Syria. I
 will carye them into the lande of Galaad &
 to Libanus, and they ſhal wante nothing.
 He ſhall go vpon the ſee of trouble, & ſmyre
 the ſee waues: ſo that all the depe floudes
 ſhal be dryed vp. The proude boanſynge of
 Iſraell ſhal be caſt downe, and the ſcripter of
 * Egypte ſhall be taken awape. I will co-
 forſe the in the Loyde, that they maye wal-
 ke in his name, ſayeth the Loyde.

¶ The .xi. Chapter.

¶ The deſtruction of the temple. The caſe of the ſerph:
 full is conuerted to chylde of the father. A deuourer
 beſeyn agayne Jeruſalem and Iuda.

When thy dozes, O Libanus, that ſ
 tyze make colūme they Cedrys trees.
 howle ye fpyre trees for the Ce-
 dyce is fallen, yee, all the proude are
 waſhed awape. howle (O ye oke trees of
 Baſan) for the myghty ſtronge wood is
 cut downe. When may heare the ſheperdes
 mourne, for their glorie is deſtroyed. When
 may heare the lpons whelpes croue, for the
 pyrde of Iordan is waſhed awape.
 Thus ſayeth the Loyde my God: ſede the

ſede of the ſlaughter, which ſhal be ſlayne
 of thoſe ſe poſſeſſe them: yet they take it for
 no ſinne, but they that ſell them, ſaye: The
 Loyde be thanked, I am rich: yee, they a bone
 ſheperdes ſpare the nor. Therefore will I
 noutore ſpare thoſe that dwell in the lande,
 (ſayeth the Loyde) but ſo, I will deliuer the
 people, euery mā into his neygbour hāde
 and into the hande of his kynge: that they
 maye ſmyre the lande, and out of their han-
 des I will not deliuer them.

I my ſelfe ſede ſe ſlaughter there (a poore
 ſheepe therel) and toke vnto me two ſla-
 ues: the one is called longyn melchoni, the
 other is called deſtroper, ad ſo hepte the ſhe-
 pe. The ſheperdes I putt out of offyce in
 one moneth, for I myght not awape wyth
 the, neher had they cny deliue in me. Then
 ſayde I: I will ſede pynnoize: ſe thynge
 that dyeth, let it dye: and that will perſyde,
 let it perſyde, and let the remnant cate, eue-
 ry one the ſheepe of his neygbour. I toke
 alſo my longyn niche ſtaff, and blyake it, ſe
 I myght diſannull the cōuenant, which I
 made wyth all people. And ſo it was broke
 in that daie.

Then the poore ſymple ſhepe that had a
 reſpect vnto me, kered theſe, that it was
 the worde of the Loyde. And I ſayde vnto
 them: yf ye thinke it good, byng wyther my
 pyrce: yf no, then leaue. * So they wayed
 downe. xxx. ſyluer pens, the value ſe I was
 pyrred at. And the Loyde ſaid vnto me: caſt
 it vnto the porter (a goodly pyrce for me to
 be valued at of them) & ſolde the. xxx.
 ſyluer pens, and caſt them to the porter in ſe
 houſe of the Loyde. Then blyake I my other
 ſtaff alſo: namely deſtroper ſe I myght low-
 le ſe brotherhead betwixt Iuda and Iſrael.
 And the Loyde ſayde vnto me: Telle ſe alſo
 the ſtaff of a fooliſh ſheperde: for lo, I will
 rapne vp a ſheperde in the lāde, which ſhal
 not ſeke after ſe things that be loſt, ne care
 for ſuch as go aſtrape: he ſhal not deale ſe
 woude, he ſhal not noyſe the things that
 is whole: but he ſhal eate the fleſh of ſoch as
 be ſat, and teare theye clawes in pſees.

O Idoles ſheperde, that leaueſt the flo-
 che. The ſwerde ſhall come vpon hys arme
 and vpon hys ryght eye. hys arme ſhal be
 cleane dryed vp, and hys ryght eye ſhal be
 ſore blynded.

¶ The .xii. Chapter.

¶ Of the deſtruction and bynnging agayne of Jeruſalem.

When heur burthen which ſe Loyde hath
 deupled for Iſrael. Thus ſayeth the
 Loyde: which ſped the braynes abo-
 de, ſayde the foundation of the earth: and
 geueſt man the byent of lyfe. Therefore, I
 will make Jeruſalem a cuppe of ſurety, vnto
 all the people that are rounde about her.

RR III Per,

The Prophecy.

* 2. 2. 2. 2. 2.

* **See,** Iuda hyn selfe also shalbe in the sege agaynst Jerusalem. At the same tyme I will make Jerusalem an heape stone for all people, so that all such as yfe it by, shalbe coare and rente, and all the people of the earth shalbe gathered together agaynst it.

1. 2. 2. 2. 2.

* **In** that daye, sayeth the Lorde, I will make all hoxes abaynd, and those that rpe vpon them, to be out of their wistes. I will open mine eyes vpon the house of Iuda, and smyte all þ hoxes of the people with blindness. And the princes of Iuda shall saye in their heretes. The inhabitants of Jerusalem shall geue me consolacion in the Lorde of hostes their God. In that tyme will I make þ princes of Iuda lyke an hore burnpunge out with wood, and lyke a cresset of fyre among the strawe so that they shall consume all þ people rounde aboute them, both vpon the ryght hande & the left. Jerusalem also shalbe inhabited agayne: namely, in the same place where Jerusalem standeth.

C

The Lorde shall preserve the tētes of Iuda lyke as a foze tyme: so þ the gloz of the house of Dauid: & the gloz of the ctytēns of Jerusalem, shalbe but lytle regarded, in coparison of þ gloz of Iuda. In that daye shall the Lorde defende þ ctytēns of Jerusalem: so that the weakest then amonge the shalbe as * Dauid: and the house of Dauid shalbe lyke as Gods house, as the Angell of the Lorde befoze them.

41. 2. 2. 2. 2.

At the same tyme will I go about to destroye all such people as come agaynst Jerusalem. Moreover, vpon the house of Dauid and vpon the ctytēns of Jerusalem * will I poure out the spere of grace & copassion, so þ they shall loke vpon me, who they haue perced: & they shall bewepre hi as me moure: ne for their only begotte sone: yee, & be soz for him, as me are soz for their kith chylde.

* 2. 2. 2. 2. 2.

* **Then** shall there be a great mourning at Jerusalem, lyke as the lamentacion at Ademion in the selbe of Baggadon. And the lande shall bewaile euery kynd by the selues. The kined of þ house of Dauid the selues alone, and their wyues by the selues: The hyrned of the house of * Sathan them selues alone, and their wyues by the selues. The hyrned of the house of Levi them selues alone, and their wyues by the selues. The hyrned of the house of Semei them selues alone, and their wyues by the selues. In lyke maner, all þ other generacions eueychone by them selues alone, and their wyues by the selues.

D

The xlii. chapter.

* 2. 2. 2. 2. 2.

Of the trail of grace and truth, of the cleane remouance of Idolatry, and of false prophetes.

* 2. 2. 2. 2. 2.

* **At** that tyme shall the house of Dauid and the ctytēns of Jerusalem haue an open * well, to wash of synne and

uncleynesse. And then (sayeth the Lorde of hostes) * I will destroye the names of Idols out of the labe: so that they shall nomore be put in remembrance.

* 2. 2. 2. 2. 2.

* **As** for the false prophetes also, and the vncleyn spere, I shall take the out of þ lande. So that yf any of them prophete any more, his a vne father ad mother that be: gat him, shall saye vnto hi. Thou shalt dye for thou speakest lyes vnder the name of þ Lorde: yee, his a vne father ad mother that begat him, shall woude him, whē he prophete. And then shall those prophetes be confounded, euery one of his wils when he prophete: nether shall they were sack clothes any more, to disceane men with all. But he shall be lapne to saye: * I am no prophet: I am an husbandman, for so am I taught: by Adam fro my youth by. And yf it be sayde vnto hym: how came thes woundes then in thine hādes: he shall answer. Thus am I wounded in the house of mine a vne frendes.

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Asye, O thou swearde, vpon my thepheard, and vpon the prince of my people, saith the Lorde of hostes. * Sumpe the shepherds, and the shepe shalbe scattered abrode, and so will I turne mine hāde to the lytle ones. And it shall come to passe (sayeth þ Lorde) that in all the land two partes shall roter out, * but the thyrde parte shall remayne therein. * And the same thyrde parte will I bringe thorow þ fire, & wil cleanse the, as the siluer is clenfed: yee, & tepe the lyke as golde is tryed. Then shall they call vpon my name and I will heare them: I will saye: it is my people. And they shall saye: Lorde my God.

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The xxiii. chapter.
Of the wadding of the church vnder the figure of Jerusalem, of the tryngcome of the Lorde.

Behold, þ daye of the Lorde cometh, that þ shall be spoyled ad robbed, for I will gather together all þ heathen to fight agaynst Jerusalem: so þ the cite shall be wonne, the houses spoyled, and the wenne desiled. The halfe of the cite shall go a waye into captiuite, and the residue of the people shall not be caried out of the cite. After that shall þ Lorde go forth to fight agaynst those heathen, as men wile to fyght in þ daye of batell. The shall his fetter stand vpon þ moit oluete, that lyeth vpon þ east syde of Jerusalem. And þ moit oluete shall cleue in two, eastwarde and westwarde, so þ there shalbe a great valley, and the halfe moit shall remoue towarde þ north, & the other towarde the south. And ye shall be vnto þ valley of my hylls, for the valley of the hylls shall reach vnto Mal. Yee, he shall yf lyke as yf he led for the earthquake in þ dayes of Olish kynge of Iuda. And the Lord my God shall come, & al salmege to him. In that daye shall it not

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The booke of the
Prophete Malachy.

The first Chapter.

A complaine against Israel and her priests.



Ihe heuy burthe, which þe Loide
hath weyth agaynste Israel, by
Malachy. I haue loued you,
saith the Loide: & yet ye saye:
wherein haue thou loued vs?
* I was not. * (sau Jacobs brother, saith þe
Loide: yet haue I loued Jacob, and dated
sau: * per, I haue made vs hilles wast
and his heritage a wilderness for dragons.
And though I som saye: well, we are de-
stroied, we wyl go by the way agayne the
places that be wasted, yet saith the Loide
of hostes: * what they buyled, that bin
he I doone: to that it was called a cursed
lande, and a people, whome the Loide hath
euer bene angrie withall.

Þoure eyes haue sene it, and ye poure sel-
ues must cōfesse. þe Loide hath brought
þe lade of Israel to great honour. * Shulde
not a sonne honour his father, & a seruāt
his master? * If I be now a father, where is
myne honour? If I be the Loide, where am
I feared? saith the Loide of hostes.

Now to you priests, þe despyte my name.
And ye saye: wherein haue we despyed thy
name? In this, ye offere vncleane beest vpon
myne autler. And ye saye: wherein haue
we offered any vncleane thing vnto the?
In this ye saye: the autler of the Loide is
not to be regarded. Ye offere the blynde, is
not that euill? And ye offere the lame and
the sycke, is not that euill? * Ye, offere it vnto
thy prince, that he be content with the, & ac-
cepte thy person, saith þe Loide of hostes!

And now make poure prayer before God,
that he maye haue mercy vpon vs: for soche
things haue ye done. What he regard you
personnes, thinke ye, saith the Loide of
hostes: * Per, what is be amonge you, that wyl
do so much as to shut the doores, as to hinde
the fyre vpon myne autler for naught? * I
haue no pleasure in you, saith the Loide
of hostes: and as for the meat offering, I wyl
not accept it at poure hande. * For fro the
offering vpon of the sonne vnto the going do-
ne of the same, my name is greāt amonge
the Gentiles: yee, in euery place that there sa-
crifice be done, and cleane meat offering offered
vnto my name: for my name is greāt a-
monge the heathen, saith þe Loide of
hostes. But ye haue vnbalowed it, in that ye
saye, the autler of the Loide is not to be re-
garded, and the thing that is set ther vpon
not woorthy to be eaten.

Now saye ye: It is but labour and tra-
uaple,

It not be lyghte, other cleare of dymme.

* This shall be that speciall daye which is
knowne vnto þe Loide: neither day nor nyght
but about the euenyng tyme it shall be light.

* In that tyme shall there waters of lyfe
runne out fro Ierusalem: the halfe parte of
them towarde the east fele, and þe other halfe
towarde the west: so that I shall cōfesse
both souther and norther. * And the Loide
hym selfe shall be hynged ouer all the earth.

At þe tyme shall there be one Lord onely, &
his name shall be but one. * I shall go about
the whole earth, as vnto a felde: fro Siba to
Kēdo, & fro the south to Ierusalem. * He shall
be set vpon, & inhabit in her place: fro Ben Ja-
mins porte, vnto þe place of the fyre porte,
& vnto the corner porte: & from the tower of
* hanañell, vnto the tynge of the pynell.

There shall men dwel, & there shall be no
more curtinge, but Ierusalem shall be safely inha-
bited. * His shall be the place, wherewith the
Loide will synge all people, þe haue fought
agaynst Ierusalem. Namely, their flesch shall
cōsume awaye, though they stād vpon their
fete, their eyes shall be corrupted in their holes
and their tynge shall cōsume in their mouth.

In that daye shall þe Loide make a great
edificion amonge the, so þe one man shall take
another by the hande, & lape his shouders vpon
the handes of his neyghbour. * Iuda shall
speak also agaynst Ierusalem, & the goodes of
all þe heathen shall be gathered together round
about: golde & syluer & a very great multi-
tude of clothes. And so shall this plague goo
ouer horses, mules, camels, asses, & all the
beastes that shall be in þe holl, lyk as vnto the
plague of the people. * Every one þe remayneth then of all
the people, which cam agaynst Ierusalem,
shall go vpon perle, to woorthippe the hynges
(curn the Loide of hostes) * and to kepe the
feast of tabernacles. And loke what genera-
cion vpon the earth goeth vnto Ierusalem
for to woorthippe the hynges (curn the Loide
of hostes) vpon the same shall come no rayne.
If the hynges of Egypte go not vpon, & come
not, it shall not rayne vpon them neither.

* This shall be þe plague wherewith the Loide wil
synge all þe heathen, þe come not vnto kepe
þe feast of tabernacles: yee, this shall be þe
plague of Egypte & þe fine plague of all people
þe go not vnto kepe þe feast of tabernacles.

At that tyme shall the rynging gire of the
horses be doly vnto the Loide, & the hettels
in the Loide house shall be lyke the basens
before the autler: yee, all the hettels in Jeru-
salem, shall be doly vnto the Loide
of hostes: and all they that shal offer offerings,
shall come & take of them, & dryge the there
in. And at that tyme there shall be no mo
Cananites in the house of the Loide.

The ende of the Propheete of zachary.

The Prophecy.

uaple. Ad thus haue ye thought scozne at it (sayerth the Lorde of hostes) offeringe eobberys, pec, the lame and the lpycke. Ye haue brought me in a meate offeringe. Whilke I accepte it of your hnde. Sayerth the Lorde. Curled be the dylleler, which hath in his flocke one that is a male, ad when he maketh a voice, offerth a spotted one vnto the Lorde. For I am a greete hygne (sayerth the Lorde of hostes) and my name is fearfull among the heathen.

¶ The .ii. Chapter.

¶ Threatenynge agaynst the priests beynge scous: cove of the people.

Ad now O ye prestes (this comau-
ndment toucheth you: ye ye wyl not
heare it, ner regard it, to geue ye glo-
ry vnto my name, sayerth the Lorde of hostes.
* I will sende a curse vpon you, & will curse
your blessinges: pec curse them wyl I ye
ye do not take hede. Beholde, I will cor-
rupte your seide, and cast dounge in your fa-
ces, euen the dounge of youre solempne sac-
rifice and it shall cleue fast vpon you. And ye
shall knowe, that I haue sent thys com-
maundment vnto you: that my conenaut
which I made with Leui, might stande say-
erth the Lorde of hostes.

I made a conuauant of lye & peace wth
him: this I gaue him, that he myght stande
in awe of me: and so he yd feare me, ad had
my name in reuerence. The lawe of truthe
was in his mouth, ad there was no wicked-
nesse founde in his lippes. He dwelled wth
me in peace and equyte, and dyd turne ma-
ny one awaye fro their synnes. * For in the
prestes lippes shulde be sure knowledg, &
men may seeke the lawe at his mouth, for he
is a messenger of the Lorde of hostes. But
as for you, ye are gone cleue out of the waye,
ad haue caused the multitude to be offend-
ed at the lawe: * ye haue broken the conuauit
of Leui, sayerth the Lorde of hostes. Therfo-
re wyl I also make you to be despyled, and
to be of no reputacion amonge all the peo-
ple: because ye haue not kepte my wayes,
but haue bene parciall in the lawe.

* I haue not all one father, / hath not
one God made vs: * wyl doth eueri one of
vs then despyse his auncle brother, & so breake
the conuauit of our fathers. Now hath
Iuda offended: pec, the abhominacion is done
in Israel and in Ierusalem: for Iuda hath
despyled the sanctuary of the Lorde, which
he loued, and hath kepte the daughter of a
strange God. But the Lorde shal destroye
the ma that doth this: (pec, both the mother
ad the scole) out of the tabernacle of Jacob
with hym that offereth vp meate offeringe vnto
the Lorde of hostes. Now haue ye brought
it to this poplite agayne, to the aulter of the

Lorde is couered with teares, weeping and
mourninge: so that I wyl nomore regard
the meate offeringe, neyther wyl I receaue
it: accepte my thyng at your handes. And yet
ye saye: wherefore? Cuse because that where
as the Lorde made a conuauent betwixt
me and the wyfe of thy youth, thou hast despy-
led. * Yet is the thyne auncle company and
marryd wyfe.

So dyd not the one, and yet had he an eyer.
cellent sayerth. What dyd then the one: he
fought the seide promysed of God. Therfore
loke well to your sayer, and let no man despy-
le the wyfe of his youth. Yet hateth her
put her awaye sayerth the Lorde God of Is-
rael and geue her clothinge vnto the scoine,
sayerth the Lorde of hostes. Loke well then
to your sayer, ad despyle her not. Pegreue
the Lorde with your wordes, & yet ye saye:
wherewithal haue we greued hym? In this,
that ye saye. Al that do euil are good in the
syght of God, and such plesse hym. Wher
is the God that punissheth?

¶ The .iii. Chapter.

¶ Of the messenger of the Lorde John Baptis-
t: the bapty of the Rabyr, and of a laby.

Beholde, * I will sende my messali-
ger, whiche shal prepare the waye
before me: ad the Lorde whom ye
wolde haue, shal soone come to his
temple, pec, eue the messenger of the coue-
nant whom ye longe for.

Beholde, he cometh, sayerth the Lorde of
hostes. But who may abyde the daye of his
comynge? Who shal be able to endure, when
he appeareth? For he is like a goldsmithes
fyr, ad lyke wallthers sope. He shal sye him
downe to tye and to cense the slyuer, he
shal pource the chyldren of Leui, and puri-
fy them lyke as golde and slyuer: that they
maye bringe meate offerings vnto the Lorde
in righteoulnes. Then shal the offeringe
of Iuda and Ierusalem be acceptable vnto
the Lorde, lyke as from the begynnyng ad
in the peaces, a foze tyme. I wyl come and
punishe you, ad I my selfe wyl be a stoppe
to the wyltes agaynst the wyched, agaynst the
aduoucers, agaynst false sweaters: pec, &
agaynst those that wrongfully kepe backe
the hyelpynge betwixt: which were the wyd-
owes and the fatherlesse, and oppesse the
straunger, and feare not me, sayerth the Lorde
of hostes. For I am the Lorde that chal-
ge not, & ye (O chyldren of Jacob) wyl not
leau of: * ye are gone awaye from myne ordi-
nances, and sens the tyme of your fozf-
thers haue ye not kepte them.

* Turne you now vnto me, and I wyl
turne me vnto you, sayerth the Lorde of
hostes: ye saye, wherein shal we turne? Shulde
a man be falslyd and discreit wth God as
ye be.

* De .viii. b

* Au .v. b

* De .viii. b

* De .viii. b

* De .viii. b

* Iacob. viii. c
and. viii. c

* Iacob. viii. c
Leui. xxi. c

1300. 700
1300. 114

* Iacob. viii. c
Leui. xxi. c
and. viii. c

1300. 700
1300. 114

* Iacob. viii. c
Leui. xxi. c

* Iacob. viii. c
Leui. xxi. c

pe ble falsched and disceate with me: yet ye
saye wherin vse we disceate w the: * In Ci-
ties & heauie offerings. * Therefore are ye
cursed wth penury, because ye dissembel
with me, all the sorte of you.

* Whinge euery Cite into my barne, that
there maye be meat in myne house: and pro-
ue me withall (sayeth the Lorde of hostes)
ye I will not open the wyndowes of heauē
vnto you, ad poure you out a blessing with
plenteuousnesse. Pee, I shall reprove the con-
sumer for poure sakes, so ye shall not eate
vp the fruite of youre grounde, neither shall
the vyngarde be bare in the felde, sayeth the
Lorde of hostes: In so much that all people
shall saye, that ye be blessed, for ye shall be a
pleasant lande, sayeth the Lorde of hostes.

Ye speake harde wordes agaynst me, say-
eth the Lorde. And yet ye saye: What haue
we spoken agaynst the: Ye haue sayde:

It is but lost labour, to serue God: what
profyt haue we for keepinge his commaunde-
mentes, and for walkynge humbly befoze
the Lorde of hostes: * Therefore maye we
saye, that ye proude are happye, & that they
which deale with vngodlynesse, are sett vp
for theyr temptye God, and yet escape.

But they that feare God, saye thus one
to another: the Lorde consydereth and hea-
reth it. Pee, it is befoze him a memozyal bo-
ke, wyrtren for soch as feare the Lorde, and
remember his name. And in the daye that I
will make (sayth the Lorde of hostes) they
shall be myne a wne possession: and I will fa-
uoure them, lyke as a man fauoureth hys
a wne sonne, that both hym serue. Turne
you therefore, and consyde what dyfference
is betwixte ye righteous and vngodly, be-
twixte hym that serueth God, and hym that
serueth hym not.

* For march, the dape commeth that shall
burne as an ouen: and all the proude, yet, ad
all soch as do wyckednesse, shall be strawe, &
the dape that is for to come, shall burne the
wp: (saith the Lorde of hostes) so that it shall
leue them neither rote ner draunche.

But vnto you that feare my name, shall
that sonne of ryghteousnesse arysse, and
health shall be vnder his wynges: ye shall go
forth, ad multiplie as the fat calues, ye shall
trade downe the vngodly: * for they shall
be lyke the asches vnder the soles of youre
fete in the dape that I shall make, sayeth
the Lorde of hostes.

Remember the lawe of Moses my ser-
uaunt, * whych I comytted vnto hym in
Moch for all Isracell, with the statutes and
ordinaunces. Beholde, I will sende you
* Elias the prophet: befoze the comynge of
the dape of the greute and fearefull Loz-
de. * He shall turne the hertes of the fa-
thers to theyr children, and the her-
tes of the chyldzen to their fa-
thers, that I come not ad
smyte the earth with
curisynge.

**The ende of the pro-
phery of Malachy:
and cōsequently
of all the pro-
phetes.**

The Prophecy.

maye, ad thus haue ye thought scozne at it (sayeth the Lorde of hostes) offeringe robbery, yee, the lame and the lyke. Ye haue broughte me in a meat offeringe. Guilde I accepte it of your hyde, sayeth the Lorde. Curse be the disseidler, which hath in his flocke one that is a male, ad when he maketh a voice, offereth a spotted one vnto the Lorde. For I am a greace hynde (sayeth the Lorde of hostes) and my name is fearefull among the heathen.

¶ The. ii. Chapter.

¶ The threatenings against the people bringe thus: crew of the people.

3

Ad now, O ye prestes, this commandement toucheth you: yf ye wyl not heare it, ner regard it, to geue y glorie vnto my name, sayeth the Lorde of hostes. * I will sende a curse vpon you, & will curse poure blessinges: yee curse them wyl I yf ye do not take hede. Beholde, I will corrupte poure sde, and cast donge in poure faces, euen the donge of poure tolemptes, and it shall cleue fast vpon you. And ye shall knowe, that I haue sent this commandement vnto you: that my * counsaill which I made with Leui, might stande sayeth the Lorde of hostes.

* De. xlviii

* Au. xlviii

25

I made a covenant of pfe & peace with him: this I gaue him, that he myght stande in awe of me: and so he dyde feare me, ad had my name in reuerence. The lawe of truthe was in his mouth, ad there was no wickednesse founde in his lippes. He walked with me in peace and equyte, and dyd turne many one a waye fro their spynes. * For in the pfect lippes shulde be sure knowledge, & men may seke the lawe at his mouth, for he is a mechaunger of the Lorde of hostes. But as for you, ye are gone cleue out of p waie, ad haue caused the multitude to be offeided at the lawe: * ye haue broken the covenant of Leui, sayeth the Lorde of hostes. Therefore wyl I also make you to be despyed, and to be of no reputacion amonge all the people: because ye haue not kepte my wayes, but haue bene partall in the lawe.

* O. lxxviii

* De. xlviii

* E. p. lxxviii

* Is. lxxviii

* Is. lxxviii

* I haue we not all one father, / hath not one God made vs? / why doth every one of vs then despise his auncle brother, & so breaketh the covenant of oure fathers? Now hath Iuda offended: yee, the abominacion is done in Irael and in Ierusalem: * for Iuda hath despyed the Sanctuary of the Lorde, which he loued, and hath kepte the daughter of a straunge God. But the Lorde shal destroye the ma that doth this: yee, both the makere ad the scoler, out of the tabernacle of Jacob with hym that offereth vp meat offeringe vnto the Lorde of hostes. Now haue ye brought it to this point agayne, y the aulter of the

Lorde is covered with feates, weppinge and mourninge: so that I wyl nomore regned the meat offeringe, neither wyl I receaue or accepte any thyng at your handes. And yet ye saye: wherefore? Cus because that where as the Lorde made a covenant betwixt y and the wyfe of thy pouth, thou hast despyed. * Yet is the thyne auncle company and marped wyfe.

* Is. lxxviii

So dyd not the one, and yet had he an excellent wyfe. What dyd then the one: he sought the sde promysed of God. Therefore loke wyl to poure spere, and let no man despye the wyfe of his pouth. Yf y hatest her put her awaye sayeth the Lorde God of Irael, and geue her clothinge for the scozne, sayeth the Lorde of hostes. Loke wyl then to poure spere, ad despye her not. Ye geue the Lorde with your wydes, & yet ye saye: wherewithal haue we greued him? In this, that ye saye. Al that do euil are good in the syght of God, and soch please hym. Ad cis wher is the God that punisheth?

* Is. lxxviii

¶ The. iii. Chapter.

¶ Of the mechaunge of the Lorde John Baptist wylt the daye of the Lorde, and of Irlab.

Beholde, * I will sende my messaiger, which shal prepare the waye before me: ad the Lorde whom ye wolde haue, shal soone come to his temple, yee, cut the mechaunger of the covenant whom ye longe for.

* Is. lxxviii

Beholde, he cometh, sayeth the Lorde of hostes. But who may abyde the daye of his comynge? Al that shal be able to endure, when he appeareth? For he is like a goldmythes fyre. Ad lyke wastethes soye. He shal lye him downe to trye and to cleanse the syluer, & he shal poure the chyldren of Leui, and purifie them lyke as golde and syluer: that they maye bringe meat offerings vnto the Lorde in righteounesse. Then shall the offeringe of Iuda and Ierusalem be acceptable vnto the Lorde, lyke as from the begynnynge ad in the yeres, a fore tyme. I wyl come and punishe you, ad I my selfe wyl be a wyfwe lypnes agaynt the wythes, agaynt the abouterers, agaynt false sweaters: yee, & agaynt those that wrongfully kepe back the hyppelngnes dewty: which here the wyddowes and the fatherlesse, and oppesse the stranger, and feare not me, sayeth the Lorde of hostes. For I am the Lorde that challege not, & yet O chyldren of Jacob, wyl not leaue of * ye are gone awaye from myne ordinances, and lens the tyme of poure forfathers haue ye not kepte them.

25

* Is. lxxviii

* Turne you now vnto me, and I wyl turne me vnto you, sayeth the Lorde of hostes: ye saye, wher shal the turner? Shulde a man be falsched and deceiued with God as ye se

* Is. lxxviii

pe be falshed and disceate with me: yet ye
saye wherein be we disceate w the? * In the
thes & beaue offerings. * Therfore are ye
curied wth pennyp, because ye dissemble
with me, all the foete of you.

* Bynge euery thing into my barnie, that
there maye be meat in myne houle: and pro-
uerne withall (sayeth the Lord of hostes)
pf I will not open the wyndowes of heauē
vnto you, ad poure you out a blessing with
plenituousnesse. Pee, I shall reprove the con-
sumer for your sakes, so ye shall not eate
w the frute of poure grounde, nether shall
the wynearde be bare in the felde, sayeth the
Lord of hostes: In so much that all people
shall saye, that ye be blessed, for ye shall be a
praisfull lande, sayeth the Lord of hostes.

Ye speake harde wordes agaynst me, say-
eth the Lord. And yet ye saye: What haue
we spoken agaynst the? Ye haue sayde:

It is but toill labour, to serue God: * What
prophet haue we for? keepinge his commaunde-
mentes, and for walkynge humbly befoze
the Lord of hostes. * Therfore maye we
saye, that ye proude are happie, & that they
which deale with vngodlynesse, are sett vpon
for they tempte God, and yet escape.

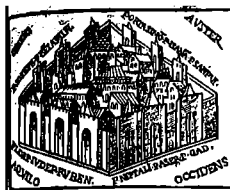
But they that feare God, saye thus one
to another: the Lord conserueth and hea-
reth it. Pee, it is befoze him a memorypal bo-
ke, wyrtten for such as feare the Lord, and
reminde his name. And in the daye that I
will make (sayeth the Lord of hostes) they
shall be myne a vne possession: and I will fa-
uoure them, lyke as a man fauoureth his
auncle some, that doth hym scrupce. Turne
you therfore, and conserue what difference
is betwixte ye righteous and vngodly, be-
twixt him that serueth God, and him that
serueth hym not.

* For march, the daye cometh that shall
burne as an ouen: and all the proude, pee, ad
all such as do wperatnesse, shall be strawe, &
the daye that is for to come, shall burne the
wye (saith the Lord of hostes) so that it shall
leave them nether rote nor bchaunce.

But vnto you that feare my name, shall
that Sonne of ryghteousnesse aryse, and
health shall be vnder his wynges: ye shall go
forth, ad multiplie as the fat calues, ye shall
recade downe the vngodly: * for they shall
be lyke the ashes vnder the soles of poure
fete in the daye that I shall make, sayeth
the Lord of hostes.

Remember the lawe of Moses my ser-
uaunt, * wherby I conuyncted vnto hym in
Mach for all Israel, with the statutes and
ordinaunces. Beholde, I will sende you
* Elias the prophet: befoze the comynge of
the daye of the greute and fearefull Lo-
de. * He shall turne the herdes of the fa-
thers to the children, and the he-
res of the chyldren to their fa-
thers, that I come not ad
smyte the earth with
curseynge.

**The ende of the pro-
phery of Malachy:
and cōsequently
of all the pro-
phetes.**



The volume of the booke called hagiographa.

The thyrde boke of Esdras.

The fourth boke of Esdras.

The boke of Tobiah.

The boke of Judith.

The rest of the boke of hester.

The boke of wyldome.

Ecclesiasticus.

Baruch the prophete.

The songe of the.iii. Cypdren
in the ouen.

The storye of Susanna.

The storye of Bel & of the Dragon.

The prayer of Manasseh.

The first boke of the Machabees.

The seconde boke of Machabees.



To the Reader,



Consideration that the bo

kes before are founde in the hebreue tonge, receaued of all men: & that the other folowynge, whych are called Hagiotogrypha (because they were wont to be reade, not openly and in comen, but as it were in secret and aparte) are netter founde in the hebreue nor in the Caldeu: all whych thinges they haue not of longer bene written: in lesse then it were happily the boke of Sapience: wher upon it were now very harde to reapey a amende them: And that also they are not receaued now taken as le. gytymate a reasull, as well of the hebreues as of p whole Church, as S. Hierome sheweth: we haue le parat them, & lett them asyde, that they may the better be knowen: to thpntent that men maye knowe of whych bokes wrytynge ought to be receaued, and of whych not. For the sayde S. Hierome speakynge of the boke of Iudith (which is hagiotogryphe) sayth, p the auctoptye therof is not esteemed worthy and sufficient to confyrme and stablysh the thynges that lyght in dysputacyo. And generally of all p bokes called Hagiotogrypha, he sayth, that men maye reade them to the edyfyinge of the people: but not to confyrme a strength the doctrine of the Church. Icaue ouer here the lawe (as they call it) of Canon. c. Sancta Romana. xvi. distinc. where he sheweth his iudgement. Lpke wyse the Glose of. c. Canones. xvi. distinc. which sayth, that men reade the, but not in generall: as though he shulde saye, that generallly and thowout they are not allowed. And not wythout a cause: for that they haue bene corrupted and falsified in many places, it appeareth sufficiently by Eusebius in his boke called Hypothica Ecclesiastica: whych thyng is calyde to be knowen euen now a dayes in certen poyntes, namely in the bokes of the Machabees: whose second boke S. Hiero. confesseth that he founde not in the hebreue, by the meanes wherof it is become vnto vs the more suspect and the lesse receaued. In lyke manner is it of the thyrde and fourthe boke of Esdras, whych S. Hierome protesteth that he wolde not haue translated, esteemyng them for dreames: where as Iosephus yet in his booke of hys Antiquities declareth p summe of p matter after the manner of a storye, as well of the boke of Machabees as of the. iii. of Esdras: all though he esteame the bokes compiled from the rapyne of kynge Artaxerxes vnto hys tyme, to be hagiotogrypha.

Wherfore then, whē thou wilt mainteyne any thyng for certen, rendyng a reason of thy sayth, take heade to proceade therein by p lypynge and wyethye scriptures, folowynge S. Peter, whych sayeth: he p speaketh, let hym speake as though he speake the worde of God. he sayth the worde of God, as a thyng most true and certen, opened by the pphetes and Apostles, inspyred wyth the holy goost: of whom we haue wrytten in moare cleare then the daye. A wryter ha upyng greate desyre to confyrme and stablysh thez oppynous by the lawe of man, saye, that they shame to speake wythout lawe: how moch more feare and drede then ought he to haue, that sayth he is a Chyrstian, the whych holberth not hym selfe; or reaseth not in p lawes of the lypynge God: but in mennes inuencions, iudgyng of all thynges accordyng to them, and leauyng to an vncertaine pmyngacyon and phantasye: Let vs therefore that are buylded on the foun dacyon of the holy pphetes and Apostles, and on the head corner stone (on whych they them selues were founded, and whych they yencheth, that is Iesus Chyrst, the sure stone) leaue the thynges that are vncertaine to folowe the certē: holdynge vs and reassynge vs in them, and fastenyng oure ancre there, as in a sure place. For oure Chylden sayth conspkyeth not in doutefull thynges, but in playne and moost certen assurednes, and in moost true presunpon, taken & confirmed by infallible wryte. In whych God graunte vs to walke perpetuallye, to thpntent that accordyng to le (fulfyllynge his holy wyll in vs, and fetyng asyde all inuencions contrary vnto hym) we maye lpye to hys honoure, and to the edyfyinge of hys Church.

So be it.

In the first
book of the
prouer.

In the first
book of the
prouer.

In the first
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In the first
book of the
prouer.

The thynde boke of Eldras.

The fyft Chapter.

¶ Jolias heldeh paffouer. After his death & fychen-
tise hee fomme made byrge in hys name: whom the
king of Egypt putteth out, and ftereth in hys brother
Joachim. In iherufalem is befynde, & hee mechas is taken.



¶ And * Jolias helde the feaft of
Eafter in Iherufalem vnto the
Lorde, & ftereth p Paffouer the
xiiii. daie of the fyft moneth.

¶ He let the prieftes alfo in orde
(accommynge to the) dailie courtes) beynge
arrayed in luge garnyſed in the temple of the
Lord. And he ſpake vnto p Leuites p hply
myſteryſ of Iſrael, p they ſhulde halowe
them ſelues vnto p Lord, to let p hply arche
of the Lord, in the houſe p hynge ſhalomon
the ſonne of dauid had buylded, and ſayde.
¶ Ye ſhall no moze beare p Arche vpon youre
ſhoulders. ſhow ſerue poure Lorde, & take p
charge of hys people of Iſrael, after poure
vplages and poure trybes: accomynge as
hynge dauid p hynge of Iſrael, hath orde-
ned, & accomynge as ſhalomon hys ſonne
hath honorably prepared: ye, loke p pee al
do ſerue in the temple, accomynge to the
ordynge & diſtribution of p principall men
which are appointed out of p trybes, to do
ſerue for p chyliden of Iſrael. * Kyll the
Paffouer, & prepare offringes for your bre-
thren, & do accomynge to p cōmānment
of the Lord, which was geuen vnto Moſes.
And vnto p people p was ſoude Jolias ga-
ue. xxx. thouſande of ſhepe, lambes, kyddes,
& goates, & thye thouſande oren. Theſe the
hynge (of his hynge liberalite) gaue vnto
the people, accomynge as he had promiſed:
¶ & to p prieftes for p Paffouer, he gaue two
thyepe, & an hundred oren. Whereouer,
Jechonias, & ſhemias, & Nathanael bye-
thyen, & ſhalabias, Jechiel, & Jolabad gaue
them to the Paffouer. fpye thouſande ſhe-
pe & fpye hundred bullockes.

¶ And when theſe thynges were brought
to paſſe, p prieftes the Leuites ſode good-
ly in the) orde, & had the vneleued bryd
thowout p trybes. And after p ordynge
of p principall men in the trybes, they offe-
red vnto the Lorde in p ſpyght of the people
accomynge as it is wyrtten in the boke of
Moſes, & to the) roſed p Eafter lambe as
accomynge was. As for p thacke offringes
& the other, they byght them in kettels and
pottes, & ſet them befoze the people w good
wyll, & afterward befoze them ſelues, and
the prieftes. For p prieftes offred the fatt,
wntill ſpyne was crypyd, but p Leuites
prepared for the ſelues & for the) brethren

the chyliden of Aaron. The hply ſpyngers
alſo p chyliden of Aſaph ſode in the) or-
de, accomynge as dauid deſpyed. So hpd
Aſaph zachary & Jothun, wyche were ap-
pointed by p hynge. Whereouer p potters &
boze keepers ſode by p dozes & p diligently,
to p none went out of his ſtadyng & ſerui-
ce: for the) brethren (p Leuites) prepared
for them. ¶ Thus were all thynges perfort-
med, that belonged to the offeryng of the
Lorde. In p daie they helde the Paffouer,
and offred thankoffrynges beſyde p ſacri-
fyce of the Lorde, accomynge to the cōmaun-
dement of hynge Jolias.

¶ So the chyliden of Iſrael wyche were
then preſent helde an honorable Paffouer
& p feaſt of wyte bread. vii. dapes luge. Pee
loke a Paffouer was not kepte in Iſrael,
from p tyme of the pophet ſamuel. And
all p hyngeſ of Iſrael helde not ſoch an E-
aſter, as this which hynge Jolias helde, & the
prieftes, p Leuites, p Jewes & all Iſrael, of
all them p were of Iherufalem. And in the
xviii. pere of p raigne of Jolias was this
Paffouer kept. And w a perfectt herte byd
hynge Jolias orde all his workes, befoze
p Lord, & the thynges p were wyrtt of hym
in tymes paſt, cōcernyng thoſe that ſpined
& were vngodly agaynſt p Lord befoze all
people, & that ſought not p woide of p Lord
vpon Iſrael. * After all theſe actes of hynge
Jolias, wharao p hynge of Egypte wer byd
and came towarde Carmis by Euphrates,
& Jolias went to meete hym. ¶ Then kent the
hynge of Egypte vnto Jolias ſaying: what
haue I to do w the, O hynge of Iuda: I am
not ſent of p Lord to ſpygh agaynſt the, for
my warr is vpon Euphrates, go thou the
waye home agayn in all p harte. And Jo-
lias wolde not turne agayn vpon hys cha-
ret, but vnderſtoke to ſpygh agaynſt hym, &
hekened vnto p woide of the pophet,
which he tolde him out of p mouth of God,
but pyched a battayll agaynſt hym in the
felde of Magrebo. And p prieftes preſſed to
hynge Jolias. ¶ Then ſayde p hynge vnto his
ſeruauntes. Carpe a waye out of the bat-
tayll, for I am ſore wounded. And inme-
diatly his ſeruauntes toke him awaye out
of the front of the battayll. ¶ Then ſat he vp
vpon p ſecode charet, came to Iherufalem,
dred, & was buryed in his fathers ſepulchre.
¶ And in al Jecw they mourned for Jolias,
pee the rulers alſo w the) wyues made la-
mētation for hym vnto this daie. And this
was done euer ſtyll in Iſrael.

¶ Theſe thynges are wyrtten in the boke
of p ſoyces of p hyngeſ of Iuda, namely,
all the actes and workes of hynge Jolias,
hys hynge polder & maſter, hys vnderſtan-
dyng in the laue of God, & what he dyd, pee
thynges which are not wyrtten in the boke

¶ And ii. of the

lynered to Salmanaſar ſe debite in Jewry. And this was ſe nobre of them: Two thouſand .x. iii. C. ſyluer boules. xxx. ſyluer boules. xxx. bakens of golde. ii. A. and. iii. C. beſels of ſyluer. & a thouſande beſpde. All ſe beſels of golde & ſyluer were. v. A. viii. C. &. l. r. Theſe were nobred vnto Salmanaſar. & to them ſe were come agayne w̄ hym to Jeruſalem out of ſe captiuite of Baby- lon. * Now in ſe tyme of kynge Artaxerxes ſe kynge of Perſia. theſe men. Baſemus and Miſtridatus. Sabellus. Rathimus. Bal- themus. Hemelius the ſcribe. and other ſe dwell in Samaria & in other places vnder ſe domynioſe therof. wrote a letter vnto kynge Artaxerxes. wherein they cōplained vnto ſe kynge of them in Jewry & Jeruſalem. The letter was made after thys maner.

C Now. the ſeruautes Rathimus the ſtope wypter. Sabellus the ſcribe. & other iudges of the court in Celosyria & Phenices. Be it knowne & manifeſt to oure Lorde ſe kynge. ſe the Jewes which are come vnto pon vnto vs into ſe rebellious & wycked cypre. begynne to buyde it agayne. & the wales aboute it. & to ſet vp the temple a new. Now yf thys cypre & ſe wales thereof be ſet vp agayne. they ſhall not onely reſuſe to geue tributes & taxes. but alſo rebell vnto agaynſt the kynge. And for ſo moch as they take thys in hade now aboute ſe tēple. we thought it reaſon. to thynke no ſcozne of it. but to ſewe it vnto oure Lorde the kynge. & to certifie hym therof. to thynke ſe yf it pleaſe the kynge. he may cauſe it to be fought in ſe ſokes of olde. and ſe ſhall ſynde ſoche wariynges wyrtten. & ſhall vnderſtāde. ſe thys cypre hath all waye bene rebelyous & dyſobedient. ſe it hath ſubdued kynges & cypres. & that ſe Jewes whych dwell ther in. haue euer bene a rebellious. obſynate. unſatethfull. and fygthynge people. for the which cauſe this cypre is wailed. Wherfore now we certifie oure Lorde the kynge. ſe yf thys cypre be buyded & occupied agayne. & the wales thereof ſet vp a new. ſe canſt haue no paſſage into Celosyria & Phenices.

D Then wrote the kynge to Rathimus the ſtope wypter. to Balthemus. to Sabellus the ſcribe. & to ſe other officers & dwellers in Syria and Phenices. after thys maner: I haue red the epistle whych ſe ſentel vnto me. and haue commaunded to make diligēt ſearch. & haue founde. ſe the cypre hath euer reſyſed kynges. ſe the ſame people are dyſobedient. & haue cauſed moch warre. & that myghty kynges haue raygned in Jeruſale. which alſo haue rayſed vp taxes of Syria and Phenices. Wherfore. I haue commaunded thoſe people. ſe they ſhall not buyde the cypre. ſe they make no moze in it. and ſe they procede no farther w̄ the buyldynge. for

ſo moch as it myght be the cauſe of warre. and diſpleaſure vnto kynges.

Now when Rathimus and Sabellus the ſcribe. & the rulers in the ſāde badred ſe wyrtynge of kynge Artaxerxes. they gatt them together. & came in all ſe haſte to Jeruſalem w̄ an hoock of hoſme. and w̄ moch people of fore. & foqbad the to buyde. And ſe they left of froim buyldynge of the tēple. vnto the ſecōd pece of kynge Darius.

C The. iii. Chapter.

¶ Darius maketh a ſeall. And the ſentences of the thys ponge men. of whych the ſpall be declared.

Kynge Darius made a great ſeall vn- to his ſeruautes. vnto all hys courtiers. & to all the officers of Media and Perſia. pre to all ſe debytes and rulers that were vnder hym. from India vnto Ethiopia. an hūdzeth &. xxvi. courtiers. So whyn they had eaten & dycken beynge ſatyrſed. and were gone home agayne. Darius the kynge wente into his chambry. laped hym downe to ſlepe. and ſe awaked.

Then the thys ponge men. that kepte the kynges perſonne. & watched hys body. com- menced amonge them ſelus. & ſpake one to another. let euery one of vs ſape ſome thynge. & loke whole ſentēce is wyſer & moze cō- ſecler then the other. vnto hym ſhall kynge Darius geue greate gfytes. & clothe hym with purple. He ſhall geue hym velleis of golde to dygncke in. clothes of golde & cou- rnynges. he ſhall make hym a colſely chart. & a byble of golde. he ſhall geue hym a bo- net of whyte ſylke. & a cheyne of golde aboute hys neck. pre he ſhall be the ſecōde & pyn- cipall next vnto kynge Darius. & that be- cauſe of hys wyſdome. and ſhall be called the kynges kynſman.

So. euery one wrote his meaning. ſealed it. & laped it vnder ſe kynges pelotore. & ſap- ded: whyn ſe kynge arſelyth. we wyll geue him oure wyrtynge. & loke whole worde ſe kynge & hys cheſe Lordeſ iudge to be ſe moost wyſely ſpoken. ſe ſame ſhall haue ſe victoz. ¶ One wrote: Alwey is a ſtonge thynge. The ſecond wrote: The kynge is ſtronger. The thrid wrote: Alwey haue pet moze ſtren- ghte. but aboue all thyngeſ the tructh be- reth a wape ſe victoz. Now whyn the kynge was rſen vp. they toke theſe wyrtyngeſ & deliuered them vnto hym. ſe he red theſe. He ſent ſe forth to call al biſchepes lordes. all ſe debytes & rulers of the cortres of Me- dia & Perſia. And when they were ſet downe in ſe coſcell. ſe wyrtyngeſ were red befo- re them. And he commaunded to call for ſe ponge men. ſe they myght declare theſe mea- nynges the ſelus vp mouth. So when they were ſent for. & came in. ſe kynge ſapde vnto them: theſe vs & make vs to vnderſtāde what ſe thyngeſ are ſe ye haue wyrtten.

D Then beganne þe fyrst (which had spoken of the strength of wyne) & sayde: O ye men, * wyne is maruelous stronge, & ouercometh them þe strongest: it dyscaueth the mynde, & bypnyeth both the poore man & the kynge to dotage & vanyte. Thus doth it also with the bondman & with the fre, with the poore & ryche: it taketh awaye theyr understan- dyng, and maketh them carelesse and myrry, so þe none of them remembereþ any heynous dett oʒ betwpe: It causeth a man to thynke also that þe thyng which he doth, is ho- nelt & good: & remembreth not þe is a kynge, noʒ þe is an auctorite, & that he ought not do soch thynges. Howeuer, when men are dysnyng, they forgett all frendshyp, wylfully saye falshehoodes & lous: but as soone as they are doleful, they drewe out þe swerde & wyl fyght: & when they are layed downe from þe wyne, & sopeful vyagayne, they cannot tell what they byd: indge ye now, is not wyne the strongest: soʒ who wolde els take in hand to do soch thynges: And when he had spoken this, he helde his tongue.

¶ The.iii. Chapter.

¶ The declaration of the.ii. last sentences of the young man, prynced in the Chapter before: of which the last, that is, that vertue beareth the victorye in all thynges, is most commended & alowed. Darius wryteth letters to all þe rulers vnder hym, that they shoulde abyde ioyobas betwixt the burthens of Jerusalem.

A Then þe seconde (which had sayde, that the kynge was strongest) beganne to speake, saying: O ye men, are not they þe strongest & most excellēt. þe conquerors the lande, & the see, & all that is in þe er, and in the earth: Now is the kynge lord of all thes thynges, & hath domynion of the all: and loke what he commaundeth, it is done. If he sende his me forth a warfare, they go, & beake downe hylls, wallis & towres. They are slayne, & slaye (other men) thein selues, & ouerpasse not the kynges woode. If they get þe victorye, they bypnye þe kynge all þe people. A þe wyse, the other þe meale not with warres & fyghtynge, but tply the grounde: when they reape, they bypnye tpy bute vnto the kynge. And þe the kynge aloue do but commaunde to kyll, they kyll: þe he commaunde to forgyue, they forgyue: þe he commaunde to smyte, they smyte: þe he byd theye a wyse, they dryue awaye: þe he commaunde to buyde, they buyde: þe he commaunde to beake downe, they beake downe: þe he commaunde to plante, they plante. The com- men people & the rulers are obedient vnto hym. And the kynge in the meane season spyteth hym downe, eateth, and dyspacteth, and taketh his rest: then kepe they watch rounde aboute the kynge, & not one of them darre get hym out of þe wyse, to do his ad- uene busynes, but must be obedynt vnto þe kynge at a woide. Indge ye now, O ye men,

how shulde not he go farre aboue vnto wdd men are thus obedynt: And when he had spoken this, he helde his tongue. The thyrde, whose name was ioyobabel, which had spo- ken of women & of tructh, began to saye as- ter this maner: O ye men, it is not þe greates kynge, it is not þe multitude of men, neither is it wyne þe excellēt: Who is it then þe hath the lordshyp ouer them: Haue not women bozue the kynge, and all þe people that rule those thynges: haue not women bozue the, and brought them vp, þe plante the wynges, wherout the wyne cometh: They make gar- ments for all men, they geue honour vnto all men, & without women can not men lyue. If they gather golde, & syluer, & all pre- cious thynges, and is a saye well fauoured woman, they leaue all to gether, and tume theyr eyes onely vnto the woman, & gaue vpon her, & haue more desyre vnto her, then vnto þe syluer & golde, oʒ any maner of pre- cious thyng. * A man leaueþ his father þe brought hym vp, leaueþ his adue natural countre, & cleaueth vnto the woman: þe he leopardeþ his lyfe with þe woman, & reme- bereth neither father, ner mother, ner countre. As þeys the ye must needs knowe, that we- men haue the domynion ouer you.

Woth it not greue you: A man taketh his swerde, & goeth hys wyse to kille, to kyll, to murder, to laye vpon the see, and seeth a lyon, and goeth in the darke: & when he hath kollen, disceaued and robbed, he byp- nyeth it vnto his lode. Agayne, a man loyeth hys wyse better then father and mother: þe many one there be, þe tene out of thes wy- ters, & become bondmen for theyr wynges la- kes: many one also haue perished, haue bene slayne, & haue synned because of women.

And now helue me, I knowe a kynge which is greates in hys power, and all lades stonde in awe of hym, & no man darre laye hande vpon hym: þe byd þe, that Aname (the daughter of þe greates kynge Bartaia) the kynges concubine, letteth þe the kynge vpon the rygth hande, & toke of hys crowne from hys head, & set it vpon her adue head, and smote the kynge with her left hande. Howeuer, the kynge looked vpon her wyth open mouth: þe he laughed vpon hym, he laughed also: but þe she toke any displea- sure wyth hym, þe hys was fayne to flatter her, & to geue her good wordes, tply he had gotten her fauour agayne.

O ye men, are not women then stronger: Greates is þe earth, & hys is þe heauen. Who doth these thynges: Then þe kynge & þe wyse looked one vpon another. So þe beganne to speake of þe tructh: O ye men, are not women stronger: Greates is the earth, hys is the hea- uen. I wyll is þe counte of the same, * he com- paleth the heauen rounde aboute, & seeth þe his counte

* MARK
CH. II. V. 14.
I. COLOS. III.
EPH. V. 5.

* ECL. II.

hys court agayne to hys a dwne place in one
bape. As he not excellt that doth thys: Pee
greate is the truethe, & ströger then all thynges.
All the earth calleth vpon þe truethe, the
heanen prayeth it, all woymes make a tre-
ble at it, & so it is no vnryghteous thyng.
All þis is vnryghteous: þe kyng is vnryght-
eous: women are vnryghteous: all the chy-
ldren of men are vnryghteous, pee all theþe
woymes are vnryghteous, and there is no
truethe in them. In theþe vnryghteousnes
also shall they be destroyed & perishe. As for
the truethe, * it endureth, & is all waye strö-
ge: it lyueth and conquereth for euermoze
woyde without ende.

11. 11. 11.
11. 11. 11.

The truethe accepteth no personnes, it
purgeth no difference betwixte riche or poore,
betwixte the myghtye or mykle, but
doth ryght vnto euery man, whether they
be euill or good, and all men are louingly
dealt wth all in þe woymes of it. In þe iudgement
of it there is no vnryghteous thyng, but
strength, myght, & powre & mayesty for
euermoze. Blessed be the God of truethe.

And with that he helde his töge, and all
the people cryed, & sayde: Great is þe truethe,
& aboue all. Then sayde þe kyng vnto hym:
Take what thou wilt, moze then is appoynted
in þe wyrtþyng, and I shall geue it the,
for thou art founde wyser then thy compa-
nyons: þe halfe yett next me, and be my kyn-
man. Then sayde he vnto the kyng: Remem-
ber the promyse & woide, which thou hast
woyde & promysed (in the dape when thou
camest to the kyngdome) to buylde by Je-
rusalem, & to sende agayne all þe vessels and
Iewels, þe were taken awaye out of Jerusa-
lem: which Cyrys separted, w^hle he offered
in Babilon, & wolde sende them agayne.
And thy mynde was to buylde vth the tēple
which þe Sompters bzent, when Jerusalem
was destroyed by þe Chalbees. This oncyþ
(w^h kyng is þe thyng that I requere, thys is
þe mayesty, which I desyre and ask of the:
that thou performe the woide, which thou
wyt thyne awne mouth hast made vnto þe
kyng of heauen.

11. 11. 11.
11. 11. 11.

Then Darius the kyng stode vp, and
kysed him, * & wrote a letter vnto all þe de-
uytes and Queenes, to all the Lordes and no-
bles, that they shulde chynge him forth, and
all them þe wolde go vth with him. He wrote
a letter also vnto all þe Scheyres that were
in Celosyria and Iherences, and vnto Lyba-
nus, þe they shulde watre Cedre trees from
Lybanus vnto Jerusalem, to buylde the cy-
tle withall. Whosoeuer he wrote vnto all þe
Jewes, þe were gone out of hys realme into
Jherusalem because of the frechode, þe no officer
no ruler, nor Scheyre, shulde come to theþe
dozes, and þe all theþe lande which they had
acquered, shulde be fre & not tributary. And

that þe Sompters shulde geue ouer þe cytyes
and villages of the Jewes, which they had
taken in-pee & that they shulde yearly geue
xx. talentes to þe buyldyng of the tēple, vntill
the tyme that it were fynysched, and to the
dayly halowynge of the bent offsprynge (as
it is commaunded) ten talentes yearly also.
And þe all they which come from Babilon
to buylde the cytle, shulde haue fre lyberte, &
they & theþe chyldeyn, & all the Iewes.

He wrote þe greatnesse also, & commaunded
that þe holy garment shulde be geuen them,
wherin they mynystred: & woide þe comāun-
dementes shulde be geuen to þe Leuites, vntill
the dape, that the house were fynysched,
and Jerusalem buyldeþ vth a commaunded
that all they that watched the cytle, shul-
de haue theþe porcyons & wages.

He gaue ouer also all the vessels þe Cyrys
had separated from Babilon: and all that
Cyrys had geuen in comāundement, þe same
charged he also, that it shulde be done & sent
vnto Jerusalem. Now when thys ponge man
was gone forth, he turned his face forwarde
Jerusalem, and prayed þe kyng of heauen,
and sayde: * Of the comēty the victorie,
of the comēty the buyldome and clearenesse, and
I am thy seruānt. Blessed art thou, which
hast geuen nie wylidome: that wylt I pray-
se, O Lord, thou God of oure fathers.

* Eccl. i. 1.

And to he take the letters, & wrote vnto
Babilon. And when he came there, he tolde
thys vnto all his byrthens þe were at Babilon,
& they prayed þe God of theþe fathers,
that he had geuen them refreshyng & lyberte
to go vth, and to buylde Jerusalem & the
temple (wherin the name of the Lord is cal-
led vpon) and they rejoyced with in strum-
tes and gladnesse seuen dayes longe.

Of the v. Chapter.

¶ They that returne to Jerusalem are rebuith. They
begynne to laye the foundacyon of the temple, but are
leite by the inuence of euermoze: and so is the buyldyng
byruyn of the space of two yeares.

¶ After thys were the pynncipall men
of all the villages chosyn in the try-
bes and kynredes, that they shulde go
with theþe wyues and chyldeyn, with theþe
seruāntes & maydens, with all theþe catell
and substance. And wheris the kyng sent
with them a thousande hoysmen, to couerpe
them safely vnto Jerusalem, and they þe
then were glad, playng vpon instrumē-
tes, and syngynge. And these are þe names
of the men, which wente vth out of the villa-
ges, accord vth to the trybes. Of the Ieu-
des, the sonne of Iherichas, the sonne of Aa-
ron: Iesus the sonne of Joicheb, Joachim
the sonne of * zoabel the sonne of Salai:
thiel (of þe kynred of Dauid, out of the kyn-
red of Iherares of the trybe of Iuda) which
spake wonderfull thynges vnder Darius.
Aaa iiii the

* Eccl. i. 1.

the kynge of Persia, in y^e secōde yeaue of his raygne in the fyrst moneth of Arian.

These also are they of Jewry, whych came vp, with turned agayne vnto Ierusalem, out of y^e captiuitie that Nabuchodonosor the kynge of Babylon had brought vnto Babylon. And euery man sought hys porcion agayne in Jewry hys cyte, they that came with zoobabel, and with Iesus, Serimias, Saraias, Rasias, Elimeus, Emmanias, Wardochus, Welserus, Wechsia, Rochor, Alousus, Emmonias, one of theyr pynces.

And the nobles of them according to their hundredes and rulers were. The chyldren of Phares, two thousande, an hundredeth and lxii. The chyldre of Ares. iii. an. C. and lvi. The chyldren of Semo, an. C. and xlii. The sonnes of Iesus & Ioabes, n. q. iii. C. & lxx. The sonnes of Senu. ii. q. iii. C. & lxx. The sonnes of Chozoba. ii. C. & v. The sonnes of Sanica, an. C. and lxviii. The sonnes of Bezech. iii. C. and thre. The sonnes of Archab. iiii. C. & xxvii. The sonnes of Cham. xxxvii. The sonnes of zoobar. ii. q. and lxvii. The sonnes of Adinn. iiii. C. and lxi. The sonnes of Idarecis. an. C. and viii. The sonnes of Ealso & zelas. an. C. and lxv. The sonnes of Azoec. iiii. C. & xxxix. The sonnes of Iedabone. an. C. and xxxii. The sonnes of Manauias. an. C. & xxx. The sonnes of Ason. xc. The sonnes of Marlar. iiii. C. & xxi. The sonnes of zabarus. xcv. The sonnes of Serpholemon. an. C. & xxiii. The sonnes of Acopag. lv. The sonnes of Ircanatus. an. C. and lxviii. The sonnes of zebethanus. an. C. and xxxii. The sonnes of Cereparytus (whych is called also Enopadics & Odias.) iiii. C. and xxxii. Of them of Gramos and Gabra. an. C. and xxi. Of them of Besselon and Ceage. lxx. Of them of Balsarus. an. C. & xxi. Of them of Bechenobes. lv. Of y^e sonnes of Lypcis, there were an. C. and lv. Of the sonnes of Labbanus. iiii. C. and lxvii. Of the sonnes of Scherm. iiii. C. and lxx. Of the sonnes of Suidon and Elmon. iiii. C. and lxxviii. Of the sonnes of Ericus. ii. q. an. C. & xlv. The sonnes of Anuas. iiii. C. and lxx.

The prestes: The sonnes of Iedbus: The sonnes of Suther: The sonnes of El Jallid. iiii. C. & lxxii. The sonnes of Emerus. ii. C. and lvi. The sonnes of Insurius. iiii. C. and lxvi. The sonnes of Carra. ii. C. and xxvii. The Leuites: The sonnes of Iesus in Caduel, and Banus, and Serebias, & Edeas, leuites and four.

The whole nobles of these from .xli. yeaues was. iiii. q. iiii. C. and lxii. Of the sonnes, daughters & wyues, the whole summe was. iiii. q. ii. C. & xlii. The sonnes of the prestes that prapled God in the temple: The

sonnes of Asoth, of whom there were an. C. & xxvii. But the doze keepers were: The chyldren of Simeus: the chyldren of Aleri: the chyldren of Amon: the chyldren of Achub, Copo: the chyldren of Tobian hundred and xxxix. in all.

The prestes that serued in the temple: The sonnes of Ael, the sonnes of Galspha, the sonnes of Eabloch, the sonnes of Caria, the sonnes of And, the sonnes of Helu, the sonnes of Sabana, y^e sonnes of Arnachia, the sonnes of Aenb, the sonnes of Eltha, the sonnes of Certha, the sonnes of Aggad, the sonnes of Obay, the sonnes of Anani, the sonnes of Canna, the sonnes of Geddu, the sonnes of An, the sonnes of Radin, the sonnes of Melanon, y^e sonnes of Bechoba, the sonnes of Cateba, the sonnes of Goba, the sonnes of Gyl, the sonnes of Shiona, the sonnes of Atra, the sonnes of Baste, the sonnes of Aliana, the sonnes of Hane, the sonnes of Rastin, the sonnes of Acura, the sonnes of Agilla, the sonnes of Azui, the sonnes of Hauon, y^e sonnes of Bhalalon, the sonnes of Aceda, the sonnes of Sula, the sonnes of Careb, the sonnes of Barcus, the sonnes of Sarcia, the sonnes of Cels, the sonnes of Alist, the sonnes of Agilla, the sonnes of Bedon, Salomon his sonnes, the sonnes of Asothor, y^e sonnes of Basyda, the sonnes of Celi, the sonnes of Bedon, the sonnes of Gadbabel, y^e sonnes of zayprus, the sonnes of Aggia, y^e sonnes of Sarchet, the sonnes of Sabarthe, y^e sonnes of Saroneth, the sonnes of Gallsie, the sonnes of Ania, the sonnes of Salsus, the sonnes of Adonis, the sonnes of Suba, the sonnes of Enea, the sonnes of Baboris, y^e sonnes of Bhalypat, the sonnes of Balmon. All these ministred in the sanctuary, & were seruantes of Salomon: euen. iiii. C. & lxxii.

These folowynge are they, that went by from Chemellar, Thelarta (whose wyues were Carmelam and Carth) y^e myght not geue forth thei^r cytres and hundredes, how they were of Israel: The sonnes of Balarus, the sonnes of Tuden, the sonnes of Bechodaicus. Of the prestes that executed y^e office of the presthode, and were not sonnes: The sonnes of Obia, the sonnes of Achislos, the sonnes of Adin, whych married one of the daughters of Bargelein, and were named after hym. The wyrring of the same kyned was taught in the register of thei^r generacyon, but it was not founde: and therefore were they forbydden to execute the office of the presthode. Vnto them sayde Seremias and Asphas, that they shulde haue no porcion in the Sanctuary, till there role vp an hie prest, that were well instruct in the playne learning and truethe. (Of all Israel) besyde serun-

tes and

haunted and maydens) there were. xlii. 4).
iii. 4). and xl. Now were there of seruantes
and maydes. vii. 4). iii. 4). x. x. x. vi. Of syn-
gynge men ad synynge women there were
two hundred. x. l. v. four hundred. x. x. v.
Camels. Seven thousand. x. x. vi. Horses.
Two hundred thousand. and xl. v. mules.
x. x. vi. 4). and x. x. vi. 4).

Their heade also & the rulers in the tri-
bes, when they came to Ierusalem, & wolde
bypde and let by the temple of God agayne
in his place, they gaue after their abyltye,
unto the temple, to the treasure & to the ser-
uice of the Sanctuary. xli. 4). poundes of
golde, fyue thousand of syluer, and an hun-
dred pycles garments. And so dwelt the
pyles and the Leuites, & the people that
went out to Ierusalem, and in the cowntre
there about, the synners also & the poyetes,
euery one of Israel in his owne lande.

So when the seuenth moneth came, and
when the chyldren of Israel, were euery ma
at his busynes, they came all wyth one con-
sent into the court, whiche was before the
East dore. And there stode Iesua the sonne
of Iosedec and his brethren the pyles, ad
zobabel the sonne of Salathiel and his
brethren, setting vp an awlter, to offre brest
sacrificys upon it, as it is wyrtten in the
lawe of Moyses.

There came people also of other cōtrees,
and the heathen out of all lades to set vp
awlter in his place, and offred sacrificys ad
brent offeringes unto the Lorde in the mo-
nynge. And to they helde the feast of taber-
nacles, * as it is commaunded in the lawe.
And dayly offred they as accordeynge was,
and made sacrificys appoynted, & offryn-
ges also of the Sabbathe & of the new mo-
ones, and all holy feastes. * And al they that
brent offeringes unto the Lorde, beganne
at the newe moone of the vii. moneth to offre
unto God, for the temple of the Lorde was
not yet bupde. And they gaue unto p. Ma-
sons and Carpenteres, money, meate, & drin-
ke with chearfullite. Unto them of Sidon
also and Cypr they gaue carres, that they
shulde carpe Cedre trees fro Libanus to be
ioyntes & beames, ad that they shulde make
shyppes in the haue of Toppo, accordeynge
as it was appoynted & adordned by Cypr
kyng of the Persians.

And in the seconde yere they came into y
temple of God at Ierusalem. * In the secōd
moneth begane zobabel the sonne of Sha-
lathiel, and Iesua the sonne of Iosedec and
their brethren the pyles and Leuites, and
al they that were come unto Ierusalem out
of the captiuitie of Babilō, & layed the foun-
dation of the temple, in the newe moone of
the second moneth in y secōd yere p they were
come into Jewey & Ierusalem. And they ap-

pointed p Leuites (p they were above. xx. yere
old) unto y seruice of p Lorde: so Iesua & his
sonnes and his brethren, al the Leuites stode
together, & performed the lawe and ordy-
nauce in the house of the Lorde.

And the pyles stode, & had their garme-
tes & trompettes, and the Leuites the son-
nes of Asaph had Cyrnals, geunge than-
kes and psalms unto the Lorde, according
* as Dauid the kyng of Israel had adord-
ned. And the song p they byd singe unto the
Lorde, was after this maner. * A syng un-
to the Lorde, for he is gracious, & his good-
nes vnto Israel endureth for euer. And all y
people blew out with trompettes, and song
with loude voyce, prapring the Lorde toge-
ther in y rearing vp of the house of y Lorde.

* There came also from among the pyles
and Leuites the rulers & elders, accordyng
to the tribes and kindredes (such as had lene
the house afore) to the buplding of thys te-
ple with great crye and great mourning,
many also with trompettes ad great tope:
In somuch, that the trompettes mighte not
well be hearde for the weeping and mour-
nyng. For the comyn people blew goodly
vpon the trompettes.

* Then came the enemyes of the tribes of
Iuda and Benjamin, to knowe what that
trompetting and noyse of shawmes mighte
be. And they percaued y it was they which
were come agayne out of captiuitie, & wolde
bypde the temple vnto a newe unto the Lord
God of Israel. So they went to zobabel
and Iesua, ad to the rulers of the byllages,
and sayd vnto the. Shal we bupde wyth
you also? For we lyke wischaue heard you
Lorde, and we walke after the same maner,
from the dayes of Alonzar the kyng of
Mira, which brought vs hither. Then zo-
robabel and Iesua and y rulers of the byl-
lages of Israel sayde vnto them. It is not
mete, that ye shuld bupde the temple of our
God w vs: we our selues alone wll bupde
unto the Lorde, lyke * as Cypr the kyng
of the Persians hath commaunded vs.

But the heathen in the lande laped thrm
selues agaynst those p were in Jewey, helde
vp y buplding from the, layed wayte vpon
them pelye, stopped such as brought any
thyng to them, forbade them to bupde, and
byndered those that made the passage, that
the buplding shuld not be finished: ad this
continued so longe as kyng Cypr luyde:
and so they put of the buplding for the spa-
ce of two yeres, vntyl the capgne of kyng
Darius.

Ch. vi. Chapter.

Agayne and iachary prophete. Thyr bynde
for temple without let or hinderance, by the
commaundment of Darius.

¶ 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Newithstandynge in þe seconde yeare of þe reigne of Darius, * Aggeus & Zachary the sonne of Addo prophesied vpon them in Jewry and Jerusalem in the name of the God of Israel. * Then zoobabel the sonne of Balthiel, and Jesus the sonne of Josedebe stood up, and beganne to buyde the house of the Lorde at Jerusalem, whiche the prophetes of the Lorde helped them. At the same tyme came Spennes the under Shene in Syria and Phenices, with the landlobes adhyss companions, and sayd vnto the: Whohath bydden and commaunded you to buyde the house, to make the rofe and al other thinges agayne? And who are the woosche men, that buyde them? Answereth the elders of the Jewes had such grace of þe Lorde, that they wolde not be let (though they were prouoked thereto) but buyded on syl, vnto the tyme that kynge Darius were certified therof, and an and were receaued from hym. The letter that these men sent vnto kynge Darius, was after this maner.

Spennes the under Shene in Syria & Phenices, and the landlobes with thez companions, which are head rulers in Syria and Phenices, sende their salutaciō vnto Darius the kynge. We certifye the lorde the kynge, þe we came into þe lande of Jewry, and went to Jerusalem: wher we founde the buyding the great house of God & the temple, with great costly fre stone and w goodly tymber of þe walles: pec they make great haste with the woosche, & helpe one another, and it goeth forth prosperously in their handes, and with great diligence and wooschp is it made. Then asked we the elders, who had commaunded them to make vpon the house and the buyding, ad this we oyd, to the intent that we myght certifye the perfectly, & wyte vnto the, the names of those that were the rulers of the woosche. And they gaue vs this answer: We are the seruantes of the Lorde, which made heauen and earth: ad us for this house: * hath bene buyded and set vpon afore tyme by the great & myghtie kynge of Israel. But when our fathers prouoked God vnto wrath, and sinned agaynst the God of Israel, * he gaue them ouer into the power of Nabuchodonosor kynge of Babilon, the kynge of the Caldees, whych brake downe the house & bent it, & carped awaye the people prisoners vnto Babilon. * Answereth the in the fyfte yeare that kynge Cyrus enquired at Babilon, Cyrus þe kyng wrote and commaunded to buyde vpon this house agayne: and al the ornaments that Nabuchodonosor carped awaye from Jerusalem vnto Babilon, and appropriated vnto his a tyme temple: these brought Cyrus forth agayne, & deliuered them to zoobabel and

to Salmannasar the under Shene, commaūdyng them þe they shulde buyde those ornaments agayne to Jerusalem into þe temple and to begynne fro þe tyme forth, to buyde the temple agayne in his a tyme place. Then Salmannasar laied þe foundaciō of þe Lorges house at Jerusalem, ad euer sence haue they buyded, & yet is it not ended. And therfore O kynge, yf thou thinkest it good, let it be sought in the Lybaries & rolles of kynge Cyrus: yf it be founde then, that it is done to the counsell & consent of kynge Cyrus, and yf our lorde þe kynge be so minded, let hym wyte vnto vs therof.

* The commaūded kynge Darius, to seke in the Lybaries: ad so at Cybatanis in a lytel cytie in Medea there was founde soche a wyrtynge: In the first yeare of the reigne of Cyrus, the same kynge Cyrus commaūded that the house of the Lorde at Jerusalem shulde be buyded agayne, and adours to be made there continually vnto þe Lorde whose heighth shalbe .x. cubites, and the bredeth, the lorde cubites, ad foure square with the heuen stones, with a loft of tymber of the same countre, pec with a new loft, and the expenses therof to be geuen of the house of kynge Cyrus. And the ornaments of golde and syluer, that Nabuchodonosor toke out of the house of the Lorde at Jerusalem, shalbe set agayne in the temple at Jerusalem, wher they were a fore. Spennes also the under Shene in Syria and Phenices, the Princes and their companions, & the other that be heade rulers in Syria & Phenices, shall not medle nor haue any thig to do with þe place.

Cyrus haue commaūded also, þe they shal buyde the house of þe Lorde whole vpon ad haue ordered them, to helpe those that become out of captiuitie: tpe the house of the Lorde be finished: ad out of the tpe and tazing that is yearly capled vpon in Syria & Phenices, diligently to geue them a certayne summe to the offeringe of the Lorde: the same to be deliuered vnto zoobabel the officer, that be ether withal maye ordeyne offerings, lambes, and coze, salt, wyne and oyle, and that continually euery yeare: after the experiences * which the prestes that be at Jerusalem, shal be made dayly: thus shal be geuen vnto them without delaye, þe they maye offer sacrifices dayly to þe hest God, for the kynge and for his seruantes, and to praye for thez lyues. Let it be proclaimed also on euery side, that whosoener breakeþ oþer despyseth this commaūdemēt of the king, shalbe hanged vpon a galows (maile of his a tyme good) ad all his goodes shalbe bestowed vnto þe king. The Lorde therfore (whose name is there called vpon) rote out and destroye all the kynges ad people, that vnder take by violence to hinder þe same, or to deale vnur:

¶ 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

unreithfully with the house of the Lord at Jerusalem. Darius the kinge haue ordeyned, that these thynges shalbe done with al diligence.

¶ The. vii. Chapter.

¶ The temple is destroyed and desolate: and the feast of unleuened breade is holden.

Then Darius the undercheyues in Ecbolys, and Phenices, and the other Landloides with their companions, obeyed the thynges þat kynge Darius had ordeyned, and were diligent in þat holy woikes, and were felowe helpers with the olde rulers of the Jewes. And so the woike of the Sanctuary wente forth and prospered, when Aggeus ad Zachary prophesied. And they performed all thynges that were þat commaundement of the Lorde God of Israel, and after the deuyce of Cyrus, Darius and Artaxerxes kynge of Persia.

And thus was our house finished vnto þat xliiij. daye of the moneth Adber, in the vi. yere of kynge Darius. And the chylde of Israel the prestes and the Leuites, and the other that were come out of captiuite, and soche as were ioyned vnto them, byd accorde byng as it is writen in the boke of Moyses. And in the dedication of the temple: they offered an hundred oxen, two hundred rammes, four hundred lambes, & twelue goates, for the synnes of all þat people of Israel, after þat nombre of the tribes of Israel. The prestes also & the Leuites kede seaped in theyr flesshe garments, after the tribes, ouer all the woikes of the Lorde God of Israel according to the boke of Moyses, and the porters by all the doores.

¶ And the chylde of Israel (with those þat were come out of captiuite) helde the passeouer the fourtene daye of the first moneth, when the prestes and the Leuites were sanctified. Theyr came out of captiuite, were not all sanctified together: but the Leuites were all sanctified together, and so al they that came out of captiuite, killed the easter lambe, for theyr brethren, for the prestes ad for them selues. And the chylde of Israel that came out of captiuite, & escaped froin at the abhominacions of þat heathen, sought the Lorde, and kepte the feast of unleuened bread seven dayes longe, eatynge and drynkyng and were mery before the Lorde: that the Lorde had turned the deuyce of þat kynge of Assyria, and comforted their handes to the woikes of the Lorde God of Israel.

¶ The. viii. Chapter.

¶ Darius causeth the people to assemble and come together, and then readeth them the lawe. Darius the kinge of Persia.

After hym when Artaxerxes the kynge of the Persians raygned, there wente vnto hym Esdras the sonne of

Sarapas, the sonne of Azarias, the sonne of Helchiah, the sonne of Shallum, the sonne of Sadoch, the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sonne of Borsus, the sonne of Abiui, the sonne of Binnas, the sonne of Eleazar, the sonne of Aaron the first priest. This Esdras wente by from Babylon: for he had good understandinge in the lawe of Moyses, that was geuen of the Lorde God of Israel, to be taught ad done in dede. And the kynge fauoured him and byd him great worshippe and honoure after all þys besydes. There went by with hym also certayne of the chylde of Israel, of the prestes, of the Leuites, of the singers, porters and minystrs of the temple at Jerusalem.

In the seuenth yere of the raygne of kynge Artaxerxes, i the first moneth, that is in the seuenth yere of the raygne, theyr wet from Babylon in the new moone of the vi. moneth, & came the byr wyge to Jerusalem after his commaundement, yke as the Lorde had prospered theyr iourney. For in these Esdras gat great instruction, that he shulde leaue none of the thynges behinde, which are in the lawe and commaundementes of God. And he taughte whole Israel all rightousnes and iudgement.

¶ Then came the Secretaries of kynge Artaxerxes, ad depulped the wyrynges: that were come fro Artaxerxes the kynge: to Esdras þat prest & reder of the lawe of þat Lorde. And this is the coppe of the letter: Kynge Artaxerxes sendeth his gretyng vnto Esdras the prest and reder of the lawe of the Lorde. Of frendshype and good wyl I haue ordeyned and charged, þat there be cry of the Jewes, of the prestes & Leuites in my realme, which dryfeth and is conté to go with the vnto Jerusalem, þat he maye do it. Therfore, þat cry be mynde to beare the company, let them come together, and go with þat yke as I am content and my seuen frendes, my counsellors: to se what they do at Jerusalem and in Jewry, & kepe the thynges according as thou hast in the lawe of the Lorde: ad to byng the gyftes vnto God the Lorde of Israel, that I & my frendes haue promysed to Jerusalem, & all the synce ad golde that is in the countre of Babylon, vnto the Lorde to Jerusalem, with the thyng that is geuen for the people in the Lordes temple at Jerusalem. See, that the same synce and golde maye be gathered, and oxen, rammes, shepe and goates and other that belonge to these thynges: and that they maye offer sacrifices vnto the Lorde, vpon the auter of the Lorde, which is at Jerusalem.

¶ And whatsoeuer thou and thy brethren wyll do with the synce ad golde, that do after thy mynde, according to þat commaundement

ment of the Lord thy God, a lykewise, with the holy vessels that are geuen the. for þe upper of the house of þe Lord thy God: & other things whatsoeuer is necessary for þe to the woche of the temple, that shalbe geuen the of þe highe treasure: & loke what thou wylt thy brethren wyl bo with the golde & syluer, that bo after the wyll of the Lord. And I hyngre Artacerres haue commended the keepers of the treasures in Syria and Phenice, that whatsoeuer shalbe of the prests and reader of the lawe of the Lord both wyte, it shalbe geue hym: tyll an hundred talentes of syluer, ad of golde in lyke maner. Of coine also an hundred measures, ad tyll an hundred vessels of wyne: & other plectious thynges without nombre. Let all thynges be done after the lawe of the hest God, that the wrath of God arys not in the realme of the kyng, and of his sonnes. I commaunde you also, þe require no taxe nor trybute of the prests, Luyres, hyngers, and ministers of the temple, nor of the wyters: & that no man haue auctorite to merle eny thyng agaynst the. As for the (Meditas) set thou iudges ad arbyters in the whole land of Syria & Phenice, after the wysdome of God: and learne all such as are ignorant in the lawe of God thy Lord, and let all them that offend agaynst the lawe, be punished: whether it be with death, with payne, to be condemned in money, or to be banished.

*.er. vii. a

Then sayde Eneas the wyter. * Blessed be þe God of our fathers, that hath geue so good a mynde and wyll into the hert of þe kyng, to magnifye his house that is at Ierusalem, ad hath made me to be accepted in the sight of the kyng, of his counsell, of his frendes & of his nobles. And so I was steadfast in my mynde, accordyng as þe Lord my God helped me, & I chose out men of Israel to go by with me. * And these are þe names, (after their kynredes & houses of they fathers) that went by with me from Babylon, out of the kingdome of Artacerres: Of the sonnes of Phares, Serlonus. Of þe sonnes of Semariath, Aucus. Of the sonnes of David Aucus, the sonne of Cecilia.

*.l. et. viii. b

Of the sonnes of Phares, zachary: & with him there turned agayne an hundred & fytte men. Of the sonnes of the captaine of Babylon, zaraei, & with him. ii. c. ad. i. mē. Of the sonnes of zachnes, Iechomas zecholy, & with hym two hundred & fytte men. Of the sonnes of Salimazias, Gortholpe, ad lxx. with him. Of the sonnes of zaphacia, zarias Whelpe, ad with hym foure score. Of the sonnes of Job, Abias Jephel, and with hym two hundred and twelue men. Of the sonnes of Banai, Salimorth þe sonnes of Zaphaphia, and with hym an hundred and thre score mē. Of þe sonnes of Beer, zachari Be-

hel, ad with hym two hundred & twi. men. Of the sonnes of Etead, Iohannes Ezech, & with him an hundred and tenne men. Of þe sonnes of Aboniam those that were þe last, and these are they: names, Eliphalim the sonne of Gebel ad Semeias, and with hym lxx. men. All these called I together by the water Chia, where we plected oure tentes thre dayes, and there I ministered them.

D
*.l. et. lxx.

* As for the sonnes of the prestes & Leuites, I founde none there. Then sent I unto Eleazar, and Eccelem, and Salina, & Nabobam, and Euanthan, ad Semeas, & Zorababathan, Euanagan, zachari, Mosollami (these were the leaders and men of experyence) and I sent them word, that they shulde come vnto Loddeus, which was by the place of the treasury, & commaunded them that they shulde speake vnto Loddeus ad to his brethren and to those that were in the treasury, to sende vs such men, as myght execute the prestes office in the house of the Lord our God. And with the myghtie haide of our Lord God, they brought vnto vs men of good experyence, from amonge the sonnes of Whooling the sonne of Leui, the sonne of Israel, Schebriam and the sonnes and hyd brethren Abin & Ann, of whome there were. xliii. from amonge the elphadans the sonnes of Euanans, and their sonnes were xx. men. And of them that serued in the temple, whom David had ordeyned, & the principall men that ministered for the woche vnto the Leuites in the temple two hundred and twente men, whose names are all to lychen by in wytepyng.

*.l. et. lxx. a

* Then commaunded I a salpyng vnto the yonge men before the Lord, that I myght desyre of hym a prosperous tourney and a good waye for vs, yee for vs, for oure chyliden and for the casell, because of the laynynges a waye, and I durst not requyre of the kyng men of houle and of fote, to coucepe vs safely agaynst our enemies, for we had said vnto the kyng, that the power of the Lord our God shulde be with them, that seke him with they whole hert. And therefore we besought God our Lord earnestly because of these thynges, & he was mercifull vnto vs, and hearde our prayer. And I separated fro amonge the rulers of the people, and fro the prestes of the temple. xii. mē and Sebeia & Salania, and ten men of they brethren with them. And I weyed them the golde and the syluer and all the prestly ornaments of the house of our God, whych the kyng, and his counsell, and his princes, and whole Israel had geue. And when I had weyed it, I gaue them an hundred and fytty talentes in syluer, and an hundred talentes of syluer vessel, an hundred talentes of golde, and of golden vessel seven tymes twente, and vessels of

offer

other metal (yea, of good metal) twelue gli-
steringe as the golde, and laide vnto them:
ye are holy vnto the Lorde, and the vessels
are holy, and the golde and the siluer is pro-
mised vnto the Lorde God of oure fathers.
Be diligent now and hepe it, vntill the ty-
me that ye deliuer it to the rulers of the peo-
ple, to the prestes, to the Leuites, and to the
principall men of the cities of Israel in Je-
rusalem, and in the chambrise of the house of
oure God.

* So, the prestes and the Leuites which
receaued of me the golde, and the siluer and the
vessell, brought it into Ierusalem into the tem-
ple of y Lorde. And from the xijth daye of the first
moneth, till we came to Ierusalem. And whē
the thirde daye was past, they weped golde,
and siluer was deliuered in the house of the
Lorde the fourth daye, vnto Harimoth the
sonne of Ioz the prele, and with hym was
Eliazar the sonne of Phineas, & with them
were Iosabab & sonnes of Iehoiada, & Ebedias
and the sonne of Sabas, and certayne of the
Leuites to the nombre and to the wayght: &
the wayght of them was writen vp the sa-
me tyne. As for those that were come out of
captiuite, they offered sacrifice vnto y Lorde
the God of Israel: euen twelue oren for all
Israel. lxxvi. rammes lxxii. shepe. xii. goat-
es for sinne, twelue lync for a chakosting,
all to the sacrifice of the Lorde. And y kyn-
ges committed deliuered they vnto the tre-
wardes and debyres of the hyng, and to the
vnderchaunces in Elosyria and Phenees.

* Nowe, when these thynges were done,
the rulers came vnto me, and sayd: The ge-
neracyō of Israel, the Princes, the Prestes,
and Leuites, the straunge people & indwel-
lers of the lande, haue not put a dape theyr
vnelicnesse, from the Cananites, Hethytes
Phereytes, from the Moabites, & Gipcias,
and Emoytes. For both they & they: son-
nes haue mingled oure selues with y daugh-
ters of them, and the holy lode is mixt with
the outlandish heathen, & scns the begyn-
nynges of their rage haue the rulers & hea-
des bene partakers of theyr wychednesse.

* As soone as I had hearde these thynges,
immediatly I rente my holy garments, &
pulled out the beare of my head & my beerd,
and sat me downe so: owfull and heuy. So
all they that were moued thozow the word
of the God of Israel, came vnto me: & I sat
still, full of heuynesse vntill the encyng sa-
crifice. Then rode I vp from fasting, ha-
uyng rente clothes & the holy garment, knc-
led downe vpon my knees, helde out my hā-
des vnto y Lorde, and sayd: O Lorde, I am
confused and ashamed before thy face, for
our synnes are become many vpon our hea-
des, and our wychednesse are crated vnto

the heauen: for syns the tyme of oure fathers
we are in great synne vnto this dape. And
for the synnes of vs and oure fathers, we vs
our hethen and with our prestes haue bene
deliuered vnto the kynges of the earth, into
the sword, and into captiuite, and became a
spoule with confusion and shame vnto this
dape. And now, O Lorde God, how greate
is the mercy that we haue gotten of the: in y
thou hast left vs a rote and a name in y place
of thy Sanctuary, to discover oure lyght
in the house of y Lord our God, & hast geue
vs meat at all tymes of our mynistracion.
And when we were in captiuite, we were
not forsake of the Lord our God: but he made
the kynges of Idolia graciously & fauou-
rable vnto vs, so that the gaue vs vntap-
les and meate, yea and leaue to builde vp y
temple of oure Lorde God agayne, to repa-
re the wastid places of Syn, and to dwell in
Ierusalem and Ierusalem. And now, O Lord,
what shall we saye haueinge all these thyng-
es in possession? For we haue broken theyr
commandementes, which thou gauest vnto
vs by the hādes of thy seruantes y pro-
phets, sayinge: The lande that ye go vnto
and that is geuen you for an heritage to ha-
ue in possesyon, is despyed with the vnelicnes
and fylthynges of the heathen, & with their
abominacyō haue they polluted it all toge-
ther. Therefore, shall ye not loose pour dau-
ghters, vnto theyr sonnes, nor maye pour
sonnes vnto their daughters. For ouer, ye
shall neuer seke to make peace with them, y
ye maye increasē a eate the best in the land,
and that ye maye deuyde the inheritance of
the lande vnto pour chylde for euermore.
As for the thyng that now happeneth vnto
vs it cometh all for our wyched workes
and great synnes. yet hast thou geue vs such
a rote, y we are come agayne into our aunc
lande, & we are so wyched that we haue bro-
ken theyr statutes & commandementes agayn,
and mingled oure selues with the vneli-
nes of the outlandish heathen. O Lord, art
thou angrie with vs: wyle thou rote vs cle-
ane out: that our rote ad name remaine no
more? O Lord God of Israel thou art true
for our rote endureth yet vnto this prestie
dape. And beholde, now are we before the in
our synnes, now can we not stāde before the
in them.

* And whē Ecdas with this prayer had
knowledged the synne, weeping, and lyncing
flatt vpon the ground before the temple, the
re gathered vnto hym frō Ierusalem a great
multitude of men and women, of pong men
and maydens, for there was a verry greate
weepyng & mourtiuge in the congregacion.
So whē Iechonias the sonne of Iehoiada
of the chylde of Israel cryed, he sayd vnto
Ecdas: we haue synned agaynst the Lorde
because

The.iii.Booke.

because we haue married ourlandish women
of the heathen. Now art thou all Israel.
The wyll weare an othe therfore vnto the
Lorde, & we shall put away all our wyues
which we haue taken of the heathen, wyth
theyr chyldren: lyke as it is appoynted & by
our fozs elders. Stande yv then, ope thou
it, & declare it playnly vnto vs, accordyng
to the lawe of the Lorde: for & matter belon-
geth vnto the, and we wyll helpe the, quyte
thy selfe manly. So Ehas arose, and toke
an othe of the rulers of the prestes, ad of the
Leuytes, and of Isracil, to do after thes
thynges: and they swarc.

¶ The.iiij. Chapter.

¶ After Ehas had read the lawe, the people put a
waie theyr drauing wyues: and then returned out
ey man meryly vnto hys owne dwelling.

¶ When Ehas stode vp from the court
of the temple without, and wente in
to the chamber of Ionathas the son-
ne of Ananias, and remained there, ad byd
cate no meate, nor dyonke drynke, for the
multitude of the wyckednes of the people.
And there was made a proclamation in all
Jewry and at Ierusalem, for all such as were
gathered at Ierusalem out of captiuite, that
whosoever came not to Ierusalem within
two of thre dayes, accordyng to the iudge-
ment of the olde lordes of & counsel, his goo-
des shoulde be taken from hym, and be exclud-
ed from the congregation of the captiuite.
And in the dayes were all they of the tribue
of Iuda & Beniamin gathered together at
Ierusalem, the twelfth daye of the nyth
moneth. And the whole multitude sat trem-
bling in the cource of the temple, for it was
winter. So Ehas arose vp, and said vnto
the: ye haue done vnrightheously, in that ye
haue taken outlandish wyues to inheri-
tance and so to increase the synnes of Isracil. And
nowe knowledg the same, and geue ywarre
vnto the Lorde God of our fathers, ad pre-
fourme his wyll, departyng from the hea-
then of the lande, and from the outlandish
wyues. Then cryed the whole multitude vo-
loude voyce, and sayd: lyke as thou hast spo-
ken, so wyll we do: but for so much as & peo-
ple are many, and the wynter here, we may
not stande without the house: agayne, thys
woyche is not a thyng, that can be finished
in a daye or two, for we be many that haue
spynned in thes thynges. Wydorne therfore
that the rulers of the multitude and they
dwel with vs, and as many as haue outlan-
dish wyues, the prestes also and iudges of
euery place maye stode in the tyme appoynt-
ed, till they swage the wyath of the Lorde
in thes byllynges.

¶ Then Ionathas the sonne of Eziel, and
Ehas, and Berech received & charge of this
matter, ad Hozanias, and Leius, & Sa-

barhus helpe them thereto. After this, all
they stode vp that were come out of capti-
uite. And Ehas the prest chose vnto him
the principall men from amonge the fathers
accordyng to their names, & in the newe mo-
ne of the tenth moneth they sat together, to
exame this matter. And so the matter was
a determyng, concernyng the men that had
outlandish wyues, vntill the newe moone
of the first moneth. And of & prestes that had
myrte the selues with outlandish wyues,
there were founde. ¶ Of the sonnes of Iesu
the sonne of Iosedec and his brethren, Ha-
zens, Eleazar, Josibus, & Ioadus, whiche
offred the selues to put awaye theyr wyues,
and to offere a raminge for theyr ignozaunce.
And of the sonnes of Semmeci, Malas, &
Eles, and Jezech Azarias. Of the sonnes
of Kolesa, Amosias, Ithmaen, Barbanas,
Iustio, Iedbus, and Callas. And of the Le-
uytes Josabbus, Semes, and Colmis, Ca-
leas, Itaceus, Colmas, and Elionas. Of &
syngers of the Sanctuary, Elarib, zachari-
us. Of the porters, Sollumus ad Colba-
nes. And of Isracil, of the children of Kozab,
Osi, and Remias, and Geddias, and Wel-
chias, Michelus, Genezarus, Jemnebius,
Bannas. And the child of Iolama, Eha-
nias, zachari, Jeterius, Iodbus, Erimoth
and Elias. And of & sonnes of Iadboim, E-
liadas, Iasamus, and zochias, Larimoth,
Sabbis, and Cebedias. And of the sonnes
of zebus, Iohannes, Amantas, yadobias, and
Emmeus. And of & sonnes of Bannus, Osi-
mus, Maluchus, Iedbus, Iasub, Iasubus, &
Jermoth. And of & sonnes of Abdin, Ra-
tus, and Moosias, and Caleus, ad Baanas
Maasias, Nathathias, Ielci, Bannus, &
Manasias.

¶ And of the sonnes of Raue, Rones, Afe-
us, Melchias, Samens, Simo, Beniamin
Malchus ad Haras. And of the sonnes of
Alon, Carianus, Nathathias, Bannus,
Eliphalch, Phanadas, Semet. Of the son-
nes of Bannus, Jeremy, Woodias, Abza-
mas, Iohel, Baneas, Belias, Jona, Wa-
rimoth, Eliaib, Nathaneus, Elias, Wy-
ng, Delus, Semedius, zambias, & Ioseph.
Of the sonnes of Robeus, Iedus, Natha-
thias, Sabandus, zecheda, Belmi, Iellus,
and Baneas. All thes had taken outlandish
women to marriage, & they put them awaye
wyth theyr chyldren. The prestes and Leu-
ites, and all they that were of Isracil, dwelt
at Ierusalem and throughtout all the lande, in
the newe moone of the seventh moneth,
and the chylidren of Isracil were in theyr dwel-
lynges. And the whole multitude came to-
gether vpon the floore at the East syde of &
holy port of the temple. And they spake vnto
Ehas the prest ad reader, & he wolde
byng the lawe of Moyses, which was geue
of the

The.iii.boke.

course: Menethes ye murmured, and ascert
bed not the victory of your enemies unto
my name: per, this same daye do ye yet mur
mour. Where are the benefytes, that I ha
ue done for you? When ye were hongre in
the wyldernes, * ye dyd not crye vnto me:
Why haſt þe brought vs into this wyldernes,
to kyll vs? I had bene better for vs,
to haue leued þe Egyptians, the to bye I this
wyldernes. Then had I pytle vpon your
mourninges, and gaue you man to eate:
* Ye dyd cate angels foode. * Why ye were
thyrſte, ye dyd not I helpe the hardſtoure, ad
caused water to flowe therout: For þe heat
I couered you with the leaues of the trees
A good pleasur sat lād gaue I you: I cast
out the Canaanites, the wherſtyres & whi
lyſtines beſore you. * What ſhall I do mo
re for you, ſayeth the Lorde?

* Am. vii. 16.

* Gen. xli. 15.
* Gen. xli. 15.

* Gen. xli. 15.

* Gen. xli. 15.

* Gen. xli. 15.

* Gen. xli. 15.

* Gen. xli. 15.

* Gen. xli. 15.

* Gen. xli. 15.

unto whom I neuer helped toke, Shall do
the thynge that I commaunded the. They haue
ſene no Propheſyes, yet ſhall they call their
ſynnes to remembrance, and knowledge the.
I reſpoſe me vnto the grace, & I will
do for þe people whych is come, whole chil
dre reioyſe in gladnes: & though they haue
not ſene me with bodily eyes, yet in ſpyete
they beleue the thynge þe I ſaye. And nowe
brother, beholde what greates woſthpype,
& ſe þe people þe churche from the Cal. vnto
whō I will geue the dukedōm * of Aſſyria,
Babylon, Iſaac and Jacob, of Oſtes, Amos,
Abichas, of Ior, Abdy, Jonas, Naum, ad
Abacur, of Shophony, Aggeus, zachary, ad
Malachi, whych is called alſo an angel (oz
meſſenger) of the Lorde.

Chapter.

¶ The ſpagaſe ſyn. ch. lant wyth der adme
ſpagaſe, The ſpagaſe ſyn. ch. lant wyth der adme

¶ Thus ſayeth the Lorde: I brought
this people out of bondage, I gaue
them my commaundement by my ſeruauſer
the Propheſyes, whych they wolde not heare,
but deſpyſed my counſell. The mother that bare them, ſayeth vnto
the. So poure waye ye chylidren, for I am
a wyrdow & waſpe: I brought you vp
with gladneſſe, but with ſorrow and wey
nes haue I loſt you: for ye haue ſinned be
fore the Lorde poure God, & done þe thynge
that is euill beſore him. But what ſhall I
now do vnto you? I am a wyrdow & ſol
ſaken: go poure waye. & my chylidren, and
of the mercy of the Lorde. As for me, & fa
ther, I call vnto the for a wyrdow over the
mother of theſe chylidren, which wolde not
kepe my counaunt: that thou beynge the
to conſolun, & the mother to the ſpoye,
that the beare no more. Let their names be
ſcattered abroad amonge the heathen, let
them be put out of the earth, for they haue
thought ſcome of my counaunt.

¶ I will be vnto the Iſur, thou that hydeſt þe
wyrdowſhous by þe. Thou weched people,
remembre * what I dyd vnto Sodome and
Gomorre, whoſe lāde is turned to wyche &
aſhes. Euen ſo alſo ſhall I do vnto all
the, that beare my name, ſayeth þe Almighty
Lorde. ¶ Thus ſayeth þe Lorde vnto Elders:
Tell my people, that I will geue the the
kingdome of Ierulalem, whych I wolde
haue geuen vnto Iſrael. Their gloſſy alſo
will I take vnto me, & geue the þe euerla
ſtyng tabernacles, which I had prepared
for theſe. The tree of life ſhall be vnto the a
ſwete ſnellige opytemet: they ſhall neither
laboure nor be weery. So ye poure waye, &
ye ſhall receaue it. Þaye for poure ſclues
a ſcwe daye, þe they maye dwel therein. ¶

* Gen. xli. 15.

* Gen. xli. 15.

¶

is the kyngdome prepared for you, therfore watche. Take heauen ad earth to witness for I haue broken the euell in peeces, & created the good, for I thus sayth p Lord. Whither embrace thy children, ad brynge them vp with gladnesse: make they fete as fast as a pfer, for I haue chosen the, sayeth the Lord.

And those that be deed wyl I raple vp agayne from theyr places, and brynge them out of the graues, for I haue knowne my name I Israel. Feare not thou mother of p children, for I haue chosen the, sayeth the Lord. And for thy helpe I shall sende the my seruantes Esay & Jeremy, after whole counsell I haue sanctified and prepared for the twelue trees with diuerse frutes, and as many welles, flosynge with mylk and honny and leuen mountaynes, wher upon they growe roses and lilies, wherein I wyl sell my children with lyepe. Execute iustyce for the wyddome, be iudge for the fatherles, geue to the poore: defende the comfortlesse: clothe the naked: heale the wounded & speke: laugh not a lame man to scoone: desce the erpel, and let the bynde come to the lyght of my clearnesse. * Wherefore: thou syndest the deed, take them, and burie them, and I shall geue p, & p'st place in my resurrection. Wherbyll I wyl my people, and take thy rest for thy quyetnes is come. Feede thy children, w thou good noyse, stablysh theyr fete: Als for the seruantes whom I haue geuen the, there shall not one of them perishe, for I wyl save them from thy nombe: were not thy selfe.

For when the daye of trouble and heuynes cometh, other shall wepe and be forowfull, but thou shalt be mery and plenteous. The heathen shall be gelous, but they shall be able to do nothinge agaynst the, sayeth the Lord. Wherbyll I shall couer the, so that thy children shall not see the fyre euerslastig be topfull, w thou mother with thy children, for I wyl deliuer the, sayeth the Lord. Remember thy deed children, for I shall brynge them out of the earth, & wyl mercy vnto them, for I am mercifull, sayeth the Lord almyghty.

Embrace thy children, vntill I come, & wyl mercy vnto them, for my welles shall ouer, and my grace shall not faile.

I Eshdas receaued a charge of the Lord vpon the most dyeb, that I shuld go vnto Israel. But when I came vnto Israel they tyme at naught, and despyed the commandement of the Lord. And therfore I saye vnto you, O ye hearthen that heare and vnderstande: Look for pouer shepherde, he shall geue you euerslastig rest, for he is nyr at hand, that shall come in the ende of p woelde. Be readye to the rewarde of the kyngdome,

for the euerslastyng lpyge shall synne vpon you for euermore. Als the shadowe of thy woelde, receaue the soppynnes of poure glory. I testifie my sauour opely: W, receaue the gyfte that is geuen you, and be glad, geupynge thacker vnto hym, that hath called you to the heauynly kyngdome.

After vp & stande fast: beholde the nombre of those that be sealed in the feall of the Lord, which are departed from the shadow of the woelde, and haue receaued glorious garments of the Lord. Take thy nombre W Spd, and put vp thy purpysed, which haue fulfilled the lawe of the Lord. The nombre of thy children whom thou longedest for, is fulfilled: beseeche the power of the Lord, that thy people which haue bene called from the begynnynge, maye be halowed.

* I Eshdas saue vpon the mount Sion a great people, whom I coulde not nombre and they all prayed the Lord with songes of thankesgeyng. And in the myddest of them there was a ponge man of an hys nature, moze excellent then all they, and vpon every one of theyr heades he set a crown, & was euery higher and higher, whiche I maruelled at greatly. So I asked the aungel, and sayd: Why, what are these? he answered ad saide vnto me: These be they, that haue put of the mortall clothyng and put on the immortal, and haue testyfyed ad knowledged the name of God. Now are they crowned, & receaue the rewarde.

Then sayde I vnto the aungel: what poge personne is it, that crowneth them, and geueth them the palmes in theyr bandes? So he answered, and sayde vnto me: It is the soune of God, whome they haue knowledged in the woelde. Then beganne I greatly to commend the, that sode to flye for the name of p Lord. And to the aungel sayde vnto me: So thy wape, & tell my people, what manner of thynges & how great wonder of the Lord thy God, thou hast seue.

Of the.iii. Chapter.

¶ The wondrous woekes which God dyd for the people are recyted. Eshdas martiried that God tused the Babylonians to haue rule ouer his people, which yet are thence all.

And the thyrtye yere of the fall of the cytie, I was at Babylon, and laye troubled vpon my bed ad my thoughtes came vp ouer my heart: for I sawe the desolacion of Syon, and the plenteous wealth of the that dwelt at Babylon: and my sperte was lye moued, so that I beganne to speake fearfull wordes to the most hyest, and sayde: O Lord, Lord, thou spakest at the begynnynge, wyl thou wyl plantest.

plisidest the earthe (ad that thy selfe alone) and gauest commaundement vnto the people, and a body vnto Adam, which was a creature of thy handes, and hast bzyethed in hym the beery of lyfe: and so he lyued befoze the, and thou leddest hym into paradyse, which garden of pleasure thy ryght hande had planted, ouer the earth was made.

And vnto him thou gauest commaundement to loue thy waye, which he transgressed, & immediatly thou appointedst death in hi, and in his generacions. Of hym came nationys, trespas, people and kynredes out of nombye.

* Gen. vi. 3.

And ther a wone will, and vpd nyce thynges befoze the: & as for thy commaundementes, thy deuyssed them.

* Gen. vi. 5.

* But in piossele of tyme thou broughtest the water floude, vpd thole that dwelt in the woild, and destryedest them. And lyte as the death was in Adam, so was the water floude also i thes. Scruetberle one of them I leste: namely Noe wyth hys household, of whome came all ryghteous men. And it happened that whē they that dwelt vpon the earth, beganne to multiplye, and had gottē many chyldren, and were a grent people, they beganne to be moze vngodly then the fyrst.

* Gen. vi. 7.

Now when they all lyued to wyckedly befoze the, * thou vpddest chole the a man fro amonge them, whose name was Abraham. hym thou loudest, ad vnto him onely thou herdest thy wyl, and madest an euerlastyng couenaunt wyth hym, promysyng hym, that thou wouldest neuer forsake his seide.

* Gen. xxi. 4.

* Gen. xxi. 5.

* And vnto hym I gauest Isaac, * vnto Isaac also thou gauest Jacob ad Esau. As for Jacob thou bydest chole hym, and put backe Esau. * And so Jacob became a grent multiplyte.

* Gen. xxv. 24.

And it happened that when thou leddest hym seide out of Egypte, * thou broughtest hym vp to the mounte Syon, vobyinge done the beaues, lettyng fast the earth, mo-uyng the grounde, making the deperes to quake, and troublinge the woilde: And thy gloz byente thozow foure portes of fyre, & earth quakes, and wyndes, and colde: that thou myghtest geue the lawe vnto I seide of Jacob, & diligece vnto generacio of Israel.

* Exod. xix. 4.

* Psal. xiii. 5.

And yet tokest thou not awaye from the that wycked hert, & thy lawe myght byrige forth frute in them. For the fyrst Ada bare a wycked hert, transgressed, and was ouercome, & so be all they that are doine of him.

* Rom. vii. 14.

* Thus remayned weaknes wyth the lawe i the herpe of the people, wh the wyckednesse of the rofe: so that the good departed awaye and the euell abode still. So the tynes pased awaye, and the yeres were brought to an ende. * Then bydest thou capte the by a

* 1. Cor. x. 1.

seruaunt called Baudt, * whom thou commaundest to bypde a cyte vnto thy name, and to offer byncense and sacryfye vnto thein. Thys was done now many yeres. Then the inhabytters of the cyte forsoke the, and in all thynges vpd euen as Adam and all his generacions had done: for they also had a wycked herte.

* Jer. li. 4.

And so thou gauest thy cyte ouer into the handes of thynne enemyes. Are they of Babilon then better ad moze righteous then they people, that they shall therfore haue the domynyon of Syon? For when I came there and (sawe they) vngodlynes, and so greate wyckednesse, that it coulde not be nombred: per, whē my soule sawe so many euil doers (in the thys tye yere) my herte sayled me, for I sawe, how thou suldest them in loch vngodlynes & sparest the wycked doers: but thynne a wone people halt thou coted out and persecuted thynne enemyes, & thys hast thou not shewed me.

I cannot perceaue how thys happeneth. Do they of Babilon then better, then they of Syon? Or is there any other people, that knoweth the, sauyng the people of Israel? Or what generacion hath so deuileth thy couenautes, as Jacob? And yet they rewarde appereth not, ad they labour hath no frute. For I haue gone here & there thow the heathen, and I se that they be rich and wealthe, and thynke not vpd thy commaundementes. Whye thou therfore oure wyckednesse now in the balde, and theirs also that dwell in the woilde, and so shall thy name be no where founde but in Israel. Or where is there a people vpd earth, that hath not synned befoze the? Or what people hath so kepte thy commaundementes? Thou shalt finde, that Israel by name hath kepte thy preceptes, but not the other people and heathen.

¶ The fourth Chapter.

¶ The Angell prophoseth vnto us, because he semeth to enter into the propousure iudgementes of vs.



Ad the Angell that was sent vnto me (whose name was Aricell) gaue me an awere, & sayd: Thy hert hath taken to moch vpd it in thys woilde, & I thynekest to comprehend the waye of the myght. Then said I: See, my Loyde. And he answered me, and sayde: I am sent to shewe the thes wayes, and to sett forth the symplytude, befoze the: wherof yt thou canst declare me one, I wyl shewe the also the waye, that thou bydest to se: and I shall shewe the from whence the wycked herte cometh. And I sayde: Tell on my Loyde. Then sayde he vnto me: So thy waye, weye me the weyght of the fyre, or measure me the black of the wyde, or call me agayne

agayne the daye that is past. Then answered I and sayde: What man borne is able to do? Wher requirest thou such of me? And he sayde vnto me: If I shulde aske the, how thy dwellices are in þe see? Or how great water springes are vpon the flemaine? Or how great water springes are in the beginnyng of the deye? Or which are the outgoinges of paradys? Parabasture thou woldest saye vnto me: I neuer wente downe yet into þe see no hel, neither dyd I euer clyme vp into heauen. Neuer thelesse, now haue I asked the but only of fyre and wynde and of the daye, wher thou hast traunpled, and from the which thou canst not be separated: and yet canst thou geue me no answer of them.

He sayd moore vnto me: Thyne aduene thynges, & loch as are growne vpon the, canst thou not knowe: how shuld thy beel then be able to comprehend the wynde of the hyell, and now out wardly in the corrupte world, to vnderstande the corruptio that is coudet in my sight? Then sayd I vnto hym: It were better that we were not at all, then that we shulde lyue in wycheonelesse, & to suffer, & not to knowe wherfore. He answered me, & sayd: I wente in a wood, & the trees roche loch a deince ad sayd: Come let vs go, and fyght agaynst the see, that it maye departe awaye before vs, and that we maye make vs yet moze woodes.

The floudes of the see also in lyke maner roche thyng deince, ad sayde: Come, let vs go vp, and fyght agaynst the trees of the wood that we maye make oure lande the wyder. The thought and deince of the wodde was but vayne and nothyng worth, for the fyre came and consumed the wood: The thought of the floudes of the see came lyke wyll to naught also, for the sader stode vp and stoped them.

If thou woldst iudge now betwixte these two, whom woldest thou iustifie, or whom woldest thou condemne? I answered & said: Clearly it is a folyþ thought that they both haue occupied. For the grounde is geuen vnto the wood, & the see also hath hys place to beare his floudes. Then answered he me, ad sayde: Thou hast geuen a ryght iudgement, why iudgest thou not thy self also? For lyke as the ground is geuen vnto the wood, and the see to his floudes: euen so * they þ dwell vpon earth, may vnderstande nothyng, but that which is vpon earth: and he that dwelleth aboue the heauens, may only vnderstand the thynges þ are aboue the heauens. Then answered I, and sayd: I beleue þ, O Lord, let me haue vnderstandynge: for it was not my mynde to be curyous of thy hye thynges, but of such as we daily medle withall, namely, wherfore that Israci is blasphemed

of the heathen, and for what cause the people (whom thou euer hast loued) is geuen ouer, to be punyshed of vngodly nacionys: & why þ lande of our fathers is brought to naught and the wynter covenantes come to none effecte, and we vaine awaye out of þ world as the grethoppers, ad our lpe is a very fear, & we are not woorth to opraue merce. What wil he do then vnto his name, which is called vpon our vs: Of these thynges haue I asked question.

Then answered home, & sayd: The moze thou searcest, the moze thou shalt maruell for the world hasteth fast to pale awaye, & cannot comprehend the thynges, þ are promysed for the righteous i tyme to come, for * thys world is full of vnyghteousnes ad weaknes.

But as concernynge the thynges wherof thou askest me, I will tell the. The euill is towen, but the destruction therof is not yet come. If the euell now that is towen, be not turned vpyde downe, and þe place wher the euell is towen, passe not awaye, then cannot the thyng come þ is towen w good. For the come of euill sede hath bene towen in the heart of man from the begynnyng, and how moch vngodlynes hath he brought vpon thys tyme: and how moch that he perþyng forth, but þll he come into the barne.

Wherfore now by thy self, wher the come of euill sede is curt to wne, how grete a barne shall it fyl: I answered and sayd, how and wher that these thynges come to pale: Wherfore are our peaces so we? euill: And he answered me, sayynge: Hast not thou to moch vpon the hyell, for thy hastyness to be about him is but vaine, thou makest to moch a do. Wold not the soules also of þ righteous aske questyon of these thynges in thy þ holyness sayn: * how longe shall I hope of thys fallyson: Wher cometh the frute of my barne, and my reward: And vpon this Ieremyl þ Archangel gaue the answer, and sayd: Ene wher the noimbe of the feres is fylled þ you, for he hath wyced the world i the baladec: in measure and nombe hath he measured þ tyme, & moueth it not, but þll the same measure be fulfilled. Then answered I & sayde: O Lord, Lord, now are we all full of synne, and for our sake parabasture it is not, the barne of the ryghteous shall not be fylled, because of the synnes of them that dwell vpon the earth.

So he answered me, & sayd: So thy wynde to a woma wyth chylde, and aske of her wher she hath fulfilled her tyme monethes, þ she chyldebed maye kepe þ wythþanþlyge with in her. Then sayde I: O Lord, that can the not. And he sayde vnto me: In hell þ secret places of soules are lyke the wyndy chamber of a woman. For lyke as a woman that

* 1 Jobn. 5. 19

* Job. 14. 19

Job. 14. 19

Job. 14. 19

D

Abb ii trawp.

trauaplerh, maketh haste, when the tyme is
necessite of the byrth is at hande. Then so
doth the harte to deliuer it that is conuul-
ted vnto her. Like what thou desirest to be,
it shall be wroghte the from the begynnyng.
Then answered I, and sayde: If I haue for-
giue fauoure in thy syght, and yt is be pos-
sible, and yt I be merre therfore, weue me
then, whether there be moie to come then is
past, or moie past then is for to come. What
is past, I knowe: but what is for to come, I
knowe not.

And he sayde vnto me: Stande vp vpon
the ryght syde, and I shall expounde the sy-
militude vnto the. So I stode, and behold,
an whote burninge ouen wote ouer befoze
me: and it happened that when the flamme
was gone by, the smoke had þ upper hande.
After this he went ouer befoze me a wa-
tery cloude, & sent dothne mochtayne woth
a storme: a whyle the stormy raine was past
the droppes remained tyll. Then sayde he
vnto me: lyke as the raine is moze then the
droppes, and as the fyre exceedeth the smo-
ke, euen so the measure of the thynges that
are past, hath the upperhande. Then wente
the droppes and the smoke aboute: ad I pray-
ed ad sayde: What I lyue (thynkest thou)
vntill that tyme? What what happen in
those dayes: he answered me, ad sayde: As
for the tobacis wherof I askedt me, I maye
tell the of them in parre: but as touchynge
thy lyfe, I may not weue the, for I am not
sent therfore.

The v. Chapter.

¶ Of howe and the diuinitie comen tog. ther.

¶ Cuerthelelle, as concerning the to-
kens, marke this: Wholde, the
dayes shall come, that they which
dwel vpon earthe, shall take in
a great nobbe, & the waye of the treuth shall
be hyd, and the lande shall beare frofayth:
but * vniuersite shall haue the upperhande,
lyke as thou hast sene now. ad as thou hast
hearde longe agoo. And the lãde that thou
seist now to be a rule, shall thou shortly se
waile. But yf God graunte the to lyue, thou
shalt se after the thydd trompet, that þ sunne
shall cooleþ wþne agayne in the nyght, &
the moone the tymes i the daye, and blood
shall droppe out of wodd, and the stone shall
geue his voyce, & the people shall be vniuersi-
te: and euen be shall rule, who they hope not
that dwell vpon earth, and the foules shall
flye, & the shodomyt shall see that cast out his
sib, and make a noyle in the nyght, whych
many shall not knowe, but they shall all hea-
re the voyce therof.

There shall be a confusyon also in many
places, & the fyre shall be sent agayne, ad
the wynde beales shall go the; waye, and
menstruous women shall beare monstres, &

salt waters shall be founde in the swete: one
frende shall syghte agais another: then shall
all witt and vnderstandynge be hyd and put
aspyde into they; secreete places, and shall be
sought of many, and yet not be founde: then
shall vniuersite confusyon and voluptuousnes
haue the upperhande vpon earth. One land
also shall aske another, and saye: As ryght-
troules goure the; now the; And it shall saye
No. At the same tyme shall men hope, but
nothyng optayne: they shall labour, but
they; wayes shall not prosper.

To weue the soche tokens I haue leue, &
yf thou wylt praye agayne, I wepe as now
and fast seuen dayes, thou shalt heare yet
greater thynges. Then I a waked, and a
fearfulness wente thorow all my body, and
my mynde was feble and carefull, so that I
almost fownded withall. So the angel that
was come to talke with me, helde me, com-
forted me, and set me vpon my feete.

And in the seonde nyght it happened, that
Salathiel the captyne of the people came
vnto me, sayynge: Wher hast thou bene: and
why is thy countenance so heuy? Knowest
thou not, that Israel is conuulged vnto þ,
in the lande of they; captiuitie? Wþ then ad
care, and forsaik vs nor, as þ weperdest that
leaueth hye flocke in the handes of wycked
wolves. Then sayde I vnto hym: So thy
waye fro me, and come not nye me: and he
hearde it, ad as I sayd: so wote be hye waye
fro me. And so I fasted seuen dayes, mour-
nyng and wepyng, lyke as Eliciel the aũ-
gell commaunded me. And after leuē dayes
it happened, that þ thoughtes of myr here
were very greuous vnto me agayne, ad my
soule receaued þ spact of vnderstandynge,
and I began to talke with the moost hieſt
agayne and sayde: O Lorde, Lorde, of eue-
ry wood of the earth ad of all the trees the-
rof, thou hast cholen the one onely vniuersi-
te: of all landes of the whole worlde thou
hast cholen one ppe: and of all flouris of the
grounde thou hast cholen the one lyte: and
of all the depthes of the see thou hast spiled
the one ryuer: ad of all bypbed cytyes thou
hast holowed Shon vnto thy selfe: ad of all
þ foules that are created, thou hast named
the one doue: of all the catell that are ma-
de thou hast prouided the one shepe, & among
all the myriades of folches thou hast got-
ten the one people, & vnto this people who
thou loudest, thou gauest a lawe, that is
prouided of all.

And now, O Lorde, why hast thou ge-
uen this one people once vnto many: and
vpon the one rote thou hast prepared other
and wþ hast thou leaured this one only peo-
ple amonge many: which create thei doth-
ne, yet wþch haue euer withstande thy pro-
myces, and neuer belueued thy counsailes?
And

* mat. xxi.iiia

And though thou werest enemy vnto thy people, yet shouldest thou punyſh them with thyne a wile hddes. Now wold I had spokt, theſe wordes þ Angel þ came to me þ myght aſke, waſlent vnto me, & ſayde vnto me: heare me, and hearken to the thynges that I ſaye, and I ſhal tell the moze. And I ſayde: Speake on my Lorde. Then ſayde he vnto me. Thou art loze weſt & troubled for Iſraels ſake. Loueſt thou that people better then hym that made theſe? And I ſayd. No Lorde, but of very grette & compaſſyon haue I ſpokn. For my reynes payne me euery houre, becauſe I wolde haue experieſe of þ waye of the moſt bryſt, ad to ſeke out parte of theſe iudgement. And he ſayde vnto me: þ I mayeſt not. And I ſayde: wherefoze Lorde where vnto waſt I bozne then? O woe was not my mothers chyldbed then my grette. So had I not ſene þ myſter & trouble of Jacob, and the traſſyle of my people of Iſrael.

And he ſayd vnto me: Remembre the thynges that are not yet come: garber me together the droppes, þ are ſcaſtred abroad: make me the flours gene agayne, þ are withered: open me the thynges that is cloſed: and byrnyng me forth the wyndes, that are ſhut vp: ſhewe me the ymage of a voyce, and then ſhall I declare the thynges, that thou laſt donreſt to knowe. And I ſayde: O Lorde, who maye knowe theſe thinges, but he that hath not theſe dwellynge with me. As for me, I am vntwyle: how may I then ſpeake of theſe thynges wherof thou aſkeſt me? Then ſayde he vnto me: like as þ canſt do none of theſe thynges that I haue ſpoke of, euen ſo canſt thou not fynde out my iudgement: oz in the ende the loue that I haue promyſed vnto my people. And I ſayd: We holde, O Lorde, yet art thou nye vnto them that haue no ende: and what ſhall they do, þ haue bene before me, oz we that be now, oz they that ſhall come after vs. And he ſayde vnto me: I wyll lpyken my iudgement vnto a cruys. Lpke art there is no lackneſſe of þ lab; eue ſo is there no dwytmelle of þ ſpyt. So I answered and ſayd: couldeſt thou not make thole: that haue bene made, & be now, and that are ſo to come: in one, that thou myghteſt thewe the iudgement the ſooner? Then answered he me, and ſayde: The creature maye not haue aboue þ maker, neþer D make the woyle þohe them at once, that ſhal be created.

And I ſayde: how haſt thou ſayde then vnto thy ſeruaunte, that thou lpyunge maker, haſt made the creature lpyunge at once & the creature bare it: eue ſo myght it now alſo beare them that be preſent, at ſce. And he ſayde vnto me: Aſke the chyldbed of a woman, & ſape vnto her: If thou bypigeſt

forth chyldren, why doeſt thou it not to gether, but one after another: Whye beſt thou: foze, to byrnyng forth ten chyldren at once. And I ſayde: the cannot, but muſt do it one after another.

Then ſayde he vnto me: Euen ſo haue I geue a chyldbed vnto the earth, ſo thole þ be ſowen vpo it by pceſſe of tyme. ſo: lpyke as a ponge chld maye not byrnyng forth þ thynges that belonge to the age: eue ſo haue I ordened the woyle which I made.

And I aſked and ſayde: Heryng thou haſt now geuen me a waie, I will ſpeake before the: ſo: oure mother of whom thou haſt tolde me, is yet ponge, & now the brathen nye vnto age. He answered me, and ſayde: Alike a woman that beareth chyldren, & the ſhall tel þ. ſape vnto her: wherefoze are not they (whom thou haſt now brought forth) lpyke thole that were before þ, but leſſe of ſtature. And the ſhal answered the: They that be bozne in the pouth of ſtregh, are of one ſaſt byrd and they that art bozne in the tyme of age, (when the chyldbeden ſapleth) are other wyſe. Conſyde now thy leſſe, how that ye are leſſe of ſtature, then thoſe that were before you, and ſo are they that come after you, leſe then ye: as the creatures which now begynne to be old, & haue paſſed ouer þ ſtregh of pouth. Then ſayde I: Lorde I beſeeche þ, þ I haue founde fauoure in thy lpyht, thewe thy ſeruaunt, by whom doeſt thou viſet thy creature?

¶ The. vi. Chapter.

¶ The Angell instructed Eneas, and geueth hym auctores to theſe queſtyons.

Ad he ſayde vnto me. In the beginnyng when þ ground was made: before the woyle ſode, oz euer the wyndes blew, before it thynored and lpyghtened, oz euer þ foundacyon of Iheruſaleme were laped, before the ſaple flours were ſene, oz euer the moueable potewes were ſablyſhed, before the innumerable multitude of angels were gathered together, oz euer the byrgnices of the apye were lyfted vp, afore þ meafures of the ſtewment were named, oz euer þ chymneys in Syon were dote, ad oz the preſente peares were ſought out, and oz euer the inueryſons of them that now lpyne, were pur aſpde, before they were ſealed that now gather ſaple for a creature: then vpo I colpyde and pondye all theſe thynges, and they all were made thowome, and choſow none other: by me alſo they be ended, and by none other. Then answered I & ſayd: which ſhall be þ parting aſunder of þ tymes? O when ſhal be the ende of the tyme, & the begynnyng of it? ſoloweth And he ſayd vnto me: ſtrom Abrahams into Iſaac, when Jacob and Eſau were bozne.

The.iiii.boke

of hym, Jacobs hande helde byt the hyle of Chan: for Chan is the ende of thys world and Jacob is the begynnyng of it that followeth. The hande of man betwixte the hyle and the hande. Other questyon (Esays) aske thou not.

I answered then, & sayd: O Lord, Lord, yf I haue founde fauoure in thy syght, I beleeue the, thewe thy seruauit the ende of thy tokens, wherof thou thewest me parte the last nyght. So he answered ad sayde vnto me: Stande vp vpon thy fete, and heare the perfect voyce and soude. There shall come a grente moorpn, but the place where thou standest shall not be moued. And therfore when thou hearest þ woordes, be not afraide: for of the ende shall the worde be founde: & behold, there was a voyce that spake, and þ founde: of it was I the þ founte of many waters, and it sayde: Schole, the dayes come, that I will begyne to dwelle vnto, & to byset them that dwell vpon earth, and wil begyne to make iniquity of them, what they be that haue hurt equyte with wrighteousnes, and when the lowe date of syde shall be fulfilled: and when the world, that shall vanysh away, shall be ouerscaled, then wil I do these tokens.

The bookes shall be opened before the fir: name, and they shall be all together, & the chylde of a pere olde shall speake with their voyces: the women with chylde shall byng forth vnto mylde childe of this or fourte monethes olde, and they shall lye, and be rapsed by: & sodenly shall the lowen places appere as the vnlowen, the full store houses shall sodenly be founde empye, & the troupe shall geue a soude, which wher every mā heareth, they shall be hastily afraied. * At þ tyme shall frendes fyght one agaynst another lyke enemyes, and the earth shall stande in feare with them.

The spynges of the welles shall stande dryll, and in the howres they shall not rene. Wholouers remanyeth from all these thynges that I haue told the, shall escape, ad be my saluacion, and the ende of your world. And the men that haue reuenced, shall se, they that haue not failed death, from theyr byrth, and the bet of the vnwellers shall be changed, & turned into another meanynge: for euell shall be put out, and dysscate shall be quenched. As for sayth, it shall flozzy, corruption shall be ouercome: & frueyth, which hath bene so longe without frute, shall be declared. And it happened when he talked vnto me, that I looked demyselpe vpon hym, befo-

re whom I stode, and these woordes sayde he vnto me: I am come to thewe the, the tyme of the nyght for to come.

If thou wilt praye pet more, and fast seuen dayes agayne, I shall tell the more thynges, and greater then before: for thy voyce is heard before the hyest: for wher þ myghte hath sene thy ryghteous dealinge, he hath sene also thy chaite, which thou hast had euersence thy youth: and therfore hath he sent me to thewe the all these thynges, ad to sape vnto the: the of good conforte, and feare not, and haue not with þ fynes that are past to thyneke dayne thynges, and make not halt of the latter tynes.

And it happened after this, that I wepte agayne, and fasted seuen dayes in lyke maner, þ I myghte fulfyll þ these woordes: which he told me. In þ cytyr nyght was myn herbed with me agayne, & I began to speake before þ hyest, for my spyte was greatly sett on fyre, & my soule was in dyssresse, & I sayd: O Lord, thou spakest vnto thy creature fro the begynnyng (end the fyrt daye) and saydest: * Let beauen & earth be made, and thy worde was a perfecte woerde. And then was there the spyte, and þ darkeheles were set on euery syde, and splende: there was no mans voyce as yet from þ. O driu commaundest þ a fayne lyght to come forth out of thy treasures, that thy woerde myght appere and be sene.

Alon the seconde daye thou madest the spyte of the firmament, and commaundest it to part a linder, and to make a deuplo betwixte the waters, that the one part myght remayne aboue: and the other beneath. Al þ the thyrde daye thou broughtest to passe, y the waters were gathered to the fourth part of þ earth: & three partes hast thou dyed by, and kepte them, to thyntent þ men myght sow: & occuppe busidape therein. As for the foure daye wente forth, the woerde was made. As for medayrly there was grete innumerable frute, and many dyuers pleasures: & besydes of reynayon, floures of chayne greable couloure and smell, and this was do the the thyrde daye.

* Alon the.iiii. daye þ commaundest þ the sunne shuld geue his dyne, & the moone her lyght: þ starrs bydest thou let in ordy: and gauest them a charge: to do & occuppe euery vnto man, that was for to be made.

Alon þ fyft daye thou saydest vnto the seuth part (where the * waters were gathered) that they shulde byngge forth diuers beastes, soules and fyshes. And so it came to passe, that the domme water and without soule, brought forth bynyng beastes, at þ commaundment of God, that all people myght prayse thy wonderous woordes.

Then dydest thou preserue two soules, the

* with. b. u. Mat. r. c.

* C. M. u.

D. C. M. u.

* D. M. u.

* C. M. u.

one thou calledst Enoch and the other Lulathian, ad dydest separate the one fro the other: for the seventh parte (namely, where þ water was gathered together) myght not holde them bothe. Also Enoch thou gauest one parte, which was dyed by the rhyde dape, that he shulde dwell in the same parte, wherein are a thousand ylls. But unto Lulath thou gauest the seventh part, namely the moyle, and hast kepte hym to deuoure what thou wyldest, and when. Upon the fyfte dape thou gauest commaundement vnto the earth, that before the, it shulde bypne, forth beales, cattell, and all that crepe, and bypnes this. Also also, whd thou madest Lordes of all thy creatures, Of hym come we all, & the people also, whom thou hast chosen specially vnto thy selfe. All this haue I sayde now & spoken before þ, that I myght thewe how that the woylde is made for oure sakes. As for the other people which also come of Adā thou hast said that they are nothing, but be lyke a spelle, & hast lykened þ abouidance of them vnto a droppe (that fallith) from the rofe of the house.

And now, O Lorde, the heathen whych haue euer bene reputed as nothinge, haue begonne to be loyded ouer vs, and to deuoure þ: but we thy people (whom thou hast called the fyfth boyme, thy only begotten, & thy feruent loue) are geuen into thy handes and power. If the woylde now be made for oure sakes, why haue we not the inheritaunce in possession with the woylde: how longe shall this endure?

¶ The vii. Chapter.

¶ The Angel sheweth Edzas many thynges to come.

And it happened after that I had spoken oure these woyles, there was sent vnto me an Angell, which had bene by me also the night afore, and he said vnto me: Up Edzas, and heare the wordes þ I am come to tel the. And I sayd: speake ou Lord my God. Then sayd he vnto me: The tye is set in a wyde place, that it myght be depe and grente: but the entraunce is narrow and small lyke a pyuer. For who wolde go fro the see, to loken vpon it, and to rule it? If he wente not thowow þ narrow, how myght he come into the wyde?

Item another: A crite is buylded and set vpon a brode felde, and is full of all goodes: the entraunce is narrow & sodayne. lyke as if there were a fye at the ryght had, and a depe water at the left: and as it were onely one straye path betwixte the both, so small that there coulde but one man go there.

If this crite now were geue to an heye, & deuoure wote thowow the paelous wyde, how wolde he receaue his enheritaunce? And I sayde: It is to Lorde, Then sayd he: Eue

to is Israel also a porcion. And why for their sakes haue I made the woylde: & why Adam transgressed my statutes, then was the thyng iudged þ was done. Then were the entraunces of the woylde made narrow, full of sorow & teneaple. They are but few: euell, full of perils and labour. For the entraunces of the fore woylde were wyde and sure, and brought immortall feute.

If they now which are entred into this woylde, maye not cōpēhēde these straye and wayne thynges, moche lesse maye they cōprehēde and vnderstande the secretē thynges: why disquietest thou thy selfe, seing thou art but a corruptible man: And what woldest thou knowe, where as thou art but mortall? And why halt thou not receaude into thyne herte the thyng that is to come, but that is present?

Then sayd I: O Lord Lorde, * thou hast ogedyned i thy lawe, þ the ryghteous shuld inherēt these thynges, but that þ vnfaythfull and vngodly shuld perpe. Reuerthelē, the righteous shall suffre straye thynges, and hope for wyde: for they that haue lpyed vngodly and suffred straye thynges shall not le the wyde.

And he sayde vnto me: There is no iudge aboute God, and none that hath vnderstandyng aboue the hysse. For there be many that perpe, because they despyse the lawe of God þ is sett before them. For God hath geuen straye commaundement to such as come, that they knowe what they do, and how they shuld lpye: and yf they kepe this they shuld not be punyshed.

Reuerthelē, they were not obedient vnto hym, but spake agaynst hym: magnyfyed vayne thynges, and purposed to synne, and sayd mozeouer, that there was no God, and that God regarded it not. Hys wayes haue they not knowen, his lawe haue they despyced, and denyed hys promysse: in hys statutes & ordynances haue they not bene faythfull and stedfast, and haue not perfourmed hys woyles.

And therefore Edzas: vnto the full, plenty: and to the emptye, emptynesse. Scholde the tyme shall come, that these folges which I haue tolde the, shall come to passe, ad the byde shal appere, and the earth that now passeth a waye, shall be shewyd, and whosocuer is depyured fro the fo: sayde euell, shall se my wondrous. For my sonne Iesus shall be openly declared, woth those that be with þ: & they that remayne, shall be mercy in foure hundred yeres.

After these same yeres shall my sonne Christ dye, & all men that haue lpye, and þ woylde shall be turned into the olde spiere seuen dayes, lyke as in the fore iudgements, so þ no man shall remayne. And after seuen

2555 iiii dayes,

understandyng, for thou art agreed to her-
ken and to geue eare, and wyllynge to pro-
phete: for thou hast no lenger space geuen þ,
but onely to lye. **W Lord,** wilt thou not ge-
ne thy seruauit leaue, that we maye praye be-
fore the, and that thou mayest geue sode in-
to oure herte, & bypbe oure understandyng,
that there maye come frute of it: & that euery
one which is corrupte, and beareth þ sta-
ce and place of a man, maye lye.

For thou art alone, & we all are one wor-
chman and typer of thy hādes, lyke as thou hast
sapyd, and lyke as the body is fashioned now
in the mothers wōbe, & thou genest the mē-
bers, and thy creature is preserved in thy ead
water: & so, monethes both thy woike lasteth
thy creature, which is fashioned in her: but
the thing that is preserved, and it that is pre-
served, shal both be kepte together: and whē
tyme is, the wombe deliuereth the thyng
that is kepte and growne in her.

For thou hast commaunded þ byestes to
geue mych vnto the frute, that the thyng
which is created and fashioned, maye be no-
rished for a tyme: and then thou dyspoilest &
ordrest it with thy mercy, bypynge it vnto
thy rpyghteousnes, nucturest it in thy law, &
retourneest it with thy understanding, mo-
tifiest it as thy creature, & makest it lyke
as thy woike. Wherby thou hast thou de-
stroyedst þi, which with so great labours is
created and fashioned: thow the thy com-
maundment, thou couldest lyghtly ordeyne,
also, that the thyng which is made, myght
be preserved.

B And this I speake now of all men in ge-
nerall: as þ knowest: but of thy people: for
wholke sake I am sorpy: and of thy inheritā-
ce: for wholke cause I mouene: and of Israel,
for whom I am woofull: and for Jacob, for
wholke sake I am grieved, therefore begynne
I to praye before the, for my selfe & for the,
for I fe the fall of vs, euen of vs, that dwel
vpon earth. But I haue byde the wyfynesse
of the iudge, which is to come: therefore hene-
re my woipe, and vnderstande my woordes,
and I shall speake before the.

This is the begynnyng of the woordes of
Envyas, before he was receaued: **W Lord,**
thou that dwellest in euerslastyngnesse, whose
eyes are lyft vp I the aye, whose looke is
exceedyng wyse, whose gloze & mayesty maye
not be comprehended, before whom the wo-
rdes of þeuent stande with tremblыng, whose
keepyng is turned in to wynde & fyre, whose
woorde is true, whose talchpyng is stedfast,
whose commaundment is stronge, whose
ordynance is fearfull, whose loke dyeth by
the depeyres, whose wyat maketh the most
tayne to melle awaye, and whose trouth
beareth wytnes: **W heare the prayer of thy**
seruauit, and marck with thyne eares the

petition of thy creature.

For whyle I lye, I will speake, and so
longe as I haue understandyng, I will an-
swere. **W loke** not vpon the synnes of thy
people, whych serue in the trouth. Haue no
repecte vnto the wicked doctes of the hea-
then, but to the desire of those that be thy
testymones wryth forwodes. **Wpynke** not
vnto those that haue walkeid fapnedly befo-
re the, but vpon them, which wyl will haue
knowe thy feare.

Let it not be thy wyl to destroye them,
which haue had bently maners, but to loke
vnto the that haue cleary taught thy lawe.
Take thou no indignacion at the, which are
woke then beastes: but loue them, that all
waye put the: trust in thy rpyghteousnes: &
gloze: for we & oure fathes haue all the sa-
me synnes and dyscase, but because of oure
synnes thou shalt be called mercyfull.

For þf thou hast mercy vpon vs, þ shalt
be called mercyfull, where as we haue no
woykes of rpyghteousnes: for þ rpyghteous
whych haue layed vp many good woyses
together, shal out of the: þ deces receaue re-
warde. For what is mā, that thou shouldest
take dyspleasure at him? **W what** is the cor-
ruptible mortall generacō, that thou shouldest
be so rough towarde hym?

* For of a trouth there is no man amōge
them that be borne, but he hath dealt wy-
kedly: and amōge the fapthfull there is no-
one, which hath not done amys. For in thy
(**W Lord**) thy rpyghteousnes and thy good-
nes shal be prapled and declared, þf thou be
mercyfull vnto them, which are not rpy in
good woyses.

Then answered he me and sayde: Some
thynges hast thou spokē a rpyght, and accor-
dyng vnto thy woordes it shall be. For I wil
not vceryly consyde the woyses of them,
which haue synned before deat, before the
iudgement, before destruction, but * I will
reioyce ouer the woike and rhyght of the
rpyghteous. I will remēbe also the pylgr-
mage, the holy makpyng and the rewarde.
Lyke as I haue spoken now, so shal it come
to passe. For as the husbāde man soweth
moche sode vpon the groude, and planteth
many trees, and pcalwaye the thyng that
is sowne or plantēd is not all kepte safe, ne-
ther both it all take rote: **Eue so is it.** If the
that are sowne in the woyle, they shall not
all be preserved.

I answered then and sayde: If I haue
founde grace, let me speake. Like as the
husbāde mans sode perissheth, þf it receaue
not rayne in due season, or þf there come to
much rayne vnto it: Euen so perissheth man
also, which is created with the bandes, and
is lyke vnto thyne a wye maye: and to thy
selfe, for wholke sake thou hast made all thyn

Wb v gcs, and

* **Bar. i. b.**
* **John. i. b.**

* **Gen. i. i. b.**

The. iiii. Booke

ges, and lykened hym vnto the husbände mans seide. He nor wroth at vs, O Loide, but spare thy people, and haue mercy vpon thyne awne interptaiuer: O be interptall vnto thy creature.

D Then answered he me & sayde. Thynges present are for the present, and thynges to come for to come. For thou lackest yet much, forpunge I maynt loue my creature aboue me: I haue oft tymes dyntone nye vnto the, but neuer to the vncorruptious. In this also thou art maruelous before I dyest in that thou hast humbled thy selfe, as it becommeth the, and hast not regarded thyne awne selfe, that thou art had in such honoure amonge I ryghteous. Therefore shal great wecheries and miserie come vpon the, that in the latter tyme shal dwell in the world because they haue walked in greates pydde.

But vnderstand thou for thy selfe, and seke out glory for such as be lyke the: for vnto you is paradyse opened, the tree of lyfe is planted, the tyme to come is prepared, plentifulnes made ready, a cytie is buylded for you, & a rest is prepared, yee perfecte goodnes and wysdome. The roote of euill is marked from you, I weaknes, and much is hyd fro you, & into hell dyeth corruption in forgetfulness. Sowdres are vanquished awaye, and in the ende is shewed the treasure of immortallite. And therefore take thou nomore questions concerning the multitude of the thynges perishe. For they haue taken libertye: despyed the hyell, thought cozine of his lawe, and forsaken his wayes.

A Hozouer, they haue troden downe hye ryghteous, and * sayde in theyr herte, that there is no God, yee and that wyttungly, for they dye. For lyke as the thynges that I haue spoken of, is made ready for you: Euell is thyselfe payne prepared for them. For it was not hye wyll that man shulde come to naught, but they which be created haue despyed the name of hym that made them, and are vnto backfull vnto hym, which prepared lyfe for them. And therefore is my indigement now at hand. These thynges haue I not shewed vnto all men, but vnto fewe, namely vnto the, and to such as be lyke the.

Then answered I and sayd: Beholde O Loide, now hast thou shewed me the multitude of the tokens, which thou wylt begyn to do at the last: but at what tyme & when, thou hast not shewed me.

¶ The. ix. Chapter.

¶ These hath diuyns shewed vnto hym.

A Then answered me then and sayd: Measure thou I tyme diligently in it selfe, when thou seest that one parte of the tokens come to passe, wherby I haue tolde the be-

fore: so shalt thou vnderstande, that it is the very same tyme, wherein the hyell will be gynn to dyet the world, which be made. And whē there shalbe tene earth quake and vproare of the people I the world, the shal thou well vnderstande, that the most hyell spale of those thynges, from the dayes that were before the, euen from the begynnyng.

For lyke as al that is made in the world hath a begynnyng and ende, and the ende is manifest: Euell so the tymes also of I hyell haue playne begynnynges, in wonders and spynes, and the ende in woekings and in tociens. And euery one that shalbe saued, and shal be able to escape by hye woekes and by faith, wherein ye haue beloued, shal be preserued from the sayde perils, and shal se my sauoure in my lande, and wythin my woekers, for I haue halowed me fro the world. The shal they be in carefulnes, which now haue abused my woekes: and they I haue cast the oute despitfully, shal dwell in paynes.

For such as in theyr lyfe haue receaued benefices, and haue not knowne me, & they that haue abhorred my lawe, wher they had yet freedom, and wher they had yet opulscure of amendment and education, and vnderstode not, but be perspicit: I same must knowe it after death in paine. And therefore be thou nomore carefull, how the vngodly shalbe punished, & how the ryghteous shalbe tined, and whole the world is, & for whē the world, and when it is. Then answered I and sayde: * I haue tolked before & now I speake, ad will speake also her after, that there be many moos of them wherby perishe, the shalbe saued, lyke as the floure is greater then the choppes.

And he answered me, sayinge: lyke as the felde is, so is also the seide: as the floure be, so are the coulours also: such as the woekman is, such is also the woeker: and as the husbandman is hym selfe, so is hye husbandrye also, for it was the tyme of the world. And when I prepared for them that are now, or euer the world was made, where in they shulde dwell, then was there no man that wythstode me. Now when euery one was, and the maker also in the world which is now prepared, and the moneth that ceased not, and the lawe wherby is vnterscheable, theyr maners were corrupte. So I conspyed the world, & beholde, there was perill, because of the thoughtes that were comen to it. And I saw, and spared them greatly, and haue kepte me a wynebery of the grapes, and a plante from amonge many generacions. Let the multitude perishe thou, wherby are growne vp in payne, and lett my grape and wynebery be kepte: euen my plante: for wyth greates labour haue I made it vp.

¶ Acuer the les

Neithertheless, if thou wilt take vpon the
yet seven dayes mo / but thou shalt not fast
in them / yoo thy waye then into the felde of
floures, where no house is buylded, and eate
only of the floures of y^e felde, take not chyl-
dyrnye, no wyne, but eate floures onely.
Dape vnto the hyell continually, so wilt
thou come, and talke with the.

C So I went my waye and came into the
felde which is called Arboth (lyke as he co-
mounded me) and there I sat amonge the
floures, & dyd eate of the herbes of the felde,
and the meate of y^e same satisfied me. After
seven dayes I sat vpon the grasse, and my
herte was vaxed within me lyke as afore: &
I opened my mouth, and beganne to talke
before the hyell, and sayde: O Lorde, thou
that dwellest thy selfe vnto vs, & thou hast
declared and opened thy selfe vnto oure fa-
thers in the wyldernes, in a place where no
man dwelleth, in a barren place, when they
came out of Egypt, and thou spakest, sayi-
ng: heare me O Israel, and marke my wo-
des thou seest of Jacob: Beholde, I sowe my
lawe in you, and it shall brynge frute in you
& ye shall be honoured in it for ever. For oure
fathers which receaued y^e lawe, kept it not
and obserued not thy obdinaunces and sta-
tutes, and the semente of thy lawe was not de-
clared: for it nyght not, for why / it was
thyne. * For they that receaued it, perished,
because they heare not the thyng that was
sowne in them.

It is a custome when the grounde recea-
ueth seds, or the see a ship, or a vessel meate
and drynke, that whē it perissheth or is bro-
ken wherein a thing is sowne, or wherein any

D thyng is put: the thynges also perishe and
are broken, which are sowne or put therein.
But vnto vs it hath not happened so for we
that haue receaued the lawe, perissh in synne
& oure herte wyth y^e lawe receaued the lawe:
notwithstandyng * the lawe perissheth not,
but rempnysh in his labour.

And when I considered these thynges in
my herte after this maner, I looked aboute
me with myne eyes, and vpon the right syde
* I sawe a woman, which mourned sore, ma-
de greate lamentacion, and wepte with lou-
de voyce: her clothes were rent in peces, and
she had a shew vpon her head.

Then let I my thoughtes go, that I was
in, and turned me vnto her, and sayd: where-
fore wepest thou / why art thou so sorow
and discomfited? And she sayde vnto me: Why,
lett me be wape my self and take yet more
sorrow: for I am sore vaxed in my mynde, &
brought very lowe. And I sayde vnto her:
what apleth is this? who hath done any thing
to thee? she sayde: I haue bene vnfrui-
tfull and barren, and haue had an husband
thyngs yeres. And these xxx. yeres I do

nothyng els daye and nyght & all houres,
but make my prayer to y^e hyell. After this
the yeres God herde me thy handmappe,
looked vpon my misery, compassed my trou-
ble, and gaue me a sowe, and I was glad of
him, so was my husband also & all my neygh-
bours, & he gaue greate honour vnto the
Egyptie. And I nappied hym with great
travaille. So when he grewe vp, and came
to y^e tyme, that he shuld haue a wyfe, I ma-
de a feast.

Of the x. Chapter.

Of Edward and the woman that appereth vnto hym
common together.

And it happened that when my son
he wente into hys chamber he fell
downe, and dyed: then ouerthrew
we all y^e gyghtes, and all my neygh-
bours rose vp to comforte me. Then roke
I my self vnto the second daye at nyght:
and whē they had all rested, that they might
comforte me, I rested and also rose vp by
nyght, and hee, & am come hyther in to thy
felde, as thou seest: and am purposed not to
come in the cite, but to remayne here, and
nether to cate ner drynke, but continually
to mourne and to fast, vntill I dye.

Then let I my meditations & thoughtes
fall, that I was in, & spake to her in dysplea-
sure: Thou foolysch woman, seest thou not
oure heynous and mourning, & what hap-
peneth vnto vs: how syon oure mother is
all woofull and sorow, and how she is cleane
broughte downe and in mylery: seest thou be
all now in heynous, & make oure none (for
we be all sorowfull.) Is for y^e heynous that
thou takest, it is but for one sowe. Dema-
nde the earth, & she shall tell thee, that it is
the which ought (by reason) to mourne, for the
fall of so many that growe vpon her.

For from the begynnyng all me are borne
of hir, and other shall come: & behold, they
walke all most all in to destruction, and ma-
ny of them shall be robed out.

Who shalde then, by reason, make more
mourninge, then she, that hath lost so great
a multitude: & not thou, which art sorow, but
for one. But if thou woldest saye vnto me:
Why mourninge is not lyke the mourninge
of the earth, for I haue lost the frute of my
body, which I bare to heynous: but y^e earth
is accordinge to the maner of the earth, and
the present multitude goeth againe into her
as it is come to passe. Then saye I vnto the:
lyke as thou hast borne with travaille & so-
rowe, eue so y^e earth also fro the begynnyng
groweth her frute vnto man, for hym y^e ma-
de her. And therefore with holde thy sorow
and heynous by thy selfe: & loke what hap-
peneth vnto the, beare it strongly. For if
thou iudgeth the marche and ende of God to
be y^e gyghte ouer

1270. xij. b
1271. xij. b
1272. xij. b

1273. xij. b

1274. xij. b
1275. xij. b

1276. xij. b

1277. xij. b

be ryghteous and good, & receaueth his reward in tyme. þ̄ shall be cōdemned thetyn. So thy waye then into the cytye to thy husbāde.

And the sayde vnto me: that wyl I not do. I wyl not go in to the cytye. but heare wyl I dye. So I commended moze with her and sayde: Wo not so, but be counceiled, and folowe me: for how many fallers hath syde of good comforte because of the sorowe of Ierusalem. For thou seyst that our Sanctuary is layed waste, our altier broken, our temple destroyed, our playenge of instruments and spyngynge layed howne, the thakelgyng put to spylene, our myrth is vanquished awaye. the lyght of our candlestick is quenched, the arche of the couenaunt is taken from vs, all our holy thynges are defyled, and the name that is called vpon our vs, is dishonoured: our chyldre are put to shame, our yeres are bynt, our Lanties are caried awaye into captiuitie, our virgins are defyled, and our wyues rauished, our ryghteousnes mispoyled, and our chylidren destroyed, our ponge men are brought in bondage, and our stronge worthyes are become weak: and syde (which seale is the greates of all) is loded vpon her wofullnes: for she is deliuered into the handes of them that hate vs.

And therfore shoke of thy great heuynes, and put awaye the multitude of sorowes: þ̄ the myghty maye be mercyfull vnto the, & that the hysell maye geue the rest from thy labour and traualle. And it happened, that when I was talkyng with her, her face byd wyne and myrth, so that I was afraied of her, and mist tobat it myght be. And immediately the cast oute a grente voyce, very fearfull, so that the earth shoke at the nople of the woman: and I looked, and beholde, the womā appeared vnto me nomore: but there was a citie builded, & a place was shewed from the grounde and foundacion.

Then was I afraied, and cryed wylth loude voyce, and sayde: where is Daniel the angell, * which came to me at the tyme? For he hath caused me to come in many considerations and hys thoughtes, and myne ende is turned to corruptiō, and my prayer to rebuke. And as I was speakynge these wordes, he came vnto me, and looked vpon me, & I laye as one that had bene dead, and myne understanding was altered, and he toke me by the ryght hande, and cōforted me, and let me vpon my kete, and sayde vnto me: what ayleth the: and why is thine understanding vexed: and the understanding of thy herte, & wherfore art thou sorow? And I sayd: Because thou hast forsake me: and I haue done * according vnto thy wordes, I went in to the felde, and there haue I lene thynges that I am not able to expelle. he sayde vnto

to me: Stande vp and be manly, and I shall geue thee exhortacion.

Thene sayd I: I speake vnto me my Lord forsahe me not, lest I dye in byrne. For I haue sene that I knewe not, and herde that I donot knowe. Wherfor I vnderstandinge be disceaued, & my mynde? But now I beseeche the, that thou wylt shewe the truest of this word. he answered me thei & sayd: heare me, and I shall enforme the, and tell the wherfore thou art afraied, for the byest hath opened many secreete thynges vnto the.

he hath sene that thy waye is ryght, and that thou takest sorowe continually for thy people, and makest greates lamentacion for syon: and therfore vnderstande the vision which thou sawest a lytle while agoe after this maner: Thou sawest a woman mourning, and thou hast comforted her: neuertheles now seyst thou the lykenes of a woman nomore, but thou thoughtest there was a citie byrden: and like as the tolde þ̄ of the fall of her sonne, so is this the answer: The woman whom thou sawest, is syon, and where as the tolde the, that the hath bene thy cytye peares unfructfull and bare, those are the xxx. yeres, wherin there was no offsprynge made in her.

But after xxx. yeres Salomō byrden her, & offered, and then bare the bare a sonne. And where as the tolde þ̄: that the noyrded hym with labour, that was the dwellyng of Ierusalem. But where as the tolde the þ̄ her sonne dyed whā she came into her chamber, that is the fall of Ierusalem. And thou sawest her lykenesse, how she mounted for her sonne: and what els happened vnto her, I haue shewed þ̄. And now God seyst, that thou art sorow in thy mynde, and lustrest fro thy herte for her, & so hath he shewed the her cleynesse, and the faynes of her bewyfe.

And therfore I bad the remaine in þ̄ felde where no house is builded. For I knewe that the hysell wolde shew this vnto the, therfore I commaunded the to go into the felde, where no foundacion yett buildynge is. For in the place where the hysell wyl shew hys cytye, there shall be no many buildynge. And therfore feare not, and let not thyng hert be afraied, but go thy waye in, and let the glorious and saye buildynge, and how greates it is, and how greates thou thyngest it after the measure of thine eyes, and the shall thou heare as much as thine eares maye comprehend. For þ̄ art blessed above many other, and art called with the hysell, as the seleste. But comozow at nyght thou shalt remaine here, and so shall the hysell shewe the the vision of hys thynges, which he wyl do vnto the, that dwell vpon earth in the last dayes. So I slepte the same nyght. I was not commaunded me.

The. xi. Chapter..

*In this chapter and in the. ii. next encourage be
entertainment of seven bypocrites and of the interpre-
tation thereof.*

When I sawe I a dreame: and beholde
there came vp from the see an Eagle,
which had. xii. wynges and thre hea-
des: And I sawe, and beholde, he spred his
wynges ouer all the earth, and all the wy-
ndes of the ayre blew in the, and so they were
put together agayne. And I behelde, & out
of his fethers there grew other lyke cotra-
ry fethers: the heades rested, the head in the
myddest was greater then the other, yet re-
sted it with the residue.

Whereouer I sawe, that the Eagle flew &
hys wynges, and ragened vpon earth, and
ouer all them that dwelt vpo the earth: and
I sawe that all thinges vnder heauen were
subiecte vnto hym, & no man spake against
hym, no not one creature vpo earth. I sawe
also that the Eagle fode vpon hys cla-
wes, & gaue a foudre with his fethers, and a
voyce lapinge after this maner: watch not
all together, sleepe euery man in hys owne
place, and watch for a tyme, but let the hea-
des be perserued at the last. Nevertheless I
sawe, that the voyce wrote not oute of hys
heades, but from the myddest of hys body.
And I nombred hys cotrary fethers, and be-
holde, there were eynge of them. And I lo-
ked, and beholde vpon the ryght syde there
arose one fether: & ragened ouer all feareth.
And it happened, that when it ragened the
ende of it came, and the place thereof appea-
red nomore. So the next folowynge fode
vp, and ragened, and had grete tyme: and
it happened, that when it ragened, the ende
of it came also lyke as the fyrst, so that it ap-
peared nomore.

Then came there a voyce vnto it, & sayd
heare thou that hast kepte in feareth so lon-
ge, thys I saye vnto the, before thou begyn-
neth to appeare nomore: There shall none af-
ter the astepne vnto thy tyme. Then arose
the thysyd, and ragened as the other afore, &
appeared nomore also. So went it with all
the residue one after another, so that euery
one ragened, and then appeared nomore.
Then I looked, and beholde, in proccesse of tyme
p fethers that folowed were set vp vpon
the ryght syde, that they myght rule also: &
some of the ruled, but within a whyle they
appeared nomore: for some of the were set
vp, but ruled not. After this I looked, and be-
holde the. xii. fethers appeared nomore, and
the two wynges: & there was nomore vpon
p Eagles body, but two heades that rested,
and thre fethers. The I sawe I also, that the
thre fethers were parted in two, and remai-
ned vnder the head, that was vpo the ryght
syde, for the foure continued in the place.

So I looked, & beholde, they that were vnder
the wynges, thought to set vp the felous, &
to haue the rule. Then was there one set vp
but shortly it appeared nomore, & the secōde
was sooner awaye then the fyrst. And I be-
helde & lo, p two thought also by the felous
to ragene: & when they so thought, beholde,
there waked one of the heades that were at
rest, namely, it that was in the myddest, for
that was the greater of p two heades. And
the I sawe, that the two heades were filled
with hym, and p head was turned wth the
that were by hym, and byd cate vpo the two
vnder wynges, that wolde haue ragened.

But this head put p whole earth in feare,
& bare rule in it, ouer all those p dwelt vpon
earth w much labour, and he had p gouer-
nante of the world, ouer all the foules that
haue bene. After this I looked, & beholde, the
head that was in p myddest sodenly appea-
red nomore, lyke as p wynges: then came the
two heades, which ruled vpon earth, & ouce
those p dwelt therein. And I behelde, & lo, the
head vpon the ryght syde, deuoured it that
was vpon p left syde. And I herde a voyce,
which sayde vnto me: loke before p, and con-
spyre the thyng that thou seest. The I sawe
and beholde, as it were a lye p roareth, ren-
nyng hastily out of the wood, & he sent out
a mas voyce vnto the Eagle, & sayd: heare
thou, I will talke with the, & the byest shal
saye vnto p: Is it not thou p hast p victorie
of the foure beastes, whom I made to ragene
vpon earth & in my world, and p the en-
de of the p tymes myght come thowout the?

And the fourth came, and ouerwonne
the beastes that were past, and had power
ouer the world with great fearfulness, and
ouer the whole espalle of the earth with the
most wicked labour, & so longe tyme dwelt
he vpon the earth with disceate, & the earth
hast thou iudged not with truerth. For thou
hast troubled the meke, thou hast hurte the
penceable & quyet, thou hast loured spers, &
destropt p dwellinges of the that brought
forth fruit, and hast cast downe the walles
of loch as dyd the no harme. Therefore is thy
wongeous dealing, and blasphemie come
vp vnto the byest, and thy pryde vnto the
myghty. The byest also hath looked vpon p
proude tymes, and beholde, they are ended,
and the p adominacions are fulfilled. And
therefore appeare nomore thou Eagle, & thy
horrible wynges, and thy wycked fethers, &
thy vngacious heades, and thy fynfull cla-
wes, and all thy wane body: that the earth
maye be refrethed, and come agayne to her
selfe, whā she is deliuered from thy violen-
ce, and that the maye hope for the iudgemēt
and mercie of hym that made her.

The. xii. Chapter.

And it

3 And it happened when the Lyd
spake these wordes vnto p. Aegle,
I sawe, & beholde, the head
that afore had the upper hand,
appeared nomore: neither dyd p
fourer wynges appear any more, that came
to him, and were let vp to raygne: and their
kyngdome was small and full of vppoure.
And I sawe, and beholde, they appeared no
more, and the whole body of the Aegle was
byst, and the earth was in greute feare. The
awaked I out of the trauice of my mynde, &
from greute feare, & sayde vnto my spye:
Lo, this hast thou geuen me in that thou se-
archest out p wayes of the hysell: lo, yet am
I weery in my mynde, & very weake in my
spye, and lytle strenght is there in me, for p
greute feare p I receaued this nyght. The
foze wyll I now beseeche the hysell, that he
wyll cofozte me vnto the ende: and I sayde,
Lo, he lozde, yf I haue founde grace before
thy syght, and yf I am iustified with the be-
foze many other, and yf my prayer be come
vp before thy face, cofozte me the, and the-
we me thy seruauant the interpretation and
playne differre of this horrible syght, that
thou mayest perfectly cofozte my soule: for
thou hast iudged me woorthy, to shewe me the
last of tyme.

* Dani. iiii.

25 And he sayde vnto me: this is the inter-
pretacion of this syght. The Aegle whom
thou sawest come vp fro the see, is the kyng
dome* which was sene in the visyon of thy
brother Daniel, but it was not expounded
vnto hym, for now I declare it vnto p. Aeg-
hold, p dayes come, that there shall clype vp
a kyngdome vpon earth, and it shall be fea-
red aboue all the kyngdomes that were be-
foze it. In p same kyngdome shall. xii. kyng-
domes raygne, one after another. For the firste
shall begynne to raygne, and shall haue
more tyme then the other twelue: and thus
do the twelue wynges signifie, which thou
sawest. As for p voyce that spake, and that
thou sawest go out from the heabes, but not
from the body, it betokeneth, that after the
tyme of p kyngdome there shall arise great
strypunges, and it shall stande in pcell of
kailpung: neuertheles it shall not per fall, but
shall be let into his begynnyng. And p cpyght
vnder wynges whych thou sawest hage vn-
to the wynges of hym, be token, that in him
there shall arise cpyght kynges, whose tyme
shall be but small, and they peares twof, &
two of the shall beare. But when the myn-
dest tyme commeth, there shall be foure kepte
in the tyme, wher his tyme begynneth to come
p it maye be ended, but two shall be kepte
vnto the ende.

C And where as thou sawest the headed re-
sprynge, this is the interpretacyon: In his last
shall the hysell ruple vp the kyngdomes, &

call many agayne into the, & they shall haue
the dominion of the earth, and of those that
dwelt therein, & much labour aboue all those
that were before the. Therefore are they cal-
led p hendes of the Aegle: for it is they that
shall byrge forth bys wechidnes agayne,
and that shall perfourme and finish his last.
And where as p sawest, that p greute head
appeared nomore, it signifyeth, that one of
them shall dye vpon his bed, and yet to pay-
ne, for the two that remaine, shall be slayne
with the swerde. For the swerde of the one
shall brouere the other, but at p last shall he
fall thorow the swerde hym selfe.

And where as p sawest two vnder wyng-
es vpon the head that is on the cpyght syde,
it signifyeth that it is they, whome p hysell
hath kepte vnto theyr ende: this is a small
kyngdome, and full of trouble. The Lyon
wher thou sawest rpyngge vp out of p wood,
and roarynge, and speakeyng vnto the Aeg-
le, & rebuynge him for bys vnpayghte out-
nerle, is the wynde, which p hysell hath ke-
pte for them, & for theyr wechidnes vnto
the ende: he shall repyone the, and sette them
alundre before them. For he shall see the ly-
uyng before the iudgement, and shall rebu-
ke them: for the residue of my people shall be
deliuered with trouble those that be pserued
our myne endes: and he shall make the ioy-
full vntyll the commyng of the daye of iud-
gement, wherof I haue spoken vnto the fro
the begynnyng. This is the dreame p thou
sawest, & this is the interpretacion. Thou
only hast bene meete to knowe the secretes of
the hysell.

Therefore wryte all these thynges p thou
hast sene in a booke, and hyde the, and teach
the the wyse i the people, whose heres thou
knowest maye comprehend and kepe these
secretes. But wryte p here thy selfe per se-
uen dayes moo, that it maye be twed the,
whatsouer it pleaseth the hysell to declare
vnto the, and with that he went his waye.

And when all the people perceaued, that
the seuen dayes were past, and I not come
agayne into the cyte, they gathered the all
together from the least vnto p most, and ca-
me vnto me, and sayde: what haue we offen-
ded the? what euell haue we done agaynst
the, that thou forsakest vs, and sprest here
in this place? For of all people thou onely
art left vs, as a grape of the vyne, and as a
candel in a darcke place, & as an haue & thy
pserued from the respell. Haue we not eis
aduersite pough, but thou must forsake vs
where it not better for vs, that we had bene
dynt wyth syon? For we are not better,
then they that dyed there: and they wepte w
loude voyce. The answered I them & sayd:
Be of good cofozte O Israell, and be not
heuy thou house of Jacob: for p hysell hath
you in

you in remembrance, and the mightye hath not forgotte you in temptation. As for me, I have not forgotte you, neither am I departed from you, but am come into this place to praye, because of the myserie of Israell: & I might like mercy for the lowe estate of your Sactinys. And now go your waye home euery mā, and after these dayes will I come vnto you. So the people went their waye in to the cyppe, lyke as I commaunded them: but I remained still in the selde seven dayes, as the Angell bad me, and byde ate onely of the flowers of the selde, and had my meate of the herbes in those dayes.

¶ The xiii. Chapter.

And it happened after the seven dayes, that I dreamed a dreame by nyght. And beholde, there arose a wynde from the see, that it moued all the cloudes therof. And I looked, & beholde, the mā was strong and increased with the cloudes of heauen. And whē he turned his countenance to consider, all the thynges terrible that were sene vnder hym: and whē the voyce went out of his mouth, all they went that herbe hym, lyke as the earth when it scleth the fyre.

After these I sawe, & beholde, there was gathered together a multitude of me out of noumbe from the foure wyndes of the heauen, to fyghte agaynst the man, that came out from the see. And I looked, and beholde he graued hym selfe a greate mountayne, & stode vpon it. But I wolde haue sene the border of the pill, wherout the pill was grauen, and I coude not.

I sawe after these, that all they which came to fyghte agaynst him, were soe asfayed and yet durst they fight. Reuertheless, when he sawe the fearfull and violēt of the people, he nether lyft vp his hande nor helde swerde, ner eny weape: but onely (As I sawe) he sent out of his mouth as it had bene a blast of fyre, and out of his lippes the wynde of the flamme: and out of his tonge he cast out sparkes and stormes, & they were all myrte together: the blast of fyre, the wynde of the flamme, and the greate storme, & fell with a rushe vpon the people, which was prepared to fyghte and byent them vpon euerydowle: so that of the innumerable multitude there was nothinge sene; but onely dust & smoke. When I sawe this, I was asfayed.

After worde sawe I the same man come downe from the mostpayne, and calling vnto hym, amonge peaceable people: and there came moche people vnto hī. Some were glad some were soye, some of them were bounde, so that they were caried and brought forth.

Then was I sych thorow greate feare, and I awaked, and sayde: thou hast thewed

thy seruauit all thy wondres from the beginning, and hast counted me worthy, that thou mightest receaue my prayer. Nowe me nowt yet the interpretation of this dreame. For thus I confesse in my vnderstanding: vnto vnto the that that be left: those dayes ad much more vnto the that are not left behynde: for they that were not left, were in heuyned.

Nowe vnderstande I the thynges that are layed vp in the latter dayes which that happe vnto them, and to those that are not left behynde. Therefore are they come into great paretles, and many necessities, lyke as these dreames declare. Yet is it easier, & by which suffereth hurte, come in these, then to passe awaye as a cloude out of the world, & now to se the thynges that shall happen in the last.

Then answered he me, & sayde. The interpretation of the sight shall I thewe the, and I will open vnto the, the thynges & thou hast required. For thou hast spoke of them that are left behynde, and thus is the interpretation. He that taketh awaye the paretl in that tyme, hath kept him self. They that be fallen into harme, are soch as haue wokes and saye vnto the, I do it myselfe. And now this therefore, that they which be left behynde are more blessed, the they that be dead. This is the meaninge of the vspyl. Where as thou sawest a man comming by from the depe of the see, the same is he whom God the hpyt hath kepte a greate season, which by his awne lisse had deluiered his creature, and he that orde the that are left behynde. And where as I sawest, that out of his mouth there came a blast of wynde, fyre & storme, and how that he lyft vp nether swerde nor weape, but that the rushe in of him destroyed the whole multitude that came to fyghte agaynst him: it signifyeth, that & dayes come, whā God will bepurge them that are vpon earth, and in a trauance of mynde shall he come vpon them, that dwell in the earth.

And one shall undertake to fyghte agaynst another, one cyte agaynst another, one place agaynst another: one people agaynst another, and one realme agaynst another. With this cometh to passe, the shall the tokens come, that I thewed the before: and the that any sone be declared, whā thou sawest clime vpon a man. And when all the people heare his voyce, euery man shall in their awne lande leaue the battail that they haue one agaynst another, & an innumerable multitude shall be gathered together, as they that be willinge to come, & to ouercome him by fygging. But he shall stāde vpon the toppe of the mount syon. Reuertheless syon shall come, and shall be thewed, beinge prepared and buylded for all men, lyke as thou sawest the pill graue forth without any dayes,

des. But my sonne shal rebuke the people & are come, for theyr wickednes, with the temple, and for theyr euell ymaginations: and theyr paines: wherewith they shal be punished, are lykened vnto the flanne: and with out any labour, shall be destroyed the, even by the lawe, which is compared vnto the fyre.

And where as thou sawest, that he gathered another peaceable people vnto him: tho se are 7 ten tribes which were caried awaye prisoners out of their awne lande. * in the tyme of Ahas the kynge, whom Salmana sar the kynge of Assyria toke prisoner, and carped them ouer the water, & so came they into another lande.

But they gaue them thys counsell, that they shulde leave the multitude of the heathen, and to go forth into a farther countrie, where neuer mankynde dwelt: that they myght there kepe their statutes, which they neuer kepe in thys awne lade. And so they entered in at the narrow passages of 7 water of Suphates, and God shewed tokens for them, * and helde still the floude tyll they were passed ouer: for thozow 7 countrie there was a greate waye, namely of a peare and a halfe iourney, for the same region is called Asereth. The dwelt they there vnto 7 later tyme: and wher they come forth agayne, the hysell shall holde tyll the springes of the streame agayne, that they may go thozow, therfore sawest thou 7 multitude with peace. And they that be left behynde of thy people, are those that be founde within my border. Now wher he destroyed the multitude that is gathered together, he shal beside his people that remaine, and the shall be thew them greate wonders.

Then sayde I. O Lord, Lord, shewe me this, wherfore haue I sene the mā coming vp from the depe of the see? And he sayd vnto me: Like as thou canst netter see out nor knowe thesē thynges that are in the depe of the see, euen so mayest thou not see my sonne, or those that be with hym, but i the tyme of the dape. Thys is the interpretation of the dreame wher 7 sawest, therfore thou onely art here lyghened: for thou hast forsake thys awne lande, and applyed thy diligēce vnto myne, and sought it. * Thy lyfe hast thou ordeied in my dome, & * hast called vnderstanding thy mother: and therfore haue I shewed the, the treasure of the hysell. After thesē dayes I will shew the moze, & talke with 7 at moze large, pee heuy and wonderfuls thynges wll I declare vnto the.

Then went I forth into the felde, geuyng praye & thankes greatly vnto God, because of hys wonders that he byd in tyme, and because he goereth the same, and soche as is in tyme, and there I sate thesē dayes.

The. xliii. Chapter.

God appeareth vnto elias in the bush, and sheweth what he shall do.



Vnto the thys dape I sat vnder an oke tree, then came there a waye vnto me out of the bush, & sayde: Eljas, Eljas: And I sayde: heere am I. Lord, and stood by vpon my feete. Then spake he vnto me: * In the vnty byd I appere vnto 7 ofes, & talked with hym wher my people serued in Egypt, and I sent hym, and led my people out of Egypt, and brought him vpon the mount syon, where I helde him by me a longe season, and tolde hym my wonderfuls wozeches, and shewed hym the secrettes of the tymes and the ende, and commaunded hym, saying: These wozeches shalt thou declare, & not hyde them. And now I saye vnto the, that thou laye vp in thine herte the dreames that thou hast sene, and 7 interpretacyōs wherch I haue shewed the: for 7 shalt be reccaund of all, thou shalt be turned and remaigne with my coliel, and with such as be lyke the, vntyll the tymes be ended. For 7 woulde hath lost his youth, and the tymes begine to waxe olde. For the tyme is deuēded into twelue partes, and ten partes of it are gone all ready, and half of 7 tenth parte: yet remaigneth there 7 which is after the half of the tenth parte.

Therfore, prepare and ordeie thy house, & reforme thy people: comforte thy of thein as be i trouble: and tell now of the destruction: let go from the moztall thoughtes: cast awaye the burthens of man: put of the weakē nature: lape vp in some places the thoughtes that are most heuy vnto the, and haile the to flye from thesē tymes: for such euil and wyckednesse as thou hast now sene happē, shall they do yet much worse. * For the weaker that the world ad the tyme is, the moze shall synne and wickednesse increse in them that dwell vpon earth. For the trouth is fled farre awaye, & leysynge is hard at hande. For now haue they the villon to come that thou hast sene.

Then answered I before the, and sayde: Beholde Lord, I wll go as thou hast commaunded me, and reforme the people which are present. But they that shall be doine after warde, who wll exhortē or rebuke them? Thus the world is set in darkness: & they that dwell therein are without light: for thy lawe is kyndled, because no mā knoweth the thynges that are done of the, or that shall be done. If I haue founde grace before the, sēde the holy goost into me, and I shall wyte all that hath bene done in the world sence the begynnyng, which was writen in thy lawe, that mā maye fynde the path, and that they which wll lyue in 7 latter dayes, maye lyue.

And he

* iii. Regl. 19. 18.

* Eio. iiii. 10.

* For the weaker that the world ad the tyme is, the moze shall synne and wickednesse increse in them that dwell vpon earth. For the trouth is fled farre awaye, & leysynge is hard at hande. For now haue they the villon to come that thou hast sene.

* iiii. Regl. 19. 18.

And he answered me, sayinge: God thy maye, gather the people together, and save them, that they leke þ not for fourtye dayes, but loke thou gather þ many bores trees, & take with the Sycara, Dabzia, Selemia, Canna and Aiel, these fyue, whiche are ready to wyte swyfly, & some bycher, and I shall lyght a candle of vnderstandinge in thyne heart, which shall not be put out, till the thynges be performed which thou shalt begynne to wyte. And the thale thou declare some thynges openly vnto the perfecte, and some thynges shall thou shew secretly vnto the wyse. To morowe this honoure shall thou begynne to wyte.

C Then wente I forth as he commaunded me, and gathered all the people together, and sayde: heare these wordes O Israel, Dure fathers art þ begynnyng wele strangers in Egypte, from whence they were deliuered, & deceaued the lawe of Iste * which they kepte not, which ye also haue transgressed after them. Then wast this lande & the lande of Syon parted amonge you by lot to possesse. But your fathers & ye your selues also haue done vncyghteousnes, and haue not kepte the wayes which the hyest commaunded you. And for so much as he is a cyghteous iudge, he toke from you in tyme þ thynges þ he had geuen you. And now are ye here & youre brethren amonge you. Therefore ys to be that ye will subdue your adone vnderstanding, and reforme your herte, ye shall be kepte aloue, & after deathe shall ye opteyne mercy. For after deathe shall the iudgement come, when we shall lyue agayne: and then shall the names of the cyghteous be manifest, and the wordes of the vngodly shall be declared. Let no man therefore come now vnto me, ner as he cnyquell you at me these fourtye dayes.

D So I toke the fyue men (as he commaunded me) and we wente in to the selde, & remaine there. The next daye a voyce called me sayinge: Exodus * open thy mouth, & dynerke þ I geue the. Then opened I my mouth, & beholde, he reached me a full cuppe, which was full as it were with water, but the colour of it was lyke fyre. And I toke it and dranke. And when I had dronken it, my heart had vnderstanding, & wisdom grewe in my heart: for my sperte was kepte in remembrance, and my mouth was opened and shut nomore. The hyest gaue vnderstandinge vnto the fyue men, that they wrote the hye thynges of þ nyght, which they vnderstode not. But in the nyght they vnderstode: as for me, I spake in the daye & helde not my tongue by nyght. In .xj. dayes, they wrote two hundred and foure booke.

And it happened when the fourtye dayes were fulfilled, that þ hyest spake, sayinge:

The first that thou hast wyrtten, speake openly, þ the worthy & vnderworthy maye rede it. But kepe the .ix. last, that thou mayest shew it onely to such as be wyse amonge thy people. For in them is þ fynginge of vnderstandinge, the fountayne of wisdom, and the streame of knowledge. And I vnd lo.

¶ The .xv. Chapter.

¶ The punishment that most people that haue, which God commaunded to beas to their borne them.

Behold, speake thou in the eares of my people the wordes of prophete, which I will put in thy mouth, sayeth the Lord: and cause the to be wyrtten in a letter, for it is the trueth. Feare not the pynagyns agaynst the, let not þ vnfaithfulness of them trouble the, that speake agaynst the. For all the vnfaithfull shall: dye in they vnfaithfulness. Beholde sayeth the Lord. I will byngne plagis vpon the woyle, the swerde, hunger, death and destruction, for wychednes hath the vpper hand in all the earth, and thez: Gamellull wordes are fulfilled.

Therefore sayeth the Lord: I will holde my tongue nomore vnto thez wychednesse, which they do so vngodly: necher will I suffer them in the thynges, that they deale with all so wychedly. Beholde * innocent bloud of the troubled cryeth vnto me, & the soules of the cyghteous complayne continually: and therefore (sayeth þ Lord) I will surely auenge, & reuenge vnto me all the innocent bloude from amonge them.

* Beholde, my people, is led as a flock of shepe to be slayne, I will not suffer them now to dwel in Egypte, but will byngne them out with a myghty had & a stretched out arme, & smyte it with plagis as afore and will destroye all þ lande of it. Egypte shall mourne, and the foundacyons of it shall be smytten with the plage and punishment, that God shall byngne vpon it.

They that till the ground, shall mourne: for they: ledes shall be destroyed thorough the blackynge and hable, and an horrible scarre. Also worth the woyle and them that dwel therein, for the swerde and they: destruction draweth vpe, and one people shall stande vpe to fight agaynst another, and swerdes in they: handes. For men shall be vnstedfast, & some shall do violence vnto other: they shall not regarde they: kyng and prynces, the wayes of they: dorynges and handelynges in they: power. A man shall despyse to go into the cpyte, and shall not be able. For because of they: pyte the cpytes shall be brought in feare, the houses shall shake, and men shall be afraied. A man

¶ The .xvi. Chapter.

ps. lli. b.

* Apoc. i. b. and .xii. b.

* Isai. xliii. c. Roma. viii. c. I. Cor. xli. b.

ps. lli. b. ps. l. b.

The booke

Shall haue no pytpe vpon hys neyghbour, but one shall vponioke another vnto vntapill to spoyle theyr goodes becaufe of the hunger of byed, and becaufe of the greates trouble.

D Beholde, I gather and call together all the kynges of the earth which are from the wyppling, from the South, from the East and I vbanus to turne vnto them, & restore the thynges þey haue geuen them. Lyke as they do yett theyr dyce vnto my cholen, so wyll I do also, & receyue them in theyr bosome. Thus sayeth the Lord God: my ryght hand shall not spare the synners, & my swerde shall not ceasse ouer them, that shed the innocent bloud vpon earth. The feare is gone out from hys wrath, & hath consumed the foundacyons of þe earth, & the synners lyke the straw þe is kindled. Who wyeth them that synne, & kepe not my commaundmentes, sayeth the Lorde. I wyll not spare them, so youre waye ye chyldeyn from violence desyle not my Sanctuary: for the Lord knoweth all them that synne agaynst hym, & therfore deliuered be them vnto death and destruction: For now are the plagis come vpon þe world, & ye shall remayne in them. For God shall not deliuer you, because ye haue synned agaynst hym.

E Beholde, an horrible vpsyon cometh from the East, where generacyons of Dragons shall come out, and þe people of þe Tribes with many charcttes, and þe multitude of them shalbe as þe wynde vpon earth, that all theyr which heare them ragynge in theyr wrath, maye feare and be afrayed, and as the wynde bores oute of the wood, so shall theyr go out, and wyth greates power shall they come, and shalbe fyghtynge wyth them, and shall waste the porcyon of the lande of the Assyrians.

And then shall the Dragon haue the vpper hande, not remeyng theyr þe wyth, and shall turne aboute swerapunge together in greates power, to percutte them. But these shalbe afrayed, & kepe sylece at theyr power, and shall ke: and one out of the lande of the Assyrians shal besage them, & consume one of them, & in theyr hoost shall be feare and drede, and strepe amonge theyr kynges.

F Beholde cloudes from þe East, and from the North vnto the South, and they are very horrible to loke vpon, full of wrath & storme. They shall smyte one vpon another, & they shall smyte at the greates barre vpon earth and theyr barre, and the bloude shalbe from the swerde vnto the bely, and the smoke of man vnto the Camels lytter: And there shalbe greates fearfulness, & trembling vpon earth, and theyr þe the wrath, shal be afrayed, and a tremblynge shall come vpon them.

And then shall there come greates raynes from the South, & from the North, & parte from the West, and from the South wynde from the East, & shall ouer them by agayne and þe cloude wyth theyr rayned by in wyath, & the flares to cause feare towarde the East & West wynde, shalbe destroyed: & the greates cloude shalbe lyte by, & the myghty cloude full of wyath, and the flares, that theyr maye make all the earth afrayed, and then that dwel therein, & that theyr maye poure oute ouer all places an horrible flares, fyre and houle, and spenge swerde, & many waters: that all felde maye be full, and all ryuers, & theyr shall beake downe the cytyes and walles, mountaynes & bylles, all trees, wood, & the grasse of þe medowes, & all theyr frute. And theyr shall go steepest vnto Babylon, and make her afrayed, theyr shall come to her & besage her: þe flares & all wrath shall they poure out vpon her.

Then shall the dust & smoke go vnto the heauen, and all theyr that be aboute her, shall bewaile her: theyr that remayne vnder her, shall do streupe vnto them that haue put her in feare: And thou Asia þe confortest thy selfe also vpon þe hope of Babylon, and art a woorthy of her perforce: Who be vnto the thou wretch, because þe hast made thy selfe lyke vnto her, and hast dekte thy daughters in whozdom, that theyr myghte triumphe & please thy louers, which haue allwaye despyed to committe whozdom to the: thou hast folowed the abhominable cpe in all her woorkes and inuencions.

Therfore sayeth God: I wyll sende plagis vpon þe, wyddowhede, pouerte, hunger, warres, and pestylence, to waste thy houses with destruction, & death, and the gloze of thy power shall be dyed by as a floure, when the heate eyleth that is sent ouer the: Thou shalt be lyke as a poore wyfe þe is plagued & braten of women: so that the myghtie and lower shall not be able to recuree her. Walde I to hate þe sayeth þe Lord: If thou haddest not allwaye slayne my chofen, exaltinge þe stroke of thy hades, and sayde ouer theyr death, when þe wast dycken: lett forth the be wyte of thy countenance.

The rywardes of the whozdom shalbe recompensed the in thy bosome, therfore shall thou recuree rywardes.

Lyke as thou hast done vnto my cholen (sayeth þe Lorde) cuen to shall God do vnto the, and shall deliuer þe into the plage. Thy chyldeyn shall dye of hunger, and thou shalt fall to the swerde. Thy cytyes shalbe broken downe, & all thyne shall perishe with the swerde in the feld. Theyr that be in the mountaynes shall dye of hunger, and eate their owne flesch, & drinke their owne bloud for veryr hunger of byed and theyr of water.

Thus

Thou unhappy shalt come thowow the see,
and recreace plagis agayne.

In the pallage they shall cast downe the
dayne cytpe, and shall rote out one parte of
thy lande, and consume the porcion of glo-
rye. They shall treade the downe lyke stub-
ble, and they shall be thy fyre, and shall con-
sume the thy cyties and thy lade, thy wood
and thy fruitfull trees shall they burne up
with the fyre. Thy chyldren shall they car-
awaye captyue, and loke what thou hast,
they shall spolie it, and marre the betwpe
of thy face.

¶ The. xvi. Chapter.

¶ The worden shall be punyghed.

And vnto the Babylow & Asia,
two be vnto the Egypt and Sy-
ria: gyde your selues with clo-
thes of sack & heare, and moune-
your destrucion is at hand. A swerde is
sent vpon you, and who wyl turne it back?
A fyre is kyndled amonge you, & who wyl
quench it? Plages are sent vnto you, and
what is he that wyl dryue them awaye?
Wape eny man dryue awaye an hongrie
vpon in the wood? Or mape eny man quench
the fyre in stubble, whan it hath begonne to
burne? Wape one turne agayne the arrowe,
that is shot of a strong archer. The myghtye
Lord sendeth þ plagis, & what is he þ wyl
dryue the awaye? The fyre is kyndled and
gone forth in his wrath, & what is he that
wyl quench it? He shall cast lyghtenynge,
and who shall not feare? He shall thunder,
& who shall not be afrayed? The Lord shall
thunder, & who shall not drede? He shall
beate, & who shall not drede? He shall
pouder at his presence? The earth qua-
keth, & the foundations therof: the see ar-
seth up with waues from the depe, and the
floodes of it are vnyquyte & the fildes ther-
of also before the Lorde, and before the glo-
ry of his power. For stronge is his ryght
hand that holdeth þ bowe, his arrowes that
he shotteth, are thorp, and shall not myse,
when they begynne to be shot into the endes
of the world.

25 Beholde, the plagis are sent, & shall not
turne agayne, tyll they come vpon earth.
The fyre is kyndled, & shall not be put out
till it consume þ foundations of þ earth. Ly-
ke as an arrowe which is shot of a myghtye
archer, returneth not backwarde: euen to
the plagis þ shall be sent vpon earth, shall
not turne agayne. Who is me, who is me, who
will deliuer me in those dayes? The begyn-
ninge of sorowes & greate mourninge: the
begynninge of darth and greate death, the
begynninge of warres, & þ yowens shall
stand in feare: the begynninge of euils, and
they shall tremble enery one. What shall

I do in these thinges, when þ plagis come?
Beholde, hōger & plage, trouble & angurph
are sent, as scourges for amendment. But
for all these thinges they shall not turne fro
their wyckednesse, ner be all wape mynde-
full of the scourges.

Beholde, wytydes shall be so good cheape
vpon earth, that they shall thinke them sel-
ues to be in good case: and euen then shall
mysechre growe vpon earth, warres, darth
and greate disquietnes. For many of them
that dwel vpon earth shall perishe of hōger,
and þ other that escape the hōnger, shall the
swerde destrope: & the berd shall cast oute
as donge, & there shall be no man to comforte
them. For the earth shall be wasted, and þ cy-
ties shall be cast downe: there shall be no man
left to tply the earth & to sowe it. The trees
shall geue frute, and who shall plucke them
or gather them? The grapes shall be ry-
pe, & who shall treade them? For all places
shall be desolate of men, so þ one man shall
desyre to se another, or to heare his voyce.
For of one whole cytie there shall be ten left,
and two in the felde, which shall hyde them
selues in the thypke bushes, and in þ clypes
of stones: lyke as when they remaine thre
or foure olmycs vpon þ olyu tre, or as whē
a vineyarde is gathered, there are left some
grapes, of them that diligently sought thow-
row the vineyarde.

Euen so in those dayes there shall be thre
or foure left, for them þ search they houses
with the swerde. And the earth shall be left
waste, and þ felbes therof shall ware olde:
and her wapes and all her pathes shall growe
full of thornes, because no man shall tra-
uayle there thowow. The daughters shall
mourne, hauing no bydegromis: the wo-
men make lamentacion, hauing no husban-
des, their daughters shall mourne, hauing
no helpe of their bydegromis. In the war-
res shall they be destroyed, and their hus-
bands shall perishe of hōger. Of þ seruantes
of the Lorde, heare these thynges, and marck
them. Beholde, þ word of the Lorde, & re-
ceau it: beholde, the plagis drawne, & are
not slack in raryge. Lyke as a traunpynge
woman, which after þ. ii. moneth bringeth
forth a sonne, when þ yowre of the byrth is
come, an houre two or thre a fore that the
paynes come vpon her body, and when the
chylde cometh to the byrth, they tary not
the twynckling of an ey. Euen so shall not
the plagis be slack to come vpon earth, and
the world shall mourne, and sorowes shall
come vpon it on enery tyde.

¶ My people, heare my word, make you
redy to the battayle, and in all euill be euen
as pylgryms vpon earth. * he that selleth, i. Cor. xiii. 4.
let hym be as he that sellth his wape: and
be that byerth as one that will lese. Whoso
¶ Eccl. ii. accu-

The boke

occupieth marchaundies, as he that buy-
neth nor: he that buydeth, as he that shall
not dwell therein: he þ soweth, as one that
shall not reape: he þ caryeth the vncyphar-
de, as he þ shall not gather the grapes: they
that marþ, as they þ shall get no chyldren:
and they that marþ not: as the wyddowes:
and therefore * they that labour, labour in
vayne. For straungers shal reape they: fru-
tes, & spoyle their goodes, ouerthrowe their
houses, & take their chyldren captiue, for in
captiue & longer shall they get chyldren.
And they that occupie they: marchaundies
with robbery, how longe deede they they:
cynics, they: houses, they: possessions, & per-
sonnes: þ more wyll þ iump & the for they:
synnes, sayeth the Lord. Lyke as an whose
cunperth an honest woman, so shall ryghte-
ousnes hate iniquyte, when she declereth her
selfe, and shall accuse her to her face, when
he cometh that defendeth, which shall make
inquisye on for all synne vpon earth. And
therefor be not ye lyke the thurmo, nec to the
woiches thereof: for oꝛ euer it be lōge, iniqui-
te shall be taken awaye out of the earth, and
ryghteousnes shall raggne amonge you.

¶ Let not the synner saye, that he hath not
synned: for coles of fyre shall burne vpo his
head, which sayeth befoze þ Lord God and
his glory: I haue not synned. Beholde, the
Lord knoweth all þ woiches of men, they:
pynaginations, they: thoughtes, and they:
herres. * for he spake but þ worde: lett the
earth be made, and it was made: lett þ hea-
uen be made, and it was made. In his wo-
de were the starres made, & he knoweth the
nobbe of them. He searcheth the grounde of
the depe, and the treasures thereof: he hath
measured the see, and what it conteyneth.
He hath that þ see in þ myddest of þ waters,
& with his worde hath he hangd the earth
vpon þ waters. He spyedeth out the heauen
lyke a vatore, vpon þ waters hath he foun-
ded it. In þ deserte & drye wyldernes hath
he made springes of water, and poles vpon
the toppes of þ mountaynes, that þ floudes
myght poure downe from the stony rockes
to water the earth. He made man, & put his
herce in the myddest of the body, and gaue
hym byeth, lyfe and vnderstādyng, yee and
the sperte of þ Almyghtye God, which ma-
de all thynges, and hath searched þ ground
of all the secretes of the earth.

He knoweth poure pynaginations & in-
uencions, and what ye thynke when ye syn-
ne, and wolde hyde poure synnes. Therefore
hath the Lord searched and sought out all
your woiches, & he shall bewape you all.
And when your synnes are brought forth,
ye shall be ashamed befoze me, & poure awo-
synnes shall be poure accusers in that daye.
What wyll ye do? What wyll yee hyde
your synnes befoze God and his Angells?
Beholde, God him selfe is the iudge, feare
him, leaue of from poure synnes, and forget
poure vnyrghteousnes, & meke no moze
with the: so shall God leaue you forth, and
deliuer you from all trouble. For beholde,
the heate of a great multitude is kindled
ouer you, & they shall take awope certayne
of you, & fede þ phle with Idols: & they that
consent vnto them, shall be had in derpyen
laughed to scozne, & troben vnder foot.

For vnto the places there shall be a place, &
and in the next cyties a grete insurreccyon
vpon those that feare þ Lord. They shall
be lyke mad men, they shall spare no man:
they shall spoyle and walke lochasfear the
Lord, they: goodes shall they take fro the,
and shute them out of they: houses. Then
shal it be knowne who are my chof, & they
shall be tryed as the golde in the fyre. Heare
I ye my belouch, sayth þ Lord: beholde,
the dapes of trouble are at hāde, but I wyll
deliuer you from þ same. We not ye a fapd
dispayre not, for God is poure captiue.

Whoso keperth my commaundementes
and pceptes (sayeth the Lord God) let
not poure synnes wepe you downe, and let
not poure vnyghteousnesse be lyft vp. Wo
be vnto them that are subdued vnto they:
synnes, and tangled in they: wyckednesse:
lyke as a felder is hedged in with bul-
wes, and the path thereof couered
with thornes, y no man maye
trauaple thorow: and
so is he taken, and
cast in the fyre,
and bent.

The ende of the.iiii.
boke of Ecdras,

* Isall
erth. s.
Drou. s.
Eccl. s. l. b.

* Gen. s. s.

The booke of Tobias,

¶ The first Chapter.

¶ Tobias beinge taken prisoner, forsaeth not the
labor of trueth. The mercy and charge of Tobias
and the manner of hym in his youth. He taketh Sani-
rach to wyfe, by whome he hath a sonne named To-
bias. He succurreth Sani-
rach with money. He is
faine to fynde, but after the death of Sennacherib the
refrains agayne.

Tobias was of the trybe and cy-
tie of Nephtali, which lyeth in
þe coūtreys of Galile aboute
Naason the waye toward the
west, haupnge þe cytie of Se-
pher byon the left syde.

Though he was taken prisoner in the
dayes of Salmanaſar kyng of þe Assyrians
nevertheles beinge in captiuite, he forsoke
not the waye of trueth. In so much þe what
fouer he myght get, he parted it daylie w
his fellow prisoners & brethren, that were
of his kynred. And though he were ponger
then all in þe trybe of Nephtali, yet byd not
he behaue hym selfe chyldeshyp in hys wo-
rkes. And when all the other wente to the
golden calves, wherby Ieroboam the kyng
of Israel had made, he hym selfe alone fled
all theyr companies, and gat him to Ierusa-
lem vnto the temple of the Lorde, and there
worshipped the Lord God of Israel, sayn-
fully offeringe of all his first frutes & ty-
thes, so that in þe trybe yere he mynistrd
all the thyngs vnto the straungers and con-
uerſes. These and such lyke thynges byd he
obserue accordyng to þe lawe of God, when
he was yet but yonge.

When he was a man, he toke oute of
his wyue a wyfe called Anna, and of
her he begat a sonne, whom he called after
his wyue name, and taught hym from hys
youth by, to feare God, & to refrayne from
all synne.

Now when he with hys wyfe, hys sonne
and with all his kynred was come in cap-
tivitye vnto the cytie of Samie, what tyme as
they all byd eate of the meates of the dea-
then, he kepte his soule, and was neuer deſ-
pyed in theyr meates. And for so much as he
was myndfull of the Lorde in all his de-
er, God gaue hym fauoure in the syght of Sal-
manaſar þe kyng, which gaue hym pow-
er to go wher he wolde, and so had he lyberte
to do what fouer hym lyst.

So wente Tobias vnto all them þe were
in prison, and comforted them, & gaue them
whollsome exortacions. And when he came
to Rages a cytie of the Medes, haupnge ten
talentes of syluer (of the thynges where w
þe kyng had honoured hym) & inwe among
a grete company of people of hys kynred,
one Gabelus (which was of hys wyue try-

be) beinge in necessite, he gaue hym the sayd
wyght of syluer vnder an had wyrtunge.

After a longe season when Salmanaſar
the kyng was ded, and Sennacherib hys
sonne reygnd in his stede, which had the
chyldren of Israel. Tobias wet duple tho-
row out all his kynred, and comforted them,
& gaue of hys goodes to euery one of them,
as much as he myght: he fed the hōgre, clo-
thed the naked, and buried þe ded and day-
ne, and that diligently.

And when Sennacherib the kyng came to
agayne and fled out of Ieremy (what tyme
as God punished hym for hys blasphemie)
and in hys wrath slew many of the chyldren
of Israel. Tobias buried their bodies. But
when it was tolde the kyng, he commaunded
to slaye him, & toke awaye all his goodes.
Nevertheless, Tobias with his sonne and w
his wyfe fled his wyue, and was byd naked,
for there were many that loued hym. But
after xlv. dayes þe kyng was slayn of his
awne sonnes. Then came Tobias agayne
to his house, and all his goodes were reco-
red vnto hym.

¶ The ii. Chapter.

¶ Tobias herbeth ſuche of his reuerſes as fraie God,
to a banquet or feaſt. He is reſpoynd of his friends.
He ſearcheth God more then the wyng. He ſermoneth
bygh by the prynces and ſubſtance of God. He
reſpoyndeth more bygh.

After these thynges vpon a solmyne
daye of þe Lorde Tobias made a good
feast in his house, and sayde vnto his
sonne: God thy wyfe & byng herber some
of oure trib, for as feare god, þe they maye
make mery with vs. And when he was gone,
he came agayne, & tolde his father that
one of þe chyldren of Israel laye slayne vpon
the strete. And immediately he leapt from
his table, left the feast, came fastunge to the
bed coarſe, toke hym and bare him puerly
in to his house, that when the sunne was
downe, he myght safely burye hym. And
when he had byd the coarſe, he byd eate hys
meate with mourninge & feare, remembryng
the wordes, that the Lorde sayeth by þe pro-
phet Amos: poure ye feaſtes walde turne
to forowe and heynnes.

But when þe sunne was downe, he wet
his wyfe & buried hym. Then all his neygh-
bours rejoynd hym, sayyng: It is not logh,
sens it was commaunded to slaye the because
of this matter, and hast scarce cleaped the
daunger of death, and buryest thou the ded
agayne? Nevertheless, Tobias feare God
more then þe kyng, toke the bodies of the
slayne, and byd them in his house, & buried
them at mydnyght.

It happened vpon a daye, that he had by-
red þe ded, and was wepyng, cam home, and
layed hym downe by the wall & slepte. And

The booke

Why he was allepe, there fell downe vpon
hys eyes darre donge out of the swalows
nest, so that he was blynde. This tempta-
cyon vpo God suffre to happen vnto hym,
that they which came after, myghte haue an
exmple of his pacifce, lyke as of holy Job.
For in so much as he cure feared God from
his youth vp, & kepte his comaundemētes,
he grudged not agaynst God, that p plage
of blyndnes chaufed vnto hym, but remay-
ned stedfast in the feare of God, and thakid
God all the dayes of his lyfe.

D For lyke as blessed Job was had in deri-
syon of kynge, euen so was he laughed to
scorne of his elders and kynfolkes, which
sayde vnto hym: where is thy hope, for the
which p hast done allines & buried p deeth?
But Tobias rebuked them, & spake: Saye
not so, for we are the chyliden of holy men,
and loke for the lyfe, which God shall geue
vnto them, p neuer turne they belec from
him. Anna his wyfe wenter daylye to the
weatunge mochte: & loke what lpyunge he
couide get with the labour of her handes,
she brought it. And it happened p the toke
a lpyd, and broughte it home.

And when her husbande herde it crye, he
sayd: loke p it be not stolen, restoze it agay-
ne to the owne: for it is not lawfull for vs
to cate o: to touch any thyng of theft. The
was hys wyfe angrie, & sayde: Now is thy
hope become vayne openly, and thy allines
deces are manifest. With these & loch lyke
woydes vpo the cast him in the tethe.

¶ The.iii. Chapter.

¶ The prayer of Tobias. Sara the daughter of Ra-
guel is claudered of her fathers tcausite. The prayer
and sayngs of Sara, and also the tuncency and char-
gite of her. The prayse of Tobias and of Sara are
hearde.

¶ When Tobias toke it heuely, and with
teares beganne to make hys prayer
sayng: O Lorde thou art ryghte-
ous, and all thy iugementes are true, pec
all thy wayes are mercy, faythfulness and
iugement. And now O Lorde be mynde-
full of me, and take no vengeaunce of my
synnes, nether remembre my mysdoes, ne-
ther the mysdoes of my elders. For we ha-
ue not bene obedient vnto thy commaunde-
mētes, therefore are we spoyled, brought in-
to captivitye, into death, into derisyon and
shame vnto all nacjōs, among whom thou
hast scattered vs. And now O Lorde, thy iud-
gementes are great, for we haue not done
acordyng to thy comaundemētes, nether
haue we walked in ocessly before the. And
now O Lorde, deale with me accordyng to
thy wyll, and commaunde my spere to be
receined in peace, for moze expedit were it
for me to dye, then to lyue.

At p same tyme it happened, that Sara
the daughter of Raguel at Raguel a cyle
of the Wydes was claudered of one of her fa-
thers handmaydes, namely, that the quhe
haue had seuen husbantes, which as loone
as they were gone in vnto her, were layme
of the deuell called Almobens. Therefore,
when she repoued p mayden for her saule,
she and werde her, sayng: Godlett vs neuer
se sonne ner daughter of p moze vpon earth
thou kyller of thy husbantes. Wyle p slay
me also, as p hast slayne seuen men. At this
woye wente Sara into an hye chamber of
her house, and thre dayes & thre nyghtes she
nether ate ner drycke, but continued i prayer
and besought God with teares, p he wolde
deliuer her from thy rebuke.

Vpon p thre dayes it chaunced, p when
she had made an ende of prayer, she prayed
p Lorde sayng: Blessed be thy name O God
of oure fathers, which when p art woorth,
shewest mercy, & in tyme of trouble p soze-
nest p synnes of them, p call vpon the. Vnto
the O Lorde turne p my face, vnto the lyft
I vpmyn eyes. I beseeche p O Lorde, lose
me out of the bondes of thys rebuke, o: els
take me vterly awaye from of the earth.
Thou knowest Lorde, p I neuer had desyre
vnto man, and that I haue kepte my soule
cleane fro all vncleyn luf. I haue not le-
pyte company with those p palle thet tyme in
spore, nether haue I made my self parta-
ker w them p walche in lpyte behaunour.
Nertheles an husbād haue I consented to
take, not for my pleasure, but in thy feare.

Now peraduerture ether I haue bene vn-
woorthy of them, o: els were they vnumte
for me, for p happily hast kepte me to ano-
ther husbād. For why: thy counsell is not
in p power of man. But whosoener loueth
the and serueth the a ryght, is sure of thys,
that p hys lyfe be rempyed & proued, it shal-
dedh in p trieng, and p he endure in pacifce
he shall haue a reward, and be ppye crow-
ned: and p he be in trouble, that God (no
doute) shall deliuer hym: and p hys lyfe be
in chastyng, p he shall haue leaue to co-
me vnto thy mercy.

For thou hast no pleasure in oure dayna
cyon: and why: after a soyme thou makest
the wether saye a still: after wepyng & be-
uynes thou gnest great ioye. Thy name
O God of Israel, he prayed for euer. At p
same tyme were both they: prayers hearde
in the spght of p maggeth of p hyell God.
And Raphael p holy Angell of the Lord
was sent to helpe the both, whose prayers
came at one tyme together before God.

¶ The.iiii. Chapter.

¶ Tobias shewyng to ber greut a gubly
shoytacyon and maggethon to beu loun.

¶ The obedience of ponge Tobias to his father, which he sent into Ragas. An Angell accompanied with hym in hys iourney.

When Tobias thought his pray-
er to be heard, that he myght dye,
he called vnto hym his sonne To-
bias and sayde vnto him: My son
ne, heare the wordes of my mouth, and laye
them in thyne herte as a foundation. When
God shall a waye my soule, burye þy my
body, & holde thy mother in honoure all the
dayes of her lyfe. For þy oughtest to remem-
ber, what and howe greate payres the fathered
for þy in her wombe. And when she also hath
fulfilled þy tyme of her lyfe, burye her besyde
me. Haue God in thy thought all the dayes
of thy lyfe, & betwene, lest at any tyme thou
comest vnto synne, & lest þy lett synne the
cōmāndementes of the Lord oure God.

¶ Gene allines of thy goodes, & turne neuer
thy face from the poore: and so shall it come
to passe, that the face of the Lord shall not
be turned awaye fro the. Be mercyfull af-
ter thy power. If thou hast moche, geue plen-
tiously: yf thou hast lytle, do thy diligence,
gladly to geue of þy lytle. For to gatherest
thou thy selfe a good rewarde in the daye of
necessite. For mercy besygnereth fro all syn-
ne and from death, and suffreth not the soule
to come in darkenes. A greate comforte
is mercy before the hye God, vnto all them
that shew it.

¶ My sonne, keepe the well from all wolo-
dome, and (besyde thy wyfe) se that no fau-
re be knowne of the. Let neuer pryde haue
enye in thy mynde ner in thy wordes, for in
pyde beganne all destruction.

¶ Whosoever woorketh any thyng for the,
immediatly geue hym his hyre, & loke that
thy hyred seruauntes wages remayne not
by the ouer nyght. Loke that thou neuer do
vnto another man, the thyng þy thou wol-
dest not another man shoulde do vnto þy. E-
ate thy byed with the hongrie and poore, and
couer the naked with thy clothes. Set thy
byed and wyne vpon þy buriall of the pyg-
teous, and do not thou eate & dryncke the-
reof with the synners. Ake euer counsell at
the wyfe.

¶ We allwaye thankfull vnto God, and
beseeche hym, that he wyll ordeyne thy wayes,
and that what souer thou deuydest or cal-
lest in hāde, it maye remayne in hym. I cry-
stye the also my sonne, that (when þy wylt
per, but a babe) I deliuered ten talentes of
syluer vnto Gabriel, at Ragas a cytie of þy
Medes, & his hand wytyngs haue I by me. And
therfore seke howe meanes, howe thou
mayest come by hym, and receaue of hym
the sayde weyght of syluer, & geue hym his
band wytyngs agayne.

¶ My sonne, be not afrayed: trueth it is, we
leade here a poore lyfe: but greate good
shall we haue, yf we feare God, and departe
from all synne, and do well.

When answered Tobias his father, &
sayde: Father, all that thou hast
commaunded me, wyl I do, and that
diligently. But how I shall require this mo-
ney I can not tell: Neither doth he knowe
me, ner I hym. What token shall I geue
hym? And as for the waye ther, I neuer
knewest. Then hys father answered hym,
and sayde: I haue hys hād wytyngs by me
whiche when thou dost wylt hym, immediatly
he shall paye the. But goo thy waye now,
and get þy some saythfull man to goo with
the for an hyre, that thou mayest receaue
the money, whyle I am yet lyvinge. Then
went Tobias out, & vpon the strete he found
a sayre poge man (and byng, gpyd by,
and as it were one ready to take hys iour-
ney). And he knewe not that it was an an-
gell of God, but saluted hym, and sayde:
From whence art thou, þy good poge man?
He answered: Of the chyldren of Israel.

¶ And Tobias sayd vnto hym: knowest þy
the waye, that ledest vnto þy cōtre of the
Medes? He answered: I knowe it well, and
all those stretes haue I gone off tymes, and
haue lodged w our lordor Gabelus, that
dwelleth in Ragas a cytie of the Medes,
whiche lyeth vpon the moūte Egharomus.
Tobias sayd vnto him: I praye þy, tary for
me, tyll I haue tolde my father these thyng-
es. Then wete Tobias in, and tolde his fa-
ther all. At þy which his father marvelled, ad
prayed, that he wolde come in vnto hym.

¶ Now when the angell came in, he salu-
ted hym, and sayd: Iope be with the for euer
more. And olde Tobias sayd: what iope can
I haue that lyt here in darkenes, and le not
the lyght of heauen? The ponge man sayde
vnto him: Be of good cheare. God shall hel-
pe the shortly. And Tobias sayd vnto him:
Canst thou byyng my sonne to Gabelus,
vnto þy cytie of Ragas in Medes? And wēt
thou comest agayne, I shall paye þy thy hy-
re. And the Angell sayd vnto him: I shall
leade thy sonne, and byyng him to þy agay-
ne. Then Tobias answered hym: tell me I
praye the, of what house, or of what tye
art thou? The Angell Raphael sayde vn-
to hym: Asketh thou after the kynred of an
hyrclyng, or sekest þy a gyfte for thy sonne
to go with him? But that I make þy not ca-
refull, I am Azarias the sonne of great Ya-
nanius. And Tobias answered: thou art co-
me of a greate kynred: but I praye þy, be not
displiced, that I desyred to knowe thy kyn-
red. The Angell sayd vnto him: thy sonne
shall I leade forth safely, and byyng him
wholy to the agayne.

D Then answered Tobias, and sayde: well, go on your waye, & God be in your iourney, and his Angell beare you company. So when they had prepared all thynges, that they wolde take with them in theyr iourney: Tobias had his father & his mother fare well, and they went on their waye both together. Now when they were gone: his mother beganne to wepe, & sayde: The staffe of our age hast thou taken awaye and sent hym from vs.

Wolde God that money had neuer bene, for the which thou hast sent hym awaye. If we had bene content with oure pouerte, thys had bene greaue ryche vnto vs, that we shoulde haue hadde here. Then sayde Tobias vnto her: wepe not, oure sonne shall come to vs agayne safe and sounde, and thynne cryes shall se him. For I trust, that the good Angell of God shall beare hym company, & orde well all the thynges that be both: so that he shall come to vs agayne with lope. At thes wordes his mother left off weepingge, and helde her tongue.

¶ The vi. Chapter.

¶ Young Tobias is departed from the spirit, by the Angell. The Angell comforteth Tobias to take Sara to his wyfe.

A Tobias wote on his waye, and a dogge folowed hym, and by night ngyht they abode by the water of Egreis. Then wot he out to wally his fete, & beholde, there came forth an horrible fpyth to deuoure hym. Of whonic Tobias was afrayed, and cryed with a loude voyce, sayenge: Lorde, be cometh vpon me. And þe Angell sayde vnto hym: Take hym by þe fyll, and draw him to the. And he dyd so, and drew him vpon the lande. And the fpyth beganne to leape at his fete.

Then sayde the Angell vnto him: take out the bodiles of thys fpyth, and as for the herte, the gall & the leuer, kepe them by the. For thes thynges are necessary a good for medecyne. Tobias dyd so, & rolled the fpyth, and theyr toke him with them in theyr iourney: þe fpyth they salted, as much as was sufficient for them, tyl they came to Raguel a cytie of the Medes. Then Tobias asked the Angell, & sayde vnto him: I praye þe by other Sacra, tell me, wher to see thes thynges good of þe fpyth þou hast bydden me kepe?

The Angell answered hym and sayde: Thou shalt see a pece of the hert vpon þe coles, the smoke therof dryeth awaye all maner of euill sperees, whether it be fed man or from woman, so that from thence forth the same shall come nomore vnto the. The gall is good to anoynte or to strepe þe pes wyrtball, where as there is any blemish in them, so that they shalbe whole.

And Tobias sayd vnto him: wher shal I thou þe remayne? The Angell answered & sayd: here is a nyte byrman of thynne, one Raguel by name, which hath a daughter called Sara, and hath neuer come nee daughter but her. All his good belongeth vnto the, & thou shalt marrye her, & therfore desyre her of her father, & he shall geue her to wyfe. Then answered Tobias & sayde: As I vnderstode, she hath bene married vnto seuen husbundes, & they all are ded; and I haue herde saye, that þe deuell slewe them. I am afrayed therfore, lest such thynges happen vnto me also: which ys it came to passe (seyng I am the onely sonne of my father & my mother) I shoulde wyngre the in thes age with sorowe to thes graues.

Then sayde the Angell Raguel vnto him: heare me, & I will tell þe what they be, of whom the deuill hath power. Namely, they þe reuene marriage of such a fashon, þe they put God out fro them, & from thes herbert, & geue them selues to thes a vncle lust, such as it were an hore & a wyle, which haue no vnderstandinge: vpon such hath þe deuill power. But when þe takest her, & art come in to the chāber, withholde thy selfe from her thes dayes, and geue thy diligence vnto no thyng but vnto prayer with her.

And in þe fyrst nyght, rolle þe leuer of the fpyth, and the deuill shalbe depun awaye. The seconde nyght shalt þe be receaued into the company of the holy patriarches. The thyrde nyght shalt thou opteyne þe blessing of God so that wholc chylidren shalbe borne of you. After the thyrde nyght take þe mapden in the feare of God, and more for the desyre of chylidren, then for eny fleschly lust: þe in the sepe of Abraham thou mayest optayne the blessing in chylidren.

¶ The vii. Chapter.

¶ Young Tobias and the Angell come to the house of Raguel. He requyeth Raguel's daughter to wyfe and obtaineth her.

When wete they to Raguel, which receaued the soflyll. And when Raguel looked vpo Tobias, he sayde vnto Anna his wyfe: How lyke is this younge man vnto my sisters sonne? And when he had spoken this, he sayde: whence be þe good byerthyn? They sayd: Of the trybe of Reubyn, out of þe captiuitie of Assyrie. Then sayde Raguel vnto them: knowe þe my by other Tobias? They sayde: yee, we knowe hym well. And when he had spoken inoch good of hym, the Angell sayde vnto Raguel: Tobias of whom thou hast said, is thys younge mans father. Then Raguel bowed hym selfe downe, and wepte, toke hym aboute the neck, and blessed hym, and sayde: Gods blessinge haue thou my sonne, for thou arte the sonne of a good

good vertuous man. And Anna his wyfe & Sara his daughter wepte also.

Now whē they had talked together, Raguell had kyll a wether, ad to make a feast. And when he prayed them to sit downe to dynner, Tobias sayd: I wyl neither eat her dynche here this daye, excepte thou frst graunte me my peticion, a promise due to geue thy daughter Sara. Whē Raguell herde this he was astonnyed, for he knewe, what had happened vnto the other leuen mē, that wente in vnto her: and he beganne to feare, that it shuld chaunce vnto hym also in lyke maner.

And whyle he stode so in doute, and gaue the yonge man no answer, the aungel saide vnto him: feare not to geue him thy daughter, for vnto this man that feareth God, beloggeth thy daughter to wyfe, therfore might none other haue her.

Then sayde Raguell: I doute not, but God hath accepted my prayers, and feared in his sight: and I trust he caused you to come vnto me for f same intent, & this daughter of mine myght be maryed in her owne kyned, accordyng to the lawe of Moyses. And now dowte thou not, but I wyl geue her vnto the: so he toke the ryght hande of his daughter, and gaue her into the ryght hande of Tobias, and sayde: The God of Abraham, the God of Isaac, and the God of Jacob be with you, ioyne you together, and fulfill hys blessing in you. And they toke a lctter, and made a wytyng of the mariage. And the made they mery, ad prayd God. And Raguell called Anna his wyfe vnto hym, and bad her prepare another chamber, and thither he brought Sara his daughter, and she wepte. Then sayde he vnto her: Be of good cheare my daughter, & Lord of heauen geue the ioye, for the heuines that thou hast suffred.

¶ The viii. Chapter.

The aungel synneth the deuell. Tobias exhorteth his wyfe to praye, and they praye the daye before they goe together.

Now whē after that they had supped they brought the yonge mā into ber. Then thought Tobias vpon the wordes of the aungell, and toke out of his bagge a peece of the leuer of the frsh, and layed it vpon the hote coales. So the aungell Raphael toke holde of the deuell, ad sent hym awaye and bounde hym in the wyldernes of the hyer Egypte. Then spake Tobias vnto the virgyn, and sayde: My Sara, let vs make our prayer vnto God to daye, to morrow, ad ouermorrow: for these thre nyghtes wyl we reconcele our selues wth God: and when the thyrde holy nyght is past, we shall ioyne together in the burpe of mariage. For we

are the chyldren of holy men, and we maye not come together as the heathen that knowe not God.

Then stode they by both together, and besought God earnestly, that he woulde preserue them. And Tobias sayde: O Lord God of our fathers, prayed be thou of heauen and earth, of the see, welles ad founteyns, ad of all thy creatures that be therein. Thou madest Adam of the * moule of the earth, ad gauest him Eua for an helper. And now Lord thou knowest that it is not because of voluptuousnes, & I take this yster of mine to wyfe, but only for the loue of children, in whō thy name be blessed for euer. And Sara sayd: haue mercy vpon vs, O Lord, haue mercy vpon vs, and let vs both come whole and sounde together to a good age.

And aboute the cock crowyng, it happened, that Raguell called his seruantes, ad they wente with him, to make a graue. For he sayde: it is chaunced now vnto my peraduventure, as it did vnto the other leue mē, that went in vnto her. Now when they had made a graue, Raguell came agayne to his wyfe, and sayde vnto her: sende one of thy maydens, to loke yf he be dead, that I maye burye him afore it be lyght daye. So she set a mayden to se, which when she came into y chamber, founde them both whole and sounde, lpyng together. And so he came agayne, and brought good tydinges. Then Raguel and Anna his wyfe prayd the Lord and sayd: Praise be to, O Lord God of Israel, for it is not happened vnto vs, as we thought. For thou hast dealt mercifully wth vs, and put a waye frō vs the enemye that persecuted vs, and hast shewed mercy vnto y pōder two beloued. O Lord, cause the to magnifye the more perfectly, ad to offere the sacrifice of thy prayse, ad of theyr helth: that all people maye knowe, that thou only art God in all the earth.

And immediatly Raguell commaunded his seruantes, to fyll the graue, that they had made, wth earth, a foz it was lyght, and bad his wyfe prepare a feast, ad to make readye all thynges that were necessarye for meate, to cooke as went by the waye. He caused two fat lync also, a foure wetters to be slayne, and meates to be prepared for all his nychbours and frendes. And Raguel charged Tobias, to remaine with him two weekes. As for al the good that he had be gaue Tobias the halfe of it, ad made this wytyng, that the halfe which remayned, shuld fall vnto Tobias after theyr deathe.

¶ The ix. Chapter.

The aungel goeth to Gabilde, at the bysse of Esau: whiche deliuereth the leues, and recouereth the mouey.

¶ The x. Chapter.

21 **W**hen Tobias called vnto hym þæt Augell, whom he thought to haue bene a mail, and sayde vnto hym: Brother Arias, I praye the berken vnto my woordes: þæt I quide geue my selfe to be thy seruant, I shall not defene thy prouidence. Neuerthelesse I beseeche the, that thou wilt take the beastes and the seruantes, and go vnto Gabelus in cages the cyte of Medes, and deliuer him his hand wyppinge, and recraue the money of hym, and praye hym to come to my marpage: for þæt I knowest thy selfe, that my father doth aduise the dayes: and þæt I stary one daye to long, he wyll be sorry in his mind. Now seist thou how earnestly Raguel hath requyred me, so that I cannot saye hym nay.

22 **T**hen toke Raphael foure of Raguels seruantes, and two Camels, and toke vnto Ragel the cyte of the Medes: and when he had toke Gabelus, he gaue him his hand wyppinge, & recraued all the money. He tolde him also of Tobias the sonne of Tobit, how all thynges had happened, and caused hym to come wth hym to the marriage. Now when he came into the house of Raguel, he founde Tobias sitting at the table: and he leaped vp, and they kyssed one another, and Gabelus wepte, and prayed God, and sayde: the blessing of the God of Israel haue thou, for thou art the sonne of a right vertuous and iust man, and of one that feareth God, and doeth great almes. And blessing haue thy wyfe, and your eldres, that ye maye se your chyldren, and your chyldres chyldren, vnto the thirde and fourth generation, and your seede be blessed of the God of Israel, whych thyng shall be without ende. And when they all had sayd Aue, they went to supper, but with the feare of the Lord held they the fast of the marriage.

¶ The .x. Chapter.

¶ Tobias & his wyfe are sadde for the taryance of their sonne. Raguell comforte agayne Tobias wth his toke.

23 **T**hen Tobias called vnto hym þæt Augell, whom he thought to haue bene a mail, and sayde vnto hym: Brother Arias, I praye the berken vnto my woordes: þæt I quide geue my selfe to be thy seruant, I shall not defene thy prouidence. Neuerthelesse I beseeche the, that thou wilt take the beastes and the seruantes, and go vnto Gabelus in cages the cyte of Medes, and deliuer him his hand wyppinge, and recraue the money of hym, and praye hym to come to my marpage: for þæt I knowest thy selfe, that my father doth aduise the dayes: and þæt I stary one daye to long, he wyll be sorry in his mind. Now seist thou how earnestly Raguel hath requyred me, so that I cannot saye hym nay.

stake of oure age, thou comforte of oure lyfe, thou hope of our generation: þerbyng all the thynges þæt we haue are only in the, we shuld not haue lent the awaye from vs.

24 **T**hen Tobias comforted her, and sayde: holde thy tounge, and be not discorforted, our sonne is whole and sounde: the man that we sent hym wth þall, is fastyfull ynowgh. Neuerthelesse, the might in no wyse be discorforted: but daplye went our, looked aboute, and went about all the streetes, wherby the thought he shuld come agayne: that (yf it were possible) the myght se hym commynge a farr off.

25 **B**ut Raguell sayde vnto hys sonne in C lade: Wtary here, and I shall sende a messaunger vnto thy father Tobias, to tel him that thou art in good health. Tobias saide vnto him: I am sure, that my father shal my mother counte every daye, and that they herres are sorry.

26 **S**o when Raguel prayed Tobias wth many wordes, and wolde in no wyse hence hym, he deliuered Sara vnto hym, and the halfe part of all his good: in seruantes and handmapens, in shepe, in Camels, and in kyne and much money, & so sent him awaye from hym wth peace and ioye, and sayde: The holy aungell of the Lord be wth you in poure iourney, and bypasse you forth safe and sounde, that ye maye fynde all thynges in good case wth your eldres: & that myne eyes maye se your chyldren as I dye. So the eldres embraced they daughter, kyssed her, & let her go, exhortinge her to honour her father and mother in lawe, to loue her husbande, to rule well her household, to kepe her house in good orde, and to shew her selfe fauentele.

¶ The .xi. Chapter.

¶ Raguel leaping hys wyfe and her wythe in the myddeweape, comethe bryde wth the aungell. The bryme of his mother looking after her sonne. He is ioyfully receyued of hys father and mother. Sara cometh seuen dayes after.

27 **A**s they now were going home ward agayne, vpon the .xi. daye they came to Charra, whiche lyeth in the halfe waye towarde Amlus. And the aungell sayd: Brother Tobias, thou knowest how thou hast left thy father: therefore yf it please the, we two wyll go before, and let the household wth thy wyfe and the catel come soft and fastly after vs. And when Tobias was content that they shuld go before, Raphael sayde vnto hym: Take of the galle of the fyth wth the, for it shal be needful. So Tobias toke of the galle, & they went their waye. But Anna the mother of Tobias sat daply by the waye syde vpon the toppe of an hyll, from whence the myght se farr aboute her. And whyle the was waypynge there

there for his commyng, he tolde a farr of;
and anon he perceiued her sonne comyng,
and came and tolde her bus bande, sayinge:
Behold, thy sonne cometh. And Raphael
sayde vnto Tobias: As soone as thou com-
est into the house, immediatly worshippinge
the Lorde thy God, and geue thanks vnto
hym: then go to thy father, and kysse hym: &
kysse his eyes ouer with the gal of the fysh
that thou hast brought with y. For be sure,
that his eyes shall stryght waye be opened,
and thy father shall see the light of heauē,
& shall reioyce at the sight of y. The dogge
that had ben with the in the journey, ranne
before, and came as a messenger, & wag-
ged with his taile for gladnesse.

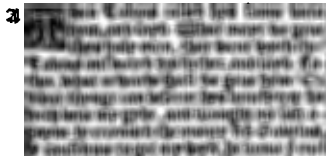
¶ So the blynde father arose, and beganne
to runne, and stumbled with hys fete, & ga-
ue a seruant hys bande, ranne to meete hys
sonne, receaued hym, and kysed him, he and
his wyfe, ad they beganne to wepe for ioye.

Now when they had worshipped & than-
ked God, they sat downe. Then toke To-
bias of the fyshes gall, and anointed his fa-
thers eyes: and taryed half an houre, & then
beganne the blemph to go out of hys eyes,
lyke as it had bene the wynter skynne of an
egge: whiche Tobias toke and dyed from
hys eyes, and immediatly he receaued hys
syght.

¶ The they prayed God, he and his wyfe,
and all they that knewe hym. And Tobias
sayde: O Lorde God of Israel, I geue the
praise and thanks, for thou hast chastened
me, and made me whole. And lo, now do I
se my sonne Tobias. After seue dayes came
Sara his sonnes wyfe also whole & sounde
with al the household and carle, with camels
and moche monney of his wyues, and with
the monney that he had receaued of Sabelus:
and he tolde hys father and his mother al y
benefytes, which God had done for hym, by
the man that led hym. Achior also and Sa-
bath Tobias sister sonnes came, & were glad
and reioyced with hym, by reason of all the
good that God had shewed vnto hym. And
so for the space of seue dayes they made me-
ry, and were reioyced to full euery chone.

¶ The xli. Chapter.

¶ Upon Tobias rekened vp vnto his father the pleasur-
es that the angell dyd hym. He offered vnto the angell
halfe the goodes that he brought with hym.



sparte from her, he hath bene an occasion of
gladnesse to her father & mother: he deliuer-
ed me, that I was not deuoured of y fysh,
he hath made the to see the light of heauen,
per we all haue receaued great good of him.
How shalde we worthe help deliuer these thyng-
es vnto hym? But I praye the my father,
that thou wylt deliue hym, yf happily he
wyl vouchsafe, to take with hym y halfe
of all that we haue brought.

¶ So the father and the sonne called hym, &
tolde hym a fynde, and beganne to praye hym,
y he wolde be content to take in good wor-
th, the halfe parte of al that they had brought.
Then sayde he secretly vnto them: Wraye
pe the God of heauen, and geue thanks vn-
to hym before all men puyng, for he hath
shewed his mercy vnto vs. It is good to
hyde y kinges secretes, but to shewe to y pray-
se the workes of God, it is an honorable
thing. Prayer is good with fasting, & mer-
cy is better, then to hoode vp treasures of
golde. For mercy deliuereth fro death, clen-
seth synne, and causeth to fynde curialling
lyfe. But they y do tyme and vncyphercou-
nes, are the enemyes of thes awne soule.

¶ Wherefore I tell you the truerth, and will
hyde nothyng from you. When thou pray-
est with teares, and buryest the deed, and
ledest thy dynner, ad hydest the deed in thy
house vpon the daye tyme, that thou myght
burpe them in the nyght. I offered thy
prayer before the Lorde. And because thou
wilt accept and beloued of God, it was ne-
cessary, that tentacyon shalde tye the. And
now hath the Lorde sent me to heale the, ad
to deliuer Sara thy sonnes wyfe from the
enell spryte. For I am Raphael an Angel
one of the seuen that stande before God.

¶ When they hearde thes, they were sore
astayed, and trembled, and fell downe vnto
theyr faces vnto the grounde. Then sayde
the Angel: Wreke be worthy you, feare not.
Where as I haue bene worthy you, it is the
wyll of God: geue praye and thankes vn-
to hym.

¶ You thought that I dyd care and digne: * See scrib. a
he with you, but I vic ment that is multi-
ple, and dygnke that cannot be lene of men.
* Public. int. 2

¶ Now therefore is the tyme that I must
turne againe, vnto him that lent me: but be
ye thankfull vnto God, and tell out all his
wonderous workes.

¶ And when he had spoken these wordes,
he was taken a waye out of theyr syght, so
that they sawe hym no more. Then fell they
downe flat vpon theyr faces by the space of
the houre, and prayed God: when they
rose vp, they tolde all his wonderous work-
es.

¶ The xlii. Chapter.

¶ Tobias the eldier greatly chaured vnto God.

¶ Then

The Booke.

When olde Tobias opened hys mouth and prayed the Lord, & sayd: Great art thou O Lord: for euermore, and thy kyngdome wold withoute ende: for thou scourgest and healest: thou leddest vnto hell, and byngest out agayne, and ther is none that may escape thyne hande. O geue thaukes vnto the Lord, ye chyldre of Israel, and prayse hym in the syght of y^e heauen. For amonge the heauen which knowe hym not hath he scattered you, to thynke y^e ye wold haue togeder his maruclous woordes: and cause them to knowe, that there is none other God almyghty but he. He hath chaſtised vs for our iniquities, and for his awne mercy sake shall he saue vs.

Consyde then, howe he hath dealt with you, and prayse him with feare and drede, & magnifye the euellſpynginge hynges in youre woordes. I will prayse him cut in the land of my captiuitie, for he hath shewed his maruclous vnto a synfull people. Turne you therfore O ye synners, and do righteousnes before God, and be ye sure, that he will shewe his mercy vpon you. As for me, and my soule, we will reioyce in God. O prayse y^e Lord al ye his choyse, holde y^e dayes of gladnesse, and be thankfull vnto hym. O Ierusalem y^e cytie of God, the Lord hath punysshed y^e for the woordes of thine awne handes. O prayse the Lord in thy good thynges, and geue thaukes to the euellſpynginge God, that he may buyd vp his tabernacle agayne in the, that he maye call agayne vnto the, all such as be in captiuitie, ad that thou mayest haue hope for euermore. With a fayne light shalt thou shyne, ad all the endes of the world shall honour the. The people shall come vnto y^e ffeſſe, they shall byngynge yfsted, and worshippe the Lord in the, and thy lande shall they haue for a Sanctuary, for they shall call vpon the great name in the.

Cursed shall they be that despyse the, and all that blasphem the, shall be condemned: but blessed shall they be that buyde the vp. As for the, thou shalt reioyce in thy chyldre for they all shall be blessed, and gathered together vnto the Lord. Blessed are they all that loue the, and that be glad of thy peace. Prayse thou the Lord, O my soule, for the Lord our God hath deliuered his cytie Ierusalem from all her troubles. I will count my self happy, yf my feode remaine to se the cleannes of Ierusalem.

The gates of Ierusalem shall be buyded with Sapphyre and Smaragde, and all the copalle of her walles with pious stones. All her stetes shall be paved with white marble stone, and in all stetes shall Alleluia be longe. Prayse be the Lord, which hath exalted her, that his kyngdome maye be vpon her for euermore. Amen. And so Tobias

made an ende of his talynges.

The .xlii. Chapter.

C Tobias propheseth the destruction of Antioch, his soune returned to Anagel, after the death of his father and mother.

After that Tobias had gotte his sight agayne, he luyed .xlii. yeres, & saue his chylders chyldre. Now when he was .C. and .ii. yeres olde, he dyed: & was buryed honorably in Antioch. For when he was sixe and fiftie yeres of age he lost the sight of his eyes, ad when he was thre score yeres olde, he gat his sight agayne. The residue of his lyfe led he in ioye, and increased wel in the fere of God, & departed in peace.

But in the houre of his death he called vnto hym his sonne Tobias, and seuen yonge spryngalder his sonnes chyldren, and sayde vnto them: The destruction of Antioch is at hand, for y^e woordes of the Lord canot faile, and our heathen that are scattered out of the lande of Israel, shall come thither agayne. And the whole land of it y^e hath bene wast, shall be fylled: ad the house of God that was bzint in it, shall be buyded agayne: & al such as feare God, shall retorne thither: the heathen also shall forsake their Idols, & come to Ierusalem, and dwell there, and al the kynges of the earth shall be glad of her, and worshipping the Lord God of Israel.

And therfore my chyldre, heare your father: Serue the Lord in the truenesse, seke after his wil, and do the thynges that please hym. Commaunde your chyldre that they do righte, geue almes, be myndeſul of God, and eue to be thankfull vnto hym in tyneth and with all the y^e power. Heare me now: therfore my chyldren, and abyde not here: but in what daye soener ye haue buryed your mother besyde me, get you from hence. For I se, that the wyckednesse of it shall byngynge to destruction and ende.

After the death of hys mother, Tobias departed awaye fro Antioch, with hys wyfe and chyldren, and with his chylders chyldre, and came agayne to his father ad mother in lawe, and founde them whole and in a good age, and toke the care of them. And he closed their eyes, and was heye vnto al Raguel's goodes, and saue the fiftie generation, and his chylders chyldren. And when he was .cxi. yeres of age, he dyed in the feare of y^e Lord, and his kynfolkes buryed him. And al hys posterite continued in good lyfe, and holy conuersacion: so that they were lauded ad accepted both of God and men, and of all the people of the lande.

The ende of the booke of Tobias.

The booke of Judith.

¶ The first Chapter.

¶ The buyng of Agabathani. The byctes of Nabuchodonosor agaynst Arpharat. The messengers of Nabuchodonosor are bycted.

Alpharath the kynge of the Medes subdued many people unto his domynion. & buylded a noble brygge cite whyche he called Agabathani. The walles of it made he of free stone, foure squared, feuty cubytes hie, and thyrty cubytes wyde. He made towres there vpon an hundred cubytes hie. But vpon the four corners euery side was twenty foure wyde. He made the portes in þe peryth, lyke as þe towres. This kynge trusted in his myghty host, and in his glorious charrettes.

So in the twelfth yere of his raygne it happened, that Nabuchodonosor the kynge of the Assyrians, which raygned in the great cite of Ninne, fought agaynst Arpharat, and ouercame him in the great felde called Ragau, besyde Euphrates and Tigris, and Jafaton in the felde of Erith the kynge of the Elphes.

Then was the kyngdome of Nabuchodonosor exalted, and his herte was lyft vp: and he sent vnto all them that dwelt in Celicia, in Damascus, in Libanus, & vnto the benthen that dwelt in Carmel and Cebat, and to such as dwelt in Galle in the greates felde of Chelion, to all them þe were in Samaria, and beyonde the water of Iordane vnto Jerusalem and the whole lade of Iesse vnto the mountaynes of Ethiopia. Vnto all these dyd Nabuchodonosor the kynge of the Assyrians sende messengers. But they all withone consent wolde not agree vnto him, & sent the messengers agayne empty, and put the awaye without honour. Then Nabuchodonosor the kynge toke indignacion at all those londes, and swore by his throne, and by his kyngdome, that he wolde be auenged of all those countreys.

¶ The ii. Chapter.

¶ Holofernes in sent of Nabuchodonosor, to subdue all the world. The preparation and pursute of Holofernes.

In the thyrtyenthe yere of kyng Nabuchodonosor, vpon the xii. daye of þe first moneth, it was deuised in the court of Nabuchodonosor the kynge of the Assyrians, that he wolde defende hym selfe. So he called vnto hym al the elders, all his captaynes, and men of warre, and shewed them his secret counsell, and tolde the that

his purpose was to bypne the whole earth vnder his domynion. Now when the wyte all content wyth this sayng, Nabuchodonosor the kynge called Holofernes þe chiefe captayne of his warres, & sayde vnto hym: Go thy waye forth agaynst all the kyngdomes of the west, and specially agaynst those that haue despised my commaundment. Thou shalt spare no realme, al brygge cyties shalt thou bypne in subieccion vnto me.

Then Holofernes called together all the captaynes aduersers of all the power in Assyria, and mustred the souldyers vnto the hoste (lyke as the kynge commaunded him) namely, an hundred and twentye thousande fightyng men vpon foote, and twelue thousande archers vpon horsebacke. At his ordinaunce sent he before with an innumerable multitude of camels, so that the hoste was well provided for with oxen, ad final cattell, and that without mony. He caused come to be prepared out of all Syria for his host. And the golde and siluer also toke he out of the kynges house. So he toke his iourne, and all his host, with charrettes, horsemen, and archers: of whome there were so many, that they couered the grounde of the lande, lyke the grechopres.

And when he was gone past the borders of the Assyrians, he came towarde the great mountaynes of Arge, which lyen vpon þe lende of Celicia: & so he went vp into al their castels, and wanne euery stronge holde. As for the welthy cyrie of Holothus, he brake it downe, & spoiled all the chylde of Charris and the Amaleites, which laye towarde the wilderness, and vpon the South syde of the land of Chelion. He went ouer Euphrates also, and came into Mesopotamia, and brake downe al the hie cyties that were there, from the byrke of Hambe tyll a man come to the see: and he toke the borders in fro Celicia vnto the coastes of Iaphet towarde the South. He carped awaye al the Arabia wytes, and spoiled all the goodes, & whosouer withstode hym, he slew the wyth the swerde. After this he went downe into the felde of Damascus in the tyme of Haruck, & bynt by all the corne and all the trees, and caused the wytes to be cut downe. And the feare of hym fell vpon all them that dwell in the earth.

¶ The iii. Chapter.

¶ Hengas become wyllynge subject to Holofernes; The prayme and crucitie of hym.

So the kynges & wytnes of all cyties and londes sent theyr Embassours: namely, the cyrie of Syria, & Mesopotamia, Siria, Sobal, and Lybia, and Celicia, which came to Holofernes, and sayd: Let thy wyth chaffe toward

The Booke.

us: It is better for vs to serue þe great kyng Nabuchodonosor with our lyues, and to be subiecte vnto the, then þe we shulde dye, and be slayne, and receaue greater hurte. All our cyties and possessions, all mountaynes and hilles, all feldes, great & small castell, shepe goates, hoxses, and camels, at our goodes & householders, be in thy power, vnder thy subiection be it all together. Take our selues also and our chyldren wylle thynne a wone, come vnto vs a peaceable lord, and vse our seruycs at thy pleasure.

Then came Holofernes downe from the mountaynes with hoxsien & great power, and conquered all stronge fenced cyties, and all that dwelt in the land. And out of all cyties he toke stronge men, and such as were mete for the warre, to helpe hym. There came such a feare also vpon those countrees, þe indwellers of all the cyties, the wyntes and rulers, and the people together, wente forth to meete hym as he came, and receaued hym honorably with garlandes and tozels, with daunces, taberces and yppes.

But the more, though they dyd thys, yet myght they not swage hys rgyuous stomack: but he bestrope their cyties, & hewed downe their wyddes. For Nabuchodonosor the kyng had commaunded hym, that he shuld rote out all þe Goddes of the lande: to the intent that he only myght be called and taken for God, of the nacions whych Holofernes with his power brought vnder hym. So went he thorow Syria, Sabal, ad thorow all Assyria, and all Mesopotamia, & came to the Iudumans, in the lande of Gaba and Scopolopol, and toke theyr cyties, and remayned there thre wyke dayes, wherein he caused all the whole multitude of hys host to be gathered together.

The .iiii. Chapter.

¶ Israel requesteth helpe of God agaynst Holofernes. They fast and praye.

When the chyldren of Israel þe dwelt in Ierusalem heard thys they were sore afraied of hym. There came such tremblinge also and feare vpon them, that they so muche he shulde do vnto the cytye of Ierusalem, and the temple of the Lord, as he had done to other cyties & their temples. So they sent into all Samaria rounde aboute vnto Jericho, toke in and occupied all the toppes of the mountaynes, & made fast the townes with walles, ad prepared coyne for their agaynst the battail.

Eliachim also the Pryest wrote vnto all thern that dwelt towarde Eldaelon (whych lynth our agayn þe great felde by Dorthaim) and vnto all those by whom men might haue passage vnto them, that they shuld take in the wayes of the mountaynes, wher-

by there might be any waye and passage to Ierusalem, and that they shulde holde diligently, watch where any skraft was betwixt the mountaynes. And the chyldren of Israel dyd, as Eliachim the pryest of þe Lord had commaunded them. And all the people cryed earnestly, and humbled theyr soules with fastynges and prayers, they and theyr wyues. The Pryest put on hearete clothes, ad laped the poge vnder before the temple of þe Lord, and couered the altar of the Lord with an hearete cloth. And with one accord they cryed vnto þe Lord God of Israel, that theyr chyldren shuld not be geuen into a praye, and theyr wyues into a spoule, that theyr cyties shuld not be laped walle, & that theyr Sanctuary shuld not be vngalowed, and so they to be a shame and rebuke vnto the heathen.

Then Eliachim the Pryest of þe Lord wente rounde aboute all Israel, and spake vnto the, sayinge: Be ye sure, that þe Lord will heare youre petitions, ye pe contynue steadfast in fastynges & prayers in the sight of the Lord. Remember Holofernes the seruant of the Lord, whych ouerthrewe the Analechites (that trusted in theyr might & power in theyr host, in theyr wyldes, in theyr certtes and hoxsien) nor with weapens, but with holy prayers. Euen so shall all the cnympes of Israel be, ye pe continue in this wyse, that ye haue begonne. So vpon this cry: hoxtacion they continued in prayer before þe Lord. In so moche þe they which offered burnt sacrificys vnto the Lord, offered the offerynges vnto the Lord, byrnyng araped in hearete clothes ad had as theyr vpo theyr heades. And they all besought God for theyr whole bert, þe he wolde vlyet his people of Israel.

The .v. Chapter.

¶ Holofernes is discontent with the Iewes. Achas heuilye wote Holofernes the mercurius of God done vnto the Iewes, for whych thynge the euyls under Holofernes were dynt angry with hym.

Asd woode came to Holofernes the Prync of the warres of the Assyrians that the chyldren of Israel prepared them selues to make resistance, and howe they had stopped the wayes betwixt the mountaynes. Then was he exceedinge wroth, and called all the Prynces of Donb, and the Captaynes of Ammon, and laped vnto them. Tell me what people is thys, that keperth in the mountaynes? What manner of cyties are they? What is their power? What manner of host haue they? Who is theyr Captayne? And why do they deffye vs (more then all those that dwell in the East) and come not forth to mete vs, þe they myght receaue vs with peace? Then Achior the Captayne of all the Ammonites answered, and sayd: Shy, yf it please the to heare

heare. I will tell the truth before the, concerning this people that dwell in the mountaynes, and these shall no lye go out of my mouth.

B These people are of the generacion of the Caldees, they dwell first in Mesopotamia, for they wolde not folowe þe goddes of their fathers that were in the lande of þe Caldees, and so folowe they the customes of their fore fathers (which had many goddes) & worshipped one God, that made heauen & earth: which also commaunded them, þe they shuld go from thence, and dwell at Haran. Howe when there came a dearth into þe whole land, they were downe to Egypte, and there they dwelt foure hundred years, in the which they multiplied so greatly, that their host might not be nombred. And when the king of Egypte oppressed them, and subdued the in buydynge of his cyties with making of claye and bryck, they cryed vnto God they: Lozde, which punished the whole lande of Egypte with diuerse plagues.

C Now when the kynge of Egypte let the go their waye, and the plague ceased, & then followed after them, to take the, & to bringe them againe into his seruaue, while they were flyinge a waye, the God of heale opened the see, so that the waters stode fast vpon both the sydes as a wal, and these went thorow the botome of the see drye shod. In the which place were an innumerable people of the Egyptians followed vpon them, they were so ouerwhelmed with þe waters: that there remained not one, to tel them that came after, how it happened. So when this people was passed thorow the red see, they came into the wilderness of the mount Synai, where neuer man myght dwell afore, & where þe fone of mā had neuer rested. There were the bitter waters made swete for the, that they myght drinke, and forty yeres had they meate from heauen. Wherefore they went without bove and arowe, without bulke or weard: they: God fought for them, and caused them to haue the victorie. No man was able to hurt this people, except it were so, þe they departed vnawaresly from the worshippinge of the Lozde they: God. But as oft as they worshipped any other belyde they: God, he gaue them ouer to be spoiled, to be slayne, and to be put to confusion. Fewer thele, as oft as they were foz for departinge from the worshippinge of they: God, the same God of heale gaue them power and strength to withstande thei enemies.

Whereouer they sette the kynge of þe Canaanites, Jebusites, Iherosites, Ierichites, Enites, and Amozites, and all the myghtye in Iherichon, and take their landes ad cyties in possession: and so longe as they sinned not

in the sight of they: God it went wel with them, for they: God hateth vnryghteousnesse. For in tymes past when they went out of the waye, which God had geuen the, that they shuld walke in it, they were destroyed in diuerse batayles of many nations: and many of the were caried a waye prisoners vnto a straunge countre. But now latelie they haue turned them selus againe vnto the Lozde they: God, and are come together againe out of the countrees where they were scattered abroad: and thus haue they conquered these mountaynes, and dwel therein: and as for Ierusalem where they: Sanctuary is, they haue it againe in possession.

And therefore my lozde, make diligent inquisid, of this people haue done wyckednesse in the sight of they: God, then let us go vp agaynst the, for doubtles they: God shall deliuer them into thy handes, and subdue them vnto thy power. But of this people haue not displeased they: God, we shal not be able to withstande them, for they: God shall defende the, and so shall we be aduantage to all the world.

Now when Achior had spoken out these wordes, al the great men of holoserres were wroth, and thought to slaye hym, & sayde one to another: what is he this, which darre saye, that the chyldren of Israel are able to withstande Nabuchodonosor the kynge and his host: where as they are an vnderweynde people, without strength or vnderstanding of the feates of warre? That Achior therefore maye knowe that he hath discaued vs we will go vp into the mountaynes: & when the myghtye men of them are taken, he also shal be speake with the sword, that al people maye knowe, that Nabuchodonosor is the God of the earth, and that there is none other without hym.

¶ The vi. Chapter.

Achior is committed into the handes of the Iewes by holoserres, where he is kepte, but is loosed of the Iewes. He prayeth for the people. Achior is comforted of the Iewes.

S When they had left of speaking, holoserres toke soze indignacion, and said vnto Achior: for so much as thou hast prophesied vnto vs, sayinge: that the people of Israel shal be destroyed of they: God, I will shewe the, that there is no God but Nabuchodonosor. Yee, when we slaye them all as one man, thou also shalt perishe with them thorow the sword of the Almightie, & all Israel shal be destroyed with the, and then shalt thou seie, that Nabuchodonosor is þe Lozde of the whole earth. Then shall the sword of my myghtynde go thorow thy sydes, and thou shalt fall downe speake amonge the wounded of Israel, and shalt

shale not come to thy selfe agayne but he
directly destroyed with them. But yf thou
thinkest thy prosperie to be true, why dost
thou then change thy colour? why arte þ
afraid? Cynchest thou þ my wordes are
not able to be perfolmed? But that thou
mayest knowe, þ thou shalt fele these thynges
with them, beholde, fro this house forth
will I sende the vnto ponder people, that
when the punishment of my wordes which
they haue woorthely deserved, falleth vpon
them, thou mayest be punished with them.

So holofernes commaunded his seruants
to take Achioz, & to carpe hym vnto Be-
thulia, & to deliuer hym into the handes of
the chyldre of Israel. Then holofernes ser-
uantes toke him, and wet chozow þ playn-
e fide. But when they dyed nye vnto the
mountaynes, the spinge casters came out a-
gainst them. Keuerthelisse they gat the a-
waie by the syde of the mountayne, ad bo-
unde Achioz hande and fore to a tree, and so
left hym bounde with wythpyes, and turned
agayne vnto thei: Lorde.

For withstandinge þ chyldren of Israel
went downe fro Bethulia, came vnto hym,
lowded him, brought him into Bethulia, set
hym in the myddel of the people, and asked
him what the matter was, that þ Mirians
had left hym bounde.

¶ Dias the sonne of Micha of the trybe of
Simeon, and Charmin (which is also cal-
led Sorboniel) were the principal rulers at
the same tyme. Nowe when Achioz stode in
the myddel of the congregatours, and before
them all he tolde them. And answered he ga-
ue holofernes, to the thyng that he asked
him, and how holofernes people wolde ha-
ue slayne hym for so sayinge, and how ho-
lofernes hym selfe was wroth, & commaun-
ded hym for the same cause to be deliuered
vnto the Israelites: that when he ouercame
the chyldren of Israel, he myght commaunde
Achioz also to be put to death with diuerse
tormentes, because he sayde: the God of hea-
uen is their defender. And when Achioz had
playnly tolde out all these thynges, all the
people fell downe vpo thei faces, prayling
the Lorde, and poured out their prayres to-
gether vnto the Lorde, with a general com-
plaine and weeping, and sayde: O Lorde
God of heauē & of earth, beholde their pride
and loke vpon our lowynes, and compo-
se how it standeth with thy lawnetes, and ma-
ke it to be knowne, that thou forsakest not
those which holde them fast by the, ad how
that thou vngnedst the lobe, that presume
of the felices, and make thei boast in thei
awne strength. So when the weeping and
prayer of the people (whych they had made
the whole daye longe) was ended, thei com-
forted Achioz, sayinge: The God of our fa-

thers, whose power and strength thou hast
prayed, shall so rewarde the, that thou shalt
rather le thei: destructi. Whiche the Lorde
our God then shall geue his seruantes thy
lybertie. God be also with the amide us, that
yf it please the, thou with all thyne
mayest dwell with vs.

Now when Dias had ended the counsell,
he toke him into his house, ad made a great
supper, called the elders to it, and so they re-
freshed them selues after the fastynge. And
afterwarde was all the people called toge-
ther, which made their prayers at the night
longe in the congregacion, and besought the
God of Israel for helpe.

¶ The vii. Chapter.

Bethulia is besieged of Holofernes. The people re-
quere helpe of God. Thei of Bethulia wolde geue
ouer thei cytie for want of water. Thei praye of the
people with teares and lamentacion.

¶ The next daye, holofernes commaun-
ded his host to go vp agaynst Bethu-
lia. There were an hundred & twenty
thoulande fyghtynge men on fote and two
and twenty thousande horsemen, beside the
the preparynge of the that were donne: and
came to them on euery syde out of the coun-
treies and cyties whiche he had taken. All
these prepared them selues vnto the battail
agaynst the Israelites, and came on by the
hill syde, vnto the toppe that loketh ouer
agaynst Bethaim, from the place which is
called Selma, vnto Chelmon that lyeth to-
warde Edrelon.

Now whē the chyldren of Israel sawe so
grent a multitude of the Assyrians, they fel
downe flat vpo the ground, strewed ashyes
vpon their hedges, and prayed with one ac-
corde, that þ God of Israel wolde shewe his
mercy vpo his people, and so they toke thei
townes, and sat vberth the mountaynes
in the narrow place, and kept the towpe daye
and nyght. But whyle holofernes was go-
ynge aboute, he founde the water spynge,
which fro the south syde was conueyed in-
to þ cytie by a cōdyte: this commaunded he
to be direct another waye, & to cut their cōdyte
in funder. There were welles also not farr
from the walles, wherby they wolde secretly
more for pleasure then for necessity.

¶ Then wente þ Ammonyres & the Moa-
bytes vnto holofernes, & said: The chyldre
of Israel truste neither in speare nor arrowe,
but haue taken in, ad kepe the mountaynes
and hillles. That thou mayest ouercome thei
therfore without þ cryngynge of any battail,
set men to kepe the welles that they haue
no water out of the: so shalt thou destroye
the without sword, or at þ least they shall
be so feble, that they must be fayne to geue
ouer the cytie: whych they cōnye not able
to be donne, for so moche as it lieth in the
mountaynes.

mountaynes. These wordes pleased holofernes well & all his men of warre, & he sette an hundredth at euery well rounde aboute.

And when they watch had endured twelue dayes, the Elthernes & all that had water, fasted them that dwelt in petye of Bethulpa, so that in y whole cyte they had not drynche pough for one daye, for the people had water geuen them daylye in a measure. Then came the men and women, pouge per souner ad chyliden all vnto Othas, & sayde all with one voyce: God be iudge betwixt vs and the, for thou hast dealt euell with vs thou woldest not speake peaceably with the kynge of the Assyrians, therefore hath God solde vs in theyr bandes, and there is no mā to helpe vs where as we are broughte downe before theyr eyes I thurst & great destruction. Therefore gather now together all y people that be in the cyte, that we maie allelbe our selues wyllingly vnto y people of holofernes: for better it is that we be captiue and pwayne the Lord with our lynes, then to be slayne and perseyde, and to be laughed to scorne and shamed of euery man, when we se our wyues and chyliden dye before oure eyes. We take heauen and earthe theys daye to recorde, and the God of our fathers, which punyssheth vs accordyng to y destruction of our lynes, and geue you warning, that ye geue by the cyte now ito y powder of holofernes hood, that oure ende maie be swyte with the swerde, whych cly shall endure longe, for wante of water and for thirst.

When they had spoken out these wordes there was a greute wepping and howlyng in the whole congregacion, and that of euery man, and they cryed an whole houre longe vnto God w one voyce, sayenge: we haue sinned with our fathers, we haue done a myse, we haue dealt wyckedly. Thou that art gracious, haue mercy vpon vs, punyssh our vnyghteousnes with thine a wne scourge, and geue not those ouer that knowledg the, vnto a people whych knowe the not, lest they saye among the heathen: where is they? God?

And when they were so werry with this cryenge and wepping, that they helde theyr tungen, Othas rode vp with watrey eyes, and sayde: I take good hertes vnto you, (deare brethren) and be of good cheate, and let vs wayte yet thes fyue dayes for mercy of the Lord: peraduenture he shall cut awaye hym indignacion, and geue glory vnto hym name. But yf he helpe vs not when thes fyue dayes are past, we shall do as ye haue sayde.

¶ The viii. Chapter.

¶ At the byrth of Iudith, which remoueth the ancliters because they emptye the Lord. She

also moueth them to encourage and heren the people, and sheweth hyr counsell agaynst the enemies of the cyte.

And it happened whē thes wordes came to y ears of Iudith a wyddowe, which was the daughter of Merari, the sonne of Idor, & sonne of Joseph, the sonne of Olin, the sonne of Elap, the sonne of Jammo, the sonne of Je deon, the sonne of Iaphoim, the sonne of Achisob, the sonne of Archia, & sonne of Euan, the sonne of Barhania, the sonne of Sholathel, the sonne of Symeon, the sonne of Ruben. And her husbād was called Hannales, which dyed in the dayes of the barpe harvest. For whyle he was byndyng the sheues together in the felde, the heate came vpon his head, & he dyed at Bethulia his cytie & there was he buryed by his fathers. Now was Iudith dysolate wyddowe thre yeres and six monethes. And in y her partes of her hause he made her selfe a pryup chambze, where she dwelt, beynge closed in with her maydens. She ware almos of heare, and fasted all the dayes of her lyfe, excepte the Sabba thes, and newe mones and the solempn dayes that y people of Isracell keppe. She was a very saye and betwistful person. Her husbād also had left her greute riches, a plenteuous housholde, great vnnouenable posselions and many carrell. This Iudith was a woman of a very good reperte with euery one, for the feared y Lord greatly, ad there was no body that spake an euell woide of her.

When theys Iudith hearde, how Othas had promysed the people, that after the fyfte daye he wolde geue by the cyte vnto the Assyrians, she sent for the elders Chamby and Charim, and when they came to her, she sayde: what thynge is this, wherin Othas hath consented, that yf God helpe not with in fyue dayes, he wyl geue ouer the cyte to the Assyrians? What are ye, that ye tempte the Lord? This deuce optenyeth no mercy of God, but prouoketh him vnto wrath and displeasure. Wyl ye set the mercy of y Lord a tyne and apoynte hym a daye after poure wyll?

Acuerthelesse, soz so moch as the Lord is pacif, lett vs rather repent, pouynge out teares, and beseech hym of grace. For God threateneth not as a man, neyther wyl he be prouoked vnto wrath as the chyliden of men. And therefore lett vs herely fall downe before hym, and serue hym with a meke spete, and with wepping eyes saye vnto the Lord, that he deale with vs accordyng to hym a wne wyll and mercy: that lyke as oure herte is now bereb, and broughte lowe thowt the pyde of them, it maie so be comforted thowt hyr grace: in so moch as the folowe not the synnes of our fathers, which

WDD foloke

forsoke the Lord, & worshipped other gods: for the which synne they perished with the sword, were theye & brought to shame of all their enemies. As for vs, we knowe none other God but onely he, for whose sake lett vs tary with me here. He shall requyte and make inquitie for our blood from the veracions of our enemies: he shall bringe downe all the theyghen, that ryse vp agaynst vs, & put them to dishonour, such as the Lord oure God.

Therefore heare brethren, seynge ye are honorable and elders in the people of God, vnto whom all the people haue respecte, ad vpon whom the lpe of the people standeth, lpe vpon their brethren with poure exhortacyon, that they may call to remembraunce, how oure fathers also in tymes past were tempted, that they myght be proued, if they wold thyppe the Lord.

¶ Gen. xii. 10

¶ oure father Abraham beinge tempted, and trespethow many tribulacions, was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moses, and all they that pleased God, beinge trespethow many troubles, were founde to stand in faith. Agayne, they that reuened not theye tribulacions with the feare of God, but put the selues forth with vnpatience and murmuringe agaynst God, perished in the destreper, and were layne of cruell hand. Therefore shuld not we vnderstande our vengeance, for the wyng that is done vnto vs, but to consider, that all these punishments are farre lesse then oure synnes and mysdoes. Beleiue also that thys correccion cometh vnto vs (as to the seruantes of God) for amendement, and not for oure destruction.

¶ Then sayde Moses & the elders vnto Judith: All that thou speakest, is true, and no man can reproue thy wordes. Praye thou for vs now therefore vnto God, for thou art an holy woman, and fearest God. And Judith sayd vnto them: Seynge ye knowe that my wordes are of God, then proue my counsell & deuite, if it be of God: I beseeche God, that he will byynge my counsell to good ende.

¶ Thus haue I deuyled: ye shall haue this nyght before the porte, and I will go forth with Abime my mayden. Praye ye therefore vnto God, that he will graciously remembre his people of Israel within fewe dayes, as ye haue sayd. As for the thyng that I go in hande with all, as he ye no questyon of it, tply I open it vnto you my self: do ye nothing els but praye vnto the Lord poure God for me. Then Moses the prince of the people of Iuda sayde vnto her: So thy praye in peace the Lord be with the, that we maye be auged of our enemies. And so they wete from her agayne.

The .ix. Chapter.

The prayer of Judith for the victory.



¶ When they were gone the praye, Judith wente into his closet, put on an hearme smock, drawed aches vpon his head, fell downe before the Lord, & cried vnto hym, sayng, O Lord God of my father * Since, which gauest hym a swerde for a defence agaynst the enemies, & vied vpon eace and wylfulness, and that rauished & vyrgins & put her to dishonesty. Thou & gauest theye wyues into a praye, and theye daughters to captiuitie, ad all theye praye for a spolie vnto the seruantes, which bare a zeile vnto & helpe me wyddow, O Lord my God, I beseeche the. For thou hast done all thynges from the begynnyng, and loke what thou hast taken in hand ad deuyled, it came euer to passe. For all thy wayes are prepared, and thy iudgements are done i thy euery thyng for knowledge. O loke now vpon the armyes of the Assirians, lyke as it was thy pleasure somtyme to loke vpon the host of the Egyptians, when theye begyn weariet, persecuted the seruantes, and put theye trust i theye charrettes, hoysmen, & in the multitude of theye men of warre. But thou lokest vpon the host, castynge a thyell darkness before the: and when they came into the depe, the waters ouerwhelmed them.

¶ Gen. xii. 10

¶ Euen so Lord, lett it go with these, that trust in the power & multitude of theye me of warre in theye charrettes, arrowes & speares, and knowe not, that thou onely art oure God, which destruction warres fed & begynnyng, and that thou art the Lord. I lift vpon thine arme now, lyke as euer from & begynnyng, and i thy power byynge theye power to naught, cause theye myght to fall in thy wrath. They make theye boast, & they will vnhalowe and despoile thy Sanctuary, and to wayte the tabernacle of thy name, & to cast downe the hoys of thine altar w theye swerde, wight to passe. O Lord, that the pryde of the enemye maye be cut downe with his owne swerde, that he maye be take with the snare of hye eyes in me, and that I mayest smyte hi with & lpyppes of my loue. O geue me a stedfast mynde, that I maye despyse him ad hye strength, & that I maye destruction hym.

¶ Thys shall byynge thy name an euery thyng remembraunce, of the hande of a woman ouerthowen hym. For thy power, O Lord, shal be not in & power of men, neyther shall & any pleasure i the strenght of hoysen. There was neuer proude personne & pleased the, but in the prayer of the humble and meke hart thy pleasure bene euermore.

¶ Thou God of the heauens, thou maker of the waters, and Lord of all creatures, beate

heare me poore woman, calling vpon the, & putting my trust in thy mercy. Remembre thy couenaunt, O Lord, and mynister woꝝdys in my mouth, and stablysh this deuice in my hert, that thy house maye charyne still in holynes, and that all the hepten maye knowe, that thou art God, ad that there is none other but thou.

C The .x. Chapter.

¶ Iudith beareth her selfe to go to Holocernes. The deuyng that the eldres gaue Iudith. Holocernes is an towne with Iudith.

Ad when he had left of crying vnto the Lord, he rose vp from the place, where he had lye flat betwixt the Lord, & called her mayden, & went downe into her house. Laped the heare of cloth from her, put of the garmentes of hir wyddowhede, washed her body, anointed her selfe with precious thinges, of sweete sauoure, brayded and platted her heare, sett an houee vpon hir heade, and put on soche apparell as belongeth vnto gladnesse, slippers vpon hir fete, armettes, spages, earynges, fpynger rynges, ad decked her selfe with all hir best arraye.

The Lord gaue her also a speecall betwixt ad sayng this: for all this deckyng of hyr selfe was not done for eny voluptuousnesse and pleasure of the flesch, but of a ryght dyscrecion and vertue, therfore vnd the Lord increaseth hir betwixt so that she was exceeding amiable and well sauoured in all meyes eyes. She gaue hyr mayde also a botell of wyne, a pot with ople, pottage, cake bryed & chese, and wente hir waye.

Now when she came to the porte of the cite, the soide Othias and the eldres of the cite waight there. Which whā they sawe her, they were astonied, & marueled greatly at her betwixt. Neuer thelesse, they asked no questyon at her, but let her go, saying: The God of oure fathers geue the his grace, and with his power perforce all the deuce of thy herte: that Ierusalem maye recioyfe our the, and that thy name maye be in the nombre of the holy and ryghteous. And all they that were there, sayde with one voyce: so be it, so be it. Iudith made hir prayer vnto the Lord, and wente oute at the porte, she and hir mayde.

And as the was goyng downe the mountayne, it happened that a bouthe the spynges of the dape, the spynges of the Altrians met with her, and toke her, saying: whence comest thou? Whither goest thou? She answered: I am a daughter of the Iehyues, ad am fled fro the, for I knowe, & they shall be geuen vnto you to be spoiled: because they thoughtleslye toyled the selues vnto you that they might fynde mercy i your sight. Therfore, haue I deuyled by my selfe after

this maner: I wyll go before the prince Holocernes, and tell hym all the secrettes, and wyll shew him, how he maye come by them and wyne them, so that not one ma of hyr booke shall perishe.

And when these me had hearde hir woꝝdes, and considered hir saye, they were astonied: for they wondred at hir excellēt betwixt. & sayd vnto her: thou hast saued thy lyfe by spynding out this deuce, & thou woldest come downe to oure loyde: and be thou sure, that when thou comest vnto hym, he shall intreate the well, and thou shalt please hym at the herte. So they brought her into Holocernes paupion, and tolde hym of her. Now when she came in before hym, immediately the was ouercome ad taken with hir betwixt. He sayd his seruantes: who wolde despyse & people of the Iemes, that haue so saye wem? Shuld we not by reason fyght agaynst the for the? So when Iudith sawe Holocernes spynging in a canapp, that was wrought of purple, sylke, gold, & maragbe and precious stones, she looked fast vpon hi, & fell downe vpon & earth. And Holocernes seruantes toke her by agayne, at their loydes commaundement.

C The .xi. Chapter.

¶ Holocernes requesteth of Iudith the cause of her coming, which geueth him a subtil answer.

Then sayd Holocernes vnto her: Be of good chere, & feare not in thyne hert, for I neuer hurte mā, & wolde serue Nabuchodonosor & kinge. As for thy people, they they had not despyled me, I wolde not haue lyft by my speare agaynst &. But tell me now, what is the cause that & art departed from them, & wherfore art thou come vnto vs?

And Iudith sayde vnto hym: & p, vnderstande & woꝝdes of thy handmayden: for yf & wylt do after the woꝝdes of thy handmayden, the Lord shall bryng thy matter to a prosperous effecte. As truly as Nabuchodonosor a loyde of the lande Ieruch, and as truly as his power Ieruch, which is in & to the punishment of all men that go wydg, all men shall not onely be subdued vnto him thow the, but also the Ieruch also of & self. For all people speake of thy vnderact & upre, and it hath euer bene reported, how & onely art good & myghtie in all thy kyngdome, & thy dyscrecion is commended in all lades. The this is manifest also, & Achioz spake, & it is wel knowne, what & commaunded to do vnto him, for this is playne & of a suretye, & our God is to woꝝch vs (by & reason of our synnes) & he hath wroth by hyr prophets vnto & people, how & for: their synnes he will deliuer the ouer vnto & enemye. And for so much as & child of Ierach knowd it that

The booke

we that they haue so displeased the? God, they are soe afrayed of the.

They suffer greate hunger also, and for wante of water, they are ded now in a manner. Whereouer, they are appoynted to slape all the? castell, that they maye dyneke the bloude of them, and are purposed to spende all the holy ornaments of their God, (which

E be hath forbydden them to touch) for coine, wyne and oyle. Sleepeing now, that they do these thynges it is a playne case that they must needs be destroyed. Which wile I thy handmayden perceaued, I fled from them, and the Lord hath sent me vnto the, to shew the these thynges. For I thy handmayden doo thyppre God euen here now helpde the, and thy handmayden shall go forth, and I will make my prayer vnto God, so he shall trill me, when he will rewarde them they synne, then shall I come and thewe the and bypunge the thyow to the myddell of Ierusalem so that thou shalt haue all the people of Israel, as y thepe without a thepeherde: three shall not so much as one dogg barch agais the, for these thynges are shewed me by the prouidence of God: and for so much as God is displeased with them, he hath sent me to be the same.

These wordes pleased Holofernes & all his seruantes, which marueled at the wysdome of her, and sayde one to another: there is not such a woman vpon earth, in bewtye and discrecion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sent the hyther before thy people, that y mayest geue the to our habes. And for so much as thy prayme is good, yf thy God performe it vnto me, he shall be my God also, and thou shalt be excellent and greate in the court of Nabuchodonosor, and thy name shall be spoken of in all the lande.

C The .xii. Chapter.

Holofernes commaundeth that Judith be well treated. She desired hym to go out in the night season to praye, and staynerd it. Hagao is sent vnto her, to moue her to come into Holofernes a biche, and, and her summe. Holofernes is drunken.

And when commaunded he her to go forth. Hee his treasure laye, and charged that the shulde haue her dwellinge there, and appoynted what shulde be geuen her from hys table. Judith answered hym and sayde: As for the meate that thou hast commaunded to geue me, I maye not eate of it as now (I self displease my God) but will eat of such as I haue brought with me. Then sayde Holofernes vnto her: If these thynges that thou hast brought with the sayle, what shall we do vnto the? And Judith sayde: As truly as thou lyest my lord, thy handmayden shall not spende all this, yll God haue brought to passe in my hand,

the thynges that I haue deuyed.

So hys seruantes brought her into the tent, where as he had appoynted. And as the was goynge in, the deuyed that the myght haue leue to go forth by night & before daye to her praye, and to make interestid vnto the Lord. Then commaunded Holofernes his Chamberlaynes, that the shulde go out and in at her pleasure, to praye vnto God those three dayes.

And so in the myght season the wete forth into y valley of Bethulia, and walshed her selfe in the well water. Then wente the vp, and besought the Lord God of Israel that he wolde prospere her waye, for the deluyraunce of hys people. And so the wente in, & remayned cleue in her tent, tyll the toke her meate in the eueninge.

Vpon the fourth daye it happened, that Holofernes made a supper vnto hys seruantes, and sayde vnto Hagao his chamberlayne: Go thy waye, and counsell thy he-brother, that the maye be willing to content to kepe company with me. For if there a shame vnto all the Assyrians, that a woman shulde so laugh a ma to scorne that the were come from hym vnnedled with all.

Then wente Hagao vnto Judith, & sayde: Let not the good daughter be afeared, to come to my lord, that the maye be honoured before hym, that the maye eate and dyneke wyne, and be mery with hym. Vnto whom Judith answered: All ho am I, that I shulde saye my lordes name? What soeuer is good before hys eyes, I shall do it: and loke what is hys pleasure, that shall I thynke well done, as long as I lyue.

So the rode vp, and deckt her self with her apparell, and wente in, and rode before him. And Holofernes her te was whole maged, so that he bent in desyre towarde her. And Holofernes sayd vnto her: Dike now and syte downe, and be mery, for thou hast founde sauoure before me. Then layde Judith: Say, I will dyneke, for my mynde is mery to daye, then euer it was in all my lyfe. And the toke, and dyde eate, and drank before hym, the thynges that her mayden had prepared for her. And Holofernes was mery with her, and dyke more wyne, then euer he dyd afore in hys lyfe.

C The .xiii. Chapter.

Holofernes sleapeth for hys dynekinge, and Judith cutteth off his heade, and geueth it with to her awne people of whom she is rescued with hope. Her geue thence vnto ison, for they deluyraunce. Judith prayeth vnto wholy which meruaild at her state do, fit to Holofernes.

And wile it was late in the myght, hys seruantes made haste euery man to hys lodgige. And Hagao the chamber doer, and went
hys

his waie, for they were all ouerladen with wyne. So was Judith alone in the chamber. As for holocernes he laye vpon the bed all drunken, & of deep dronkenesse fell a slepe.

Then commaunded Judith her mayden, to stāde without before the doore, & to waite. And Judith stode before the bedd, makinge her prayer with teares, and moued her lippes secretly, and sayde: Strengthen me, O Lord God of Israel, and haue respecte vnto the woordes of my handes in this houre, that thou mayest set vpon thy cytie of Ierusalem, lyke as thou hast promysed: O graunte that by the I may performe þ this, which I haue dryed þ to the deliuer that I haue in the.

And when she had spoken this, she wente to the bedchamber, and took the swerde that hanged vpon it, and drew it out. Then toke she the hold of the heareye lockes of hys heade, and sayde: Strengthen me, O Lord God in this houre, and with that, she gaue hym two strokes vpon the neck, and smote of hys head. Then toke she the cannapp a waie, and rolled the dead body alyde. Immediately she gat her forth, and deliuered the head of holocernes vnto her mayden, and bad her put it in her wallet.

And to these two wente forth together after theyr custome, as though they wolde praye, and so passed by the hooft, and came thowto the valley vnto the porte of the cytie. And Judith cryed a fauce of vnto the watchmen vpon the walles: Ope the gates (sayde she) for God is with vs, which hath shewed his power in Israel. And when they heard her voyce, they called the elders of the cytie together. And they came al to mete her, lyke and greete, yonge & olde, for they thought not that she shuld haue come to loone. So they lighted candels, and gathered aboute her euery chone: but she wente vp in to an hye place, and caused silence to be proclaimed.

When euery man now helde hys tonge, Judith sayde: O prayse the Lord our God, for he hath not despyed, nor forsaken them, that put theyr trust in hym, & in me his handmaide he hath performed his mercy, which he promysed vnto the house of Israel: pe in my hande this same nyght hath he slayne þ enemy of hys people.

And with that she toke forth the head of holocernes out of the wallet, and shewed it them, sayinge: Beholde the heade of holocernes the captayne of the Assyrians, & this is the cannapp, wherein he laye in his dronkenesse: where the Lord our God hath slayne him by the hande of a woman.

But as truly as the Lord liueth, his Angell hath kepte me, goyng thether, & cominge thence, & compynge by the waye from

thence. And the Lord hath not suffered me to be handmaide to be despyed, but without anye feithfulness of synne hath he brought me againe vnto you: & that wth greate victory, for I am escaped, and ye deliuered. O geue thankes vnto hym euery chone, for he has gracio and hys mercy indureth for euer.

So they prayed the Lord altogether, & gaue thankes vnto hi. And to her they sayd: The Lord hath blessed the in hys power, for thow to the he hath brought our enemies to naught. And thus the chiefe ruler of þ people of Israel, sayd vnto her: Blessed art þ of the Lord the hye God, above all women vpon earth.

Blessed be þ Lord, the maker of heauen & earth, which hath gyded þ a ryght to wolde and to smyte of the head of þ Captayne of oure enemies. For this daie he hath made thy name to honorable, thy praye shall neuer come oute of þ mouth of synners, which that all waie remembre the power of the Lord, seige: thou hast not spared thyne awne self, but put the incompard, considering the anguysh and trouble of thy people, and so hast helped theyr fall before God our Lord. And all the people sayde: Amen, Amen.

Achior also was called, & he came. Then sayde Judith vnto him: The God of Israel vnto whō þ gauest victorys, þe wolde be auge of his enemies, eue he hath thys nyght thow to my had smitten of þ head of all the vnfaithfull. And that þ mayest se þ it so is, beholde this is þ head of holocernes, which in his presumptuous pryde despyed þ God of the people of Israel, and threatened the w destruction, saying: whē þ people of Israel is taken, I shall cause þ also to be spelyte with the swerde. When Achior sawe holocernes head, he fell downe vpon his face to y ground for very anguysh & feare, so he toweyned w all. But after þ he was come agayne to himself, he fell downe before her, and prayed her saying: Blessed art thou of the God in all þ tabernacles of Jacob: for al the people that heare of thy name, shall prayse the God of Israel because of the.

¶ The xxiii. Chapter.

¶ The council of Judith. Achior byng an heathen, cometh to God. & the Assyrians are stricken with the sword.

Judith sayd vnto all the people: Be ye then, heare me. Stepe by this brade vpon our walles, and when þ shine anye synners, take euery man hys weape, and fall out violently: not as though ye wolde go besyde them, but to reuenge vpon them, with violence. When the spyres in the tentes of this, they shall of necessity be compelled to fle backward, and to cāple vpon theyr captayne to the battail. So whē the captaynes come into holocernes paupyr, wdd iii and

The booke

and fynde the deere bodye to appoynted þe bloud, fearfulness shall fall vpon them: and whē ye perceaue that they slepe, folowe the without all care: for God shall helpe the vnto pou to be destroyed.

Then Achioz leigne the power of God which he had shewed vnto the people of Israel, full of freyn bys deathtous belefe, and put his trust in God, and let hym selfe be crucified: and so was he nombred among þe people of Israel, he and al his posterite vnto thys daye.

Now as loone as it was daye, they sticht vp holofornes head vpon the walles, and euery man toke hys weapen, & so they wente out with an horrible cry. Whē the spyed sawe that, they ranne vnto holofornes feet. And they that were within the tente, came before hys chamber, and made a greate rushig to wake hym vp, because they thought with the nople to haue raptid him. For ther durst not one of the Assyrians knocke, go ino open.

But when the captaynes and wyrces and all the chefe in the hyng of the Assyrians hook came together, they sayde vnto the Chamberlaynes. Go poure waye in, ad wake him vp, for the myse are crepte out of thyr holes, and darre prouoke vs vnto batayll.

Then wente Magao into hys chamber, stode before the bed, and clapped with hys handes, for he thought he had bene slepyng with Iudith.

But whē he had hekedned perfectly with hys cares, and could be perceane no sterynge, he wente nper to the bed, and lyft it vp, and the sawe þe deere bodye of holofornes lyge there with oute a head, belted in his bloud vpon the earthe. Then cryed he with loude voyce, and with weeping rent hys clothes, and wente inco Iudiths tent, and found her nst: And so he cleante out vnto the people & sayd: one woman of þe Jewes, hath broughte all this chadonofoss people to shame. For lo, holofornes lperth vpon the ground and hath no head.

When þe chefe of the Assyrians hook herd that, they rente theyr clothes, and there fell an intollerable feare and trembyng vpon them, so þe thyr myndes were soze afrayed, And there was an excedding greate crye in the whole hook.

C The. xlv. Chapter.

¶ The songs of the Assyrians. The consule of Israel after thyr. Israel becometh crye, by the consule of the Assyrians. Iudith is prapied of Joachim and of the people.

Now when all þe hook herde þe holofornes was headed, their mynde & counsell fell from them: and soch a feare came vps them, that

they vnderooke to defende them selues by fleig a waye: one spake not to another, but hanged downe theyr beades, lest all behynd them, and made haste to escape from the Hebrewes: for they herde, that they were haling to come after with theyr weapens, and so they fled by the wayes of the felers, & shorow all the fore partes of the dalcs.

And when the chyldren of Israel sawe that they fled, they folowed vpon them and wente downe with trompettes, blowyng and makinge a greate crye after them. As for the Assyrians, they had no ordie, & kept not the selues together, but fled theyr waye seuertheles, the chyldren of Israel fell vps them with one company and ordie, and discomfeted as many as they myght get. And Dias sent messagers vnto all the cyties and countrees of Israel.

So all the rygions and euery cytpe sent out theyr best men after them in harnesse, & smote them with the swerde, tyll they came to þe vttemost parte of theyr borders. And the other that were in Bethulia came into the tentes of the Assyrians, and toke all þe theyr which were fled had left behynd them, and so they founde greate good. And they that came agayne to Bethulia from þe batayll, roke with them soch thynges as had bene theyrs: there was no nombze of the catell, and of all costly Jewels, so that from the lowest vnto the hest, they were all made ryche of the peoples of them. And Joachim the hye prestre at Ierusalem, came to Bethulya with all the elders, that they myght se Iudith.

Now when she came out vnto them, they beganne all to praye her with one voyce, sayinge: thou wozt wyppre of the cytpe of Ierusalem, thou tope of Israel, thou honoure of oure people, thou hast donemany, & thy herte is comforted, because thou hast loued cleynnes and chastyte, ad hast knowne no man but thyne awne bulbad: therfore hath the hande of the Lord comforted the, & blessed shalt þe be for ever. And all people sayde: so be it, so be it.

In theyr dayes could the people of Israel scarce gather vp the peoples of þe Assyrians. But all that beloged vnto holofornes, and had bene hys, specially toberher it were of gold, of syluer, precious stones, clothynge, and all ornamente, theyr gaue it vn to Iudith. And al the people cryed, both Iemen, mapdens, and yonge people, with yppes and herpes.

C The. xlv. Chapter.

¶ The songs of Iudith for the victory. After the victorie obtained, the people cometh to Ierusalem, to woztshipp and praye to God.

Then

A Then longe Iudith thys longe vnto þe Lozde. Begynne vnto the Lozde vpon the tabernacles, syng vnto the Lozde vpon the cymballes. O syng vnto hym a new songe of thanksgynges, be tofull & call vpon hys name. It is the Lozde that destroyeth warres, euen the Lozde is hys name. Which hath pitched hys tentes in the myddes of hys people, that he myght deliuer vs from the hand of all oure enemies. Thus came out of the mountaynes of the North in the multitude of hys strength, his people stopped the water brokes, and theyr hostes couered the valleyes. He purposed to haue bent by my lande, and to slaye my people with the swerde.

He wolde haue carped a waye my chyldre and begynne into captiuite, but þe almyghty Lozde hyndred hym, and deliuered hym into the habdes of a woman, which brought hym to confusion. For theyr myghte was not destroyed of the ponge men. It was not the sonne of Man that slew hym, neither haue the grete gyauantes let them selues agaynst hi: but Iudith þe daughter of Merari with her saye bewyre hath discomfited hym, and brought hym to naught. For she layed a waye her wyddowes garment, and put on the apparel of gladnesse to the reioyng of the chyldre of Israel. She anointed her face, and bounde by her heare in an hooue, to begyle hi. her syllynes rauished his eyes, her bewyre captiuated his mynde, with the swerde smote she of hys neck. The þersians were astonied at her stedfastnes and the Arabes at her boldnes. Then howled the armyes of the Assyrians, when my simple appeared, wyse of thyng. The sones of the daughters haue feared the thowde and slayne them as fugyue chyldren: theyr perished in the battayl, for the very feare of the Lozde my God. Let vs syng a songe of thanksgynges vnto the Lozde, a new songe of prayse to all we syng vnto oure God. Lozde, Lozde, thou arte a great God, myghty in power, whome no man may ouercome. All thy creatures shulde serue the: for thou spakest but the woerde, and they were made: thou sentest thy spyrte, and they were created, and no man can withstande thy voce. The mountaynes shall moue from the foundations with the waters, the stonpe rocks

shall melt before the lyke warre. But theyr feare the: shalbe grete with the iall thynnes. Alas vnto þe people that ryse vp agaynst my generacion, for the almyghty Lozde will auenge hym selfe of them, and in the daye of iudgement wyl be vper them. For he shall geue fyre and wormes into theyr flesh, that theyr may burne and sele it for euermore.

After thys it happened, that after the victory, all the people came to Ierusalem, to geue prayse and thankes vnto the Lozde. And when they were purposed, they offered all theyr bent sacrefyses and theyr purposed offerynges. And Iudith offered all holofernes weapens, and all þe Jewels, that the people had geuen her, and the canopy that she toke from his bed, and hanged them by vnto the Lozde. The people was tofull, as the yle is: and this tope by reason of the victory with Iudith, endured the monethes.

So after these dayes, euery man wente home agayne, and Iudith was a grete reputation at Bethulia, and enyght honoably taken in all the lãd of Israel. Vnto her vertue also was that she toped, so that after her husbände Manasses dyed, she neuer knewe man all the dayes of her lyfe. Upon the hys solempne dayes she wente out with grete woorthynesse. She dwelt in her wyddowes house an hundred and fyue yere, & left her handmayden fete, and dyed, and was buryed by her husbãde in Bethulia. And all the people mourned for her seuen dayes. So longe as she lyued there was none that troubled Israel, and many yeres also after her death.

The daye wherein this victory was gotten, was solemply holden, and reuered of þe Jewes in the nombre of the holy dayes, and it is yet greatly holden of the Jewes euertence, vnto thys daye.

The ende of the booke of Iudith,

The reast of theboke

The reaste of the

Chapters of the booke of Esther
which are nerher founde in the
Hebrue, ner in the Chaldee,

The. xi. Chapter, after the Latyn.

The dyeme of Harbocheus.

A Harbocheus þ sonne of Jair, the
sonne of Seruiet, þ sonne of Cle-
let of the trybe of Seriamun, a
Iewe: which had his dwellyng
in the ctyte of Sulis, a man of
greate reputacyon, and excellent amige al
them that were in the kynges court. (Me-
uer theles, he was one of the priefers, who
Rabuchodonozor þ kyng of Babilon had
caried a waye from Ierusalem vnto Babilon
with Zechonias the kyng of Iuda.) In
the seconde yere of the raygne of great Ar-
taxerxes in the fyfth daye of the moneth Vi-
san, had this Harbocheus such a dreame: he
thought he herde a greate tempest, horrible
thönderclaypes, earthquake & greate vpyrouce
in the lād, and that he sawe two greate
dragons, ready to fyghte one agaynst another.
They cryed was greate. At the which ro-
aryng and crye al heathen were vp, to fyghte
agaynst the ryghteous people. And þ same
daye was full of darcknes and very vncle-
are, full of trouble and anguyshe, pec a greate
fearefulness was there in all the lande. The
ryghteous were amased, for they feared the
plage and euil that was deuyled ouer them,
and were at a poynte w them selues to dye.
So they cryed vnto God: and whyle they
were ceping, þ lytle well grewe to a greate
ruiuer and into many waters. And with þ
it was daye, and the sunne rose vp agayne.
And the lowly were exalted, and denoured
the glorious and proude.

Now when Harbocheus had sene this
dreame, he awoke, & mused ffeadfully in his
heart, what God wolde do: ad so he delyed
to knowe all the matter, & his mynde was
threupon vncill the nyght.

The. xii. Chapter.

Harbocheus delyeth the tresson deuyled agaynst
the kyng, and is therfor rewarded of hym.

At the same tyme dwelt Harbocheus
with Bagatha and Tares in the kynges
court the kynges Chamberlay-
nes and porters of the palace. But when he
hearde they deuice, & had dyligently con-
sidered they pynaginations, he perceaued
that they wente aboute, to lape they
cruell handes vpon the kyng Artaxerxes
and so be certified the kyng therof. Then
caused the kyng to examen the two gel-
ded wyth tormentes, And when they had

graunted it, they were put to death.

This the king caused to be put in þ Cra-
nyeles for an enclaspynge remembrance, &
Harbocheus wrote vp þ same matter. So
the kyng commanded that Harbocheus
shulde remaine in the court, and for this
faythfulness of his, he gaue him a reward.
But Aman þ sonne of Amadath the Aga-
gle, which was holden in greate honoure &
reputacion in the kynges court undertoke
to hurte Harbocheus and his people, be-
cause of the two Chamberlaynes that we-
re put to death.

The. xiii. Chapter.

The copie of the letters of Artaxerxes agaynst
the Jewes. The prayer of Harbocheus.

At he greate hig Artaxerxes which
reigned in Iudia vnto Ethio-
pia, ouer an hundred and seut
and twentye lades, sendeth his frend-
ly salutation vnto all þ Iudices
and debytes of the countreys, which be sub-
iecte vnto his domynion. Whiche I was ma-
de lord ouer many people, and had subdued
the whole carthe vnto my domynion, my
mynde was not with crueltie and wyng
to exalte my selfe by þ reason of my pow-
er: but purposed with equyte all waye and gen-
tylnes, to gouerne those that be vnder my
iurisdiction, and wholy to set them a pea-
ceable lyfe, and therby to bypnye my kyng-
dome vnto tranquillite, that me myght sa-
fely go thorow ouer euery lyde, and to reuie
peace agayne, which all men desyre. Now
whē I asked my counsellors how these thyn-
ges myght be brought to a good ende, there
was one by vs, excellent in wysdom, who-
se good will, trust, & faythfulness hath oft
bene shewed and proued (which was also þ
ppyncipall and next vnto the kyng). And
by name: which certyfied vs, how that i all
lades there was scatred aboide a rebellyous
folke, that made statutes & lawes agaynst
all other people, ad haue all waye deuyled
the proclaimed commundementes of kynges:
ad how that for this cause it were not
to be suffred, that such rule shulde contynue
by you and not to be put downe. Seynge:
now we perceaued the same, that this people
alone are contrary vnto euery man, bringe
strange and other maner of lawes, & with-
stande oure statutes and doynges, ad go a-
bout to stablisch theiweid matters, that oure
kingdome shuld neuer come to good estate,
and ffeadfulness: Therefore haue we commaun-
ded, that all they þ are appointed in wy-
tyng and shewed vnto you by Ama (which
is ordeyned and sett ouer all oure landes)
and the most ppyncipall next vnto the
kyng, and in maner as a father (shall with
they wyues and chyldren be destroyed and
roted oute wyth the sword of they ene-
myes

myes and a pueraries: and that there shalbe no mercy the woe, and no man spared. And thus shalbe done the. xiii. dayes of ymoneth (called Adar) of this yere, that they which of olde (and now also) haue euer bene rebellious, maye in one daye wpyth violence be thrust downe into the hel, to p'fect that after this maner, oure empire maye haue peace and tranquillite.

D But Ardabechus thought vpon all the woekes and noble actes of the Lorde, and made his prayer vnto him, saying: O Lord Lorde, thou valeant and almyghtie kynge (for all thynges are in thy power,) and yf thou wilt helpe & deliuer Israel, there is no man that can withstande ner lett p' for thou hast made heauen and earth, and what wonderfull thinge to cur is vnder the heau: thou art Lord of all thynges, and there is no man that can resist thy maiestie (O Lord) Thou knowest all thynges, thou wotest Lorde, yf it was nerther of malice, ner p'psumptiō, ner for enuyl of gloze, yf I wolde not bowe downe my selfe ner woorthyp p'pound p'psumptuous Amā (for I wolde haue bene content, & that with good will, yf it myght haue done Israel any good, to haue kepte his foete steps) but that I ypd it, because I wolde not lett the honour of a man in the shade of the gloze of God, and because I wolde woorthyp none but onely ymp Lorde. And thus haue I done in no wyse ner p'psumption.

E And therefore O Lorde thou God & kynge, haue mercy vpo thy people for they p'magine how they maye bepyge vs to naught, yee they minde and desire is to destrope and to ouertrowe thy people, that hath euer bene thine cheristid of olde. O despyse not thy pozeid, which thou hast deliuered & brought oute of Egypte for thine owne selfe. heare my prayer, and be mercifull vnto thy people, whom y' haue chosen for an heretage vnto thy selfe. Turne oure complainte and let come into ioye, y' we maye praye O Lord, and praye thy name. O Lord, suffre not y' mouthes of the that praye the, to be destrope. All the people of Israel in lyke maner cryed as earnestly as they coude vnto the Lorde, for they death and destruction lode befoze they eyes.

¶ The. xliii. Chapter.

¶ The prayer of Esther for the deliuerance of hie and her people.

A Gene Esther also bepyng in the battayl of death, resorted vnto the Lorde, layed awaye her glorious apparell, and put on the garments that serued for spghte and moueyng. In the shade of p'cions oymment, she scattered allwes and donge vpo her head: and as for her body, she

humbled it wpyth fastyng, and brought it very lowe. All p' places where she was wont to haue ioye afoze, those tyled she wpyth heare, & the plucte of her selfe. She prayd also vnto the Lorde God of Israel wpyth these wordes.

O my Lorde, thou onely art oure kynge, helpe me desolate woman, whych haue no helper but the, for my misery and destruction is harde at my bade. fro my youth up I haue herde oure of y' lyndred of my father, that thou tokest Israel from amonge all people (so haue oure fathers of their foze elders) y' they shoulde be thy perpetual inheritaunce, and loke what thou dost promise the, thou hast made it good vnto them.

Now Lorde, we haue sinned befoze the, therefore hast thou giuen vs into the handes of oure enemyes, because we woorthypped they goddes. Lorde, thou art ryghteous. Acuerthys is satisfier them not, that we are in bytter and heuy captiuite and oppresed amonge them, but thou hast layed they handes vpon the handes of they goddes: so that they begynne to take a daye, y' theyng that thou with thy mouth hast ordeined and appoynted, to destrope thine inheritaunce, to what and to stoppe y' mouthes of the that praye the, to quench the gloze y' woorthyp of thy house and thine aulter, and to open y' mouthes of the heathen, y' they maye playe the power and vertue of the goddes, and to magnifie the fleshy kynge for euer.

O Lord, geue not thy keeper vnto them that be nothing, lest they laugh vs to scozne in oure mysery a fall: but turne they deatē vpo them selues, and punish him, that hath begone the same ouer vs, and set him to an example. Turne vpon vs O Lorde, and shew thy selfe vnto vs in the tyme of oure distress and of oure trouble. Strengthen me O thou kynge of Goddes, thou Lord of all power, geue me an eloquent & pleasant speech in my mouth befoze the Lōn. Turne thys hert into y' hate of oure enemye, to destrope him, and all such as consēt vnto hym. But deliuer vs with thy hande, and helpe me thy hand maye, which haue no defence ner helper but onely the Lorde, thou knowest all thynges, y' wotest that I loue not the gloze and woorthyp of the vnyghteous, and that I hate and abhorre the bed of the vncircumcised and of all heathen.

Thou knowest my necessity, that I hate the token of my p'ccinence and woorthyp, which I beare vpon my head, what time as I must shew my selfe and be sene, and that I abhorre it as an vncleane cloy, and that I weare it not when I am quyet and alone by my selfe. Thou knowest also that I tye hande maye haue not caten at. And as terrible, and that I haue had no pleasure nor de-

Esther.

lyte in the kynges scalle, that I haue not
 dycker the wyne of the drinkoffringes, and
 that I the hable mayden haue no tence
 the daye that I was broughte together, wito
 this daye, but onely in the Lord. O thou
 God of Abraham, O myghty God aboue all,
 heare the voyce of them, & haue none of the
 hope, and deliuer vs out of the hande of the
 wicked, and deliuer me out of myfear.

Uther's Chapter

¶ **Bartholomew** moveth **Heller**, to go into the **kinge**,
and make **intercession** for her people, and the persons
with her request.

MArдохеus also had hysse go in
vnto the kyng, and praye for hye
people and for hye countre. Remem-
ber (sayeth he) dayes of thy loue
elste, how thou wast nasyth vnder my
hande: For I man which is next vnto the
kyng hath geuen sentence of death agaynst
vs. Call thou therfore vpon the Lorde, and
speake for vs vnto the kyng, and deliuer vs
from death. And vpon þe thyrd daye it hap-
pened, that hysse layd awaie the moun-
tinges garments, and put on her glayous
apparell, & decked her selfe goodly / after þe
he had called vpon God, which is þe behol-
der and Shewour of all thynges / toke two
maydes with her: wpo the one she leanned her
selfe, as one þe was tender: the other folowed
her, and bare the trayne of her beuure. The
thyne of her beuure made her face rose col-
red. The similitude of her face was chearful
and amiable, but her herte was sorrowfull
for greate feare. She wete in thowald all
the doores, and Lode before the kyng. The kyng
satt vpon the throne of hye kyngdome, and
was clothed in his goodly aray, all of golde
and set with pious stones, & he was very
terrible. He lyft vppys face, that shone in
p clearenes, and looked grimly wpo her. Then
fell the Quene downe, was pale and fawnt,
leanned her selfe wpo the heade of the mayde
that wente with her.

25 **F**leuetheloes. God turned þæt kinges mynde
that he was gentle, þæt he leaped out of hye
scate for feare, ad gat her in his armes, and
held her vntyll he came to herselfe agayne.
He gaue her loupinge wordes alote, and sayd
vnto her: helpe, what is the matter? I am
thy brother, be of good cheare thou shalt not
dye: for oure commonaument toucheth the
comg and not þe. Come nye. And with þe
helde by his golden robb, and layde it vpon
her neck, and embraced her frethly, and sayd:
talk he with me. The sayd he: * Iawe þæt (¶
¶) as an Angel of God, & myn heert was
troubled for feare of thy mayestie and clea-
renesse: for excellent and wonderfull art thou
(¶) and thy face is full of ampe. But
as he was thus speaking vnto him, he fell
downe agayne for farnesse: for the which

cause the king was afayed, and all his ser-
uantes comforted her.

The .xvi. Chapter.

The coppe of the letters of Brihaxartes, whereby
he reuoceth those which he spylt sent forth.

The greate kynge Artaxages, which raigned first in India vnto Ethiopia ouer an hundred y. xxvi. landes, sendeth vnto the Wyrces and rulers of the same landes, such an loue him, hys frendly salutation. There be many for the sondepeyked wyrces and benefites which are diuersly done vnto the for theyr woorthynesse, be euery the more yownde and mynished, and undertake not only to hurte our subiectes, for plentifull benefites maye theyr not suffre, and begynne to ymagin some thing agaynst those that do them good, & take not only all vnthankfulness awaye from men, but in yppre and presumption (as they that be vnmynedfull and vnthankfull for the good dedes) they go about to escape the iudgement of God, that seyth all thynges, which (iudgement) hateth the pynnysheth all vprydenes. It happeneth also, that they which be set in office by hys power, and vnto whom the bulwerkes and causes of the subiectes are committed to be handled, done yownde, and defyle them selues wth weddyng of innocent bloude, which hzyngeth them to intollerable hurte. All which al with falsse & defecatfull wordes and with lying tales, deface and betraie the innocent goodnes of Wyrces.

Now is it profitable and good, that we 25
take heede, make leaue therat, and con-
sider, not onely what hath happened vnto vs
of old: but the shamefull vnwisdomē, & noy-
some thinges, that the debitors haue now ta-
ken in hande before oure eyes, and thereby
to beware in tyme to come. & we inapre make
the thyng done quyet and peaceable for all
men, and that we myght some tyme drawe
it to a chaunge: and as for the thyng that
now is present before oure eyes, to wryth-
lede it, and to put it downe, after the moost
seemly manner.

What tyme now as I man the sonne of
Amadrius þe paccioniou (a stranger) ve-
rely of the piershis bloude, and farr fro
oure goodnes) was come in amonge vs as
an aleuout, and had opayned the frendship
that he beate towarde all people, so that he
was called oure father, and had in hye ho-
noure of euery man, as the next and princ-
ipall vnto the kyng, he coulde not for be-
lieve hym selfe froin þys pryue, hath unberta-
ken not onely to robbe vs of the kyngdome,
but of oure lyfe.

With manyfolde disceate also hath he desired to destroe Mardocheus oure helper & preseruer.

The booke of
wyldome,

The fyrst Chapter.

¶ How we ought to searcke and enquire after God, & who be those that fynde hym. Of the help good, we ought to liue from backbitenge & murmuring, &c.



¶ **S**weet poure affectiō vnto ryght & reuousness, ye that be iudges of the earth. haue a good opinion of the Loide, and seke hym in þe synglenesse of herte. for he wil be founde of them þe tempter him not, & appeereth vnto such as put their trust in him. As for forwarde thoughtes, they separate from God, but vertu (yf it be allowed) reformeth the vntuylle. And wher wyldome shall not entre into aforwarde soule, ne dwell in the body that is inbouded vnto synne. for þe ho-ly goost abhorreth fapned nourse, & with-standeth hym selfe from the thoughtes that are without vnderstanding: and where wy-chednes hath the vpper habde, he flyeth from thence. for the sperte of wyldome is louynge, gētic and gracious, & will haue no plea-sure in hym that speaketh euell with hyt typpes. for God is a wyrticelle of hys repen-ces, a true searcher out of hys herte, and an hearer of hys tōge. for the sperte of þe Loide fylleth the rounde compasse of the worlde: & the same that vpholdeth all thynges, hath knowledg also of the vopce.

¶ Therefore, he that speaketh vnryghteous thynges, can not be hydd, neither maye he escape the iudgement of reproc. And wher in-quisicion shalbe made for the thoughtes of the vngodly, and the report of hys wo:des shall come vnto God, so that his wickednes shall be punished. for þe care of gelously be-areth all thynges, and the hope of the dead-ginges shall not be hydd. Therefore, beware of murmuring, which is nothyng worth, and refrayne poure tonge from sleaumber. for there is no worde so darth and secrete, þe it shall goo for naught: and the mouth that speaketh lyes, slayeth the soule.

¶ Seke not poure adue death in the error of your lyfe, destroie not your selues for the wo:kes of poure adue habes. for God hath not made death, neither hath he pleasure in the destruction of the lyvinge. for he created all thynges, that they myght haue their beinge: see all the people of the earth hath he made þe they shuld haue health that there shulde be no destruction in them, and that the kyngdome of hell shulde not be vnto earth (for righteousnesse is euylusting and immortall, but vnryghteousnesse byn-gerth drach.) Acuerbelic the vngodly call her

preserue, whych hath done vs good in all thynges: and innoctt better the lyke parta-ker of oure kyngdome, with all her people. for his mynde was (when he had taken the oute of the waye, and robbed vs of them) by this meanes to translate þe kyngdome of the Iherusians vnto the of Macedonia. But we fynde, that the Iewes (which were accursed of the wiche, that they might be destroyed) are no euell doers, but vse reasonable and right lawes: and that they be the children of the most hye spuryng God, by whom the kyngdome of vs & oure progenitours hath bene well ordeyded hitherto. Wherefore, as for the letters and commaundmentes, that were put forth by Aman the sonne of Amadathu, ye shall do well, yf ye holde them of none effect: for he that sett them vp and inuenced the, hagerth at Sulis befoze the porte, with all his kynred, & God (which hath all thynges in his power) hath rewarded hym after hys deservynge.

¶ And vnto this ye shall publish and let vp the copy of this letter in all places, that the Iewes maye seely and without hinderaunce holde their selues after thei: a tōne statutes, and that they maye be helpe, and that vpon the xii. daie of the xii. moneth. And, they maye be auenged of them, which in the tyme of thei: angust and trouble, wolde haue oppressed them. for the God that gouerneth all thynges, hath turned to lope the daie, where in the chosen people shulde haue perished.

¶ Moreover, amonge the hye solēne dayes ye haue, ye shall holde this daie also with all gladnesse: that now and in tyme to come this daie maye be a remembraunce to good, for all such as loue þe prosperite of the Iherusians: but a remembraunce of destruction to those that be sedicious vnto vs.

¶ All cityes & landes that do not this, shall hoitely perishe and be destroyed with the swerde and fyre, and shall not onely be nomage inhabited of men, but be abhoyred also of the wylde beastes and foules.

The ende of the reast
of the boke of Esther,

The Booke

her vnto them both with wordes & woordes:
and wylie they thynke to haue a frende of
her, they come to naught: for the vngodly
that are confederate with her and take her
parte, are worthy of deathe.

¶ The.ii. Chapter.

¶ The ymaginacions and desires of the wycked,
and theyr counsell agaynst the sayntull.

¶ The vngodly talke and ymagin
tion amonge them selues (but not
right): ¶ The tyme of oure lyfe is
but shote and trespous: and when a
man is once gone, he hath no more tope ne
pleasure, neither knowe we any mā that turn
eth agayne from deathe: for we are borne of
naught, and we shall be hereafter as though
we had neuer bene. ¶ For oure lyfe is as a
smoke in oure nosegayle, and the woordes as
a sparke to moue oure herte. As for oure bo
dy, it shall be very ashyes that are quenched,
and oure soule shall vanishe as the lost nyte.
¶ Oure lyfe shall passe awaye as the trace of a
clove, and come to naught as the mist that
is dynt awaye with þe beames of the sonne,
and put downe with þe heate theroof.
¶ Oure name also shall be forgotten by lytle &
lytle, and no man shall haue oure woordes
in remembrance.

¶ For oure tyme is a very shadow þe passeth
awaye, & after oure ende there is no returnyng,
for it is fast fained, so that no man can
come agayne. Come on therefore, let vs en
ioye the pleasures that ther are, and lett vs
soone vie the creature lyke as in youth. Let
vs spill oure selues with good wyne & opor
tunitie, and lett there be no houre of the tyme go
by vs. Let vs conuene oure selues with roses
afore they be withered. Let there be no say
re meadowe, but oure lust go thorow it. Lett
euery one of you be partaker of oure volup
tuousnes. Let vs take some toke of oure plea
sure in euery place, for that is oure porcion,
els we be nothinge. Lett vs oppresse the
poore ryghteous, let vs not spare the wyd
dows nor vnde mā: let vs not regarde the bea
des that are gray for age. Let þe lawe of vn
ryghteousnesse be our auctorite, for þyng
that is feble is nothinge worthy. ¶ Therefore let
vs defraude the ryghteous, and whyppe he
is not for oure piety, yee he is cleane contrary
to oure dopynge. ¶ He checketh vs for offer
yng agaynst þe lawe, and sleaeth vs as
rebellours of all murther. He maketh his
boast to haue the knowledge of God, yee he
callyeth him self Goddes sonne. He is the be
trayer of our thoughtes. ¶ It greueth vs also
to loke vpon him, for his life is not like other
mens, his wayes are of another fashyon. He
counteth vs but vayne personnes, he with
draweth hym selfe from oure wayes as fro
filythynes: he commeth greatly the latter

ende of the last, and maketh his boast that
God is his father. Lett vs then yf his wo
des be true, lett vs proue what shall come
vpon hym: so shall we knowe what ende he
shall haue. ¶ For yf he be þe true sonne of God
he will receaue him, and deliuer hym from
the handes of hys enemyes. Lett vs crauen
hym with despyrfull rebuke and to men
tyng, that we... we knowe his dignite, ad
proue hys patience. Lett vs condemne hym
with the most shameful deathe: for lyke as he
hath spoken, so shall he be rewarded.

Such thynges do the vngodly ymagin,
and go astraye, for thei wone wyckednes
hath bynded them. As for the myseries of
God, they vnderstande the not: they neither
hope for the reward of ryghteousnesse, nee
regarde þe worship that holy soules shall ha
ue. ¶ For God created mā to be vnderstode,
yee after þe ymage of hys owne lyche
made he hi. ¶ Neuertheless thowout cunye of
the deuill came deatch in to the world: and
they that holde of hys lyche, do as he doth.

¶ The.iii. Chapter.

¶ The construction and assurance of þe ryghteous.
¶ The reward of the sayntull.

¶ All the soules of the ryghteous are
in the hande of God, and the payne
of deathe shall not touch the. In the
syght of þe vntowle they appeared
to dye, and they: ende is taken for very de
struction. ¶ The waye of the righteous is iud
ged to be vnto destruction, but they are in
rest. And though they suffer payne before
men, yet is there hope full of immortalltye.
¶ They are punished but in fewe thynges, nee
uertheless in many thynges that they be well
rewarded. ¶ For God prometh them, and fyn
deth them mere for him selfe: yee as þe golde
in the fornaue doth he trye them, and reea
ueth the as a vnto offeringe, and when the
tyme cometh, they shall be looked vpon.

The ryghteous shall vyne as þe sparke
that renne thorow the red busse. ¶ They shall
iudge the nacyns, and haue dominion ouer
the people, and they: Lord shall raygne for
euer. ¶ They that put they: trust in him, shall
vnderstande the trueth, and soch as be fap
full, will agree vnto him in loue: for his cho
sen shall haue gyfte and peace. But the vn
godly shall be punished accordyng to they:
owne ymaginacions, for they haue despyed
the ryghteous, and forsaken the Lord.

Who so despyser wyckednes & murther, he
is vnhappye, and as for the hope of soche, it
is but vayne, they: labours vnto fowle, &
they: woordes vnto fowle. ¶ They: wycked
are vndiscrete, and they: chylde most vn
godly. ¶ They: creature is cursed. Blessed is
rather the barren and vndiscreit, which hath
not knowen the synfull seed: she shall haue
true

fruite in the reward of the holy soules. And blessed is the erleb, which with his handes hath wrought no vnrightheousnes, ne ymagined wicked thinges against God. For vnto him shall be gūe a speciall gift of sayth, and the most acceptable porcion in the temple of God. For glorious is the fruite of good labour, and the rote of wyldome shall neuer fade awaye. For the chyliden of aduouaters, they shall come to an ende, & the seide of an vnrightheous bedd shall be rote out. And though they lye longe, yet shall they be nothing regarded, and their last age shall be without honoure. If they dye hastily they haue no hope, neither shall they be spoked in the daye of knowledge. For horrible is the death and ende of the vnrightheous.

C The. liii. Chapter.

Of the chaste generacion of the saythfull, and of their salute, and the heade of the vnrightheous, and of the condemnation, of the vnfaithfull.

How saye is a chaste generacion with vertue: The memoiall the-rosimmoztall, for it is knowne with God and with men. When it is present, ite take example there at: and yet it goo a waye, yet they desyre it. It is all waye crownded and holden in honour, and bymerth the reward of the vndeysed baptill. But the multitude of vngodly chyliden is vnprofitable, & the thinges that are plant with wyldome, shall take no depe rote, ne lape eny fast foundation. Though they be greene in the bynches, for a tyme, yet shall they be shaken with the wynde: for they stand not fast, and thow so, byehemencie of the wynde they shall be rote out. For the vnyar-fectre bynches shall be broken, they fruite shall be vnprofitable and so we to rote, yee miete for nothinge. And why: all the chyliden that are borne of the wicked, must beare record of the wyckednesse agaynst their fathers & mothers, when they be asked. But though the rightheous be ouertaken with death, yet shall he be in rest.

Age is an amozable thinge: neuer theles it standeth not onely in the length of tyme, ner in the multitude of yeares: but a man's wyldome is the grāy heare, and an vndeysed lye is the olde age. He pleased God, & was beloued of him: so that where as he lyed suddenly was he taken a waye, to the intent that wyckednesse shulde not alter bys vnderstandyng: & that yppocrit shulde not begyle his soule. For the craftie betwixthyng of lyes make good thynges darke, the vndeysednesse also and wyckednes of volup-tuous desyre turne alwey the vnderstanding of the smpyle. Though he was soone ded, yet fullyllid he much tyme: For bys soule

pleased God: therefore hadde he to take him a waye from amonge the wycked. This the people se, and vnderstande it not, they lape not by soche thynges in theyr bettes, howe that the lounge fauoure and mercy of God is vpon his iustices, and that he hath respect vnto his chosen.

Thus the rightheous that is deyd cōdem- neth the vngodly which are lypynge: and p- pouth that is soone brought to an ende, the longe lye of the vnrightheous. For they se the ende of the wyle, but they vnderstande not what God hath deuyld for hym, and where- fore the Lord hath taken hym a waye. And why: they le him and bespye him, therefore shall God also laughe the to scorne: So that they the felices shall dye here after (but wy- thout honoure) yee in thame amonge the dedd for euermore. For without eny voyce shall he burie those that be putt vp, & remoue the from the foundacions, so that they shall be layed waste vnto the byke. They shall mour- ne, and they: memoiall shall perpe. So they bepyge as they shall remembre theyr synnes, and they: a woe wyckednesse shall bewaie them.

C The. v. Chapter.

The constancie of the rightheous before theyr per- fectures. The hope of the vnfaithfull is vnderable and bagne. The blessings of the sayntes and good.

When shall the rightheous stāde in great credulenesse agaynst soche as haue dealt extremely wpyth them, and taken a waye theyr labours: When they se it, they shall be vexed wpyth horrible feare, and shall wonder at the hardnesse of the sodayne heath-roninge for very dysrele of mynde and shall saye within them felices, hauninge inwarde forowe, and mournynge for very angurth of mynde.

These are they, whom we somtyme had in decision, & issted vps. We foolles thought they lyfe very miablenesse, and theyr ende to be with out honoure. But lo, how they are counted amonge the chyliden of God, & theyr por- cion is amonge the sayntes. Therefore we haue erred fro the waye of truthe, the lyght of rightheousnesse hath not shyned vnto vs, and the sonne of vnderstandinge rote not vpon vs. We haue wtered our felices in the waye of wyckednesse and destrukcon. E- dibious wayes haue we gone: but as for the waye of the Lorde we haue not knowne it. What good hath oure pye done vnto vs? What profyt hath the poynte of re- ches brought vs? All those thynges are pas- sed awaye lyke a shadow, and as a messānger remynge before: as a shippe that passeth ouer the waues of the water, which when it is gone by, the tract therof cannot be foude neither the path of it in the floudes. As a

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byde that sleeth thozow in the ayre, and no man can se my token where she is shewen; but onely heareth the noise of her wynges, beatinge the lyght wynde, partinge y ayre, thozow the verbeincupe of her gonyng, and sleeth on shapng her wynges, where as after wards no token of her waye can be founde. Whiche as when an arrowe is shot at a mark, it parteth y ayre, which immediately comineth together agayne, so that a man can not know where it wete thozow. Eue so we in lyke maner as soone as we were bozne, we gannc immediately to dyue to oure ende, & haue shewed no token of vertue, but are consumed in oure owne wyckednesse.

C Such woordes shall they that haue spyned speake in the hell: for the hope of y vngodly is lyke a dye dyffyll floure (oz dust) that is blowen awaye with the winde: lyke a thynne skomme that is feared abrode with the storme: lyke as the smoke which is dispersed here and there w the winde, & as the remembrance of a stranger y farich for a daye, and the byparteth. But the ryghteous shall lyue for evermore: their reward also is with the Lord: and their remembrance with the byest. Therefore, they receaue a glorious kyngdome, and a bewtyfull crowne of the Lordes hande: for w bys ryght hande shall he couer the, and with bys a wne holy arme shall he defende the. His gelousy also shall take awaye the harme, & he shall weapen the creature to be auyed of y enemies. He shall put on ryghteousnes for a byenll plate, and take sure iudgement in steade of an helme. His invincible shude of quite shall he take, his cruell wrath shall he sharpen for a ycare and the whole compasse of the world shall fyght with hym agaynst the vntypse.

D Then shall the thunder boltes go out of the ligherminges, and come out of the rayne bowe of the cloudes to the place appointed: out of y hearde shyn indignacion there shall fall theke hayles, and the water of the see shall be wroth agaynst them, and the floudes shall renner roughly together. Pee a mighty wynde shall stande up agaynst them, and a storme shall cater them abrode. Thus y vnyrghteous dealing of the shall byngne all the lande to a wilderness, & wylkednesse shall ouerthrowe the dwellinges of the nightpe.

C The. vi. Chapter.

C The callinge of Kinges, Wynges, and Judges: which are also exhorted to feare the wylkdome.

Wylkdome is better then strength, and a man of vnderstandyng is moze worth then one y is strong. heare thefoze (O ye Kinges) & vnderstande: O lerne ye that be iudges of the mdes of the earth. Gene care ye that rule the multitudes, & desire in moch people. For the power is geuen you of the

Lord, and the strength is of the byest: which shall tye poure work: & searce out poure ymaginacions: how that ye beinge officers of his kyngdome, haue not executed true iudgement, haue not kept y lawe of rightcon: nrs, nor walked after y will of God. Doubtly & that ryght soone shall be appere vnto you: for an harde iudgement shall they haue that beare rule. Whiche ye is graunted vnto the symple, but they that be in auctoppe shall be soze punished. For God which is lord ouer all, shall excepte no mans personne, ne they shall be stabe t awe of any mans greatness. For he hath made the small & greater, & careth for all a lyke. But the myghty shall haue the soze punishment.

Unto you thefoze (O ye Kinges) do I speake, that ye maye lerne wylkdome and not go amysse. For they y hepe bys ryghtconscience shall be ryghtously iudged, & they that are leached in righteous thinges, shall fynde to make answer. Wherefoze, let poure lust vpon my woordes, and loue them, so shall come by nourtour. Wylkdome is a noble thinge, and neuer fapdeth awaye: pee the is easily sene of the that loue her, and founde of soche as seke her. She pueneth the that desire her, y she maye fynd the her selfe vnto the. Wylkdome shall tye her vnto the bytymes, shall haue no greater trauaile, for she shall fynde her syttinge & ready at bys dozes. To thynke vpon her, is perfecte vnderstandyng: and who so watcheth for her, shall be safe, ad y soone. For she goeth aboute, sekinge soch as are meke for her. She weth her selfe cheerfully vnto them in their gonynges, and meeteth the with all diligence. For the vnspayed desire of retourncap is her begynnyng: to care for nourtour is lone, and lone is the keepinge of her lawes. Now the keepinge of the lawe is perfection and an vncorrupte lyfe, and an vncorrupte lyfe maketh a man familiar with God. And so y desire of wylkdome ledeth to the kyngdome euerslastyng. If poure belyte be the in royall seates and capytols (O ye Kinges of the people) let poure lust vpo wylkdome, that ye maye enygne for ever moze. O loue the lyght of wylkdome, all ye that be rulers of the people. As for wylkdome what she is, and how she came vnto, I will tell you, and will not byde the mytices of God from you: but will seche her out from the begynnyng of the natuue, and byngne the knowledg of her into lyght, & will not kepe back the tyneth. Neether will I haue to do with consuming enyue, for soch a man shall not be partaker of wylkdome. But the multitude of the wyse is the welfare of the world, & a wyle kyng is the vpholdyng of the people. O receaue nourtour then thozow my woordes, and it shall do you good.

The

C The. vii. Chapter.

Wyldome ought to be preferred before all thynges.

A My selfe also am a moztall mā, lyke as all other, and am come of the earthy generacion of hym that was first made, and in my mothers wombe was I fastyned to be flesch. In the tyme often monethes was I brought together in bloude thow the seide of man, and the commodious appetyte of slepe. With I was bozne, I receaued lyke as other men, & fell vnto the earth (which is my nature) crying and weeping at the first, as all other do. I was wrapped in swadyinge clothes, and brought vp with greate cares. For there is no lig that hath had eny other begynnyng of byrth. All men then haue one entrance vnto lyfe, and one goinge out in lyke maner.

Wherfore I despyed, and vnderstanding was geuen me: I called, and the sperte of wyldome came into me. I sett more by her then by kyngdomes and copall states, and counted rycheis nothyng in comparison of her. As for prynces' honours, I compared it not vnto her: for all golde is but grauell vnto her, and syluer shall be counted but clape before her sight. I loued her aboue wellfare & beutye, & purposed to take her for my lyght for her lyght cannot be quenched. All good thynges came to me with her, & innumerable rycheis thow shee her handes. I was glad in the all, for thys wyldome went before me, and I knew not that she is the mother of all good thynges. Now as I my selfe learned vnspayedly, so do I make other men partakers of her, and hyde her rycheis fro no man, for she is an infinite treasure vnto me, which who so vnderstande, become partakers of the loue & frendshyppe of God, and are accepted vnto hym for the gyses of wyldome.

God hath graunted me to talke wyldely, and conueniently to handle the thynges that he hath graciously let me. For it is he, that ledeth vnto wyldome, and teacheth to vnderstande a ryght. In his hand are both we & oure wordes: yee all oure wyldome, oure vnderstandyng and knowledge of all oure wordes. For he hath geuen me the true science of these thynges: so that I knowe how the worlde was made, and the powers of the elements: the begynnyng, endyng and myddel of the tymes: how the tymes alter how one goeth after another, and how they are fulfilled, the course of the yere: the ordynances of the starres: the natures & kyndes of beastes: the furciounesse of beastes: the power of the wyndes: the pynapnaciō of men: the diuersities of yonge plantes: the vertues of rotes, and all such thynges as are secrete & not looked for, haue I learned. For

the workmaster of all thynges hath taught me wyldome. In her is the sperte of vnderstandyng, which is holy, manyfolde, one only, soflyll, euerlastyng, discrete, quyet, vnderstandyng, playne, true, louyng the thynges that is good, sharpe, which forbiddeth not to do well, gentle, hynde, steadfast, sure: that vnyng all vertues, circumspecte in all thynges: receauyng all spertes of vnderstandyng becominge cleane and sharpe. For wyldome is nygmber then all nygmble thynges: she goeth thow shee & attayneth to all thynges, because of her clemens. For she is the byrth of the power of God, and a pure clare expylyng of the clearnes of Almyghty God. Therefore can no vnderstandyng come vnto her: for she is the byrth of the euerlastyng lyght, the vnderstandyng of the mayesty of God, and the ymage of his goodnesse. And for so much as she is one, she maye do all thynges: and vnyng shee & her selfe shee reneweth all, and amonge the people conuertyeth the her selfe into the holy soules. Shee maketh Goddes frendes and prophetes for God loueth no man, but hym in whom wyldome dwelleth. For she is more beutyfull then the sunne, and geueth more lyght then the starres, and the daye is not to be compared vnto her: for vpon the daye cometh nyght. But wyldomeselle can not ouercome wyldome, and foolishnes maye not be with her.

C The. viii. Chapter.

C The states of wyldome.

Wildome reacheth from one ende to another mightily, & slowlyly both she orde all thynges. I haue loued her, and laboured for her, euen fro my yowth vp: I did my diligence to marry my selfe with her, for I haue had I vnto her beutye. Whoso hath y company of God, cometh with her noblyte, yee the Lord of all thynges him selfe loueth her. For she is the scale maistrisse of the nurture of God, and the choise out of his workes. If a man wold besyge rycheis in this lyfe, what is richer then wyldome, that woldeth all thynges? Thow wilt saye: vnderstandyng woldeth. What is it amoge all thynges, that woldeth more then wyldome? If a man loue vertue and ryghteousnes, let him labour for wyldome, for she hath grent vertues. And why? she teacheth sobernes & prudence, righteounesse and strengthe, which are such thynges as men can haue nothyng more profitable in their lyfe. If a mā desire much knowledge, she can tell the thynges that are past, and discerne thynges for to come: she knoweth the secrettes of wordes, and can expounde barthe sentences. She can tell of tokens and wonderous thynges, or euer they come to passe, & smythes of all tymes and

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and aged. So I purposed after this manner: I wyl take hit into my company, and come louingly with her: no doute the shall geue me good counsell, and I shall come comfortablie vnto one in my carelesnes & griefe. If hereticke shall be well and honestly taken amonge the conuiccs and lordes of the countie. Though I be yonge, yet shall I haue sharpe vnderstanding, so that I shall marke well in the sight of greate men, and the fauours of princes shall wonder at me. When I hold my tongue, they shall blyde my leaue, when I speake, they shall lobe vpon me, and if I talke much, they shall lape the bades vpon theer mouth. Therefore, by the meanes of her I shall obtaine immortallitee, and leaue behynd me an encreasling immortall amonge them that come after me. I shall set the people in orde, and the mayors shall be subdued vnto me. Forrible examples shall be afraied, when they do but heare of me, amonge the multitude I shall be counted good and myghtie in batall. When I come home, I shall fynde redde with her: for her company hath no deturces, as her felowship hath no redyousselfe, but myn and tope.

¶ Now when I considered these thynges by my selfe, and pondered them in my herte how that to be toynd vnto wylsome is immortalite, and greate pleasure to haue her frendshipp: how that in the workes of her handes are infinite ryches: how that, who to begeth company with her shall be tope: & that he which falseth with her, shall come to honour: I wente aboute skynning, together vnto me. For I was a ladd of a ryche wyf, and had a good vnderhandvnaue.

But whē I gret to moze vnderstandyn-
ge, I came to an vnderfyled body. Fewer the-
les when I perceaued that I coulde not ke-
pe my selfe chaste, excepte God gaue it me
(and that was a poynte of wofulsome alfo, to
knowe whose gift it was) I crept vnto þ
Lord, and besought him, and with my wo-
le herte I sayde after this maner.

The ix. Chapter.

¶ A prayer of Salomon to obtain wisdom.

God of my fathers, and Lorde of mercyes (thou that hast made all thynges with thy woide, and ordeined man thowto thy wylidome, that he shoulde haue

*** domynyon** ouer the creature which thou hast made: that he shoulde ordeine the woildes accordinge to equite and vrghteousnes, and execute iudgement with a true heert) geue me wylidome, which is euer about thy grace, and put me not out from amonge thy chyldeyn: for I thy seruant and sonne of thy hande mayden, am a feble personne, of a thowte ty

me, and to pouge to the vnderstandinge of
tubgenite and p labes. And though a man
be neuer to perfecte amonge the chyl dren of
me, yet yf thy wyldome be not with him, he
shal be nothing regarded. But thou hast cho-
sen me to be a king vnto thy people, and the
iudge of thy countes and daughters.

Thou hast commaunded me to bryde a
 teple vpon thy holy mount, & an altar in
 þe cite wherein thou dwellest: a pryncell of
 thy holy tabernacle wyth thy holy prepared
 from the begynnyng, & thy bydome wyth
 the, which knoweth thy wozeches, which also
 was with the, when thou madest the world
 & knewe what was acceptable in thy sight
 and epyght in thy commaundement. & sende
 her out of thy holy beautes and fro the tribbe
 of thy masey, that she maye be with me, &
 labour with me: that I maye knowe, what
 is acceptable in thy sight. For she knoweth
 and vnderstandeth all thynges: and she shall
 lede me soberly in my wozeches, and perswade
 me in her power. So shall my wozeches be
 acceptable, and then shall I gouerne thy peo-
 ple righteously, and be worthy to syte in my
 fathers seate. For what ma is he, that may
 knowe þe counsell of God? Or, who can thinke
 he what the will of God is? For þe thoughtes
 of mortall men are miserable and oure
 focales are but vncertaine. And why? A
 mortall and corruptible body is heuy vpon
 the soule, and þe earthy manlyng kepeth do-
 wne that vnderstandinge that muste vye
 many thynges. Wee hereby can see the differ-
 ence the thynges that are vpon earth, & grea-
 te labour haue we, & we can fynde þe thynges
 which are before oure eyes. And howe will then
 seeke oute the groides of the thynges that are
 done in heauen? Oh Lorde, who can haue
 knowledge of thy vnderstandinge and mira-
 cles, excepte thou geue thydome, and sende
 thy holy goost from aboue & the waies of
 them which are vpon earth, maye be re-
 founcined: that men maye learne the thynges
 that are pleasaunt vnto the, and be pre-
 served thydome.

The.r.Chapter.

¶ The deliuerance of the righteous cometh
through the same

Wylcome preferred the fyrst man, & whom God made a father of the worlde, wher he was created alone brought hi out of his offence toke him out of the* moulde of the earth: & gaue hym power to rule all thinges. & warden the* + 1. 1. vnyrghteous wete a wape in his wrath frō this wylcome. & brothered perished thow- the wrath of murdure. Agayne, when the* water destroyed & whole worlde, wyl- + 1. 1. come preferred & rightous thow a poore tre, wher of he was gouernour her selfe. Wo- reouer, wher wyckednes had gotten & vpper haude.

■ **Figure 4.**

hande so þ þ naciōns were putt vþ wþ pydde
 he knewe the egypte^o, pſecrue him fault-
 leſſe vnto a God, and layed vþ ſure mercy of
 his chyldeſen. She pſecrue the egypte^o,
 * whē he fled fro the vngodly that perished,
 what tyme as þ fye led doſyne vþ the v-
 ctyes: Lyke as yet this daye þ vntuſful
 waſſe, and ſmokyng lab geueſh teſtimony
 of theſe wpeadoneſſe: yee, the vnrype & vni-
 tynel feutes that growe vpon the trece.

And for a token of a remembrance of the
 vnſaythfull ſoule, there ſtandeth a pylle of
 ſalt, for all ſoch as regarded not wyſdome
 gat not onely this hurte, þ they knewe not
 the thynges which were good, but alſo leſt
 behynde the vnto men, a memoziail of their
 faultynes: ſo that in þ thynges wherein they
 ſynned, they coule not be hydd. But as for
 ſoch as take hede vnto a wyſdome, the ſhal de-
 lyuer them from ſoſowe.

* When the egypte^o was deſtroyed becauſe of hys
 brotheres wrath, wyſdome led hi the egypte
 waſe, ſhe wed him the kyngdome of God,
 gaue him knowledge of holy thynges, made
 him riche i his laboures, & broughe to paſſe
 the thynges that he wente a boure. In þ diſ-
 cretfulnes of ſoch an deſanded him, the ſto-
 dy by him, & made him epye. She laud hi
 from the enemies, & defended him from the
 diſcreuſes: She made him ſtronger in bat-
 tail & gaue him the victoꝝ, that he myght
 knowe, how that wyſdome is ſtrōger then
 all thynges. * When þ egypte^o was ſoib,
 the ſoſoſe him not, but deſpyered hym fro
 ſynners: She wente doſyne with hym vnto
 the dongeon, and ſayled him not in the ban-
 dres: * yll the had broughe hym the ſceptre
 of the realme, & power agaynſt thoſe that
 oppreſſed him. As for them that had accu-
 ſed hym, the declared them to be lper, and
 broughe hym to perpetual wo: wyſpy.

* She deſpyered the egypte^o ſonſe people & ſo
 faultleſſe ſeſe, from þ nacys that oppreſſed
 them. She cūred into the ſoule of the ſer-
 uant of God, and rode by him in wonders
 and tokens agaynſt the horrible kyng. She
 gaue the egypte^o the rewarde of theſe la-
 boures, & led them forth a maruelous waſe:
 on the daye tyme the was a ſhadowe vnto
 them, & a lycht of ſtarres in the night ſea-
 ſon. * She broughe the thoꝝ w þ reed ſee, &
 cūped them thoꝝ the grete water. She
 dyuined theſe enemyes i the ſee, & broughe
 them out of the depe. So the egypte^o ſo-
 le þ ſpyeles of the vngodly. * and prapſed
 the holy name, O Loꝝde, & magnified the
 victoꝝious hand w onc accoꝝde. * For wyſ-
 dome openeth the mouth of the domine, &
 maketh the tonges of babes to lpeake.

¶ The xi. Chapter.

¶ The mixture done for Iſrael: The vengeance of
 ſynners. The grete power and myce of God.

¶ He ordred theſe woꝝkes in þ hades
 of the holy prophet: * ſo þ they went
 thoꝝ w þ woꝝbernes that was not
 inhabited, and diſced theſe entres i þ wiſt
 deſerte. They rode agaynſt their enemyes,
 & were aūged of theſe aduerſaries. * When
 they were theſe, they called vpon the, &
 water was geue the ont of þ moſt hie rock
 and theſe thys was queſhed out of þ harde
 ſtone. For by þ thynges, wher thoꝝ theſe
 enemyes were punyſhed, was þ chylde of
 Iſrael helpe in theſe mede, to theſe caſoz.
 For vnto the enemyes þ gaue māſ blood
 in ſtede of luyng water. And wher as
 they had ſcarcenelle i þ rebuke, whē the chyl-
 den were ſlayne, thou gaueſt vnto thyn
 a wne a pletuous water dyloked for deſa-
 ryng by the thys that was at that tyme,
 how thou woldeſt byng thyn a wne vnto
 honoure, and ſape theſe aduerſaries.

* For when they were tryed and noꝝtured
 with fatherly mercy, they knowledge how
 the vngodly were iūged, & punyſhed tho-
 roꝝ the wrath of God. Theſe haſt thou ex-
 hortet as a father, and vꝝoud the: but vnto
 the other þ haſt bene a boyſterous kyng,
 layed hard to theſe charge, & conſeꝝd the.
 Wher they were aſent oꝝ pſent, theſe
 punyſhment was a lyke. For their greſe was
 double: namely, mourninge, and the reme-
 diance of thynges paſt. But whē they per-
 ceaued þ theſe punyſhmentes dꝝd the good,
 they thought vpon the Loꝝde, and woude-
 red at þ ende. For at þ laſt they belde moꝝch
 of hym, of whō þ out caſing they thought
 ſcome, as of an abiete. Acuertheleſſe, the
 egypte^o dꝝd not ſo when they were theſe:
 ſic: but cūe lyke as þ thoughtes of þ fooliſh
 were, ſo was alſo theſe wicheburys. * Where
 as certayne men now (thoꝝ w error) dꝝd
 woꝝtipe doꝝne ſerpenites & ad vꝝap beaſtes
 thou ſende a multitude of domme beaſtes
 vþ them for a vengeance: that they myght
 knowe, that loke wher withall a man ſyn-
 neth, by the ſame alſo ſhall he be punyſhed.

* For vnto theſe all myghty hande, þ made þ
 woꝝde of nauight, it was not vnpoſſible, to
 ſende amonge them an heape of ſceres, oꝝ
 woode lꝝons, oꝝ cruell beaſtes of a ſtrañge
 kynde, ſoch as are vnknoꝝne, oꝝ ſpout fire
 oꝝ caſt out a ſmokyng beꝝth, oꝝ ſote horri-
 ble ſpyches out of theſe eꝝes, which myght
 not onely deſtroye them with hurte, but
 alſo kyll theſe with theſe horrible ſpygh. Per,
 without theſe beaſtes might they haue be-
 ne ſlayne with one wynde, beyng perſeꝝcted
 of theſe a wne woꝝkes, & ſcattered a bꝝo-
 de thoꝝ w the beꝝth of theſe woꝝde.

¶ Acuertheleſſe, thou haſt ordred all thynges
 in meaſure, nobꝝe a weighe. For þ haſt euer
 had grete ſtrength & myght, & who maye þ
 ſtande þ power of thyn arme. And whꝝ:
 ¶ See lyke as

The boke of.

lyke as þ small thing þ the balance weyeth
to is the worlde before þ: pre. as a droppe of
þ moynynge dew. that falleth downe upon
þ earth. Thou hast mercie vpon all. for thou
hast power of al thinges: * & makest the as
though thou sawest not the synnes of men.
because they shuld amende. for thou louest
all the thinges that are. and hast none of
them whos þ hast made: nether dydest thou
ordeyne o make any thyng. of euill will.
how might any thing endure. if it were
not thy will. ¶ how coude any thyng be
preserued. excepte it were called of the: But
thou sparest all. for all are thyne (O Lord)
thou louest of soules.

The. xii. Chapter.

The mercie of god to the sinners. the workers of
god are unpunished. So greeueth scripture to expone us.

Lord. how gracious and sweete is
thy spere in all thinges: Therefore
chastise thy them measurably
þ go to wage. and warne the eber:
ninge the thinges wherin they offende: thou
spakest vnto the (O Lord) & exhortest the
to leave they wickednes. and to put they
trust in þ. ¶ As for those olde in baptys of
thy holy labe. thou myghtest not auaie w
the. for they comitted abominable workes
agaynst the: as witchcraft. forcery ad ido-
latry. they flew they: a wne children with-
out mercie: they dydeate vpon mys bowels. &
denouered the bloude: per. because of socha-
binominacions. impteleues & offeringes. thou
slewest the fathers of the desolate soules by
the handes of oure fathers: þ the land which
thou louest aboue all other. might be a dwel-
lyng for the children of god.

Neuetheless. thou sparedest them also (as
men) & sendest þ forcriners of thyne hood
eue hoynettes to destrope them out by lyle
ad lyle. For that þ wast vnable to subdue
the vngodly vnto the ryghte battayle.
or w euill beastes. or with one rough word
to destrope the together: * But thy mynde
was to dyspue them out by lyle ad lyle. ge-
upping the tyme a place to amende: knowig
well. that it was an unpunished nacy &
twicked of nature. ad þ their thought might
neuer be altered. for it was a cursed febe
fed þ begynnyng. & feared no man: Yet hast
thou pardoned their synnes. for who wyl
scape vnto the: whp hast thou donethat: ¶
who will fabe agaynst thy iudgment: ¶
who wyl come before thy face an auenger
of unpunished men: ¶ who wyl blame
the. if the people perishe. whom thou hast
made: for there is none other god but þ.
* that carest for all thynges: that þ mayest
declare how that thy iudgment is not un-
pynge. There dare nether kyng. nert prync
in thy sight require an accompt. of the wh
thou hast destroyed.

For so much then as thou art ryghteous
thy selfe. þ ordrest all thinges ryghteously
* & punishest euen him that hath not deser-
ued to be punished. & takest him for a tras-
ger and an aleant in the lande of thy power.
for thy power is the begynnyng of rygh-
teousnes: and because thou art Lord of all
thynges. therefore art thou gracious vnto all.
¶ When men thynke the not to be of a full
strength. thou declarest thy power: ad bold-
ly deliurest thou them our: that knowe þ
not. But thou Lord of power iudgest quiet-
ly. and ordrest vs with great wyl: whpp. for
thou mayest do as thou wylt.

¶ By such workes now hast thou taught
thy people. that a man also shulde be iust &
lounge: and hast made thy chylde to be of
a good hope: for euen when thou iudgest. þ
greatest rowme to amende from synnes.
for in so much as thou hast punished. and
with such diligence deliured the enmyes of
thy seruantes. which were worthy to dye
(where thou wost thou gauest them tyme and
place of amende: that they might turne
fro they: wyckednes) with howe great dili-
gence then punishest þ thyne a wne children
vnto whose fathers thou hast sworne: & ma-
de councuntes of good promyses: So whe-
re as thou doest but chastyse vs. thou puni-
shest our enmyes diuerse wayes. to þ intet
that when we punish. we shuld remembre
thy goodnesse: & when we our selues are puni-
shed. to put oure trust in thy mercie.

¶ Wherfore. where as men haue luyed ig-
norantly þ unpunishedly. thou hast puni-
shed the soze. euen thozof þ same thynges þ
they wosthypped. * for they were astray
very longe in the waye of errour. & held þ
bealties: which eue they: enmyes despyled
for goddes. luying as children of no vnder-
standyng. Therefore hast thou sent a scozne
full punishment amonge the: as amonge the
children of ignorance. As for such as wolde
not be reformed by those scoznes ad rebu-
kes. they felt the wosthy punishment of god
for the thynges that they suffered. they bare
them vnpatiently. beinge not content in
them but vniwillyng. And when they per-
shed by the same thynges that they toke for
goddes. they knowledged them. that there
was. but one true god. whome afore they
wolde not knowe: therefore came the ende of
they: damnacion vpon them.

The. xiii. Chapter.

All thynges be dampne. except the knowledg of
god. Idolaters and howe are moche.

Iden are all men. which haue not
knowledg of god: as were they
that out of the good thynges which
are sene. knowe not hym. þ of hym
selfe is curiall pynge. Nether toke they to
much regard of þ workes that are made.
as to

* Rom. ix. 14

* 2 Cor. ix. 14
11. 12. 13. 14

* 2 Cor. xiii. 14
Bruce. vii. 14

* 1. 13. 14. 15

* 1. 13. 14. 15

as to knowe, who was the crafterma of the but some take the fyre, some the wynde oꝝ ayre. some the couste of the starres, some the water, some toke Summe ad. Qdome. oꝝ the lyghthes of heauen which rule the earth. for goddes. But though they had such pleasure in their beuty, that they thought the to haue bene goddes: yet thulde they haue knowne, how much more payper he is that made the.

For the maker of beuty hath ordeined all these thynges. Wherof they marueled at the powte and woꝝkes of them, they thulde haue perceaued therby, that by which made these thynges, is myghtyer then they.

For by the greatnesse and beuty of the creature, the maker therof maye playnely be knowne. For withstandinge they are the lesse to be blamed, that seke God, ad woide fynde hym, and yet myse. And why: for so much as they go about in hys woꝝkes and seke after them, it is a token, y they regarde and holde much of his woꝝkes that are seene: howbeit they are not wholly to be excused. For yf they vnderstandunge & knowledg be so greake, that they can discerne the woꝝde and the creatures, why do they not rather fynde out the Lord therof?

But vnhappye are they, and amonge the deed is they: hope, that call them Goddes which are but the woꝝkes of mens hādes: golde, syluer, and the thynges that is founde out by connyng, the similitude of beastes, oꝝ any vayne stone that hath bene made by hande of olde. * Wher as whē a carpenter cutteth downe a tree out of the wodd, and pareteth of the bark of it comynge: and so with the one parte maketh a vessel to be vied, & dyethen meate with the resydue. As for the other parte that is left, which is profitable for nothyng (for it is a crooked peece of wodd and full of knobbes) he carueth it diligently thowto hys vanite, and accordynge to the knowledg of hys connyng) he carueth it some proportion, fygioneth it after the similitude of a mā, oꝝ maketh it lyke some beest: bracheth it out with redde, and paynteth it, & loke what soule spore in it he casteth some colour vpon it.

Then maketh he a conuenient tabernacle for it, setteth it in the wall, & maketh it fast with pyon, prouidyng to for it, lest it happen to fall: for it is well knowne, that it can not helpe it selfe. And why: it is but an image, and must of necessity be helpe.

Then goeth he a offeth of his goodes vnto it, for his chyldren and for his wyfe: he sekerh helpe at it, he asketh counsell at it: he is not ashamed to speake vnto it that hath no soule: for health, he maketh his petition vnto him y is speke: for lpe, he prayeth vnto him that is deed: he calleth vpon hi for helpe that is not able to helpe him selfe: & to sende

him a good iourney, he prayeth him y may not go. And in all the thynges that he taketh in hāde (whether it be to optayne any thyng oꝝ, to woꝝke) he prayeth vnto hym, that can do no maner of good.

The. xliii. Chapter.

The dyrtedragon and abominacion of pnyges. A curse of them, and of hym that maketh them. The ruelles that come of Idolatrye.

A Capne, another mā purposing to saple, and begynnynge to take his iourney thowto the rappinge see, calleth for helpe vnto a flock, that is farre weaber then the tree that beareth hi. For as for it, coueteousnesse of monye hath soude it out, & the crafterma made it with his connyng. But thy prouidence, O father, gouerneth all thynges fro the begynnyng: * For thou hast made a waye in the see, and a sure path in the myddel of y waues: declarynge thereby, that thou hast powte to helpe all thynges, perthoug a man wente to the see with out shipp. For theleste, that the woꝝkes of thy wyldome thulde not be vayne, * thou hast caused an arke to be made: and therfore do men committe they luyes to a small peece of wodd, passyng out the see in a shipp, and are saued.

* For in the olde tyme also the proude gyauntes perished, he in whō the hope was left to increa the woꝝde) wente into the shyppe, which was gouerned thowto thy hand, and so leste sede behinde him vnto the wodd. For happye is y trer, where thowto rpghteousnes cometh: but curst is y pbold that is made with hādes, * y boith is he that made it, he, because he made it: and it, because it was called God where as it is but a feaple thyng. * For the vngodly and hys vngodlynes are both lyke abhominable vnto God. Euen so y woꝝke and he that made it also, shall be punished together. Therfore shall there a place come vpon y pbolds of the heathen: for out of the creature of God they are become an abhominacion, a temptation vnto the foules of men, and a snare for the fete of the vnyuers. And why, y schynge out of pbolds is the begynnynge of wyldome, and the bypnyngge vy of the is the destruccyon of lpe. For they were not from y begynnynge, neither shall they conynue for euer. The welthy pboldnes of men hath founde them out vpon earth, therefore shall they come thowto to an ende. When a father mourned for his sonne y was taken a waye fro hym, he made hym an ymage (in all y hāste) of hys deed sonne: & so began to woꝝshypp hi as God, which was but a deed mā, & ordeined his seruantes to offer vnto hi. Th y by procelle of tyme & thowto an vngacious custome, this error was kepte:

See it as a

cc. l. iii. b. 1. m. f. 4

cc. l. iii. b.

cc. l. iii. b.

cc. l. iii. b.

cc. l. iii. b. 1. m. f. 4

cc. l. iii. b.

The boke

as lawe, and tyrannits compelled men by violence to honour ymagis. As for those y were so farrre of that men myght not wor- shipp them yeclyffe, they picture was brought so farrre (yke the ymage of a king whom they wolde honour) to the intent y with grete diligence they might worshipp him which was farrre of, as though he had bene present. Agayne, the singular conuice of the craftesmen gaue the ignorant also a great occasion to worshipp ymagis. For y workman willing to do hym a pleasure y set him a worke, laboured with all his con- ninge to make y ymage of the best fashion. And so: thow the beuty of the worke the comen people was disceined, in so much y they took him now for a God, which a lytle afore was but honored as a man. And thus was the erreure of mans lyfe, when men (ether for to serue they a vne affectio, or to do some pialure vnto kynges) ascribed vnto stones and blockes y name of God, which ought to be geuen vnto no man.

Moreover, this was not pough for the that they erred in the knowledge of God: but where as they lyued in the greates warres of ignorance, those many & greates plagges called they peare. For ether they lue they a vne childen, & offered them, or dyd sacryfice in synnfull season, or els helde vn- reasonable watches: so that they hepte ne- ther lyfe ner marriage cleane: but ether one lue another to death maliciously, or els gre- ued hym neryghbour wth aduoutrpe. And thus were all thynges mixte together, bloud, manslaughter, theft, dissimulation, corrup- tion, vnfaithfulness, sedicion, peiury, dis- quiettinge of good men, vnthankfulness, de- filyng of soules, chaunginge of byrth, vn- belidfulness of marriage, imporder of aduou- trpe and vnclennesse. And why: the honou- ringe of abominable ymagis is the cause, the begynnyng and ende of all euill. For they that worshippe Idols, ether they are mad when they be myce, or prophetic lyce, or lyue vngodly, or els lyghly forswere them selues. For in so much as their trust is in y Idols (which haue nether soule ner vnderstandyng) though they sweare falsely, yet they thynke it shal not hurt them.

Therefore cometh a greates plage vpon them, and that worst: for they haue an euill oppinion of God, geupnge hede vnto Idols, swearyng vnnuly to disceane, and bespyngng epygroulnes. For they swer- inge is no vertue, but a plage of them that synne, and goeth euere with the offence of the vngodly.

¶ The .xv. Chapter.

¶ The hope of the faithfull, prayng the mercy of God, for whome graunce saith they: sene not Idols.

Bless thou (Oure God) art sweet, lge A sufferynge and true, and in mercy o- zell thou all thynges.

Though we synne, yet are we thyne, for we knowe thy strength. If we synne not, then are we lue, that thou regarded vs. For to knowe y, is perfect epygroulnes: Pre, to knowe thy epygroulnes ad power, is the rote of imortalite. As for the thyng that men haue soude out thowd their euill scize, it hath not disceined vs: as the payn- tinge of the picture (an vnprofitable labour) and carued ymage, with diuerse colours, whose lyght enepeth the ignorant: so that he honourerth & loueth the picture of a deyd ymage that hath no soule.

Nevertheless, they that loue such euill things, are worthy of death: they that trust in them, they that make them, they that loue them, and they that honour them. The potter also taketh ad tempereth soft earth, labourerth it, and geueth it the fallown of a vessel, whatsoener lerneth for oure vfe: and so of one peece of claye he maketh some cleane vessel for seruice, & some contrary. But where to euery vessel serueth, that knoweth the potter him selfe. So with his wayne la- bourer he maketh a God of the same claye: this both euere he, which a lytle afore was made of earth hym selfe, and which a lytle while after (whē he deeth) turnerth to earth agayne.

Notwithstandinge, he careth not the more because he shall labour, ner because his lyfe is short: but stryuetth to excell goldsmithes, the syluer smythes and cooper smythes, & taketh it for an honour to make wayne thynges. For hym herte is aches, hym hope is but wayne earth, a his life is more vile the claye for so much as he knoweth not his a vne ma- ker, that gaue him hym soule to worke, ad byrthed in him the byrth of lyfe. They count oure lyfe but a passyng, and oure conuer- sacion to be, but a marlet, and that men shulde euere be getryng, and that by euill means. Now he that of earth maketh frag- le vessels and ymagis, knoweth him selfe to offende aboue all other.

All the enemyes of the people & that holde the in subieccio, are vngodly, vnhappy, and excedyng proude vnto they a vne soules, for they iudge all the Idols of the heathen to be goddes, which nether haue eye sight to se, ner noses to smell, ner eares to heare, nor fyngers of hādes for to gripe: as for they fete, they are to slowe to goe. For mā made them, & he that hath but a borrowed speere, fashioned them. But no mā can make a God lyke vnto him: for sepyng he is but moztall hym selfe, it is but moztall that he maketh with vnryghteous handes. he hym selfe is better then they whō he worshippeth, for he luyed

* deit. ch. i. 3. re. i. 14. and. 117. a

he pured though he was moztall, so dyd neuer they. Yet, they woold ppyr beastes also, which are most miserable: for compare thynges that cannot fele vnto them and they are worse then those. Yet is there not one of these beastes, that with his syght can beholde eny good thing ne they haue they geue ppyse ne thankes vnto God.

¶ The xvi. Chapter.

The punishment of the beastes, and the benefite
that cometh vnto the faghtfull.

But these and such other thynges haue they suffered woorthie punishment and thozow the multitude of beastes are they roted oute. In steepe of the which punishmentes thou hast graciously ordeied thyne awne people, and geue the thep despye þe they longed for: a newe & strange taste, * preparing the quynles to be thep meate: to þe intent that (by the thynges which were thewed and sent vnto the) they that were to greedy of meate, might be withdrawen even from the despye that was necessary. But these withi thozte tyme were brought vnto pouerte, ad tolled a newe meate. For it was requysite þe (without eny excuse) destruction shoulde come vpon those which vsed tyannyng, to thewe ouerly vnto þe other, how thep enemyes were destroyed.

* For when the cruell woodnesse of the beastes came vpon them, they perished thozow the thynges of the cruell serpentes.

Not withstandinge, thy wythendured not perpetually, but they were put in feare for a lytle tyme, that they myght be reformed, haupinge a toke of saluacion, to remembre the comaundement of thy lawe. For he þe converted, was not healed by the thyng þe he sawe, but by the, w saluacion of all. So in this thozte thewedst thyne enemyes, þe it is thou, which despyerest from al euell. As for the * wbe they were bytten w grethoppers and flies, they dyed, for the were woerthy to perishe by such. But neether the teeth of dragons neer of venomous wormes ouer ca thep chylde, for thy mercy was euery the & helpe the. Therefore were they punished to remembre thy woerdes, but hastily were they healed againe, lest they shoul fall ito to depe forgetfulness, þe they myght not vse thy helpe. It was neether herbe neer playster þe rest to the to health, but thy woerde w lozde which healeth al thynges. It is þe w lozde that hath the power of lyfe & deathe: þe thou ledest vnto deatheys doze, and byyngeit vp againe. But ma thozow wickednesse slateth his awne soule, and when his syghte goeth forth, it runneth not agayne, neether maye he call agayne the soule that is tak a waye. It is not possible to escape thy hande. For the wngodly that wolde not knowe þe, were punished by þe strength of thyne arme: wist

straunge waters, hayles and raynes were they persecuted, and thozow fyre were they consumed, for it was a wonderous thyng that fyre myght do moze then water which quencheth all thynges: but the woerde is the ouer of the vrghteous. Some tyme was the fyre to tame, that þe beastes which were sent to puny the wngodly, bent not: and that because they shuld fele and knowe, that they were persecuted with the punishment of God. And some tyme bent the fyre the water on euery syde, that it might destrope þe vnghteous nacpon of þe carth. * Agayne, thou hast sed thyne awne people to Angells tobe, & sent the byed ready from heaue (withouth thep laboure) beyng very pleasant and of good taste. And to thewe the thynges & sweetnesse vnto the chylde, thou gauest euery one thep despye, to þe euery man might take what lyked hym best. But the knowe and ple a bove the violence of the fyre & melted not: that they myght knowe, that the fyre burnyng in the bayle and rayne, destrope the frute of the enemyes. þe fyre also forgoat his strength agayne: that the vrghteous myght be noryshed. For the creature that serueth the (which are the maker) arise in punyng þe vnghteous, but is as a sp & geile to do good, vnto such as put their trust in the. Therefore dyd al thynges alter at the same tyme, and were al obedient vnto thy grace, which is the nose of al thynges, accordyng to the despye of them that had nebe therof: that the chylde (w lozde) whom thou louest, myght knowe, * þe it is not nature and the growyng of frutes that froth men, but that it is thy woerde, which preserveth them that put thep trust in the. For loke what myght not be destroyed w the fyre, as soone as it was warmed with a lytle shone beame, it melted: þe al ne might knowe, that this hee ought to be geuen vnto the before the sunne tyme, and that thou oughtest to be woerthipped before the dape synginge. For the hope of þe wnghtfull shall melt a waye as the wynter pte, and perþe he as water, that is not necessary.

¶ The xvii. Chapter.

The iudgement of God vpon the Serpentes.

Reate are * thy iudgements (w lozde) and thy counsell: ad not be expellid: therefore me do erre, that will not be reformed w thy wysdome. * For when þe vnghteous thought to haue thy holy people i subiect, they were bounde with the bandes of darcknes and longe nyght. But vnder the rose, they thought to escape the cruell synginge wyldome. And whyle they thought to be byd i darcknesse of thep synnes, they were sentred a bove i the very myddelt of the darke couerynge of forgetfulness, put to horrible feare and

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¶ The xviii. Chapter.

wonderously vexed: for the corner where they myght not hepe them from frace (because the founte came downe and vexed them) yet, many terrible and straunge visions made them afrayed.

No power of the fyre myght geue them lycht, neither myght the cleare flammes of p'larres lychten p'horrible myght. For the appeared vnto them a sodayne fyre, verp dyedful: At the which (when they lawe nothing) they were so afrayed, p' they thought the thinge which they sawe, to be the moire fearful. * As for p'lozcrp & enchaute'mēt that they vied, it came to derision, and the proude wylsome was brought to shame.

For they that promysed to dyspe a waie the fearfulness and drede from the weake foules, were lycht for fearc them selues, and that with lesone. And though none of the wonderes feared the, yet were they afrayed at the beastes which came vpon them, & at p'hyfpyng of the scriptes. In to much that with p'folunge they to'ned, ad sayde they sawe not p'apre, which no man yet maye escape.

For it is an heuy thynge, when a mans wane conscience beareth recozde of his wickednes and condemneth hym. And why: a vexed and wounded conscience, taketh euery cruell thynge in bad. * Fearfulness is nothing els, but a declaring that a mā seeth helpe and defence, to answere for hym selfe. And loke how much lesse the hope is with the moire is the vncertaintye of the matter, for the which he is vniupheld. But they that came in the myghter myght: slepe the slepe fell vpon them from vnder and from aboue: sometyme were they afrayed thozow the scare of the wonderes, and sometyme they were so weake that they to'ned with all: for an hasty & sodayne fearfulness came vpon the.

Afterwarde, p'fery of them had fallen, he was kepte and put in p'son, but without charynes. But p'fery dwelt in a byllage, p' he had bene an hearde of husbāman p' suffred intolerable necessity: for they were all bounde with one chayne of darcknesse.

Whether it were a blasfynge wynde, or a sweete songe of the byrdes amonge the thicket branches of the trees, or the vehemence of halfe rūnyng water, or grente noise of the fallynge downe of stones, or the playenge and cummyng of beastes whom they sawe not, or the myghter noise of cōspynge beastes, or the founte that answerech agayne in the hye mountaynes: it made them to'ne for very feare. For all the earth wynde with cleare lycht, and no man was byrdered in his labour. Wely vpon them they fell a heuy myght, an ymage of darcknesse that was to come vpon the. Pee, they were vnto them selues the most heuy & horrible darcknesse.

¶ The firste lycht that the p'celler had in Egypte was p'celler of the captyuall. The laste drede all the hye boine of Egypte: the fyne of the people in the byrderes, & aon drede betwixt the fyre and the drede, with his cōfession.



Nexte heles, the saynotes had a be greatly lycht, & p' enemies herbe the p'p' voyce, but they lawe not the figure of them. And because they suffred not p' same thynge, they magnified p' ad they were vexed afore (because they were not hurte now) thanke the, and he sought the (God) that there myght be a difference. * Therefore had they a byrnyng p'p' of fyre to lode them in the vnkownde waie, and thou gauest them the sunne for a fre gylt without any hurt. Reason it was that they shulde want lycht, & be put in the p'son of darcknes, which leste the childen in captiuite, by who the vncorrupte lycht of the lawe of the woylde was for to be geuen. * When they thought to slape the babes of the r'p'gheous (one beinge layed out, and p'celler to be lender vnto the other) * thou broughtest out p' whole multitude of the chylde, and destroyed the in the myghter water. Of that myght were oure fathers certysed afore that they knowyn vnto what othes they had geuen credence, myght be of good cheare. Thus they people receaued the health of the r'p'gheous, but p' vngodly were destroyed. For lyke as thou hast hurte oure enemies, so hast thou promoted vs whom thou calledst afore. For the r'p'gheous chylde of the good men outred secretly, & ordred the lawe of r'p'gheousnes vnto vnto: that p' iust shulde receaue good and euill in lyke maner, spynge prayles vnto the father of all men. Agayne, there was herbe an vncōmēt voyce of the enemies, and a p'p'ous crye for chylde that were bewynled. The master and the seruant were punyshed in lyke maner. For they all together had innumerable that dyed one death.

* Aether were p' lycht sufficient to bury p' dead, for in p' r'p'gheous of an eye, p' noblest nacyō of them was destroyed. As oft as God helped them afore, yet wolde it not make the beleue: but the destruction of the p'p' boine they knowledged, that it was p' people of God. For while all thyngs were still & the myght was the myddest of her course, the Almyghty woyle (God) leapt downe from heauē out of the popall throne, as a rough man of warre, the myddest of the lade that was destroyed: & p' charynes were performed the p' strate cōmādemēt, standynge and spyllyn all thynge with death: yet, it rode vpon the earth & reached vnto the heauē. Then the spate of the euill

cruell dyeaumes vexed them sorely, and fear-
fulnesse came vpon them vnawares.

Then lape there one here, another there,
half dead, half quene, and shewed the cause
of his death. For the wyse that vexed the
shewed the these thynges afoze: so that they
were not ignoraunt, wherfore they perished.

The tentacyō of death touched the ryphe-
rous also, and amonge the multitude in þe
wyldernesse there was sulturreccion, but the
wyath endured not longe. For the blamelesse
man wente in all the hast, and toke the bat-
tall vpon him, brought forth the deape of
his misdeacyon: euen prayer and the cen-
sures of reconcilinge: sett him selfe agaynst
the wyath, and so brought the multy to an
ende: declaringe therby that he was thy ser-
uaunt. For he overcame not the multitude
with bodely power, ner with weapons of
myght: but with the wyde he subdued him
that vexed him, puttynge them in remem-
braunce of the othe and couenaunt made
vnto the fathers. For when the deede were
fallen downe by heapes one vpon another,
he stode in the myddel, pacified the wyath,
and parted the waye vnto Ispunge. * And
why in his longe garment was all the beu-
ty, and in the foure robes of the bones was
the gloze of the fathers grauen, and thy ma-
iesty was wyrtten in the crowne of his hea-
de. Vnto these the deffroper gaue place, &
was afraied of them: for it was onely a tes-
tation wrothy of wyath.

¶ The .xix. Chapter.

The birth of the wypprane, and the grente sorow
of the wypprane. The meate that was geuen at the be-
gyne of people. The elementes were not onely to þe
wyll of god, but also to the wyll of man.

A So for the vngodly, the wyath ca-
me vpon them without mercy vnto
the ende. For he knewe before
what quilde happen vnto them:
how that (when they had consented to lett
them go, and had sent out with greute di-
ligence) they wolde repete, and folowe vnto
them. * For when they were yet moornyng
and makinge lamentacion by the gra-
ues of þe dede, they deuyded another foolys-
nes: so that they persecuted them in theyr
floures, whom they had cast out afoze with
prayer. Moosthy necessity also brought
them vnto this ende, for they had cleane
forgotten the thynges that happened vnto
them afoze. But the thynges that was
wantynge of theyr punysshment, was requy-
site so to be fulfilled vpon them with tor-
mentes, that the people myght haue a mar-
uelous passage thowto, & that these might
fynde a strange deeth.

¶ Then was euery creature fallypponed agayn-
ne of newe, accordyng to þe wyll of theyr ma-

ker, obepenge the commandementes that
the chylde myght be kept without hurte,
for the cloude ouer shadowed theyr tentes,
& the dype earth appeared, where afoze was
water: so þe in the reed see there was a waye
without impediment, & the greute depe be-
came a grene felde: to the thowto all þe peo-
ple wente þe were defended wth the hand,
seige the wonderous and maruelous wo-
kes. For as þe hoyses, so were they fedd, and
leapte lyke lambes, prapynge þe (w loze)
which hadde deliuered the: and wth they
were yet mynderfull of the thynges, þe hay-
pned to þe they dwelt in þe lande: how the
grounde brought forth fflycs in ftrade of ca-
tell: & how the spure fcreaued with the mul-
titude of frogges in ftrade of fflycs.

* But at the last they sawe a new creatiō
of byrdes, what tyme as they were discea-
ued with lust, and despyed delicate meates.
For when they were speakinge of theyr ap-
petite, the quaples came vnto them sed
the see, and punysshment came vpon the
spynners, not without the tokes which came
to passe afoze by the vehemence of the ftra-
mes: for they fustred woostlye accordyng to
theyr wickednesse, they dealt so abhomi-
nably and churlyshly wth strangers. Some re-
creaued no vnkowne gesses, some brought
the strangers into bondage that byd them
good. Welyde all these thynges there were
some, that not onely recreaued no strangers
with theyr willes, but persecuted those al-
so, * & byd them moche euell, that recreaued
them gladly. Therfore were they punyshed
with * vlyndnesse, lyke as they that were
couered with sobayne darknesse at the do-
res of the rypheccion, so þe euery one fought
the entraunce of byrde.

¶ Thus the elementes turned into them
selues, lyke as when one tyme is chaunged
vpon an instrument of musyck, and yet all
the residue kepe theyr melody: which maye
easily be perceaued, by the syght of the thynges
that are come to passe. The dype lande
was turned into a water, and the thynges
that afoze swamme in the water, were now
vpon þe rypheccion. The fyre had power
in the water: contrary to his awne verue
& the water forgot his awne kynde to quench
the. Agayne, the flammes of the nopsome
beastes hurte not the fleshe of them that wte
with them, neither melted theyr pyle,
which els melteth lyghtly. In all the-
ges haþ thou promoted the people
(w loze) and brought them to
honour: thou haþ not be-
sed the, but all waye & in
all places haþ thou
sande by the.

¶ The ende of the boke of wyldome.

¶ The .xiii. The

¶ The .xiii. The
summe .ii. g

* iii. John

* Gen. xix.

¶ The .xiii. The
summe .ii. g

¶ The .xiii. The
summe .ii. g

The boke of.

The boke of Iesus the sonne of Syrach/ which is called in latyn/ Ecclesiasticus,

The Prologe of Iesus the sonne of Syrach vnto hys boke.

Amp and greate me haue declared wysdome vnto vs out of the lawe, out of the p[ro]phetes and oute of other that folowed them. In the which thynges I srall oughte to be commended, by the reason of doctrine and wysdome: Therefore, they that haue it and reade it, shuld not onely them selues be w[is]e, se thes tho[se]w, but lerne other also with teachyng and wysepyng.

After that my graunde father J C S had geue diligent labour to reade the lawe, the p[ro]phetes and other booke that were left vs of oure fathers, ad had well exerce[de]d hym selfe therein: he purposed also to wyte some thyng of wysdome a good maner, to the intent that they which were wyllyng to lerne and to be w[is]e, myght haue y more vnderstandyng, and be the more apte to lerne a good conuersacion.

Wherfore, I exhorte you to receaue it longyngly, to reade it with diligence, & to take it in good worth, though oure wordes be not so eloquent as the famous oratours. For the thyng y is wyrtten in the hebreue tonge, soundeth not so well when it is translated into another speache. For onely this boke of myne, but also the lawe, the p[ro]phetes ad other boke sounde farr other w[is]e, then they do, wher they are spokn in their awne language.

Now in the xxxviii. yere when I came into Egypte in the tyme of Ptolomy Euerge[us] a continued there all my lyfe, I gat libertie to reade and wyte many good thynges.

Wherfore, I thought it good and necessary, to bestowe my diligence and trauaile to interpret this boke. And consydepyng that I had tyme, I laboured and

byd my best to perfourme this boke, and to wyte it vnto lycht:

that the straungers also which are dyspoled to lerne,

myght applye them selues vnto good maners

and lerne accordyng to the lawe of

the Lo[rd]e.

Ecclesiasticus.

The fyr Chapter.

Wysdome p[ro]ceedeth and cometh of God. & p[ro]p[er] of the feare of God. Whysdomer is a b[ea]st to come by wysdome.

** Will. lxxviii. b
and. lxxi. b
Job. xxxiii. c
Jacob. i. a*

Al wysdome cometh of God the Lo[rd], and hath bene euer with hym, and is before all tyme. Who had nombred the sande of the see, y[ea] p[ro]p[er] of p[er]ayne, & the dayes of tyme? Who hath measured y[ea] p[er]yth of beaun, y[ea] p[er]yth of the earth, & the depeth of the see? Who hath sought out y[ea] p[er] grounde of Goddes wysdome, which hath bene before all thynges?

** Roma. i. c* **Wysdome hath bene before all thynges, and the vnderstandyng of prudence from euerlastyng.** (Gods woide in the p[er]yth is the well of wysdome, and the euerlastyng comaimendementes are the entraunce of her.)

Vnto whom hath the rote of wysdome bene declared? Wh[er]e hath knownt her tyme? Vnto wh[er]e hath y[ea] p[er] doctrine of wysdome bene discovered & reueled? Ad wh[er]e hath

vnderstande y[ea] p[er] many folbe entraunce of her?

There is one: euen the hysell, the master of all thynges, the Almyghtyge, the kyng, of power (of whom men ought to stande greatly in awe) which speteth vpon his throne, bringe a God of dominio[n]. He hath created her tho[se]w the holy good: he hath leue her, nombred her, ad measured her: he hath poured her out vpon all hys wo[r]kes, and vpon all flesh accordyng to the wys gyft: he geueth her spych vnto the that loue hym: The feare of the Lo[rd]e is wysshypp and triumph, gladnesse and a ioyfull crowne: The feare of the Lo[rd]e maketh a myr[ro]r hert, geueth gladnesse, ioye and longe lyfe. Who to searce the Lo[rd]e, it shall go well wyth hym at the last, and in y[ea] p[er] daye of hys death he shall be blessed.

The loue of God is honorable wysdome: loke vnto whom it appeareth, the loue y[ea] p[er], for they le what wonderous thynges it doth.

The fener of the Lo[rd]e y[ea] p[er] y[ea] p[er] begynnyn of wysdome, ad was made with the faythfull in the mothers wombe: y[ea] p[er] shall go vnto the cholen women, and shal be knowne of the ryghteous and faythfull. The feare of the Lo[rd]e is the ryght Gods scrup[er], that p[er]terneth

** Gal. iii. b
youn. d*

Iesus the sonne of Szech, No. xxxvij,

strength and wisdome the herte, and geueth myrrh & gladnesse. **W**ho so feareth **J** Lord shall be happy, and when he hath neede of comfort, he shall be blessed. To feare God is the wysdome that maketh rich, and bringeth all good with her. She filleth the whole house with her graces, and the garners with her treasure. The feare of the Lord is the crowne of wysdome, and geueth plentiful peace and health. He hath sene her a nombred her: (both these are the giftes of God) knowledge and vnderstandinge of wysdome hath he poured out as rayne, and the that helde her fast, hath he brought vnto honour.

P The feare of the Lord is the rote of wysdome, and her branches are longe lyfe. In the treasures of wysdome is vnderstandinge and deuocyon of knowledg, but wysdome is abhorred of synners. The feare of **J** Lord dyueth out fyre: for he that is without feare cannot be made righteous, and his wylfull boldnes is his wile destruction. A patient man wyl suffre vnto the tyme, & then shall he haue prewarde of hope. A good vnderstandinge wyl hys wordes for a tyme, & many meyns typpes shall speake of his wysdome. In the treasures of wysdome is **J** declaration of doctrine, but the synner abhorreth the wordes of God. My sonne, if thou desire wysdome, kepe the commaundement, and God shall geue her vnto the: for the feare of the Lord is wysdome and nurture, he hath pleasure in sapth and louinge mekenesse, & he shall fill the treasures ther of. He not obdurate and vnspafull to the feare of the Lord, and come not vnto hym with a double herte. He not an hypocrite in **J** syngbe of me, and take good hede what thou speakest. Whereby well these thynges, lest **J** happy to fall and bypunge thy soule to dishonour, and so God discouer thy secretes, and call the downe in the myddelt of the congregation: because thou woldest not reuerence feare of God, and because thy herte is full of saynctnes and discease.

The. ii. Chapter.

Whe reprotheth the seruante of God to wyghtenousnes, loue, vnderstandinge, and patience, & reprotheth him that hurteth God, so beine, to hope, and to loue because God neither confoundeth ner forsaketh them **J** trust in hym. A curse vpon the fowle, feare, and impatience of herte.

M P Sonne, & if thou wilt come into **J** seruice of God, stande fast in righteousnes and feare, and arme thy soule to rescapon: lettie thynne herte and be patient: bothe downe thyne care: because the wordes of vnderstandinge, and thynneke not a waye, wyl thou art entyled. Holde the fast vnto God, ioyne thy selfe vnto him, and suffre that thy life maye successe at **J** last. What doest thou happeneth vnto **J**

reuerence it: suffre in heuynesse, and be patient in thy trouble. * For lyke as golde & spynne are tryed in the fyre, euen so are acceptable me in **J** forme of aduersite. Beloue **J** God, & he shall helpe the: adue thy waye a tryghe, and put thy trust in him. Hold fast his feare and growe therein. **W**he that feare the Lord take sure holde of his mercy: myncke not a waye from him, that he fall not. **W**he that feare **J** Lord, beloue him, and your reward shall not be emptye. **W**he that feare **J** Lord, put your trust in him, and mercy shall come vnto you for pleasure. **W**he **J** feare **J** Lord, set poure loue vpon hym, and poure herces shall be lyghtened.

Consydre the olde generacions of me: **W** 23 ye chyldren: & marcke them well: * Was theyre cuer any one confounded, that put his trust in the Lord: **W**ho cuer continued in his feare, and was forsake? **W** whom dyd he cuer despise, that called faithfully vnto him: **J** for God is gracious & mercifull, he forgiveth synners in the tyme of trouble, and is a defender for all them that seke him in the truth. **W**ho be vnto him, & hath a double herte, wylled typpes and euell occupied hande, and to the sunner that goeth two maner of wayes. **W**ho be vnto the **J** are loose of herte, which put not their trust in God, & therefore shall they not be defended of hym. **W**ho be vnto the that haue lost patience, forsaken **J** right wayes, and are turned backe into forwarde wayes. **W**hat will they do, when the Lord shall begynne to vyset them?

Whe that feare the Lord, wyl not mistrust his word, and they **J** loue him wyl kepe his commaundement. **W**he that feare the Lord, will seke out the thynges, that are pleasaunt vnto him, * & they that loue him: shall fullfill hys lawe. **W**he that feare the Lord, wyl prepare theyr herces, and humble their soules in his sight. **W**he that feare **J** Lord, kepe hys commaundements, and will be patient tyll they se him self, saying: * better it is so: vs to fall vnto **J** handes of **J** Lord, then into the handes of men: for hys mercy is as grete as hym selfe.

The. iii. Chapter.

Whe our father and mother ought we to geue double honour. Of the dyspnyng and curde of the father and mother. **J**so mought oure curgeth it to searche out the secretes of God.

Whe chyldren of wysdome are a congregation of the righteous, and their exerceyse is obedience and loue. **H**ear me poure father (O my deare chyldren) and do there after, that ye maye be safe. * For **J** Lord wyl haue the father honour of the chyldren: and loke what a mother commaundeth her chyldre to do, he will haue it kepte. **W**ho so honoureth hys father, his synnes shall be forgiven him: * & he that honoureth

* Sap. iii. 13
Ieru. b. l.

* Eccl. i. 11
Eccl. i. 11 b.

* Job. xiii.

* Rom. xii.

* Eccl. i. 11
Eccl. i. 11 b.

* Eccl. i. 11
Eccl. i. 11 b.

The Booke of

noneth his mother is lyke one þat gathereth treasure together. **W**ho so honoureth his father, shall haue ioye of his owne chylde: & who þe maketh his prayer he shall be herde. **H**e þat honoureth his father, shall haue a longe lyfe: and he that is obedyent for the Lordes sake, his mother shall haue ioye of hym.

Who that feareth the Lord, honoureth his father & mother, and doth the scruples, as it were vnto the Lord him selfe. Honoure thy father in dede, in woide & in all pacifice, that thou mayest haue Gods blessing, & his blessing shall abyde with the at the last.

¶ **W**ho that

* The blessing of the father vniuerseth by the houses of the childe, but þat mothers curse rotereth out the foundations. **R**eioyce not thy father is reioyced, for it is not honour vnto the, but a shame. **F**or the woishipe of a mans father is his owne woishipe, & where the father is without honour, it is the dishonour of the sonne. **H**ypocrite, make moche of thy father i his age, and greue him not as longe as he liueth. **A**nd þat his vnderstandinge faile, haue pacifice with hym, and despyse him not in thy strength. **F**or the good dede þat thou shewest vnto thy father, that not be forgotten, and when thou thy self wantest, it shall be rewarded the (* for thy mothers offence thou shalt be recompensed with good, yee it shall be founded for the in righteounesse) and in the daye of trouble þat shall be remembered: thy synnes also shall melt awaye, like as the ple in the fapre wat me wether.

He that forsaketh his father, shall come to shame: and he that desich his mother, is cursed of God. **H**ypocrite, perfourme thy woiches with louinge mekenesse, so shalt þe be loued aboue other men. **T**he grenter thou art, þe more humble thy selfe in all thynges: and thou shalt fynde fauour in the sight of God. **F**or greute power belongeth onely vnto God, and he is honoured of the lowlye.

¶ **W**ho that

* **S**eke not out the thynges þat are aboue thy capacite, and searce not the grounde of such thynges as are to myghte for the: but loke what God hath commaunded the: thynke vpon that all waye, and be not curyous in many of his woiches. **F**or it is not needefull for the, to seke thyne eyes the thynges þat are secrete. **A**sk not thou to moche searce in superfluous thynges, and be not curyous in many of his woiches: for many thynges are shewed vnto the all ready, which be aboue the capacite of men. **T**he medlinge of such hath begyled many a man, and tangled their wittes in vanite. **N**ot þe that loueth parell, shall perishe therein.

An hardy herte shall fare euell at the last: (and he that loueth daunger, shall perishe therein) an hert that goeth two wayes, shall not profpere: and he that is froward of hert

will euer be woyle and woyle. **A** wycked hert shall be laden with sorowes, and the vngodly synner will heape one synne vpon another. **T**he couisel of þe proude bathen health for the plante of synne shall be eoted out in the, and not knowne. **T**he deert of hym that bath vnderstandinge shall perceaue the thynges, and a good race will gladly herken vnto wisdom. **A**n herte that is wile and bath vnderstandinge, will abstayne from synnes, and increaseth the woiches of righteounesse. **W**ater quencheþ burnynge fyre, & mercy reconcyleth synnes. **G**od hath respect vnto him that is thankfull: be thyngked vpon him agaynst þe tyme to come: so that thou be fallest, he shall fynde a stronge holbe.

C. The .iiii. Chapter.

¶ **A**lmes must be done with all mekenesse. **T**he scope of thynges is her fruit. **A**lmes ought to be merciful, and exhortation to righteouse and to good.

No come, * defraude not þe poore of thy almes, & turne not awaye thine eyes fro hym that hath neede. **D**espise not an hongry soule, and desie not the poore in his necessite: greue not the herte of him that is helpelesse, and with drawe not the gifte from the needfull. **R**efuse not þe prayer of one that is in trouble, turne not awaye thy face from the wep. **C**all not thyne eyes asyde from þe poore, for anye euill wyl, that thou greue hym not occasion to speake euell of the. **F**or þe be complaine of the in þe bytternesse of his loue, his prayer shall be herde: euen he that made him, shall heare him. **B**e curteous vnto the company of the poore, habile thy soule vnto the elder, and bowe downe thy head to a man of woishippe. **L**et it not greue the to bowe downe thine eare vnto þe poore, but paye thy deert, and geue him a frendly answer, and that with mekenesse.

* **D**eluyet him that suffereth wronge from the þe harte of the oppresoure, and be not fayne harted when thou spitest in iudgement. **B**e mercifull vnto the fatherlesse as a father, & be in steade of an husband vnto their mother: so shalt thou be as an oberdyne sonne of the hieft, and he shall loue the more the thy mother doth. **W**isdomme dyetheth lyfe into her children, recrauth them that seke her, & will go before the in the waye of righteounesse. **H**e that loueth her, loueth lyfe: and they that seke her diligently, shall haue greatesoye. **T**hey that kepe her, shall haue the heritage of lyfe: for where the entree in, there is the blessing of God. **T**hey that honoure her, shall be the seruantes of the holy one: and they that loue hye, are beloued of God. **W**ho so geueth eare vnto her, shall iudge þe hearde: and he that bath respect vnto her, shall dwell safely.

Jesus the sonne of Syrach. Ho. xxxviii.

C He that beleueth her, that haue her in possession, and hys generation shall endure: for when he falleth, the doth go with hym, and choiceth him among the best. Feare, dyede & temptation shall the bynyng vpon him, and trye him in her doctrine: till the haue so proued him in his thoughtes, that he commytt his soule vnto her. Then shall he stablish the hym, bynyng the ryght waye vnto hym, make him a glad man, the we him her secretes, and heape vpon him the treasures of knowledge, vnder standinge and ryghteoulines. But yf he goe wrong, the shall forsake him, and geue hym ouer into the handes of hys enemye.

D Whp sonne, make moch of thy tyme, eschue the thinge that is euell, and for thy lyfe shame not to save the trouth. For there is a shame that bynyeth synne, and ther is a shame that bynyeth wozthyppe and fauour. * Accepte no person after thynne awne wyll, that thou be not confounded to thynne awne decaie. Be not a chaunced of thy neryghbour in his aduersite, and kepe not back thy coucell when it maye do good, neither byde thy wyl-dome in her bewty. For in the toge is wyl-dome knowne, so is vnderstandinge knowledge and leuynge in the talkinge of y wise, & bestadme in the woordes of ryghteoulines. In no wyse speake agaynst the worde of treuth, but be a chaunced of the lyce of thine awne ignozance. Shame not to cōfesse thynne erreure, and submyt not thy selfe vnto euery man because of synne. Withstande not the face of the mighty, & stryue yf not agaynst yf dreame. But for ryghteoulines take paynes with all thy soule, & for the trouth stryue thou vnto deathe, and God shall fyghe for the agaynst thynne enemyes. Be not halfe in thy tonge, neither slacke and negligēt in thy woordes. Be not as a lyon in thynne awne house, desctroyng the housholde folkes, and oppressing the that are vnder the. * Let not thynne hande be stretched out to receaue, and that when thou shouldest geue.

¶ The .v. Chapter.

Wherethyns maye we not put any confydence. The vengeance of God ought to be feared, and so our profanities maye be not so flowe.

Rust not vnto thy riches, & saye not: tudy, I haue enough for my lyfte. (For it shall not helpe in the tyme of vengeance and temptacion.) For alowe not the lust of thynne awne heart in thy strength, and saye not: tudy, how haue I had strength, or who will bynyng me vnder because of my woordes: for doubtles God shall avenge it. And saye not. I haue commyted no synnes, but what euell hath happened me? For the almyghty is a pay-ciller rewarder. * Because thy synne is forgiven the, be not therefore without feare, neither

heape one synne vpo another. * And saye not: tudy, the mercy of the Lord is great, he shall forgue me my synnes, be they neuer so many. * For lyke as he is merciful, so goeth he wozth from hym also, and hys indignacion cometh doctone vpon synners.

Take no taryng to turne vnto y Lord, and put not of from daye to daye: for suddenly shall his wozth come, and in the tyme of vengeance he shall desctroye the. * Trust not in wozth riches for they shall not helpe the in the daye of punishment & wozth. * Be not intocured about to euery wynde, & goo not into euery wynde: for so both the synner that hath a double tounge, & the fast in the wynde of the Lord, be desctroyd in thy vnderstandinge, abyde by the wynde, and folowe the wynde of penit and ryghteoulines. Be gentle to heare the wynde of God, that thou mayest vnderstande it, & make a true answer with wisdom. * Be swift to heare, but slowe & patient in geuynge answer. If thou halt vnderstandinge, shawe thy neryghbour an answer: If no, saye thine had vpo thy mouth: lest thou be trapped in an vndiscreet wynde, and so confounded. Honour and wozthyppe is in a mans wyse talkinge, but the tounge of the vndiscreet is his awne destruction. * Be not a pryuy accuser as long as thou lyuest, and be no slanderer woth thy tounge. For shame and sorow goeth ouer the chere, & an euell name ouer him that is double tonged: but yf yf is a pryuy accuser of other men, shall be hated, enuyed and confounded. For yf thou wylstifie the small and geaue a lyke.

¶ The .vi. Chapter.

It is yf propere of a synner to be well tongued. The doctrine & good counsel of yf wyse men be emburyed, wozthyns shuld be stretched for the pfect chere.

Be not thy neryghbours enemye for thy frendes sake: for who fol is cruel that be the hepe of rebuke and dishonour, and whosoeuer beareth enuye & a double tounge offendeth. * Be not proude in the deuyce of thynne awne vnderstandinge (lest thy strength be hurt by foolphyness, and lest thy leaues wither, and thy frute be desctroyed, and so thou be left as a bare tree (in the wilderness.)) For a wozthed soule desctroyeth him that hath it, maketh him to be laught to scoone of his enemyes, & bynyng hym to the poze of the vngodly. * Be swift wozde multiplyeth frendes, and pacifieth them that be at variance, & a thakfull tounge will be pleyntous in a good man. Holde frendshippe with many, neuere theles haue but one councler of a thousande.

If thou gettest a frend, & proue him fyt, and be not halfe to geue hym credence, for some man is a frend, but for a tyme, & wyl not abyde in the daye of trouble. And there is some

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is some frende that turneth to enemye, and taketh parte agaynst þe: & yf he knowe thy hurt þy þe he telleth it out. * Agayne, some frende is but a companion at the table, and in the daye of neede he continueth not. But a sure frende wyll be vnto the euen as thyne awne selfe, & deale faithfully with thy hono- rable folke. If thou suffre trouble and aduer- sityte, he is with the, and hydeth not hym self from the. We wynter from thine enemye, pee and beware of thy frendes.

C A faithful frende is a stronge defence, who to thyselfe forche one, fildeth a treasure. A faithful frende hath no peare, þe weight of golde and syluer is not to be compared to þe goodwille of his faith. A faithful frende is a medicine of lyfe, and thep þe feare the Lord, shall fynde þe. Wyll to feareth þe Lord, shall prosper with frendes: and as he is him self, so shall his frende be also. My sonne, receaue doctrine from thy pouth vp, so shalt thou fynde wyldome tyll thou be olde. So to hys as one þe plover, and so to the, and wayte patiently for his good frutes. For thou shalt haue but litle labour in his worke, but thou shalt eate of his frutes right soone. How exceeding sharpe is wyldome to vnderstand men: an vnderstande body tyll not remayne in her. Vnto such, he is as it were a rough stone, and he caeth her from him in all the haste. For wyldome is with him but in name there be but fewe þe haue knowledge of her. (But with them þe know her, the apdeth euen vnto the apperpyce of God.)

Gue care my sonne receaue my doctrine, and refuse not my counsell. Put thy fore into her synckes, & take her pock vpon thy neck: bowe downe thy shoulde under her, heare her patiently, and be not wery of her bades. Come vnto her with thy whole hert, & kepe her wordes with all thy power. Seeke after her, and she shall be betwixt the: and when thou hast her, so take her not. For at the last thou shalt fynde rest in her, and that shall be turned to thy great tope. Then shall her setters be a stronge defence for the, and her pock a glorious rayment. For þe bewtpe of lyfe is in her, and her bandes are the cou- plynge together of saluacio. See a glorious rayment is it, thou shalt put it on, and þe fame of lyfe of tope shall thou weare.

My sonne, yf thou wilt take hede, thou shalt haue vnderstanding, and yf thou wilt applye thy mynde, þe shalt be wyle. If thou wilt bowe downe thyne eare, thou shalt receaue doctrine, and yf thou desire in heart, thou shalt be wise. So take wel the multitude of such elders as haue vnderstandinge, and consente vnto their wysdome with thy hert: & þe thou mayest heare all godly sermons, and that þe worthy sentences eschape the not. And yf thou sayst a man of discreete

vnderstandinge, gett the soone vnto hym: & let thy fore treade vpon the stappes of his do- res. * Let thy mynde be vpon the comma- dements of God, and be earnestly occupied in his lawdes: so shall he stablysh thy herte, & geue the wysdome at thine awne desire.

The vii. Chapter.

Woe must forsake euell, and get not dwelle our fel- lowe. The behauiour of the wyse to murther his wyfe, his frende, his chyldren, his seruantes, his fel- lous and mother, the pletes, &c.

Do no euell, so shall ther no harme happen vnto the. Departe awaye from the thyng that is wycked, & no mystrytie shall medle with þe. My sonne, towe no euell thynges in the fo- rowes of vnyghtynousnes, so shalt thou not reape the seuen folde. Labour not vnto ma- for any lordshyppe, neyther vnto the hyng for the seat of honour. * Justitie not thy self be- fore God (for he knoweth the herte) and de- fire not to be reputed wyle in the ptesence of þe king. Make no labour to be made a iudge excepte it so were, that thou couldest mpy- getly put downe wyckednes: for yf thou shuldest stande in a we of the ptesence of þe myg- tyre, thou shuldest faile in geuyng sentence. Offende not in the multitude of the citey, & put not thy selfe amonge þe people. * Zynde not two tymes together, for in one tyme shalt thou not be vnympyshed. Shape not: tuth, God wyll loke vpon the multitude of my oblations, and when I offer to the byest God, he will acceptet it.

De not saynt barred when thou makest thy prayer, neyther lack in geuyng of almes. Laugh no man to scoone in the wyspnes of his soule, for God (which seyth all thynges) is he * that can byynge downe, and set vp agayne. Accepte no lesyng agaynst thy wy- ther, neyther do the same agaynst thy frende. Use not to make any manner of lye, for the customes therof is not good. Make not ma- ny wordes, when þe act amonge þe elders: * Wyl thou prayest, make not moch babylng. * Let no labourious worke be tedious vnto the, neyther the honybandie wyche the all- mighty hath created. Make not thy bond in the multitude of thy wyckednes, but hable thy selfe eue from thine herte: & remember þe the wrath that not be longe in tartynge, and that the vengeance of the felth of the v- godly is a very fyre & worme. Geue not ouer thy frende for any good, ner thy faithful brother for the best golde.

Departe not fro a discrete and good wo- man, that is fallen into the for thy portion in the seate of þe Lord, for þe gift of her home- ty is above golde. * Wylle as thy seruante worke the trul, in teate him not euell, ner the dwelinge that is faithful vnto þe. Loue a discrete seruante as thyne awne soule, de fraude

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defraude him not of his labour, neither lea-
ue him a poore man. * If þu haue cattell, loke
well to them: and þf they be for thy profyte,
kepe them. * If thou haue sonnes, bring the
vp in noueture and learning, and holde them
inawe from their youth vp. If thou haue
daughters, kepe theyr body, and thewe not
thy face cherefull towarde them. Charge thy
daughter, to shal þu perfourme a weightie
matter: but geue her to a man of vnderstand-
ing. If thou haue a wyfe after thyne awne
mynde: forsake her not: (but comynette not
thy selfe to the haterfull.)

* Honour the father fro thy whole heart:
for get not the losounfull traupale that thy
mother had with þu: remembre þu thou wast
borne thowse to them, and how canst thou re-
comynette them the thynges that they haue
done for the? Feare the Lord with all thy
soule, * honour hym mynsters. Loue thy
mother with all thy strength, * for sake not
his seruantes. Feare þu Lord with all thy
soule, * honour his wyces. * Geue them
their porcion of the ffruit and increase
of the earth, lyke as it is commaunded the:
(and reuerence thy selfe of thy negligēce to
the lytle rock) geue them the shoul ders, and
their appoynted offringes and ffruytynges.
Receiue thyne hande vnto the poore, þu God
maye blesse the to plentyfullnes. * Wee ty-
rall vnto all mē tyuynge, yet let not but do
goodenew to them that are deed.

* Let not them þu wepe, be thy without com-
fort, but mourne soch as mourne. * Let
it not grieve þu to vyset the sick, for that shal
make þu to be beloued. Whatsoeuer thou fa-
kest in hande, remember the ende, and thou
shalt neuer do amysse.

The viii. Chapter.

Agaynst the better is no drugging. Of the deeth of the
as enen in ayde þu not reioyce, nor helpe thy neygh-
bour, are the wordes of the wyse.

Stryue not with a myghtye man,
lest thou chaunce to fall into his
wyces. * Whaeno bariaunce with
a rich mā, lest he happen to bynge
vp an harde quarrell agaynst þu. * For golde
and siluer hath vndeioyne many a mā, yet cut
the hertes of wynges hath it inawe to fall.
Stryue not with a man that is full of woo-
des, and lape no speches vpon his fyre. Kepe
no company with the vnlearned, lest he geue
thy hurted an euell reppoyse. * Wee wyse not a
man that teneeth him self awaye from syn-
ne, and call him not in the trett withall, but
remember that we are ffraynt euery chone.
* Thyneke ffrone of no mē in his olde age,
for we were olde also. Wee not glad of the
death of thyne enemye, but remember þu we
must dye all the sothe of vs (and ffrayne wold
we come into tope.) * Wee wyse not þu sermōn

of soch elders as haue vnderstandynge, but
acquaynte thy selfe with the wyse senten-
ces of them: for of them thou shalt lerne wy-
dome and the doctrine of vnderstandynge, and
how to lerne greute mē without complaine.

So not from the doctryne of the elders,
for they haue lerned it of their fathers. For
of them thou shalt lerne vnderstandynge, lo
that thou mayest make answeere in the tyme
of neede. Kynble not the coales of synners,
(whan thou rebukest them) lest thou be bren
in the fyre flammes of their synnes. Kyspe
not the face of the blasphemour, that he lape
not waye for thy mouth. * Lende not vnto
him that is myghtier then thy selfe: If thou
lendeest him, counte it but lost. Wee not suert
about thy powere: þf thou be, then thyneke
surely to paye it. Of thou to lade with the
sudge: for he wyll iudge accordynge to his
awne honour. * Traupalle not by þu wepe
with hym that his bynnesse, lest he do the
euell: for he foloweth his awne wyfulness,
and so shalt thou perishe thowse his folp.

* Stryue not with hym þu is angrie and
euell, and go not with him into the wilder-
nes: for bloude is nothyng in his syght, and
where there is no helpe, he shal murder the.
* Take no counsell at foolen, for they loue no
thyng but the thynges that please them sel-
ues. * Take no counsell before a stranger, for
thou canst not tell what wyll come of it. Wee
not thyne hert vnto euery man, lest he be vn-
thankfull to the, and put the to reproche.

The ix. Chapter.

Whi scapardyes of chaffynce are to be schewd. An of
be ffraynt to be perswaded before a wite. The glop and
treche of squyres. Wyghten men shal be deuen
feged. * Aboue is the chere thynges in a wyse man,
and his come in a pysser.

Be not gelous ouer þu wyse of thy bo-
nour, þu the we we not some chawth
propyne of wicked doctrine vpon the.
* Geue not the powere of thy lyfe vnto a wo-
mā, lest he come in thy strength, and so thou
be confounded. * Loke not vpon a woman þu
is deuyous of many men, lest thou fall into
her snares. Wee not the compayn of a woman
þu is a playser and a daunser, * heare her not,
lest thou perishe thowse her ennyngynge. Wee
holde not a mayde, that thou be not hurt in
her bewty. * Call not thy mynde vpon har-
tottes in eny manner of thyng, lest thou be
fscoppe both thy selfe and thine heritage. So
not aboute galyng in euery lane of the cyte
neither wāde thou a boade in þu ffraynt the-
of. * Turne awaye thy face from a bewty-
full woman, and loke not vpon the ffraynt
of other.

* Hany a man hath perished thowse the
bewtye of women, for thowse the the ffraynt
is kynbled as it were a fyre. (An aduoute-
rous woman shal be troaden vnder fore
myte,

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Why? For hyghest hatech sinners, and shal rewarde vengeance to the vngodly.

In prosperite, a frende shall not be knowne and in aduersite an enemye shall not be hyd. For why a man is in wretched, if greutech his enemyes: but in weynepes and trouble a man shall knowe his frende. Trust neuer thyne enemye, for lyke as an yron rusteth, so doth his wickednes. And though he make moche croutching and knelyng, yet kepe well thy mynde, and beware of him. Set him not by the, nether let him spe at thy right hand: lest he turne him, gett into thy place, take thy towne and take thy seate, and so thou at þ last remembre my wordes, & be ppycted at my sayynges.

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* Eccl. vii. 1. and. xxi. 4.

* Wende not two sinnes together, for there shall not one be unpunished. All that will haue purg of þ charmer, that is spynge of the seynt. or of all such as comen the beastes. Cuf so is it w him þ teryth company with a wyche d man, and lappeth him selfe in his sinnes. For a reason will he byde wyth the, but yf thou stamble, he taryeth not. * In ene my is swete in his lippes, he ca make many wordes & speake many good thyges: Yet he can wepe with hys eyes, but in hys herte he ymagineth, how to throwe the into þ pyre: & yf he may fynde oportunitie, he will not be satisfied with blood. If aduersite come vpb þ, thou shalt fynde him there first, & though he ptyede to do the help, yet shall he vndermine the. he shall shake his head, and clappe his handes ouer þ for veyr gladnes: & whyle he maketh many wordes, he shall beguile his countenance.

3 Jer. xli. 6.

The. xiii. Chapter.

The companies of the proude and of the pte are to be riched. The loue of God: The do compayn with theyr lyde.

3

W

wordes and saye: what wilt thou? Thus shall he shame the in his meate, vnill he haue suppe the cleane vp to wolle of thyse, ad at þ last shall he laugh þ to scoone. Afterward, when he seyth that thou halt nothinge, he shall forsake the, and shake his heade at the. (Submyete thy selfe vnto God, and waite vpon hys hande.)

Beware, that thou be not disceaued and brought downe in thy symplenesse. Be not to hible in thy wisdom: lest when thou art brought towe, þ be disceaued thow to foolynesse. If thou be called of a myghthe man, absent thy selfe, so shall he call the to him þ moze oft. Pteasse not þ vnto him, that thou be not shurt out: but goo not þ farre of, lest he forgette þ. Withdrow to not thy selfe fro þis speech, but beleue not his many wordes. For w moche comunicaciō shall he tēpe the, & with a peny mock shall be quethon the of thy secrettes. The vnnecyfull mynde of his shall marche thy wordes, he shall not spare to do þ hurte, & to put þ in pycion. Beware, ad take good hede to thy selfe, for þ walkest in pcel of thy ouerthyowyng.

Now when thou hertest his wordes, make þ as though thou werest in a dycane, and walke vp. Loue God all thy lyfe longe, and call vpo him in thy nebe. Every beast loueth his like, eue so let euery mā loue his neyghbour. All flesh will reioyce to their lyke, and euery man will kepe company with such as he is him self. But as þ wolfe agreeth with the lambe, so doth þ vngodly with the righteous. * What sefelythpp shuld an holy man haue with a dogge. how can the ryche & the poore agree together? He wilbe a lle is the Lyons prape in the wyldernesse, euen so are poore men the meate of the ryche. Lyke as the proude maie not a wepe wyth lowyness, euen so doth the ryche abhorre the poore: If a ryche man fall, hys frenedes let hym vp agayne: but when the poore faileth, hys acquaintance forsake hym. If a ryche man fall into an erreuer, he hath many helpers: he speaketh proude wordes, and yet men iustifye hym.

ii. Cor. xii.

But yf a poore man go wronge, he is pynnyshed: yet though he speake wyllye, yet can it haue no place. When the ryche man speaketh euery body holdeth his tōge: and loke what he saileth, they prayle it vnto the cloudes. But yf the poore mā speake, they sape: What felowe is this? and yf he do anyple, they shal deströpe him. Riches are good vnto him that hath no synne in his conscience, and pouerte is a wicked thing in the mouth of the vngodly. The herte of man chaūgeth his countenance, whether it be in good or euell. A chearfull countenance is a token of a good herte, for els it is an harde thyngge to knowe the thought.

The

Jesus the sonne of Syrach. No. li.

¶ The xlii. Chapter.

¶ The goodness of the tongue, man is but a bayne
 thing, it apper by that chynurth in wylde dom.

Blessed is þat man, * that hath not
 fallen in the word of his mouth,
 and is not picketh with þe conside-
 ration of sinne. happye is he that hath
 no heynenes in his mynde, and is not fallen in
 from his hope. He becometh not a covetous
 man and a nygarde, to be ryche: and what
 shalbe a nygarde do wth golde? he that with
 al his carefulness heapeth together vnyrgy
 trougly, gathereth for other folckes, & ano-
 ther man that make good chere wth his goo-
 des. He that is wicked vnto hym selfe, how
 shulde he be good vnto other men? how
 can such one haue eny pleasure of his goo-
 des? There is nothing worse, then whe one
 distaureth hym self, and this is a rewar-
 de of his wickednes. If he doyn good, he
 doeth it not knowynge therof, and agaynst
 his wyll, and at the last he declareth his in-
 gracionnes. A nygarde hath a wycked
 eye, he turneth awaye his face, & bespyeth
 his awne soule. * A covetous maser hath
 neuer enough in the porcion of wyckednes
 untill the tyme that he wyther awaye, and
 haue lost his awne soule.

25 A wycked eye spareth byed, and there is
 scarcenes vpon his table. If sonne, do good
 to thy selfe of þat thou hast, and geue the Loy-
 de his due offerynge. Remembre that death
 tarieth not, & how that þe couenaunt of the
 graue is thewed vnto the: for þe couenaunt
 of this world shall dye þe death. * Do good
 vnto thy frende before thou dye, and accor-
 dyng to thy abylite reach out thyne hand,
 and geue vnto þe poore. We not disapoynted
 of the good daye, and let not the porcion of
 the good daye ouerpasse the. Shalt thou
 not leaue thy traunples and labours vnto
 other men? In the deuyng of the herita-
 ge geue & take & sanctifie thy soule. Woe-
 ke thou ryghteously before thy death, for
 in the hell there is no meat to fynde. * All
 flesh that sate awaye lyke grasse, and lyke
 a floureng leafe in a grene tre. Some
 growe, some are cast downe: euen so is þe ge-
 neracion of flesh and bloude: one commeth
 to an ende, another is borne.

C All transpoynt thynges shall faple at the
 last, and þe wycker thereof shall go wylhal.
 Euery chosen wyke shall be iustified, and he
 that medled wylhal, shall haue honour the-
 rin. Blessed is þe man þe keepeth hym in wyl-
 dome, & receiveth hym selfe in vnderstan-
 dyng, and wylde discrecyon shall he thynke
 vpon the foze knowledge of God. Which
 confidereth the wayes of wylsome in hys
 heart, hath vnderstandynge in her secrettes,
 goeth after her (as one that seketh her out)
 and cōtinueth in her wayes: he loketh in at

her wyndowes, and herkeneth at her doores.
 He taketh his rest helyde her house, & faste-
 neth his stake in her walles. He shall pitch
 his tente nye vnto her hand, and in his tent
 shall good thynges rest for euermore. He
 shall let his chyldren vnder her couering,
 and shall dwell vnder her brynges. Un-
 der her couering shall he be defended from
 the heat, and in her gloz shall he rest.

¶ The xv. Chapter.

¶ The goodness that foloweth hym which feareth God,
 God receiveth and calleth of the fennet. God is not the
 author of euill.

Ethiopian, * I feareth God, will do good:
 & who to keepeth the lawe, shall
 optayne wylsome. As an ho-
 nourable mother shall the mete
 hym, & as a byrgyn shall the re-
 ceauce him. * With þe byed of lyfe & vndersta-
 dyng shall he fede hym, * & geue hym þe wa-
 ter of wholsome wylsome to dryncke. If he
 be constāt in her, he shall not be moued: & yf
 he holde hym fast by her, he shall not come
 to confusyon. She shall byrge hym to ho-
 noure amonge his neyghbours, and in the
 myddel of the congregacyon shall he open
 his mouth. With þe spere of wylsome and
 vnderstandynge shall he fyll hym, and clothe
 hym wth the garment of gloz. She shall bea-
 re the treasure of myrrh & spice vpon hym,
 and geue hym an euertlastynge name to be-
 citage. folypmen will not take holde vpon
 her: but such as haue vnderstandynge, wyl
 mete her (folyp men shall not se her: for
 she is farr from pryde & discrete. When þe go
 aboute wth lyce, wyl not remembre her: but
 men of trouth shall be founde in her, and shall
 prospere euen vnto the beholding of God.
 Wylsome is not fennely in þe month of the vi-
 godly, for he is not sent of the Loyde. If of
 God cometh wylsome, and the prayse shall
 stande by the wylsome of God, and shall be
 plentiful in a faythfull mouth, and þe Loy-
 de shall geue her vnto hym.

Saye not þe: It is the Loydes faute that
 I am gone by, for þe shall not do the thyng þe
 God hateth. Saye not þe: he hath caused me
 to do wyge, for he hath no nede of þe vngod-
 ly. God hateth all abhominacion of error,
 & they that feare God wyl loue none such.
 * God made man fro the begynnynge, & left
 hym in þe hand of his counsell. He gaue him
 his commaundmentes & preceptes: þe wylt
 obserue þe commaundmentes, & hepe acceptable
 faithfulness for euer, they shall plesure the.
 * He hath set water a fire before the, reach
 out thyne hade vnto which þe wilt. Before
 man is lyfe & death, good & euell: loke what
 him lyfeth, wylde geuen him. If of þe wyl-
 some of God is greute and myghty in power,
 & beholde all men continually. The eyes
 of þe Loyde are vpon them that feare hym,
 fff and he

* Gen. iii. a.
 * John. iii. a.

* Gen. i. d.

* Jer. xli. b.

The boke of

and he knoweth all the woordes of man. He hath cōmūnded no man to do vngodly: ne-
ther hath he geuen any man space to synne.

¶ The xvi. Chapter.

*¶ Of the baptyſme and woordes chyldeſen. As man can
baptize him ſelfe from God. An exhortacion to the
creatures of inſtruction.*

I Elpte not thou in the myltitude
of vngodly chyldeſen, and take no
pleaſure in them, yf they feare not
God. Trust not yf to theſe lyfe, ad
regarde not theſe labours: for one ſoule yf
feareth God, is better, theſe thouſande vngodly.
And better it is for a man to dye wi-
thout chyldeſen, then to leaue behynde hym
ſuch chyldeſen as are vngodly. For by one yf
hath vnderſtādyng, maye a whole cytie be
vpholdeu, but though yf vngodly be many,
yet ſhal he be waſted thowth them. Many
ſuch thynges hath myne eye ſene, & greater
thynges theſe haue I herde with myne
eares. * In the congregacion of yf vngodly
ſhall a fyre burne, & among vnſaythfull peo-
ple ſhall the wrath be kindled.

* Eccl. i. b.

¶ The olde gyauntes optayned no grace
for theſe ſynnes, which were deſtroied, tru-
ſting to theſe aſone ſtrength. Neither ſpared
he the among whō Loth which was a * Trai-
ger, but ſinot theſe & abhorred the becauſe
of the pride of theſe woordes. He had no ptye
vpon the, but deſtroied all yf people, yf were
to ſkoute in ſynne. * And ſo ſo much as he
ouer ſawe not the fyre hundreth thouſande,
that gathered theſe felices together in yf har-
denes of theſe heret: it were maruell yf one
be yfge hardnecked. ſhuld be fre. * For mer-
cy & wrath is w hym: he is both myghtye to
forgeue and to pouce out diſpleaſure. Lyke
as his mercy is great, euen ſo is his puny-
ſhment alſo, he iudgeth a man according to
his woordes. The vngodly ſhall not eſcape
in his people, & the lōge pacifier of him that
theſe with mercy, ſhall not hyde behinde. All
mercy ſhall make place vnto euer yf man
according to yf woorthynes of his woordes, &
after yf vnderſtādyng of his yfgyrmeage.

* Gen. i. b.

* Gen. i. b.

* Job. i. b.

* Job. i. b.

* Eccl. i. b.

¶ Saye not thou: I will hyde my ſelfe fro
God, for who ſhall thycke vpon me from
aboue? I ſhall not be knowne I ſo greute a
heape of people, for what is my ſoule among
ſo many creatures? Beholde, yf heauen, yf
the heauen of heauens, the depe, the earth,
and all that therein is, ſhall be moued at yf
prefence: the mountaynes, the hylls, & the
foundacyes of yf earth ſhall quake for feare,
when God viſyfyeth them. Theſe thynges
doth no heret vnderſtāde, but he vnderſtā-
deth euer yf heret, & who vnderſtādeth yf
woordes? No man ſeyth his ſoules, and the
moſt part of yf woordes are ſecrete.
Who will declare the woordes of his cygh-

teouſnes? Who ſhall be able to abyde
them? For the cōuenaunt is ſwore ſo me,
and reſpyng out of men is in the ende.
He that is humble of herte, cyghneth vpon
ſuche thynges: but an vnpole and reo-
necous man caſteth yf mynde vnto ſolp-
thynges.

¶ Yf ſonne, herken thou vnto me, and let
me vnderſtādyng, and marche my woordes
with thyne heret. I will geue the a ſure do-
ctryne, & plainly ſhal I inſtruce the: may
ke my woordes the in thyne heret: for in cygh-
teouſnes of yf ſpyete do I ſpeak of the won-
ders that God hath thewed among yf wo-
rkes from the begynnynge. And in yf trueth
do I ſhew yf knowlege of hym. God hath
ſett yf woordes in good order from the be-
gynnynge, and parte of them hath he deſe-
red from the other. He hath garnyſhed yf
woordes from cuerlaſtynge, and theſe be
gynnyngeſ, according to theſe generacyes.
None of theſe hyndered another, neither was
any of them yfobedient vnto yf woordes.
After theſe, God looked vpon yf earth, and
fylled it with yf goodes. With all maner
of lpyngne beaſtes hath he couered the gro-
unde, and theſe all ſhal be turned vnto ear-
the agayne.

¶ The xvii. Chapter.

*¶ Of the creacon of man, and the goodnes that
God hath done vnto hym. Of aumes and reſpectance.*

I Hope man of the earth, and I
made hym after his owne ymage, & I
turned hym vnto earth: agay-
ne, and clothed hym with his aſone
ſtrength. He gaue him the nombe of dayes
and certayne tyme, yf he gaue him power
of yf thynges that are vpon earth. He ma-
de all theſe to ſtāde in awe of hym, ſo that
he had the domynyon of all beaſtes and fou-
les. * He made out of hym an helper lyke
vnto him ſelfe, & gaue them dyſcrecon and
rōge, eyes & eares, and a herte to vnderſtā-
de, and fylled them with inſtruccon & vnder-
ſtāndynge. He created for them alſo the
knowlege of the ſpyete, fylled theſe heret
with vnderſtādyng, & thewed them good
& euell. He ſett his eye vpon theſe heret,
declaringe vnto them his greute and noble
woordes: that they ſhuld prayſe yf holy
name together, & ſeiole of his wonders, & be
tellyng of yf noble actes. * Beſyde theſe
he gaue them inſtruccon, and the lawe of
lyfe for an heritaige.

He made an cuerlaſtynge cōuenaunt with
them, and thewed them yf cyghteouſnes
& iudgementes. They ſawe his gloſp with
theſe eyes, and theſe eares hearde the ma-
teſty of his voyce. And he ſayde vnto them:
be ware of all vneyghtrious thynges. He ga-
ue euer yf man alſo a cōmmandement con-
cernynge.

* Gen. i. b.

change his neyghboure.

Theſe wayes are euer before hym, & are not hyd from his eyes. * He hath ſet a rule vpon euerie people. * But Iſrael is y^e loydes poſſeſſion. All theiſe workes are as y^e ſhine, in y^e ſyghe of God, and his eyes are alwaie lookinge vpon theſe wayes. All theſe vi-
15. iiii. a.
15. iiii. b.
15. iiii. c.
15. iiii. d.

righteouſneſſes are maniſt vnto him, and all theiſe wickedneſſes are ope in his ſyghe. * The mercy p^a man theſe is as it were. a purſe to him, and y^e grace that is geuen to man preſeruet^h hym as the aple of an eye.

* At the laſt ſhal he awake, & reuolue euerie man vpon hys head, & ſhall turne them to- gether into y^e netheſt moſt partes of y^e earth. * But vnto them y^e wyl repent, he hath ge- uen the waie of ryghteouſneſſe. As for ſuch as be weak, he ſupporteth them, ſuffreth the, and ſendeth them the poſſeſſion of the vntite. O turne then vnto the Lorde, for ſake thy ſynnes, make thy prayer before the Lorde, do the leſſe offence, turne agayne vnto y^e Lorde, for ſake thine vnyghteouſneſſes, be an vnter enemye to abhominacyon. kerne to knowe the ryghteouſneſſes & iudgements of God, ſtande in y^e poſition that is ſet forth for the and in the prayer of the moſt hye God. So in the poſition of the holy worlde, with ſuch as be lypunge and geue thankes vnto God.

Who wyl praye the Lorde in the heil? A hye not thou in the error of the vngod- ly, but geue him thankes before death. As for the deſt, thankfullneſſe perſeved from hym as neyghbore. Geue thou thankes in thy lyfe, preſe thyne act lypunge & who- ly wylt thou geue thankes, & praye God, and receiue in his mercy. O how great is y^e louyng kyndneſſe of the Lorde, & his mer- ceyfull goodneſſe vnto ſuch as turne vnto hym: for all thynges maye not be in man: and why y^e ſonne of man is not immortall, & he hath pleaſure in the vanite of wycked- nes. What is more cleare then the ſunne? Per ſhal it ſaple. O what is more wycked then the thyng that ſeeths bloud hath pyn- nyed: and that ſame ſhal be reppoued. The Lorde ſerpe y^e power of the tye heauen, and all are but earth & aſhes.

¶ The xviii. Chapter.

¶ The mercurious workes of God, the myſtery and wyſedome of man. Agaynſt God ought we not to complaine. Prayer muſt be continual.

¶ That lyueth for euer moze, * ma- be all thynges together. God one. ly is ryghteous, & remaineth a vi- ctyous lig for euer. * Who ſhal be able to expreſſe y^e workes of hym? Who wyl ſake our y^e ground of his noble act? Who ſhal declare the power of his great- neſſe? O who wyl take vpon hym to tell out his mercy? As for the wonderous wo-
15. iiii. a.
15. iiii. b.
15. iiii. c.
15. iiii. d.

kes of the Lorde, there maye nothinge be ta- ken from them, nothinge maye be put vnto them, neither maye the ground of them be founde out. But when a man hath done his beſt, he muſt begynne agayne: and when he thynketh to become to an ende, he muſt go agayne to his labour. What is ſayd? What to is he worthy? What good or euil can he do? * If the numbre of a mans dayes be al- moſt an hundred yere, it is moche.

Lyke as y^e dropes of raine are vnto the ſe, and as a grauel ſtone is in coparſon of the laude: * ſo are theſe few yeres to the dayes of euell laſtynge. Therefore is y^e Lorde pacyēt with them, and pouereth out his mer- cye vpon them. he ſawe and perceaued the thoughtes and pymanacions of theſe hert, that they were euill: therefore heauid he vpon hym mercyfull goodnes vpon them, and he- ued them the waie of ryghteouſneſſes. The mercy p^a man hath, reacheth to his neygh- bour: but y^e mercy of God is vpon all ſciul. he chaſtneſh, he teacheth & nontroueth: yec euen as a ſheperde turneth agayne his flock, ſo doth he all them that receaue cha- ſtenyng, nurture and doctrine. * Mercy full is he vnto the, that ſtande in awe of his iudgements.

Who ſonne, when thou doest good, make no grudynge at it: and what ſeuer thou ge- neſt, ſpeake no dyſcomforstable wordes. ſhal not y^e dew coole the heate? euen ſo is a word better then a gyft. * Is not a friendly word a good honeſt gyft: but a gracious man ge- ueth them both. * A fool ſhal caſt a man in the teeth, and that roughly, and a gyft of the nygarde putteth out the eyes. Get the ryghteouſneſſe before thou come to iudge- ment. Kerne before thou ſpeake, and goo to phyſyck or cure y^e be ſely: * examen y^e iudge thy ſelfe, before the iudgement come, and ſo ſhal thou fynde grace in the ſyghe of God. Wylle thy ſelfe aroze thou be lyck, & in ty- me of thy dyſcaſe ſeue the conuulſacyon.

* Let not to praye allwaie y^e ſtande not in feare to be reſtourmed vnto drath, for the re- ward of God endureth for euer. Before y^e prayeſt, prepare thy ſoule, & be not as one that tempted God. Thynke vpon y^e wyath- full indignacyon that ſhal be at y^e ende, and the houſe of vengeance, when he ſhall turne a waie hys face. * When y^e ſhalt proude, remember the tyme of honger: & when thou art ryck, thynke vpon the tyme of pouerte and carefullneſſe.

From the moynge vntill the enyng the tyme is chauged, & all ſuch thynges are ſoone done in y^e ſyghe of God. A wyle man ſearcheth God in all thynges, & in y^e dayes of tranſgreſſyon be heptyth him ſelle the tyme. A diſcrete man hath pleaſure in wyſdome, and he y^e ſyndeth her, maketh moche of her.

The booke of

They that haue had vnderstandynge, haue dealt wylly in wordes, haue vnderstande the truerh & ryghteousnes, and haue fought out wylle sentenre and iudgements. * **Howe** not thy luste, but turne the from thyne aunc weyll. For yf thou geuest thy soule her despayre, it shall make thyne enemyes to laugh the to scoyne. Take not thy pleasure in greates voluptuousnes, and meble not to moch wythful. Make not to greates cheare of þ thing that thou hast wonne by auauntage, lest thou fall into pouerte, & haue no thyng in thy purse.

Hom. vi. d.
ib. iiii. c.

The. xix. Chapter.

Wise and indosome byng men to pouertie In thyng must thou be discreet. The discreet of the wyrdome of god and man, whiche I maye knowe what is in a man. Concreetness must be dyed without anger.

A Labourynge man þ is geuen unto bronchines, shall not be reche: and þ hat maketh not moch of small rynges, shall fall by lytle & lytle.

* Cent. x. g.
iii. xxi. g. a

* Josu. viii. c

* **Wylne** men make wylle men reynagates, and put men of vnderstandynge to reproche: and he that accompanieth aboute rynges, shall become a wycked man. Mothes & wormes shall haue hym to heretage, yee he shall be set by to a greater example, and hys soule shall be tored out of the nombe.

* **He** that is hasty to geue credence, is lyght mynded, & doth agaynst him selfe. Who to reioyseth in wyckednes, shall be punyshed: he þ haterh to be reformed, hys lyfe shall be shortned, & he that abhorreth babyling of wordes, quencheth wyckednes. He that offendeth agaynst hys aunc soule, shall repent it: and he that reioyseth in wyckednes, shall be punyshed.

Rehearte not a wycked & charlysh word twyle, and þ shalt not be hyndered. When thy secretes nether to frendner foo: and yf thou hast offended, tell it not out. For he shall herken vnto the & marke þ: and when he fyndeth oportunitie, he shall hate þ (and so shall he be allwaye aboute þ.) * **If** thou hast herde a worde agaynst thy neyghbour, lett it be deed wythyn the: and be sure, thou shalt haue no harme therby. A foolle frauayleth with a word, lyke as a woman that is payned with bearyng of a chyld. Lyke as an arore that in a dogges thyghe, so is a worde in a foles herte. * **Tell** thy fende hys faute, lest he be ignoraunt, and lase: I haue not done it, or yf he haue spoken, that he do it nomore. Reprone thy neyghboure, that he kepe his tonge, & yf he haue spoken, that he lase it nomore.

* Eccl. viii. d.
and. xxi. c.

* Heut. xix. d.
cap. ii. viii. b.

Tell thy neyghbour his faute, for oft tymes an offence is made, & geue not credence to euery word. A man falleth sometyme with his tonge, but not with his wyll. For

* **what** is he, that hath not offended in hys tonge: geue thy neyghbour warninge, before thou threaten him, & geue place vnto the lawe of the Lord. The feare of God is all wyldome, and he that is a ryght wyse man, kepeth þ lawe. As for the doctrine of wyckednes, it is no wyldome, and the pauidere of synners is no good vnderstandynge: it is but wyckednes, & abhominacion & a blasphemynge of wyldome. A simple man of small vnderstandynge þ feareth God, is better then one þ hath moch wyldome, & trasgreddeþ þ lawe of þ lytel. A crafty sorcell man can be wylle, but he is vnryghteous, & doth hyfles he wasteth the open & manifest lawe. A wycked man can beaue hym selfe humbly, and can douke with his head, & yet is he but a vyseauer wyrtyn. He þ doth his face, & dysguyleth it: because he shulde not be knowen, he preuenteth the.

* Eccl. xii. d.
and. xxi. a
i. xxi. c.

* Eccl. xii. d.

And though he be to weake that he can do þ no harme, yet when he maye pray oportunitie, he shall do some euell. A man may be knowen by hys face, & one þ hath vnderstandynge, may be perceaued by þ loke of hys countenance. * **A** mans garment, laughter, & goynge, declare what he is.

* Eccl. xii. d.

The. xx. Chapter.

God correcten and repentance, of the grete of the wyrdman, and of the foue exyng.

Some man & reproueth his neyghbour oft tymes, but not in due season: Agayne, some wil holdeþ his tonge, & he is lytle & dyscrete. It is moch better to geue warninge and to reprove, then to beare euill wyll: for he þ knowledgeth him selfe opely, shall be preserued fro hurt & destruction. Lyke as when a gelded man thowto desyre & lust desyleth a mayden, euen so is it with him that vseth violence: and vnryghteousnes in þ lawe. How good a thyng is it, a man that is reproved to shew openly his repentance: for so shalt thou escape wyllful synne.

* Eccl. xii. d.

Some man kepeth silence, and is founde wylle: but he that is not ashamed what he sayeth, is hatefull. Some man holdeþ hys tonge, because he hath not þ vnderstandynge of the language: & some man kepeth silence, waytynge a convenient tyme. * **A** wylle man wyll holdeþ hys tonge tyll he se oportunitie, but a waton and vndercrete body shall regarde no tyme. He that vseth many wordes, shall hurt his aunc soule: & he that kepeth auctoretye vpon hym vnryghtously, shall be hated. Some ma hath oft tymes proferre in wycked thynges: Agayne, some man getteth moch, and hath harme & losse. There is some gift þ is nothyn worth: Agayne there is some gyft, whose reward is doubte. Some man getteth a fal for beynge to proude, & some cometh to tothyng & to lowe estate.

* Eccl. xii. d.
and. xxi. a

estate. Some man byeth moch for a lytle payre, and must paye for it scuen folde.

B * A wylle man with hys woordes maketh hym selfe to be loved, but the fauour of fooles shalbe poured out. The gyfte of the vnyuersyte shall do the no good, for hys eyes are seuenfolde. * He shall geue lytle, and saue he gaue moch: he openeth hys mouth and creepeth out, as it were one that creepeth out wyne. To daue he lideneth, to morow alsaeth he agayne, and such a man is to be hated. The foolle sayeth: I haue no frende, I haue no thanke for all my good dedes: yet euen they þat eat my bread, speake no good of me. O how oft, & of how many shall he be laughed to scorn. He taketh a more percion fall by such woordes then þe he fell vpon the grounde: euen to shall the fall of wycked men come hastily. In þe mouth of hym that is vntaught, are many vconuenient & vmete woordes. A wylle sentence shal not be allowed at þe mouth of the foolle, for he speaketh it not in due season.

C Some man spinneth not, because he hath not wher withall, and in his reast he shalbe spinged. Some man there is þe destroyeth his owne soule with shame, and for an vnyuersyte bodys sake destroyeth he it, and with acceptyng of persones shall he vndo hym selfe. Some man promisseth his frede a gyfte for very shame, and getteth an enemye of hym for naught. A lyte is a wycked shame in a man, yet shall it be euer in the mouth of the vnyuersyte. A thete is better, then a man þe is accustomed to lye, but they both shall haue destruccyon to herpage. The condicions of lyers are vnhonest, and theye shame is euer with them.

D A wylle man shall bypnyng hym selfe to honour with hys woordes, * and he that hath vnderstādyng, shall be set by aynge great men. * He that spileth his labe shall encrease hys heape of coine: he that worketh rpyghtuousnes, shall be exalted, and he that pleaseth great men, shall escape mocheuill. * Rewards and gyftes blynde the eyes of the wylle, & make hym domine, that he can not tell men theye fautes. * Wylldome þe is hyd, and treasure that is hoarded vp, what profit is in them both? Better is he that kepeth hys ignouance secreete, then a man that bybeth hys wylldome.

¶ The xlii. Chapter.

¶ Of the vntyngnes of synne, the map not heape synne vpon synne. The vntyngnes of an heretike. The ende of synne, wch is the soule of the wylle man, wch hym that cansthe be deuyll.

M Some, þe thou hast synned, do it no more: * but praye for thy fore synnes, that they maye be forgyuen the. Flee from synne, euen as from a serpent: for

ye thou comest to npe her, she wylly bite the. The tethe therof are as the tethe of a lyon to slep the soules of men. The wyckednes of man is as a sharpe two edged swerde, which maketh such woundes that they can not be healed.

Steppe and wrongeous dealinge shall walke awaye a mans goodes, & thou wyldest a reche house shalbe brought to naught: so the riches of þe poure shalbe rored out. * The prayer of the poure goeth out of the mouth, and cometh vnto the carce, and hys vgeaunce (or defence) shall come, and that hastily. Whoso hateth to be reformed, it is a token of a vngodly personne: but he þe feareth God, wylly remembre hym selfe. A myghty man is knowne a farre by þe riches: but he that hath vnderstādyng, perceauneth that he shall haue a fall.

Whoso buybeth hys house wyth other mens coll, is lyke one that gathereth stones in wynter. * The congregacion of þe vngodly is lyke stubble gathered together, theye ende is a shame of fyre. The waue of þe vngodly is set with stones, but in theye ende is hel, darthnes, & paynes. He that kepeth the lawe, wylly holde fast the vnderstādyng therof, and the ende of the feare of God is wylldome & vnderstādyng. He that is not wylle, wylly not be taught in good: but þe vnto him an aboundyng in wyckednesse: and wher byternes is, there is no vnderstādyng. The knowledg of a wylle shall flode lyke water that runneth out, & his coll is lyke a fountayne of lyte.

The hert of a foolle is lyke a broken vessel, he can kepe no wylldome. Whē a man of vnderstādyng heareth a wylle woide, he that commēde it, and make moch of it. Wt þe voluptuous man heare it, he shall haue no pleasure therein, but cast it behynde hys back. The talykynge of a foolle is lyke an heuy burthen by þe waue: but to heare a wylle mid speake, it is a pleasure. Wher a doute is in the congregacion, it is aske at the mouth of þe wylle, and theye shall poure hys woordes in theye hertes. A lyce is a house that is descoped, euen so is wylldome vnto a foolle. As for the knowledg of þe vnyuersyte, it is but darke woordes. Wocryne is vnto hym that hath no vnderstādyng, euen as setters aboute hys fete, and lyce manipels vpon his rpyght hand. * A foolle lyfeth wylly his voyce with laughter, but a wylle man shall scarce laugh secretly.

Lernynge is vnto a wylle man a Iewel of golde, & lyke an armylet vpon hys rpyght arme. A foollye mans fote is soone in hys neyghbours house, but one that hath experience, shalbe ashamed at þe personne of the myghty. A foolle wylly pepe in at þe wyndow into þe house, but he that is wel noughted, ffeff his wylly

The boke of

wyll stande without. A foolysh man standeth berkenynge at the doore, but he that is wyse, wyll be ashamed.

The lyppes of the unwyse wyll be telling foolysh chynges, but the wordes of such as haue vnderstādyng, shall be weyed in the balancer. The hert of fooles is in thier mouth, but the mouth of the wyse is in thier herte. When the vngodly curseth the blasphemet he curseth hys awne soule. * A pypur accuser of other men shall desyre hys awne soule, and be hated of euery man: (but he that kepeth hys tonge & is dyscrete, shall come to honour.)

* Eccl. xij. b.

¶ The xxii. Chapter:

¶ For purgacion of the mouthfull. of a foolysh sonne and daughter, the muth shal dyscrepon how and to whom we ought to speake, of forswyng upon o berd. A foole is not to be much talke with all. Inturies and wynges doo rather frenshyng and amptre.

A Mouthfull body is moulded of a stone of clape, and euery man wyll speake to his dyspasse. A mouthfull body is made of the donge of oxen and euery one that toucheth him must wash hys handes agayne. A synner toke some is the dysphour of p father. A foolysh daughter shall be lyte regarded. A wyse daughter is an heritage vnto her husbande: but she that cometh to byghoness, byngeth her father in heuynes. A daughter that is past shame, dyshonoureth both her father and her husband: vngodly shall regarde her, but they both shall bespise her. The playenge of a wyse speke is not mette where heuynes is, eue so is the correccion and doctrine of wylsome euer displeasunt vnto foolis.

Who so teacheth a foole, is euen as one pgle with a potterde together: as one that telleth a tale to hym that heareth him not, & as one that rapeth a man out of an heuy lyfe. Who so telleth a foole of wylsome, is euen as a man, whych speakech to one that is a slepe. When he hath tolde hys tale, he saith: what is p matter? When one dyeth, lamentacion is made for hym, because the lyght saplech hym: euen so let men mourne ouer a foole: for he wanteth vnderstādyng. Make but lyte wepyng because of p deed: for he is come to rest, but the lyfe of the foole is wofle then p death. Seuen dayes do men mourne for hym that is ded, but p lamentacion ouer p vngodly & vngodly shuld endure all the dayes of hys lyfe.

Talke not much with a foole, and go not with hym that hath no vnderstādyng. Beware of him, lest it turne the to traunple, and thou shalt not be despyled whys synne. Departe from him, & thou shalt fynde rest, and shalt not be bynden back into hys tolyshnes. What is heuier then leader? And what shuld a foole be called els but leader

* Sande, salt, & a lump of yron is easly to beare then an unwyse, folysh, & vngodly man. Lyke as p band of wood shoulde together in p solidacion of p poule canot be losed: euen so is it with p hert that is stablyshed in p thought of counsell. The thought of the wyse shall netter feare, net be offendid at any tyme.

Lyke as a nyne playstred wall in a toun: dter house, & an hys byppling, may not abyde p wynde & storme: euen so is a foles hert astrayed in his ymaginacion, he seareth at euery thyng, and cannot endure. A vaueryng hert in p ymaginacion of a foole wyll not euer stond in awe, but he that abydech in p comaundementes of God, wyll allwayne feare. He p nyppeth a mans eyre, byngeth forth teares; and he p pycketh p hert, byngeth forth p meaning & thought. Who so casteth a stone at the byrdes, rapeth them awaye: & he p blasphemet hys frend, breakech the frendshyppe: though thou brewest a swerde at thy frende, yet dyspaye not, for thou mayest come agayne to thy frende. If he speake sowrely, seate not, for pe maye be agreed together agayne: excepte it be that p blasphemet him, dyspayne him, open his secretes and woude him traxpoudly: for all such thynges shall dyspaye awaye a frende.

Be saythfull vnto thy neyghbour in his pouerte, that thou mayest reioyse with him also in his prosperite. A lyde ledest vnto hym in the tyme of hys trouble, that thou mayest be heye with hym in hys heritage. Lyke as the vapour and smoke goeth out at the ouen befoze p fyre, euen so euell wordes, rebukes and threathynges go befoze bloudsheddyng. Be not ashamed to defende thy frende: as for me, I wyll not hyde my face from hym, though he shulde do me harme. Who so euer heareth it, shall beware of hym. * Who shall set a watch befoze my mouth, & a sure scale vpon my lyppes, that I fall not with them, and that my tonge descepe me not?

* Psal. c.

¶ The xxiii. Chapter.

¶ A prayer agaynst wyre, lechery, and glotony. of other blasphemie, and of wyse charyty. of the chyrchen of synners, and synners pceders of aduourte, of the feare of God.

A Lyde, father and gouernoure of my lyfe, leaue me not in theye ymaginacion and counsell. Whet me not fall in loch reproche. Who wyll kepe my thought with the scourge, and the doctrine of wylsome in myne herte: that be spere not myne ignoraunce, that I fall not with them, lest myne ignoraunces increase, that myne offences be not many in nombre, and p my synnes excede not: lest I fall befoze myne enuyres, & to my aduersarye reioyse. A Lord p father & God of my lyfe, leaue me not in

norke the pynagracpon. ¶ Let me not haue any thinge looks, but turne at wpe all volu pteuyned fro me. Take fro me p lustes of p body. Let not the hel ptes of vndernes take holde vpon me, and geue me not ouer into an vnwhyssefull goddlyne mynde.

Hear me, O ye chylde. I wyll geue you a doctrine, how ye shall orde your mouth: who so keepeth it, shall not perishe thowow his lyf, ne he hurt thowow wicked wo ches. And for p synner, he shall be taken i his awne vantage; he p is proud & cursed, shall fall & begin. ¶ Let not thy mouth be accusomed to swearing, for in it there are many falles. ¶ Let not the naming of God be continually in thy mouth: (and medle not w the names of sayntes, for p shall not be excused of the) for lyke as a seruaut which is oft put vpon the cannot be without some soze, even so whatsoeuer he be p sweareth nameth god, shall not be cleane pouged fro synne. ¶ I mā that vseth much swearing, shall be fylled w wickednes, & the plage shall neuer go from his house. ¶ If he begyle his brother, his fau te shall be vpon hym: yf he knowledg not his synne, he maketh a doble offence, & yf he sweare in vayne, he shall not be foude rph: reous for his house shall be full of plagis.

The wordes of the sweare byngeth deeth (God graunte p it be not founde in the house of Jacob.) But they that feare God, eschue all such, & tye not welterunge i synne. ¶ Let not thy mouth be vnholist and falsly chalking, for in it is p worde of synne. Remembze thy father & thy mother, when thou art let among great men: lest God forge the in thep: spight, and lest thou do tynge in thy custome, suffer rebulke, & wylt not to haue bene bozne, and so curse the dape of thy natyuite. ¶ The man p is accusomed with the wordes of blasphemie, wyll neuer be reckoned all the dayes of his lyfe. To synne thowp is to moch, but the thyz byn ger wythes destruction. An hote stomack cannot be quenched (euen lyke a burnynge fyre) tyll it haue swallowed vp somethynge: euen so an vnchast man hath no rest in hys flesh, tyll he haue kyndled a fyze.

All bzed is swete to an whowmonger, he wylt not leaue of, tyll he haue hys pur pose. ¶ A man that byratch wedlock, & regardeth not his soule, but sayeth: * Cuth, who seyth me? I am compassed aboute with darcknes, p waltes couer me, no body seyth me: whom nedde I to feare? The hysell wylt not reme mbe my synnes. He vnderstandeth not p his eyes is all thynges, for all such feare of men byrth abaye the feare of God from hym: for he seyth only the eyes of men, and co tyngeth not that the eyes of the Lorde are clayer then the sunne, beholdinge all the wayes of men and the grounde of the depe,

and lokynge euen to mens hertes in secreete places. The Lorde God knewe all thynges: ouer they were made, and after they he brought to passe also he loketh vpo the all.

The same man shall openly pynched in the stretes of p cyte: & shall be chased abode lyke a ponge hoile foale: and when he thynketh lest vpo it, he shall be taken. ¶ This shall he be put to shame of euery man, because he wolde not vnderstade p feare of the Lorde. And thus shall it go also with euery wyfe, that leaureth her husbnde, & getteth cuert rtaunce by a straunge mariage. ¶ First, she hath bene vnfaithfull vnto the lawe of the hysell: Secodly, she hath forsaken her adone husbnde. Thyzly, the hath played the whoze in aduoutre, and gotten her chylde by another man. ¶ She shall be brought out of the cōgregacpon, and her chyliden shall be looked vpon. Her chyliden shall not take rote: as for frute, her bzaunches shall byp: ge forth none. ¶ A shamefull repote shall the leaue behynde hys, and hys bypdonour shall not be put out. And they p remaine, shall knowe, that there is nothyng better, then the feare of God: and that there is no thyng sweeter then to take hede vnto the cōma dementes of the Lorde. A great woorthpysse is it to folowe the Lorde, for loze lyfe shall be receyued of hym.

¶ The. xliiii. Chapter.

¶ A pape of wylsome pteachinge froth of the mouth of God. O her wothes: a place where he reardeth.

Whosome shall pape her self, and be honoured in God, & reioice in the myddest of his people. In the cōgregacpon of p hysell shall he open her mouth, and resaipe in the beholding of his power: In the myddest of her people that he be craled, and wondered at in the help fulnesse. In the multitude of the chosen the shall come: ded, and amonge such as be blessed he shall be prayled, and shall saye: I am come out of the mouth of the hysell, fyrt bozne before all creatures. I caused p lyght that fastly not to aryle in p brauen, and couered al the earth as a cloude. My dwelling is aboue in the hepht, and my seate is in p yller of the cloude. ¶ My selfe alone haue gone rounde aboute p eopale of beauen, & pearced p grounde of p depe: I haue walked in p routes of the see, and haue stonde in all landes: my domynion is in euery people & in euery nation, & with my power haue I troden downe the hertes of al, both hye & lowe.

In all these thynges also I sought rest, and a dwellinge in some subteritance. So the creatoz of all thynges gaue me a cōmā demet: and he that made me, appoynted me a tabernacle, and sayde vnto me: Let thy dwelling be in Jacob, & thyne inheritance

The boke of

* 總編輯：陳其南
* 副編輯：王其南
* 編輯：王其南

The feare of God hath set it selfe aboue all thynges. Blessed is the man, vnto whom it is graunted to haue the feare of God. Vnto whō shall he be lykened, that keepeth it fast? The feare of God is the begynnyng of his loue, and the begynnyng of sapth is to cleue fast vnto it. The heuiness of the hert is al the iunpment, & the wyckednes of a woman goeth aboue al. All punishment & plage is nothing in comparison of the plage of the hert, euen so all wyckednes is nothyng to the wyckednesse of a woman.

What fouer happeneth vnto a mā is no thyng in cōparison of it, that his euell willers do vnto hym: and all vengeance is no thyng to the vengeance of the enemye.

There is not a more wycked heade then the heade of the serpent, & there is no wrath aboue the wrath of a womā. * I wyl rather dwell with a lyon and dragon, then to kepe house with a wycked wyfe. The wyckednesse of a womā chaungeth her face, the shal mouel her countenance as it were a Beare, & as a sack that she weie it amonge pnegh- bours. Her husbande is brought to shame amonge his neighbours, and whē he heareth it, it maketh him to fyghe. A wyckednes is but lytle to the wyckednes of a woman, the porcion of the vngodly shal fall vpon her.

Lyke as to clymme vp a sandy waye is to the fete of the aged, euen so is a wyfe full of wordes to a shyly quyet man. * Loke not to wrath vpon the bewtye of a womā, lest thou be prouoked in desire toward her. The wrath of a woman is dishonoure and great confusion. If a woman get the masterye, she is the contrary to her husbande. A wycked wyfe maketh a sojy herte, an heuy countenance and a deyd woide. * (When he had and feble knees is a womā that hy: husband is not the better for.) * If the woman came the begynnyng of synne, & thowde her we all are deyd. Geue thy water no passage, no not a lytle, ne her geue a wycked womā her wyl. If the drinke not after thy hande, she shal confounde the in the syght of thy enemyes. Cut her of then fro thy fleshy, that she do not alwaye abuse the.

¶ The .xxvi. Chapter.

¶ The people of a good woman, w^{ch} the frace of thy thynges and of thy fourth, w^{ch} the jelousy ad vron: then woman, w^{ch} two thynges that cause to woe, and of the thynges which moueth to ioy.



A wyfe is the man that hath a vertuous wyfe, for the nombze of his yeares shal be dubble. An honest woman maketh her husbande a topyll man, & she shal fyll p yerres of his lyfe in peace. A vertuous woman is a noble gyft, which shal be geau

for a good porcion vnto such as feare God: Whether a mā be rich or poore, he maye haue euer a mery herte, and a chearefull countenance. There be thye thynges that my hert feareth, and my face is astraped of p fourth. Treason in a cypre, a seditious people, and nysome tonges, all these are better then p death. But whē one is jelous ouer his wyfe, it bypnyeth payne and sorowde vnto the hert: and a woman that telleth out all thynges, is a scourge of p tunge. Whē one hath an euell wyfe, it is euen as when an vnlyke payre of oxen must draw together, * he that getteth her, getteth a scorpyon. A dyonchri woman is a greete plage, for she cannot couer her aboue shame.

The whoridome of a womā maye be known in the pybe of her eyes and cpe lybdes. * If thy daughter be not chamefast, holde her straitlye, lest she abuse her selfe thowd ouer much lyberte. Beware of all the dyuolnesse of her eyes, and natuall not p the do agaynst the. Lyke as one that goeth by the wyne & is thristie, so that she ope her mouth and dyspyche of euery nerre water that she maye get. By euery bedde shall the syt her downe, and open her quyre agaynst euery arrowe. A lounge wyfe reioyseth her husbande, and fedeth hys bones with her wyl- domne. A womā of fewe wordes is a gyfte of God, and to al well nurtured in pndes maye nothyng be compared.

An honest and manerly woman is a gyft aboue other gyftes, and there is no wyche to be compared, vnto a mynde that can rule it selfe. Lyke as the Sunne when it ariseth, is an ornaime in the hye heauē of p Lord, so is a vertuous wyfe the bewtye of all her house. Lyke as the cleare lpghe is vpon the holy candlestick, so is the bewtye of the face vpon an honest body. * Lyke as the golden pylers are vpon the sockettes of spluer, so are the fayre legges vpon a woman that hath a constant mynde. Perpetual are the founda- cions p be layed vpon a whole stonpe rocke so are the commandementes of God vpon the herte of an holy woman.

There be two thynges that greue my hert and in the thirde is a dyspale lye come vpon me. Whē an excrete man of warre suffereth fearlens ad pouerte. Whē men of vnder- standynge & wylloome are not set by: And when one departeth from pgherousnes vnto synne. Whō so both such, the Loide hath prepared him vnto p sword. There be two maner of thynges, whych me thynke to be herde and perplous. A marchaunt can not lpghtly kepe him from wyche, neether a ta- uerner hym selfe from synne.

¶ The .xxvii. Chapter.

Of the hope that must be kept. The probability of
the man that fears God. The inconstancy of a
soul. The increase of a sinner are not to be uttered.
The wickedness of the world, which is our enemy
and self.

B The oke prouche & porters vessel, * so doth
temptacion of trouble tryetyghteous men
* The tre of the felde is knowe by his frute,

of and wronge upon your lorde and conscience.
The byrdes reioyce vnto thep like, so dothe
the truth turne vnto vs that be occupied
withall. The lorde wapecth the praye: to do
the spynns lyke vpon f woikers of tye-
hednes. The talyspunge of hyrn that feareth
God, is not hynge but wyl domme: as for a fo-
le he chaungeth as the Moone. If f he among
the vniuersitee, kepe thy woode to a counciler
tyme, but amonge suche as be wyle, swea

The styfe of the proude is bloudsheddynge, and theyr blaspheming is heuy to heare.

10 Lyke as one that letteth a byrde go out
 of his hande, cannot take her agayne: Euen
 so thou, yf thou geue ouer thet felynde, thou
 canst not gett hym agayne. See thou calt not
 come by hym, for he is to farr of. He is in-
 to the ayre as a flook escaped out of the innere, for
 his flocke is tooled. As for woundes, they
 maye be bounde byt agayne, as euell woold
 maye be reconcyled: but who so becometh
 the secrettes of a felynde, there is no more ho-
 pe to be had into hym.

neth some euell, and no man shall take hym
from it. What thou art present, be that hyle
rommed and praple thy wordes: but at the
last be that turne his taylor, and sclander thy
sapenge. Many thynges haue I hated, but
nothyng so euell, for the Lord him selfe al-
so abhorreth such a one.

***W**ho so catthera stone on þy, it shall fall
vpon þy atome head: and he that smyterþ
with gyrl, þowen þim selfe. **W**ho so dig-
geth a pyll lath therin, he that layeth
a stone in þy neyghbourd dawe, shall comble
theron: he that layeth a snare for another,
shall be ensein in hym selfe. ***W**ho lo cometh
a wicked noþome cofsel, it shall come vpon
hym selfe, soþe he shall not knowe fro whence.
The spider blaspheyme, and aree scoynfull,
but vengeance lyeth for thei as a yon.
They that talen in the angyl of þyrgtecou
shall be vepen in the fyre, and ful of hert
shall consume them before they be. **I**nger
e rgozouner are two abhominable thyng-
es, a the vnydothi betw the both vpon him

¶ We ought not to bring vengeance, but to forgive the offence. of the bitches of the tongue, and of the dangers thereof.

E* that seeketh vengeance, shall
finde vengeance of y^e Lord, which
shall surely kepe hym from synnes.

te that he hath done the, so I shall thy sinners be
be forgiven the also, who I prayest. A man that
beareth hatred against another, how darrest thou
be thyselfe forgiveness of God: the that the
death nor mercy to a man, which is I praye him
selfe, how darrest be a forgiveness of thy
sinnes? Of he that is but flesh, beareth his
tribe and keepeth it, who will intreat for his
sinnes? Remember the ende, Ad let him praye
pale, which seeketh death and destruction. I
abide thou in the commandements. As I
remember the commandement, so I shall thou
not be rigorous over thy neighbour. Thin
ke the wordes covenant of the hyell, as I praye
we thy neighbours ignorance. With hatred
of life, and I shall make thy sinners betweene
for an angry man like thy variance, and
the vngodly disquieted frenesies, and put
teth disquiet among them that be at peace.

* The more wodd there is, þ more vehemē
is the fyre: and the myghtier that mē be, the
greater is the wrath: and the longer þ strife
endureth, the more it burneth.

A h bassie brawlinge hyndleth a fyre, & an
an bassie strife gedreth bloude: A tong also
that beareth falsse wittnesse byngeth brath.
¶ Thow blowe the sparke it shal burne. ¶ If
lytt vpon it: it shal go forth, and both thell
out of þ mouth. * The sclanderer & dubble
tonged is curst, for many one þ be frendes
setteh

* 1981, 1982
* 1983, 1984

*圖表, 2/3

* 001.75(1).

* E.C.E. 115
A10, 11, 12

*1910.5.b

● 本誌の編集方針

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● 本館編輯部

Jesus the sonne of Syrach. Ito. lvi.

seteth he at variance. The thynde tonge hath disquieted many one, and diuyn them from one lande to another. Stronge cyties of the riche hath it broken downe, and ouerthrowne the houses of greute men. (The strenght of þe people hath it brought downe, and bene the cause of myghtynacyons.) The thynde tonge hath cast out many an honest woman, & robbed the of theyr labours. Wilho so berkeneth vnto soch thal neuer fonde rest, & neuer dwel safely. The stroke of the god maketh oddes, but the stroke of þe tonge smyteth the bones in sunder. There be many that haue perished with the sword but many mo theowde the tonge.

D Well is hym that is kepte from an euell tonge, and cometh not in the anger thereof. Whiche diueth not the pock of soche, and is not bounde in the bandes of it. For the pock thereof is of pyon, and the bande of it of lele. The death thereof is a very euell death: hell were better for: one, then soch a tonge. But the feye of it maye not oppresse them that feare God, and the flamme thereof maye not burne the. Soch as forsake the Lorde, shall fall therein: and it shall burne them, and no man shall be able to queneche it. It shall fall vpon them as a Lyon, and deuoure them as a leoparde. Thou hegeth thy goodes wth thynnes: why dost thou not rather make dozes and barres for thy mouth? Thou wepest thy golde and syluer: why dost thou not wepe thy wordes also vpon the balace? Beware, that thou spye not in thy tonge, and so fall before thyne enemyes, that lape waite for the. (and thy fall be incurable, euen vnto death.)

¶ The .xxij. Chapter.

D Whom we ought to leme oure money, and do almes. **W**it a capitiull man answere for his feyned. **W**it is befallis and dofpeltyllage.

the halfe agayne, and rekeneth the other to be founde. And yf he with holde no other moene yet hath he an enemy of hym, and that vnderstand.

He payeth hym with cursynge and rebu-
re, and giveth him euell wordes for his good dede. There be many one which are not glad for to lede, not because of euill, but they feare to lele the thynge that they leme. Yet haue thou pacience wth the simple, and with holde not mercy from him. Helpe the poore for the commaundmentes sake, and let hym not goo emptye from the, because of his necessity. Lete thy money for thy brother and neygbbours sake, and burpe it not vnder a stone, where it rusteth ad corrupteth. * Ca. agath. bi. 1. Tim. vi. 19.
ther thy treasure after the commaundment of the hyest, and so shall it bying the more profyte then golde. * Lape up the almes in the bande of the poore, and it shall kepe the from all euil. * A many almes is as a purgatory hym, and that kepe a many fauour to the apple of an eye: and after warde shall it arpe and paye euery man his rewarde vpo his head. It shall fyghe for the agaynst thyne enemyes, better then the dyloce of a gy-
aunte or speare of the myghtye.

A good honest ma is suertie for his neyg-
bour, but a wycked perfonne leteth hym come to shame. Forget not the frendshipp of thy suertye, for he hath geuen his soule for the. The vngodly despiseth the good dede of his suertie, and the vnthankfull and igno-
raunt leaueh his suertie in daunger. Some man promyseth for his neygbboure: ad whē he hath lost his honesty, he shall forsake him. Suertithippe hath bestrope many a riche man, and remoued the as the waues in the see. Myghrie people hath it ouercome wth force, and caused the to wandre in straunge countreys. An vngodly man transgredynge the commaundment of the Lorde, shall fall into an euell suertithippe: and though he force him self to get out, yet shall he fall into vngement. Helpe thy neygbbour out after thy power, and beware, that thou thy selfe fall not in soch dett. * The chiefe thynge that he peth in thy lyfe, is water, ad byrd, clorbynge and lodgynge, to couer the shame.

Better is it to haue a poore lpyng in a
mans awne house, then delycate fare among the straunge. * Be it lyte or moche that thou hast, holde the contrite wythall, & thou shalt not be blamed as a vagabonde: for a myserable lyfe is it, to go from house to house: & where a man is fcernde, he darre not open his mouth. Though one be lodged, ad haue meate and drynke, yet shall he be taken as vndoorthy, and heare many bytter rough wordes, namely thus: So thy waite thou straunger, and prepare a table for thy selfe, and fede me also of that thou hast. * Waite
tpou

* Ca. agath. bi.

* 1. Tim. vi. 19.

* Job. xiii. 1.

* Dan. xii. 1.

* 1. Tim. vi. 19.

* Act. x. 1.

C

* Eccl. xxxv. 1.

D

* Ps. lxxv. 1.

* 1. Tim. vi. 19.

* Job. xiii. 1.

The Booke of

thou stranger (so that he regardeth bys hon-
noure no more) my brother cometh into my
house, & so he telleth hym the necessite of his
house. These thynges are deuy to a mā that
hath vnderstandynge: namely, the forbyd-
dynge of the house, and that the lender ca-
steth hym in the teth.

The. xix. Chapter.

¶ Of the correction of children. Of the common-
tye of heath. Wealth is better then a joyfull life.
Of heathenisme. Of the hope & joye of the heart.

Who so loueth his chyldre * holdeth
him wyl vnder correction, that he
maye haue lope of him after wa-
re and that he greoue not after his
negyn hours doyes. * The p teacher his sonne
shall haue lope in him, & neede not to be a-
mourner of him anidg his aquaintance. Who
so enuounerth & teacheth his sonne, greueth
the cncempe: and before his frendes he maye
haue lope of him. Though y father dye, yet
is he ys that he were not deef: for he hath
left one behynde him that is lyke hym. In
his lyfe he is in the hym and had lope in hym, &
was not soye in his death, neither was he a-
mourner before the cncempe. For he left be-
hynde him an auenger agaynst his enemies,
and a good booe vnto the frendes. For y lyfe
of cloynter he shall vntoe the wooldes to
gether, and his heret is greued at coudr ctye.
An vntamed hore wyl be harde, & a wantid
chylde wylde wylful. Vt thou byng y thy
sonne delcately, he shall make y afrayed: &
yf thou playe wyl hym, he shall byng the
to heupnes. Laugh not wyl hym, lest thou
wexpe wyl him allo, and lest thy ctye be set
on edre at the last.

[illegible]

¶ **What** good both the offeringe vnto an
Tool * for he cañ neither ease, tall, nor line.
 ¶ **Eu**en so is he that is chased of the Lorde, ab
 beareth the rewardes of iniquitie. he seyth
 with his eyes, * groweth he as a gelded ma
 that leth with a vprigin & fgetheth. * **Eu**en
 not our the mynde into beynes, and deuo
 not the self in thine a wne couel. * **C**he lope

and chearfulness of the heart is the life of man; and a mannes gladnes is the prolonging of his dayes. Loue thyne aduise soule, and comforte thyne heart: for toweare and beuphene, dyuic leaue frey. For beuphene hath daye many a man, ad byrgeth no profite. sele ad anger thorten the dayes of the lyfe: chearfulness and toweare bying age before p'tyme. Alinto a mery heart every thyng hath a good talt that be catcheth.

The xxxi. Chapter.

¶ We ought to be diligent here to beware of them that take pains to gather riches. The people of a rich man without a fault. For ought so he be chaste and sober.

The example & carefulnes for eynes fa-
meth awaye the slepe, ad maketh the
hefte to confume. When one ipeeth ad
taketh care, he waketh crier by, like as greet
eychnes beareth the hefte. The eyche hath
greet labour in gathering his eyches to-
gether, and then wiseth the pleasure of his eyches
be taketh hys self and is refreshed. But
who folowoureth and ypochereth not, he is
poore: ad though he leaue of, yet he is a beg-
ger. He that loveth riches, shall not be iudi-
fied: and who foloweth covynption, shall
have enough thereof. * Many one are come
in great mil forthue by the reason of gold, &
have founde theyr destruction before them.
It is a tree of fallacye vnto them that offe
it vp, and all foras be foolys fall theryn.
Blessed is the ryche, which is found withoute
blymp, and hath not gone after golde, ne
hoped in monye & treasures. All here is there
such a one: and we shall commend hym, ad
cal hym blessed, for greate thynges doth he
among his people. Alho so is tryed, & foun-
de perfecte in foch thynges, shalbe comended
and prayed. Alho myght offende, and hath
not offended: Alho coulde do euil, and hath
not done it: Therefore shall his good be sta-
blyshed, and the whole congregacion shal de-
clare his almeses. If thou fynt at a greete
mans table, open not thy mouth wyde vpo
it, and make not many wordes. Remember
that an euill eye is a brede:

What thinge created is doyle the twi-
ked eye: therefore dooeth it before euery
mans face: Lay not thine hand vpon euery
thing: & thine eye lech, & strype not wy
in the byde. * Bounce by thy selfe what thy
neighbour wolde fauour haue, all be decrete
in euery pointe. Eate the thing that is let
before the mannerly, as it becommeth a man
and eate not to much, lest thou be aduised.
Leaue thou of first of all, because of nurtur-
re, lest thou be he whom no man maye satisfie
which maye turne to thy decaye. * When
I spake among many men, reach not thine
hande outt of all. * How wol content

Jesus the sonne of Syrach. Eo. xlvii.

is a wyse man with a lytle wyne: so that in slepe þu shalt not be speche therof, ner felle eny payne. A wyse wolsonne slepe shall soch a one haue, ad felle no in ward grete. herseyth vp by tynes in the moornyng, & is wel at ease in him selfe. But an vnclacable eater slepeth vnquyetly, and hath ache and payne of the body. If thou fellest that thou hast eate to moch, aryle, goo thy waye, calst of thy stomack, and take thy rest: and it shall ease the, so that thou shalt vyngne no synchelle vnto thy body.

C My sonne, hence me, and despyse me not: & at the last thou shalt fynde as I haue told the. * In all thy woekes be diligent & quicke, so that there no synchness happeth vnto þe. * Who so is liberal in dealing out his meate, many men shall blesse him, & praye hym with theyr lippes: ad the sonne is a sure token of his loue ad faythfulness. But he that is vnpaythfull in meate, the whole citie shal complayne of hym: and that is a sure experience of his infidelite ad wyckednes. * We not thou a wyne bybler, for wyne hath destroyed many a man. The fyre proueth the hard yron, eue so both wyne proue bettes of the proude, when they be dronken.

* Wyne solyly droncketh, quyketh the lyfe of man. If thou bynckest it meaurable, thou shalt be temperate. What lyfe is it, that maye continue without wyne? (What taketh a waye the lyfe euen death.) Wyne was made for the begynnyng to make mē glad (ad not for dronkenness) Wyne meaurably drinke is a reioyng of þe soule & body. (A meaurable drynkynge is health to soule and body.) But if it be dronken with excess, it maketh by excesses and forowde vnto the mynde. Dronkenness fylleth the mynde of the foolys with thune and ruyne, multiplyeth the strengthe, and maketh woundes.

Rebuke not thy neyghboure at the wyne, ad despyse him not in his myght. Goe hym no despyrefull woordes, and preece not vpo hym with contrayp sayenges.

¶ The xxxii. Chapter.

¶ Of the discrecion and prays of the preacher, and of the heare. ¶ Of the feare, fage, and confidence in god.

If thou be made a ruler, * proude not thy selfe therein, but be thou as one of þe people. * Take diligent care for the and loke wel thereto: when thou hast done all thy dewtye, yet the downe, that þu mayest be mercy wyth the, and receaue a crowne of honoure. Take wysely and honestly, for wyldome becometh the eyght well. Bynder not muske. Speake not, where there is no audience: & poure not forth wyldome out of tyme, at an impoysonite. A ke as þe Car-buncle stone thyneth that is set in golde, so doth a longe garmyth the wyne fealt: and as

the Smaragde that is set in golde, so is the sweetnes of iusticie by the myght of wyne. (Goe care, and be still, and for thy good behaueour thou shalt be loued.)

¶ Thou yonge man, speake that becometh the, and that is profitable, & yet cense the thou art wyse al ke. Competende moche with fewe woordes. In many thynges be as one that is ignorant, geue ease, and holde thy tonge withall. If thou be amonge men of hyer auctorite, despyse not to compare thy selfe vnto them: ad when an elder speaketh make not þu many woordes therein. Before þe thondre goeth lyghtheinge, and before wtour and Hametallnesse goeth loue ad fauoure. Stande vp by tynes and be not the last: but get the home lone, & there take thy pastime, & do what thou wylt: so that thou do no euell, & despyse no man, but for all thynges gene thackes, vnto him that hath made the, and replenished the with his goodes.

¶ Who so feareth the Lorde, wyl receaue his doctrine: and they that get them to him by tynes, shall fynde grace. He that feleth the lawe, shall be fylled withall. As for him that is but fayned, he wil be offended therat. They that feare the Lorde shall fynde the iudgement, and theyr ryghtconsses shal be kindled as a lpyght. An vngodly man wyl not be reformed, but can helpe him self with the example of other in his purpose. A man of vnderstandynge despyseth no good counsell: but a wyld and proude body hath no feare. (Pe eue when he hath dealt rashly w another man, but his awne dopnynges shal be his rebuke.) My sonne, do nothing without an aduysment, so that it not repent the after þe dede. So not in the waye wher thou mayest fal, ner where thou mayest stombe aganst the stone. Goe not thy self into a laborious slippery waye, and beware of thyn awne chyldren, (and eue hede of them that be of thyn awne howsholde.) In all thy woekes put thy trust in God, for thy whole lyf, for that is the keepynge of the commaundemēt. Who so beleueth Gods woerde, taketh hede to the commaundemēt: and he that putteth bys trust in the Lorde, shall wante nothinge.

¶ The xxxiii. Chapter.

¶ Of the belouynge of hym that feareth God. The auisment of þe wyse. The iustice of the sonne of god. ¶ Of the feare, fage, and confidence in god.

If here thou no euil happeth vnto him that feareth God: but what he is in the pation, the Lorde shall deliure him & he pe hym for euell. A wyse man hateth not the lawe, but in pcorite is as a thry in ragynge water. A man of vnderstandynge geneth credence vnto the lawe of God.

The Booke of

of God, and the ladw is saythful vnto him. We sure of p'matter, then talke therof: We sayll well instructe, the mayest thou geue answer. The hert of the foolish is lyke a cartwhele, and his thoughtes runne about like the axel tre. Lyke as a wilde horse p'neyeth vnder euery one that sperteth vpo him, so is it w' a scornfull frende. Whyp doth one dape excell another, spring al the dayes of p'peare come of the Summe. The wylidome of the Loyde hath to parted them a sunder, and so hath he ordered the tynes id solempne fraters. Some of them hath he chosen and halowed befoze other dayes. And all men are made of the * grounde, and out of the earth of Adam.

* Gen. ii. 7

15 In the multitude of science hath the Loyd sundered them, ad made thei wayes of vperle fathpous. Some of them hath he blessed, made moch of them, halowed them, and clapynd them to him selfe. But some of the hath he cursed, broughe the ladw, ad put the out of they estate. * Lyke as the clape is in the porters hande, and all the ordynge ther of at his pleasure: so are men also in the hande of him that made the, so that he may geue them as lyke the him best. * Agaynst euell is good, and agaynst death is lyfe: so is the vngodly agaynst such as feare God. Scholde thele are the woordes of the byschop, as there are euer two agaynst two, & one let agaynst another. I am a waked vp last of all, as one that gathereth after in haruest. In the gyftes of God and in his blessing I am increased, and haue fylled my wyne presse, lyke a grape gatherer. * Scholde, how I haue not laboured onely for my selfe, but for all suche as lone nourtoure and wylidome.

* 1 Tim. ii. 1

* 1 Cor. xii. 1

1 Cor. xiii. 1

C Heare me, O p'egrate men of the people and herken with your eares ye rulers of the cōgregation. Geue not thy sonne and wyfe, thy brother and frēde, power ouer the wyche thou mycht: and geue not awaye thy substance and good to another, lest it repel p. and thou be faine to begge therfore thy self. As longe as thou mycht and hast breth, let no man chaunge the: for better it is thy children to praye the, then that thou shouldest be fayne to loke in theyr hādes. In al thy woordes be excellent, that thy honoure be neuer flapped. At the tyme when thou shalt ende thy dayes, a synful thy lyfe, dysp'bate thyne in theyr fauice. The fodder, the wypp, and the burthen belougeth vnto the Ass: Deat, correction, and woche vnto the seruauit.

D P'fhou se thy seruauit to laboure, thou shalt synde rest. But p'fhou let him go ydel he shall be liberte. The peck ad the wypp bothe towe the harde neck, but tame thou thy euell seruauit with bondes and correction. Seinde hym to laboure, that he go not ydle: for ydelnesse bygeth moch euell. Sert

hym to worke, for that belougeth vnto him, and becommeth him well. P'f he be not obedient, binde his fete: but do not to moch vnto him in any wyse, and without discrecion do nothing. * P'f thou haue a (synful) seruauit let him be vnto the as thyne a vnto soule: (errate him as a brother) for in bloude hast p gotten him. P'f thou haue a seruauit, holde him as thy selfe, for thou hast nedde of him as of thy selfe. P'f thou interate him euell, and kepst him harde, & makest him to be proud and to crime a way from the, thou canst not tell what waye thou shalt like hym.

* Eccl. vi.

The xxxiii. Chapter.

C Of concame, disuinations, and enchauntemetes, we ought to confute vayne hope, and lygare. The prayse of them that feare God, & of vperer woordes of men. God doth not allowe the woordes of an vnsefulfull man.

V A wyse people begile them selues with vayne & discreitfull hope, ad soles trust in dzeames. Whofore gardeth dzeames, is like him that will take holde of a shadowe, and folowe after the wynde: Euen so is it with the appeyringes of dzeames. Befoze the face is the lyknes of a face. Alho can be clenfed of the vncleane? What trouth can be spoken of a lyar? Sothslayinge, wythcraft, forcery and dzeamyng is but vanyte: lyke as when a woman traupleteth with childe, & hath many fantasies in her hert. Alhere as soch vylis come not of God, set not thine hert vpo the: for dzeames haue disceained many a man, and they sayled, that put theyr trust therein.

The ladw shall be fulfilled without lyge, & wylidome is sufficient to a fapthful mouth. What knowlege hath he that is not tryed? A wyse man that is well instructe, vnder standeth moch: and he p hath good experiance, can talke of wylidome. He that hath no experiance, knoweth lyke, and he that erret, cauleth moch wyldednes. He p is not tryed, what thynges knoweth he: Alho so foloweth no rule, is full of wyldednes.

When I was yet in erreure, I learned moch also: pee I was solenced, that I could not expelle it all, and came oft in parell of death therfore. tyl I was depured froit (thozow the grace of God.) Now I se, that they which feare God haue the right wyte: for they hope standeth in him, that ca helpe them. And the eyes of the Loyd are on them that loue him. Alho so feareth p Loyd baweth in awe of no man, and is not affayed, for the Loyd is his hope and comforte.

Blessed is the soule of hym that feareth p Loyd: In whom putteth he his trust: who is his strength: * for the eyes of p Loyd haue respecte vnto them, that loue hym. He is their myghtie protectiō, and stronge grounde: A defence for the heate, a refuge for the hope

* 1 Pet. i.

Jesus the sonne of Syrach. No. lviij.

hote none daye, a succore for Gombyng, ad an helpe for fallinge. he setteth vp the soule, and lpyghemeth the eyes: he geueth lyfe, and blessinge. he that geueth an offering of vnrighuous good, his offering is refused: the scornfull dealynge of þ vnryghtuous please not God. The Lorde is they onely p'aciently abyde hym in the waue of the truerth of rightrounes. The hyghell doth not allowe the gyftes of the wyched.) And + God hath no helpe in the offeringes of þ vngodly, nerher maye synne be reconciled in the multitude of oblacions. Who so bringeth an offering out of the goodes of þ poore, doth eue as one that kyleth þe sonne before the fathers eyes.

The used of the needfull is the lyfe of the poore: he þ defrauderh hym therof, is a man of bloude. Who so robberh his neyghboure of his lpyng, doth as great synne as though he slewe him to death. * The þ defrauderh the laboer of his hye, is a bloud shedder. Whiche one buyeth and another beareth downe, what praye haue they then but laboure? Whiche one prayeth ad another curseth, whose voyce will þ Lorde heare? * he þ walbeth hym selfe because of a deed body, s then toucheth the deed agayne, what doth hys waynyng? * So is it with a mā that fasteth for hys synnes, and doth them agayne: who wyl heare his prayer? What doth his fasting helpe hym?

C The xxxv. Chapter.

It is well done to praye, and to do sacrifice. The prayer of the fatherlesse, and of the wyddowen: and hym that humblyth hym selfe.

Who so kepyeth þ lawe, * bynggeth offeringes p'ough. he that holdeh fast the commaundement, of freeth the ryght healt offeringe. he that is thankfull and recompenseth of freeth synne floure. * Who so is mercifull and geueth almes, that is ryght thank offering. God hath pleasure when one departeth fro synne, and to forsaie vnryghtounes, recopleth vs with hym.

* Thou shalt not appeare empty before þ Lorde, for all for is done because of the commaundement of God. * The offering of þ ryghteous maketh þ faulte far, a swete smell is before þ hpyell. The offeringe of the ryghteous is acceptable vnto God, and shal neuer be forgotten. Guee God his honour to a chearfull hart, s kepe not backe the fruytynge of thy labours. In all thy gyftes be a mercifull countenance, s halowe thy thythes vnto God w gladnes. Guee vnto God according as he hath encreased and prospered the: * s loke what thyne hande is able, guee to a chearfull eye: for þ Lorde recompenseth, s geueth þ sear times as moche agayne.

Seue no vnryghteous gyftes, for soche wyl he not receiue. Beware of wydegeous offeringes, for the Lorde is a ryghteous iudge: and regardeth no mānes person. he accepteth not the personne of the poore, but he heareth the prayer of the oppressed. * he despyeth not the desyre of þ fatherlesse, ner the wyddowen, when she poureth out her prayer before him. Doth not God be the reuerce, that reme dothne the chekes of þ wyddowen? he heareth he not the complaine, ouer soche as make her to wepe. For from hys chekes do the teares go vnto heauen, s the Lorde which beareth them, doth accepteth them. Who so serueth God after his pleasure, shal be accepted: and his prayer reacheth vnto the cloudes. * The prayer of hym þ habbleth hym selfe, goeth thowen the cloudes, tpyll the come nye. Shew wil not be comforted, ner go her waye, tpyll the hpyell. God haue respect vnto her, geue true sentence, and perourne the iudgement. And the Lorde wyl not be slack in comynge, ner tary longe: tpyll he haue smytten in sonder the backes of the vnmercifull, and aunged hym selfe of the heathen: tpyll he haue taken awaye þ multitude of the cruell, and broken the cepter of the vnryghteous, tpyll he geue euerp man after his woekes, and rewarde the after: thei downe: tpyll he haue deliuered his people, maintained thei cause, and reioiced them in hys mercy. What saye a thing is mercy in the tyme of angusthe and trouble? It is lyke a cloude of rayne that comyneth in the tyme of a drouth.

C The xxxvi. Chapter.

It is prayer to God in the person of al faithful men with the prayer of a good woman.

Be mercie vpon vs, O Lorde, thou God of all thynges. haue respect vnto vs, thewe vs the lyght of thy mercies, s sende thy feare amonge the hya then and straungers, which iske nor after þ that they may knowe, how that there is no God but thou, and that they maye shew thy wonderous woekes. A pry by thynne heade ouer the outlandish heathen, that they may lerne to knowe thy might and power. A phe as thou art halowed in vs before them, lo bynyng to passe, that thou mayest be magnified also in them before vs: that they may knowe the, like as we knowe the. For there is none other God but onely thou O Lorde. Keue the tokens, and chaunge the wonderous woekes. Shewe thyne hande, ad thy ryght arme gloriously. Rayse vp thyng magnacion, and poure out thy wrath. Take awaye the abusers, and smyte the enemye. Make the tyme of the, remembre thy countenance, that thy wonderous woekes maye be prayfed. Let the wrath of the tyme consume the

The Booke of

me them that lyke so carelesse: and let them perryll that do thy people hurte. Smyte in sword the head of synners, that be our enemyes. Ad saye there is none other but we.

Gather all the tribes of Jacob together againe, & they maye knowe, how that there is none other God but only thou, that they maye thew thy wonderous woorkes, Ad be thou thy peoples heretage, lyke as from the begynnyng. O Lord haue mercie vpon the people that hath thy name, Ad vpon Israel.

* Ezech. iiii. c.

* i. Isai. li. g.

* whō þ þat lyketh to a fyre boze sonne. O be mercifull vnto Ierusalem the cite of thy Sacrament, & the cite of thy rest. Fyll Sion with thy vnspenkeable vertues, & thy people with thy gloire. Gene wytnes vnto thy creature, whom thou madest from the begynnyng, & raple vp the prophetes that haue bene sworne in thy name. Bewarde the that wayte for the, that thy prophetes maye be foude faythfull. O Lord heare the prayer of thy seruantes, accordyng to the blessing of Aaron ouer thy people (Ad gyde thou vs in þ waye of righteousness) * that all they whych dwell vpon the earth maye knowe, that thou art the Lorde the eternal God, which is from euylastynge.

* Rom. vi. b.

* i. Cor. ii. b.

The hely deuourer all mentes, yet is one meate better then another. Like as þ tonge to steth denyth, & so doth an herte of vnderstandinge in a childe falle woordes. A frowarde herte geueþ heynes, but a man of experyence liffeth hym vpagapne. The woman receaueth euery man, yet is one daughter better the another. I saye wyse reioyleth her husband, & a man loueth nothing better. Þf he be loupynge & vertuous with all, then is not her husband lyke other men. He that hath gotten a vertuous woman, hath a goodly possession: she is vnto him an helpe, and ppyler wherup he relyeth. Where no hedge is, ther þ goodes are spoyled: & where no bulwyc is, ther the frendeles mouneth. Lyke as there is no credite geue to a robber, that goeth from one cytie to another: So is not the man beloued, that hath no nest, ad must turne in, where he maye abyde in the nyght.

C The xxxvii. Chapter.

¶ How to a man shulde knowe frendes & counsellors, and search the company of a holy man.

I My frendes sayeth: I wyl be frendly vnto hym al so. But there is some frende, which is onely a frende in name. Remayne they there not heynes vnto death, when a copanion & frende is turned to an enemye? Most wickid presumption: from whence art thou spronge vp, to couer þ earth with falshe & dilcates? There is some copanion which in prosperite reioyleth with his frende: but in þ time of trouble, he taketh parte agaynst hym. There is some copanion þ mouneth with

* Eccl. vi. b.

his frende for the hely sake: but whē trouble cometh he taketh holde of the wynde. For getteth thy frende in thy mynde, and thinke vpon him in thy tyes. Seke no council at thy kynsmen, and hyde thy council fro such as beare the no good wyll. A euery counsellor bypnyeth forth his council. Beweteles, there is some þ counsellor, but for his awne pofite: Beweteles of the counsellor, and be aduised afore wher to thou wilt vse him, for he wil counsell for him selfe. Lett he cast the lot vpon the, & saye vnto the. Thy waye & purpose is good, & afterwarde he shal agaynst the, and loke what shal become of the.

* Ezech. xiii. and. i. c.

The no council at him, that suspecteth þ for an enemye, and hyde thy council fro such as hate the. There no council at a woman concerning þ thynges that the longest for: not at a fearful and saynt herted body, in matters of warre: or at a marchant, how deare he will cheape thy wares to warde þ: or at a byer, of sellynge: or at an enuious mā, of thankesgeuynge: or at an vnmercifull, of louynge kindnes: or at an vnhonest man, of honestye: or at þ thoughtfull, of woorkynge: or at an hyeelyng which hath no house, or pofite or wealth. A nyple body wolde not gladly heare speake of much labour. Calie no fochfolkes to counsell, but be diligent to seke counsell at a vertuous mā that feareth God, for none as thou knowest to be a keeper of the commaundmentes, which hath a mynde after thyne awne mynde, and is soze for the when thou stondest.

And holde thy counsell fast in thynne herte: for there is no mā moze saythful to kepe it: then thou thy selfe. For a mā mynde is so: tyme moze disposed to tell oute, then seven watchmen that syt aboue in an hye place lokeynge about the. And aboue all this praye the thyself, þ he wyl lede thy waye in faythfulness and trueth. Before all thy woorkes aske counsell fyrst: ad ouer thou doest eny thyng, be wel aduised. There be foure thynges that declare a chaunged herte, wherout thre spryngeth euell and good, deathe lyfe, and a masterful songe that bableth morde. Some mā is apte and well instructe in many thynges, ad yet herp vnprospitable vnto him self. Some man there is, that can geue wyse and prudent counsell, and yet is he paret, and continueth a begger: for that grace is not geue him of God to be accepted. Another is robbed of all wyddome, yet is he wyse vnto him selfe, and the frute of vnderstandynge is commendable in his mouth.

A wyse man maketh his people wise, & the frutes of his wyddome sayle not. A wyse mā shal be plentifully blessed of God: & al they that se him, shal speake good of þ. The lyfe of man standeth in the nomtye of the dayes, but the dayes of Israel are innumerable.

A wyse

Jesus the Sonne of Syrach. Ko. xlii.

A wyse man shall opeyne saythfulnes and credence amonge hys people, and hys name shall be perpetuall. **¶** Thy sonne, proue thy soule in thy lyfe: and yf thou enyeuill thyng, geue it not vnto her. * For all thynges are not profitable for all me, neither hath euery soule pleasure in euery thyng. Be not greedy in euery eatyng, and be not to hastye vpon all meates. * For excelle of meates bynggeth sycknes, & glotonie cometh at the last to an vnnecessary beate. Thozow iustett haue many one perished: but he that dyeth by him selfe temperatly, prolongeth his lyfe.

¶ The xxxviii. Chapter.

¶ A bypyscion in speches ought to be charye, and to feare a bypyscion which breath by prayer. The bypyscion of the deed, shal becom wyldome. Rectifiers of crafted men.

¶ Honour & bypyscion: honoure him because of necessite. God hath created hym (for of the bypelle commeth medycine) and he shall receaue giffes of the kyng. The wyldome of & bypyscion bynggeth hym to great woorthynesse, & in & syght of the greute men of thys worlde, he shall be honozably taken. The Lord hath created medycine of the earth, and he that is wyse, will not abhorre it. * Was not the bytter water made swete with a tressy men myght learne to knowe & vertue thereof. The Lord hath geuen men wyldome, and vnderstandynge, & he myght be honoured in hys wonderous woorkes. With such doth he heale men, and taketh awaye theyr paynes: Of such doth the Apothecary make a confection: yet can no man performe all his woorkes. For of & Lord cometh prosperous wealth ouer all the earth.

¶ Thy sonne, despyse not thys in thy sycknes, but & praye vnto the Lord, and he shall make the whole. Leane off from synne, and orde the handes a ryght, cleanse thine herte fro all wychednes. Geue a swete sauoured offeringe, and & syue flour for a token of reuerbance: make the offeringe fat, as one that geueth & syue fentes, and geue rovine to the bypyscion. For the Lord hath created him lett him not go from the, for & hath nede of hym. The houre maye come, that & syue maye be helped thozow them, when they praye vnto & Lord, that he maye recover, & gett heath to lyue longer. He that synneth befoze his maker, shall fall into the handes of the bypyscion.

¶ Thy sonne, & byng forth thy teares ouer the deed, and begynne to mourne, as yf thou haddest suffred greute harme thy selfe: and then come his body after a chuenist maner: & despyse not his burpall. Enforce thy selfe to wepe, and prouoke thy selfe to mourne, * and make lamentacion expedytly, & that a wyse or thow, lest thou be euill spoken of:

and then cōfōrte thy selfe because of & heuyness. * For of heuyness cometh death, the heuyness of the herte breaketh strength, heuyness and pouerte enueth the herte in reuincyon & offence. Take no heuyness to herte, byue it a wyse, and remembre the last thynges. Forget it not, for there is no turninge agayne. Thou shalt do hym no good, but hurte thy selfe. Remembre his iudgement, thyne also shall be lyke wyse: vnto me peller daye, vnto & to daps. * Let & remembrance of & deed ceasse in his rest, & cōfōrte thy selfe agayne ouer hym, lepyng his spate is departed from hym. The wyldome of & scrib is at cōuenient tyme of rest: and he & ceareth from exercise and labour, shall be wyse. He that holbeth the plough, and hath pleasure in ploddyng, & daryng & oxen, and goeth aboute with such woorkes, he can speake of oxen: he setteth his herte to make forowes, & is diligēt to geue the kyne fodder. So is euery carpenter also a woorkmaster, & labour: eth still nyght & daye: he carueth, graueth & cutteth oute, & his desyre is in sondrye cōpyng things, his hert ymagineth, how he maye conyngly cast an ymage, his diligēt also & watchynge performeth the woork. The prynciply in lyke maner bybeth by his styche, & doth his diligēt to labour the prync. The vapour of the fyre kymeth his flesh, & he must syght w the heate of the for nace. The noyle of & hammer soundeth euer in his cares, & his eyes loke still vpon the thyng that he maketh. He hath set hys mynde there vpon, that he will make out his woork, and therefore he watcheth, how he maye set it out, & byng it to an ende.

So doth the potter by his woork, he turneth & whele aboute with his fete, he is diligēt and carefull in all doynge, and his labour & woork is without nombre. He fashioneth & clape with hys arme, and with his fete he tempereth it. Hys herte ymagineth how he maye make it pleasant, & his diligēt is to cleanse the ouen. All these hope in their handes, and euery one thynketh to be conyng in his woork. Without thes maye not the ctycs be mayntayned, imbayted ner occupied: yet come they not by e the congregacion: they vnderstande not the cōuenant of & laue: they cannot declare equyte and iudgement: they cannot fynde out the darke sentēces, but thozow them shall the creature of & woork be mayntayned: the papper concerneth onely the woork and labour of conyng.

¶ The xxxix. Chapter.

¶ A wyse man. The woorkes of God. Vnto the good, good thynges to do, but vnto the euill, euen good thynges are euill.

The booke of

A That appleteth hys mynde to vnderstande the lawe of God, both diligently seke out the wylldome of them of the olde tyme, and exercepeth hym selfe in the p[ro]pheters. he heareth the saynges of famous men, & p[re]acheth to the vnderstandyng of barch sentences of wylldome. he sekerth oute the mysterie of secrete kapinges, & exercepeth hym selfe therin continually. he doth seruice amōge greute mē, & appereth beforē p[ri]nce. he goeth into a straunge countre, & traunapeth thowto it: loke what good of euell is amōge men, he p[ro]ueth it, & lechereth it out. he purpoiseth hym herte, to resoize early vnto the Lord y[es] made hym, & to praye beforē the hyell God. he openeth his mouth in praye, & prayeth for hys synnes. Althē p[ri]ncē greute Loide wyl, he qualbe fylled with p[re]p[ar]ete of vnderstandyng, that he maye then poure out wylde sentēces, & geue thankes vnto the Loide in hys

25 prayer. he shall orde his deuice, and lede his knowlege a ryght, & geue hym vnderstandyng of secrete thynges. he shall thewe forth p[re]science of his lernynge, and reioyce in the conuauant of p[er]son of p[er]son of Loide. The whole congregacyon hall commende hys wylldome, and it shall neuer be put out. The remembrance of hym hall neuer be forgotten. his name shall cōtinue from one generacyon to another. * hys wylldome shall be spoken of, amonge the people, and the whole congregacyon hall openly declare his prayse. Althē he p[ro]ueth, he hath a greater name then a thoutande besyde: and after hys death, p[er] fame name remapeth vnto hym. Per wyl, I speake of his lernynge, and reioyce in the conuauant of p[er]son of p[er]son of Loide. I am full as the Moone.

Herken vnto me (ye holy vertuous chylde[n]) bynyng forth frute, as the rose p[er] is plāted by the brokes of the selde, and geue ye a swete smill as I dauidus. Flozish as p[er] rosegarden, syng a songe of prayse. O geue thankes vnto God ouer all his workes. Geue gloze and honoure vnto the Loide, shew his prayse with your lyp[er]s. See enē with the songe of your lyp[er]s, with harpes and playnynge, and in geunynge thankes vnto hym, lase after this maner. * All p[er] workes of the Loide are excedynge good, and all his commaundementes are mete and conuenient in due season.

D A man nebe not to sape: what is p[er]? what is that? for at tyme conuēnt they shall all be sought. At his commaundēt the water was as a wall, & at the word of his mouth the water stode still. * In his commaundement is every thyng acceptable and reconcyed, and his healeth cannot be mynyshed. The workes of all flesh are beforē him, and there is nothyng hysed his eyes. he leved from euerlastyng to euerlastyng, & there

is nothyng to wnderfull of hys vnto hym. A man nebe not to sape then, what is thys, or that? for he hath made all thynges to do good vnto man. his besyngne shall cōtinue ouer as the stream, and mooueth p[er] earth lyke a founte of water. Althē as he maketh the water for dyouth, so shall his wyrt fall vpon the weathen.

* his wyrtes are playne & ryght vnto the iust, but the vngodly shoulde at them. for the good, are good thynges created from the begynnynge, & euell thynges for p[er] vngodly.

* All thynges necessary for the lyfe of man are created from p[er] begynnynge: water, fyre, p[er]son, a salt, meel, wheate, and hony, mylke & wyne, oyle & clothynge. * All these thynges are created for the best to the faythfull: But to the vngodly shall all these thynges be turned to the hurt and harme. There be spetres that are created for vengeaunce, & in their rygozousnes haue they fastened their tormentes. * In the tyme of the ende they shall poure out their strength, and pacifye the wrath of hym that made them. * Fyie, hable, hunger & death: all these thynges are created for vengeaunce.

The teeth of wylde norfome bestes, the scorpions, scorpentes, and p[er] swerbe are created also for vengeaunce, to the destruction of p[er] vngodly. They hall be glad to do his commaundementes: and when nebe is, they hall be ready vnto earth: & when they honore is come, they hall not ouerpasse the commaundement of the Loide.

Therefore haue I taken a good corage vnto me from p[er] begynnynge, and thought to put these thynges in wyrtynge, & to leaue them behynde me. * All p[er] workes of p[er] Loide are good, and he geueth euery one in due season, & when nebe is, so p[er] a man nebe not to sape: thys is worse then that. for in due season they are all pleasant & good: And therefore praye p[er] Loide to whole hert and mouth, & geue thankes vnto his name.

¶ The .xl. Chapter.

Euery myncreas lyght in a mannes lyfe. All thynges pale away, but a tyme and stable fast remapeth. At the bydynge of the eyghten, and p[er]son of the frate of God.

A Greate traunaple is created for all men, and an heuy pork vpon all men chylde[n, from the dape that they go out of their mothers wombe, tyll they be buryed in the earth: the mother of all thynges: namely, their thoughtes, and ymaginacions, feare of the hert, Conscience, meditacions, longynge and desyre, the dape of death: from the byell that lyeth vpon the glozous seat, vnto the lowell and most symple vpon the earth: from hym that is gozgroundly araped and weareth a crowne, vnto hym that is, but home: and

* Gen. xlii. b

* Gen. i. d.

* Gen. lvi. b

* Gen. i. d.

* Gen. i. d.

* Gen. i. d.

* Gen. i. d.

* Gen. i. d.

* Gen. i. d.

Jesus the sonne of Syrach. No. I.

ly and simply clothed. There is nothyng but warb, zeile, fearfulness, quietnes, and feare of death, ppyrour, anger and stryfe. And in the nyght when one shulde rest and slepe vpon his bedd, the slepe chaunged hys vnderstandyng and knowlege. A lytle or nothyng is hys rest, in the slepe as well as in the daye of labour.

B The feareth is dyspoyeted in the dyspon of his hert, as one that renneth out of a batayll: and in the tyme of healt he awaketh & marveleth that the feare was nothyng. Such thynges happen vnto all keth, both man and beest: but leuen folde to þe vngodly. **H**oweouer, death, bloudshedding, stryfe and swerde, opprelltyon, hogger, bestuccyon and punychemet: thesē thynges are all created agaynst þe vngodly, & for they take came þe soule also. * All þe is of þe earth, shall turne to earth againe: & all waters ebbe againe in to þe see. All thynges & vncyghecoulnes shall be put away, but fapthfulnes & trueth shall endure for ever. The substance & goodes of the vngodly shall be dyed by and spynke awaye as a water houte, & they shall make a sounde lyke a gratee thoder in the capne.

C Lyke as the pygmyous reioyseth when he openeth his hande, so shall the transgressours be fapine, when they goddes vanysh and consume awaye. * The chyldren of the vngodly shall not obtayne many banches and the vncleane rottes vpon þe rocks shall be rote out before the grelle by the water syde & vpon the ruuer banches.

Secondlynes and liberalite in the increase & blessing of God, is lyke a paradys and garden of pleasure: such mercy also & kyndnes endureth for ever. * To labour & to be content wth that a man hath, is a swete pleasure: and that is to fynde a treasure aboute all treasures. To beger chyldren and to repayre þe pte, maketh a perpetuall name: but an honest woman is moze worth then they both. Wyne and mynstrelspe reioyseth the hert, but the loue of wysdome is aboute them both.

D Wpppyng & darypnyng make a swete nops, but a frendly tonge goeth beyonde them both. Chyne eye delreth fauoure and bewtye, but a grene seide tyme, rather then they both. A frende and companion come together at opozurme, but aboute them both is a wyse & agreeeth with her husbande. One brother helpeth another in the tyme of trouble, but almes shall deluyue moze then they both. Golde and syluer fasten the fete, but a good counsell is moze pleasant then they both. Tempozall substantiaunce and strenght lyft by þe mynde, but the feare of the Lorde moze then they both. The feare of the Lord wanteth nothyng, and nedeth no helpe. The feare of the Lorde is a pleasant gar-

den of blessing, & nothyng so betwepfull as it is. **W**yssonne, lede not a beggers lyfe, for better it were to dye then to begg. And so loke to another mans table, each one thought for his owne spuyge how to vpholde hys lyfe, for he feareth hym selfe to other mens meat. But a wyse and well nurtured man wyll betwene therof. Weggynge is swete in the mouth of the vngodly cast, but in hys bely there burneth a fyre.

¶ The xlii. Chapter.

W of the remembraunce of death. Death is not to be feared. A curse vpon them that forsake the alme of god. Good name and fame. An exhortacion to geue herte vnto iust come. What thynges a man ought to be acheyue.

D Death, both bytter is the remembrance of þe, to a man that is chere rest and comforte in hys substantiaunce & ryches, vnto þe man that hath nothyng to vexe him, and that hath prosperite in all thynges, þe vnto hym that yet is able to receaue meate. **D**eath, how acceptable and good is the iudgement vnto the nedefull, and vnto him whose strenght faileth, and that is now in his last age, & that in all thynges is full of care and fearfulness: vnto him also that is in dyspayre, and hath no hope ner patience. Be not thou afraied of death: remembre them that haue bene before the: and that come after the: theys is the iudgement of the Lorde ouer all flesh. * And why woldest thou be agaynst thys pleasure of the hysert? Whether it be ten an hundred, or a thousande yeares: death after that how longe one hath lyued.

The chyldren of þe vngodly are abhominable chyldren, & so are they that kepe company with the vngodly. * The inheritance of vngodly chyldren shall come to naught, & they possidite shall haue perpetuall shame and confusyon. The chyldren clayme of an vngodly father, and why: for his sake they are rebuked & dyspyssed. Alas be vnto you (O ye vngodly) whych haue forsaken the lawe of the hysert God: þe be bozne, þe shall be bozne to cursyng, þe be dpe, & curle shall be poure porcyon.

* All that is of the earth, shall turne to earth agayne: so go the vngodly also out of the curle into destruccyon. The sorowe of men is in theyr body: but the name of the vngodly shall be put out, for it is nothyng worth. * Labour to get the a good name, for that shall contynue surer by the, then a thousande grete treasures of golde. A good lyfe hath a nombre of dayes, but a good name endureth euer.

* Chyldren, kepe wysdome in prync: for wysdome that is hye and a treasure is not leste, what profit is in the body? A man that dyeth hys folowynge, is better then
Egg is a man

yeate

meat.

gem. viii. d.

iii. d.

eccl. xlii. b.

eccl. xlii. b.

eccl. xlii. b.

23

eccl. xlii. c.

eccl. xlii. b.

eccl. xlii. a

eccl. xlii. b.

The booke of

a man that hybeth hys wylsdoine. Therfore be ye turned at my wordes: for it is not good in all thynges and all waye to be ashamed. True sayth must proue a measure it.

Be ashamed of whosoome, before father and mother: Be ashamed of lesynge, before the pyntee and men of auctorite: Of synne, before the iudge and ruler: Of offence, before the congregacion of a people: Of unrepentousnes, before a companyon and frende: Of theft, before thy neyghbours. * As for the trust of God & hys counsaunt, be not ashamed thereof.

Be ashamed to lye with thyne elbowes upon y bar: Be ashamed to loke upon his lotes: Be ashamed to turne awaye thy face from thy frende: Be ashamed to take & not to geue: Be ashamed also to loke upon another's mans wyffe, and to make many trespassing wordes with her mayden, or to stabe by her bedsyde. Be ashamed to vnderpaye thy frende: when thou guest eny thyng, cast hym not in the rethe withall.

¶ The .xlii. Chapter.

Secretes maye not be kept. The lawe of God must be taught. A daughter. A woman. God knoweth all thynges, for such the secretes of the heart.

Hearke not a thyng trysle, & disclose not the wordes, y thou hast herde i secretes. Be shamefast and well manerred in dede, to shall euery man fauoure the. Of these thynges be not thou ashamed, and accept no personne to offende. Namely, of these thynges be not ashamed: Of the lawe of God, of the counsaunt, of iudgement: to bypunge the vngodly from hys vngodlynes vnto repyteousnes, & to make hym a good man: to deale faithfully woth thy neyghbour and companyon: to by distribute the heritage vnto the frendes: to be diligent to kepe true measure and weryghe: to be content, whether thou gettest much or lytle: to deale truly with tēporall goodes in bypunge and sellynge: to bypunge wycheyldren wyllyngence: to correcte an euell seruaut: to kepe that thyng is from an euell wyffe: to sett a locke where many handes are: what thou helpeth & geueth out to be kepte, to tell it, and to wepe it: to wyte by all thy outgeynge and receauynge: to cōfourn the vnderne and vnderpe: Of the aged, that are iudged of the ponge. Of y be diligent in these thynges, truly thou shalt be lerned & wyse and accept of all men.

The daughter maketh y father to watch secretly: and the carefullnes that he hath for her, taketh awaye his slepe: per in y outh, lest the quide ouergrowe hym: And when the hath an husbande, lest the quide be hated: lest the quide be despyed or rayshped in

her virgynite, or gotten w chylde in her fathers house: (When the cometh to the man) lest the behaue her self not right, or be tūne vnfruitfull. * If thy daughter be waton, kepe her straitly, lest the cause thynne enemies to laugh the to scoone, & the whole cytie to geue y an euell repute, & to thou be sayne to heare thy shame of euery man, & be confounded before all the people. * Be holde not euery bodys detour, & haue not much dwellyng amonge women. For lyke as the wozine & mothe cometh out of clothynge, * so doth wychednes come of women.

It is better to be with an euell man, then with a frendly wyffe y putteth one to shame and rebulte. I shall remembre y wordes of y Lord, and declare the thyng y I haue seene. In y wordes of the Lord are his wordes. The sunne ouerlooketh all thynges with his shynne, and all his wordes are full of y clearnes therof. hath not y Lord brought to passe, y his sayntes quib tell out all his wonderous wordes, which the Almyghty Lord hath stablyshed: All thynges shure in his gloiy. he sekereth out y grounde of the depe and y heart of men, and he knoweth all the ymaginacion of a wylsome. For y Lord he knoweth all secretes, & he locherinto the token of the tyme. he declareth the thynges that are past and for to come, and discloseth thynges y are secretes. * No thought maye escape hym, neither maye eny worde be hyl from hym. he hath garnished y hye excellent wordes of his wylsome, & he is fro curclastynge to euerlastynge. vnto hym maye no thyng be added neyther can be diminished. he hath no de alio of eny mans counsell. How amiable are all his wordes, and as a sparke to loke vpon. Thep lue al, & endure for euere: when fouer nede is, they are all obedient vnto hym. They are all dubble, one agaynst another: he hath made nothing y hath faute or blemish. * he hath stablyshed the goodes of euery one: who maye be satisfied w his gloiy, when he seyth it.

¶ The .xliii. Chapter.

The summe of the creatioun of the worldes of God.

The gloiy of the byrgth, is * the fapere & cleare firmament, the bewee of the heauen is hys glayous cleannes. The sunne when it appeareth, declarer the dape in y goynge out of it, a maruelous worke of the hyest. At noone it burneth y earth and who maye abyde for the heate therof? Whoso keepeth an ouen when it is hote, the tymes more doth the sunne burne vpon the mountaynes, when it byetheth oute the fyre beames & syneth, with the byghthenes of it, it blinndeth the eyes. Great is the Lord that made it, and in his commaundment he causeth it to cōme hastily.

Jesus the sonne of Syrach. Ho. li.

gcm. 1. b. * The Moone also is in all, and at conue-
nient season it sheweth the tynes, & is a to-
ken of the tyme. * The token of the solepne
feast is taken of p. Moone, a lyght that my-
nybeth & increaseth agayne. The Moneth
is called after the Moone, it groweth won-
derously in her chaunginge.

gcm. 2. b. The temple of heauen also is in p. heygth
in the firmament of heauen it geueth a clea-
re & glorioys tyme. * This is the clearnes
of p. starres, the bewtiful apparell of hea-
uen, the apparell that p. Lozde lyghteneth
in the heygth. In his holy worlke they co-
stume in theyr ordre, & not one of them say-
leth in hys watch. * Loke vpon the caryne
bowe, and prayse hym that made it: verp
bewtiful is it in hys tyme. he compaseth
the heauen aboute wth hys clearnes & glori-
e, the handes of the hysell haue benedict it. Tho-
row hys commandement he maketh the
snowe to fall, and the thonder of hys iudge-
ment to sympe hastily. Thorow hys comma-
ndement p. treasures are opened, and the clou-
des be as the foules. In hys powere hath he
strengthened the cloudes, and broken the
haye stones.

The mountaynes melt at p. syght of him,
p. wynde bloweth accordinge to hys wyl.
The soume of hys thonder beatech p. earth,
& to both p. soume of the north: the wynde
wynde also lyghteth downe as a feathered
foule, casteth oute and spredeth the snowe
abrode: and as p. grethoppers that destroie
all, so falleth it downe. The eye marueleth
at the bewte of the wynterelle therof, and
the herte is afraied at the rapne of it. he
pouerech out the frost vpon earth, lyke salt,
and when it is frozen, it is as sharpe as the
pycke of a thysle.

C When the colde Northwynde bloweth,
harde Chyl shall cometh of the water. he
lygheth downe vpon all the gatheringes
together of water, & putteth on the waters
as a dyell plate. he deuouereth p. mounta-
ynes, and burneth the wyldernes: and loke
what is grene, he putteth it out lyke fyre.
The inclypne of all thete is, when a cloude
cometh halfe: and when a dewe cometh
vpon p. heate, it shal be refreshed agayne.

In hys wynde he stytleth the wynde: In
hys counsell he fettereth p. depe, & (the Lozde)
Jesus playned it. They that sayle ouer the
see, sell of p. puerels and harmes therof, and
when we heare it with our eares, we mar-
uell therat. For there be straunge wonde-
rous workes, diuersel maner of nyce bea-
stes and whalythes. Thorow hym are all
thynges sett in good ordre and perfourmed
and in hys wynde all thynges endure.

D I speake much, but I can not sufficiently
attayne vnto it, for he him selfe dunly is the
perfeccon of all workes. We shalde prayse

p. Lozde after all oure powere, for he is great
in all hys workes. The Lozde is to be fea-
red, verp greates he, & maruelous. * p. 13a. 1. c.
is hys powere. Praise the Lozde, and ma-
gnifye him as moch as ye maye, yet doth he
farre excede all prayse. * Magnifye him
with all poure powere, and labour earnest-
ly, for ye are in no wyse able sufficiently to
praise him. Who hath seie him, p. he myght
tell vs: * Who can magnifye him so great-
ly as he is? For there are hyd vt gettate
thynges then these be: as for vs, we haue se-
ne but fewe of his workes. For the Lozde
hath made all thynges, and geuen wylde-
nes to soch as feare God.

The xliiii. Chapter.

The p. of certain holy men, Democh,
Aor, Abrahm, Isaac, and Jacob.

Et vs comende the noble famous
men, and the generacyn of oure
foz eldres and fathers. Many mo-
re glorioys actes hath the Lozde
done, and shewed his great powere euer seie
the begynnynge. The noble famous men
raygned in theyr kyngdomes, and bare ex-
cellent rule. In theyr wylde domes & vnderstā-
dyng, they folowed p. counsell shewed in the
propheces. * They led p. folke thorow the
counsell and wylde domes of p. scribers of the
people. Wylde sentences are founde in theyr
instruccyn. They fought p. swetenes and
melody of musycke, and brought forth the
pleasante songes in scripture. They were
ryche also, and coulde conforste and carpe
those that dwelt with them. All these were
verp noble and honorable men in theyr ge-
neracyons, and were wot repored of in theyr
tymes. These haue left a name beynde
them, so that theyr prayse shall alwaye be
spoken of. Afterward they were some, who
se remembraunce is gone. * They came to
naught & perished, as though they had ne-
uer bene: & became as though they had ne-
uer bene borne, yet and theyr chyldren also
with them.

25 Auertheless these are louyng men, who-
se ryghteousnesse shall neuer be forgotten,
but cōpnyue by theyr posterite. Theyr chy-
ldren are an holy good heritage. Theyr seide
endured fast in the conuainit. For theyr fa-
thers shall theyr chyldren & seide cōpnyue
euer, & theyr prayse shall neuer be put downe.
Theyr bodies are buried in pece, but
theyr name lyueth for euermore. The peo-
ple can speake of theyr wylde domes, & the
congregacio can talke of theyr prayse. * Euery
walked ryght & acceptably before the Loz-
de: therfore was he translated for an exam-
ple of amēdēt to the generacions. * For
was a stedfast & ryghteous man, and in the
tyme of tozath he became a reconcylynge.

* p. 13a. 1. c.

* p. 13a. 1. c.

* Deut. b.
John 1. b.

* p. 13a. 1. c.

* p. 13a. 1. c.

* Eccl. xlv.
Sent. b. c.

* p. 13a. 1. c.

The booke of

Therefore was he left a remnant vnto the earth, when y^e floude came. In euellastynge couenaunt was made wth him, that all flesch shulde * perishe nomore wth the water. & Adam was a * greates father of many people, in gloyp was there none lyke vnto him. He kept the lawe of the bysshe, and came into a couenaunt wth him. He sett y^e couenaunt in his fleshe, and when he * was y^euoued, he was founde fapshull. Therefore w^{ro}te God vnto him wth an othe, that he wolde blesse all people in his seide, that he wolde multiplie and increate him as y^e dust of the earth, & to exalte his seide as the starres: per & that his seide shulde haue y^e possession, an inheritaunce of the lande from see to see and from y^e p^ryncer vnto the borders of the world.

* Altho Isaac dyd he stablysh the same couenaunt, for Abraham his fathers lair. Per that gracious blespyng & healeth of all mis, and couenaunt dyd he stablysh wth Isaac, and made it to rest vpon the head of Jacob. He loue him * in that he prospered him to well and richly, and gaue him an heretage and lundered his poceyon by it selfe, * and parted it amonge y^e twelue tribus. Wecepfull men brought he out of him, which founde fauoure in the syght of all flesch.

Chap. xlv.

The prayse of Moses, Aaron, and Ishmaels.

Moses * be loued of God & men, who is remembrance is in hys prayse: him y^e Lord made lyke in y^e gloyp of the sayntes, and magnified him, so that the enemyes fode in a we of hym, thoro his wordes he dyd greates wonders. He innde hym greates in the syght of kynges, gaue hym commaundementes before hys people, & shewed hym his glorioys power. * He stablyshed hym wth fapshulnes & mekenes, and chose hym out of all men. For he herbe his voyce, and he led him in the darcke cloude, * and there he gaue him the commaundementes, per the lawe of lyfe and wyldome that he myght teach Jacob the couenaunt, and Israel hys lawes.

25 He chose Aaron hys brother also out of the tribe of Levi, exalted him, & made him lord lyke. * An euellastynge couenaunt made he wth hym, and gaue hym y^e presthode in y^e people. He made hym glorioys in bewtyfull arape, and clothed hym wth the garment of honoure. He put perfecte iope vpon hym, and gyrded hym wth strenght. He decked hym wth lyde clothes, and a tuncple, wth an ouerbodye cote also & a gyrdle. Rounde about made he hym belles of golde, and that man: * that when he went in, the sounde myght be herde, y^e they myght make a noyse in the Sanctuary, and geue y^e people war

nyng. The holy garment was wrought and broderd wth golde, pallow spicke and purple. And in the byssellape there was a goodly worche, wherein was shaddowlyght and perfectnesse.

* Alpon the same also there was a worche fastened, & set wth colly p^recious stones, all bounde wth golde: and thus he brought in his ministracion. The stones were fastened for a remembrance, after the nombre of the twelue tribes of Israel. Alpon hys mytre there was a plate of pure golde, a grauen ymage of holynes, a famous and noble worche, garnished, and pleasant to loke vpon. Before hym were thersceno such sayre ornaments, and these it behoued hym alwaye to vse: There might none other put them on, but onely his chyldren & his chylders chyldren perpetually. Moyle perforce, me be hys buntoferrynges two tyms. * Moyle spyled hys handes, and anoynted hym wth holy oyle.

Thus was now confirmed hym wth an euellastynge couenaunt, and to his seide, as the dayes of heauen, namely: that hys chyldren shulde alwaye minystr before hym, and performe y^e office of the presthode, and wythe the people good in hys name. Before all men lypunge chose he hym, y^e he shulde offre incense before the Lord, and make obours for a swete sauoure & remembrance, that he shulde reconyle the people of the Lord wth hym agayne. * He gaue him auctorite also in hys commaundementes and in the couenaunt, that he shulde teach Jacob the statutes and testimones, and to enfourme Israel in his lawe.

* Therefore there fode vncertayne agaynst hym, & had enuye at hym in the wyldernes: namely, they that were of Dathan, & Abiram lyde, and the furoys congregacyon of Chore. Thus the Lord sawe, and it displeased hym, and in his wofull indignacyon were they consumed. A greates wonder dyd he vpon them, and consumed them wth the fyre. * Besides thus, he made Aaron per more honozable and glorioys. He gaue hym an heretage, and parted the fyre frutes vnto him. * Vnto him specially he appointed the byrd for sustenance, (for y^e prestes dyd eat of the offspringes of the Lord) thus gaue he vnto him a hys seide. * Eys had he no heretage ner poceyon in the lade and wth the people. For the Lord hym selfe is hys poceyon and enderptance.

The thirde noble & excellent man is * Whithnes y^e sonne of Eleazar, which pleased the God of Israel, because he had the zeale & fere of the Lord. For when the people were couried backe, he put hym selfe togyth ryght soone, and y^e wth a good will, to pacifie the wrath of the Lord towards Israel. Therefore

Gen. i. c.

Gen. xii. a

Gen. xxi. a

Gen. xxi. a

Gen. xxi. a

Gen. xxi. a

Gen. xxi. a

Gen. xxi. a

Gen. xxi. a

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Gen. xxi. a

Gen. xxi. a

Gen. xxi. a

Gen. xxi. a

Gen. xxi. a

Gen. xxi. a

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foze was there a couenaunt of peace made with him, & he shulde be p^rincipall among the r^eygthous & the people, that he a his posterite shulde haue the office of the presthode for euer. (Lpke as there was made a couenaunt with Dauid of p^rtybe of Iuda, that from amonge his sonnes onely there shulde be a kyng:) And that Aaron also & his seide shulde be the herpitage, to geue vs w^rthdome in oure herte, to iudge hys people in r^eygthousnes: that his goodes shulde not come in to forgetfulness, and p^r their honoure myght endure for euer.

¶ The xlvi. Chapter.

¶ The prophete of Josue, Caleb, and Samuell.

And p^ro^rphete i barta p^rll * was Jesus p^r sonne of Naue, which in t^rade of w^roles the prophete was geuen to be captayne of p^r people, which accordyng vnto his name was a great sauourer vnto the clerke of God, to punysh p^r enemies that rose vp agaynst Israel, & Israel myght oytayne the p^r inheritance. ¶ How greate, noble, & excellent was he, when he lyft vp his hand, and dycted out his w^rorde agaynst p^retics: Who stode so manly before hym? For the Lord him selfe brought in p^r enemies. * And to de not the sunne shyn at his commaundement, and one day was as longe as two: he called vpon the hysell and most myghty when p^r enemies prealled vpon hym on euery syde, and the Lord herde hym with the hysle stones. They smote the wyethenly people myghtely, & in fallynge downe they slew all p^r aduerclaries, so that the heathen knewe his hoost, and all his defence, that p^r Lord hym selfe fought agaynst them, for he folowed vpon p^r myghty men of them.

* In the tyme of w^roles also, he & Caleb the sonne of Iephune, dyd a good worche, which stode agaynst p^r enemies, with helde the people from synne, & spyled the wyched murmuring. * And of lyce hundred thousande people of sote, they two were preferred, to bypnyng them ino^r p^r heritage, namely, a lande that floweth w^rth mycke & honp. ¶ The Lord gaue strenght also vnto Caleb, which remayned with him vnto his age: so that he wente vp into p^r hye places of plade and his seide conquered the same for an herpitage: that all the chylidren of Israel myght se, how good a thynge it is, to be obediēt vnto the Lord. And the iudges o^r rulers (euer one after his name) w^rholc hert wete not a whypnyng, ner departed from p^r Lord, and that forsoke not the Lord vnfaithfully, w^rholc remembraunce hath a good reposer: P^ree their bones flourish oute of their place, and their names shall neuer be chaunged,

(but honoure remayneth w^rth the chylidren of those holy men.)

Samuel p^r prophete beloued of the Lord, ¶ ordeyned a kyng, & anoynted the pyppres ouer the people. In the laste of the Lord ruled he, and iudged p^r congregacion, and the Lord had respecte vnto Jacob. The prophete was founde diligit in his faithfulness: p^ree in his faithfulness was the faithfulness of the visyon knowne. * He called vpo the Lord p^r all myghty, when p^r enemies persecuted vpo him on euery syde, what tyme as he offered p^r suckynge lambes. And p^r Lord thouded fro heauen & made his voyce to be heard w^r a greate noyse. He discomfeyt p^r pyppres of Egipt, and all p^r rulers of the Philistines. * Before his last ende he made p^r congregacion in p^r syght of the Lord, & his anoynted, that he toke nerther substance ner good of eny man, no not so much as a shoo, & no man myght accule him. After this he tolde, that his ende was at hande, & the w^rthdome also his ende a death, and from the earth lyft he vpo hys voyce in the prophete, that the vngodly people shulde p^rerpe,

¶ The xlvii. Chapter.

¶ The prophete of Nathan, Dauid, and Salomon.

After warde in the tyme of hyng Dauid, there rose vp a prophete called Nathan: for lyke as far is taken awaye from p^r offering, so was Dauid chosen out of p^r chylidren of Israel. He tolde his pastyne with the lpones, as w^rth hyddes, and with beares lyke as w^rth laves. * And he not a graunte when he was yet but yonge, and toke awaye the rebuke from his people: what tyme as he toke p^r stone in hys hande, and smote downe proude Goliath with the spynge: for he called vpon the hysell Lord, which gaue him strenght in hys r^egth hande, so that he ouerthrew the myghty graunte in the battyll, that he myght set vp the borne of hys people agayne. * And brought he hym to w^rorthye aboue all princes, and made hym to haue a good reposite in the payre of the Lord, that he shuld weare a crowne of gloyp. * For he destroyed the enemies on euery syde, rote out the Philistines his aduerclaries, and brake they^r horn in sunder, lyke as it is broken per thyng daye. In all hys worsches he prayfed the hysell and hysell, and aspryed the honoure vnto hym. ¶ With hys whole hert dyd he payre the Lord and loued hym that made hym. * He set fyngers also before the aulter, and in their tyme he made sweete songes. He ordeyned to kepe the holy dayes w^rthynfully, and that the solempne festes shoulde the whole peare shulde be honorably holden, with prayfynge the name of the Egg gill Lord,

The booke of

Lorde, and with spyngynge by tymen in the morning in the shanckar.

C * The Lorde toke awaye his synnes, and enlarged his horne for cuer. He gaue hym the councail of þy kyngdome, and the thron of worshippe in Israel. * After hym there rose vp þy wyle sonne called Salomon, & for hys sake he deuote the entences awaye farte of this Salomon raygned w peace in his tyme: (for God gaue him rellie fro his enemyes on euery syde, that he myght buyde him an house in his name, & prepare the sanctuary for cuer) lyke as he was well instructed i his youth, & fylled with wysdomme & vnderstandynge, as it were w a water floude. He couered & fylled the whole lande with similitudes & wyle prudent sentences.

D hys name wente abode in þy Iles, because of his peace he was beloued. All landes marvelled at his songes, prouerbes, similitudes, and at his peace, and at the name of the Lorde God, which is called the God of Israel. * He gathered golde as tynne, & he had as much siluer as leade. * He was moued in inordinate loue towarde wemen, and was overcome in affection. He starved hys honoure & worshippe, for his posterite despyled he also, in byngynge þy wyath of þy Lorde vpon his chyldren, and tozowe after hys wyse: * so that his kyngdome was deuoyded, and Ephraim became an unfaithfull, and an vnconstant kyngdome. * Neuertheless God forsoke not his mercy, neither was he vterly destroyed because of hys wyckednes, that he shulde leaue him no posterite.

E As for þy sebe þy came vpon him, which he loued, he brought it not vterly to naught but gaue yet a remnant vnto Jacob, and a rote vnto Dauid out of him. Thus rested Salomon with hys fathers, and out of hys sebe he left behynde hym a very foolyschness of the people, and chose one as had no vnderstandynge: * euen, Roboam, which turned awaye the people thowt his counsell, and Jeroboam the sonne of Nabat: * which caused Israel to spurne, & shewed Ephraim the wyse of vngodlynes: In so much that their synnes and myghtednes had the upper hande so soze, that at the last they were depuen out of the lande for the same: For he fought out and brought vp all wyckednes, tyll the vengeance came vpon them.

The xlviii. Chapter.

C The people of Eliah, Eliseus, Iheremias, and Esay.

A den rode vp * Eliah the prophet as a fyre, & his wyrd bent lyke a cresier. He brought an hunger vpon them, & in his zeale he made them ferre in nombe. For they myght not awaye w the commaundmentes of the Lorde.

Thezowe the wyrd of the Lorde be that the heauen, & the tymen brought he the fyre downe. * Thus became Eliah honozable in his wonderous dedes. Alþo maye make his boast to be lyke him: * One that was deed rayled he vp from death, and in the wyrd of the byett he brought him out of the graue agayne. He cast downe kynnes and destroyed them, & the honozable fro their statute. Vpon the mounte Synay he berde the pynshement, & vpon bozeth the iudgement of the vengeance. He propheted recompyng vnto kynnes, * ordeined prophetes after hym: * he was taken vp in þy hoyme of fyre, in a chariot of horses of þy Lorde. He was ordeined in the reynoungnes in tyme to pacifye the wyath of þy Lorde, * to turne the hertes of the fathers vnto the chylidren, and to set vp the trybes of Jacob agayne. Blesed were they that sawe the, & were gnyghed in loue: for to lyue in fyre: (but after death we shall haue no such name.)

* Eliah was couered in þy hoyme, but he-lyseus was fylled w his sperte. * Alþy he lyued he was afayed of no pyynce, and no man myght overcome hym. There coude no wyrd diseaue hym, * & after his death his body propheted: * he vndr todzers i his lyfe, and in death were his wyrdes maruelous. For all this, þy people amfend not, neither departed they fro they synnes: * tyll they were carped awaye prysoners out of þy labe, & were scattered abode in all countrees, so that of them there remained, but a very lytle people, and a pyynce vnto the house of Dauid. howbeit some of them vndr pyght, and some heaped vp vngodlynes.

* Iheremias made his cryte dregge, couered w water into it, dygged thowt þy sonny roche with yron, & made vp a well by þy water lyde. * In his tyme came Sennacherib by, & sent Rablahas, lyft by his hande agaynlyk Syon, and destroyed them with grente pynde. Then crymbled they: hertes and bades, so that they folowed lyke a woman tranayling with chylde. So they called vpon the Lorde, which is mercifull, & lyft vp they bandes before hym. Immediately the Lorde berde the out of heauen: (he thought nomore vndr they synnes, ne gaue them ouer to they enemyes:) but deliuered them by the hande of Elap. * He smote the dook of the Assyrians, and his angell destroyed them. * For Iheremias had done þy thyng that pleased the Lorde, & remained feidlyly in the wyse of Dauid his father. Which Elap was greater a faithfull in his visions. * In his tyme the Sonne wente backwarde, and he lengthened the kynnes lyfte. Alþy a pyght sperte propheted be, what shulde come to passe at the last: and to chose as were sozowful in Syon he gaue consolacion, wderwith

Jesus the sonne of Syrach. No. lili.

wherewith they myght comfort them selues
for euermore. he thewed thynges that were
for to come and secreete, or euer they came to
passe.

The xlii. Chapter.

¶ Of Josiah, Jeremie, Dauid, Jerem, Ezechiel, 302
Isaiah, Jerem, Ezechiel, Dauid, and Jerem.

In the remembraunce of * Josiah is lyke
as when the apocryph maketh many
precious sweete smellynge thynges
together. his remembraunce shalbe sweete
as honny in all mouthe, and as the playng
of a lute at a bachel of wyne. he was ap-
pointed to turne the people agayne, and to
take awaye all abominacions of the vngodly,
he directed his yete vnto the Loyde,
and in the tyme of the vngodly he let by the
worshippe of God agayne. All kynge (ex-
cepte Dauid, hezechias and Josiah) comit-
ted wickednes, for euen the kinges of Iuda
also forgotte the lawe of God. for they gaue
they honny vnto other, they honoure and
worshippe also to a straunge people.

The tyme was the electe tyme of * Shan-
tuar bent with tyme, * the streets ther-
of laye desolate and waste: for they increa-
sed Jeremie euell, wythch neuer theles was a
prophet ordeyned from his mothers wombe,
that he myght rote out, breake of, * and de-
stroye: ad that he myght bylyde vp, a plant
agayne. * Ezechiel sawe the gloze of * Lord
in a vision, which was thewed hym upon *
charret of the Cherubins. for he thought
vnto such as had ordeied their wayes a right
And the bones of the twelue prophetes do-
royed fro out of the place: for they gaue
comforte and consolacyon vnto Jacob, and
delueryed them faythfully. * how shall we
prapre zoroabel, which was as a rhyne in
the rhyne hande.

So was Jesus also * sonne of Josede: these men in they tymes buylded the house
and let vp the Sanctuary of * Lord agayne
which was prepared for an euermastynge wor-
shipp. * And shelemias is alwaye to be com-
mended, * which let vp for vs the walles that
were broken downe, made the portes and
barres agayne, and buylded oure houses of
the new. * But vpon earths there no man
created lyke Enoch, for he was takn vnto
the earth. * And Iosaph, which was lord of
hys bretheren, and the vpholder of hys peo-
ple: his bones were couered and kept. with
them were in great honour amonge the
people: and so was Adam aboue all the crea-
tures, when he was created.

The l. Chapter.

¶ Of Shimon the sonne of Onias

Simon * the sonne of Onias the hye
prieste, wherbye in hys tyme sett vp the

house agayne, and in hys dayes made fast *
temple. The heygth of the temple also was
founded of hym, the double buyldynge, and
the hye walles of the temple. In hys dayes
the welles of water flowed out, and there
creadyng full as the see. he take care for
hys people, and deliuered them fro destruc-
tion. he kepte his cyrie and made it strong,
that it shuld not be desceyde. he dwelt in ho-
noure and worshippe amonge his people, *
enlarged the entraunce of * house, and the
court. he gaue lyght as the moonyng starre
in the myddel of the cloudes, and as the
moone whan it is full. he opened as the sun-
ne in the temple of God. he is as bygh as
the rayne bowe in the faye cloudes, and do-
rith as the flowers ad roses in the spring
of the peare, and as lyght by the ryuers of
water: lyke as the bryanches vpon the
moist Libanus in the tyme of Sommer: as
a fyre and incense that is hymnid. lyke as
an whole ornament of pure golde, set with
all maner of precious stones, ad as an oly-
ue tree that is fruitful, ad as a Cyprus tree
which groweth vp an hye.

When he put on the garment of honoure, *
and was clothed with all betwene: when he
went to the holy altar, to garnish the cou-
erng of the Sanctuary: when he take * por-
tions out of the bestes clowde, he hym selfe
stode by the hert of the altar, and his bre-
theren rounde about in orbye. As the bryan-
ches of Cedre tree vpon * mount Libanus,
to stode they rounde about him. And as the
bryanches of the Olyue tree, so stode all the
sonnes of Aaron in theyr gloze. And * he
myght sufficiencye perfourme byr seruce
vpon * altar, and garnish the offeryng of
the hys God, he stretched out hys hande,
and toke of * byrnyng offeryng, and powred
in of the wyne: so he powred vnto the bot-
tome of the altar: a good smell vnto the hys
prync.

Then beganne the sonnes of Aaron to
syng, and to blowe with trompettes, and to
make a great noyse, for a remembraunce and
praple vnto the Loyde. Then were the peo-
ple asfrened, and fell downe to the earth vnto
their faces, to worship the Loyde their God.
ad to geue thankes to the almyghty God.
They longe goodly also with their voyces,
so * there was a pleasant noyse in * great
house of the Loyde. And the people in theyr
prayer besought the Loyde the hys God, that
he wolde be mercyfull, tyme of honoure of * Loyde
were perfourmed, thus ended theyr * mi-
nistacion & seruyce. Then went he downe
and stretched out his handes ouer the whole
multitude of the people of Israel, that they
shulde geue praple and thankes out of their
lippes vnto the Loyde, & to restorpe in his na-
me. he beganne yet once also to praye, that
Egg n he

The Booke of

he myght openly shewe the thankelgeuyng before þe hysself, namely thus: O geue praye and thakke: ye all vnto the Lord our God, which hath eue done noble and great thynges: which hath increased oure dayes from our mothers wombe, and dealt wyth vs according to his mercy: that he wyll geue vs the comfortes of hert, and peace for oure tyme in Israel. Whiche faithfully keepeth his mercy for vs euermore, and alwaye deliuereth vs in due season.

¶ There be two maner of people that I abhorre from my hert: as for the thirde, whom I hate, it is no people. They that sate vpon the mountayn of Samaria, the Philistynes, and the foolys people that dwell in Sichem.

¶ Iesus the sonne of Synach Eleazarus of Jerusalem, haue toched vpon these informacions and doctrynes of wysdomme and vnderstanding in this booke, and poured out the wysdomme of my hert. Blessed is he that receyvethe hym selfe therein: and who so taketh soch to hert, shall be wyse for euer. If he do these thynges, he shall be strong in all. For the lyyght of the Lorde ledeyth hym.

¶ The. li. Chapter.

¶ Departure of Iesus the sonne of Synach.

¶ I will thanke the, O Lorde ad hng, and praye the, O God my sauoure. I will praye praye vnto thy name: for thou art my defender and helper, ad hast preserued my body from destruction, from þe snare of trayturous tonges, and fro the lyyes that are occupied with lyes. Thou hast bene my helper, fro soch as rode vpon agaynst me, and hast deliuered me after the multitude of thy mercy, & for thy holy names sake. Thou hast deliuered me from the conspyng of the that prepared them selues to deuoure me, out of the bades of soch as sought after my lyfe: from the multitude of them þe troubled me, and went aboute to sett fyre vpon me on euery lyde, so þe I am not brent in the myddell of the fyre: from the depe of hell, from an unclean tongue, from lyege wordes, from the wycked hngge, and fro an vnyghteous tongue. My soule shall praye the Lord vnto death, for my lyfe berye nye vnto hell downewarde.

¶ They compassed me rounde aboute on euery lyde, and there was no man to helpe me. I looked aboute me, yf there were eny man þe wold socoure me: but there was none. Then thought I vpon thy mercy, O Lorde, and vpon thy actes that thou hast done euer of olde: namely, that thou deliuerest soche as put the: trust in the, and ryddest them out of the handes of the breache. Thus lyfe I vpon my prayer from the earth, ad prayed for de-

lyuerance fro death. I called vnto the Lord my father that he wold not leaue me without helpe, in the daye of my trouble and in þe tyme of the proude: I prayed thy name continually, yeldyng honoure & thankes vnto the: and so my prayer was herde. Thou sauest me from destruction, and deliueredest me from the vnyghteous tyme. Therefore, wyll I a knowledg and praye þe, and magnifye the name of the Lorde.

¶ When I was yet but yonge, as euer I went astraye, I despyed wysdomme openly in my prayer. I came therfore before the temple, ad sought her vnto the last. Then flopped she vnto me, as a grape that is soone ripe. My hert reioyced in her, then went my fote the ryght waye, yee fro pouth by, sought I after her. I bowed downe myne eare and receaued her. I founde me much wysdomme: ad prospered greatly in her. Therefore wyll I ascrybe the gloze vnto him, that geueth me wysdomme: for I am aduised to do thereafter. I will be gelous to cleue vnto the thyng þe is good, so shall I not be confounded. My soule hath dwelled with her, & I haue bene diligit to be occupied in her. I lyfte vp myne handes an hye, then was my soule lightened thow wysdomme, that I knowledged my follynes. I adored my soule after her, she and I were one heart from the begynnyng, and I founde her in cleynesse. And therfore shall I not be forsaken.

¶ My hert longed after her, and I gatt a good treasure. Thow her the Lorde hath geue me a new tinge, wherwith I will praye hym. * O come vnto me ye vniuerne, and dwell in the house of wysdomme: withdrawe not your selues from her, but talke and comen of these thynges, for your soules are berep thynges. I opened my mouth, and spake. O come ad hye wysdomme without money, howe dothue your neck vnder her yoke, and poure soule shall receaue wysdomme. She is harde at hande and is content to be founde. Behold, with your eyes, * how that I haue had but lytle labour, and yet haue founde much reast. O receaue wysdomme, ad þe shall haue plenteousnes of lyuer ad golde in possession. Let your mynde reioyce in his mercy, & be not ashamed of hys praye. More the hys wo:ke by tymes, and he shall geue you pout rewarde in due tyme.

¶ The ende of the booke of Iesus the sonne of Synach, which is called in Latyne, Ecclesiasticus.

The booke of the

Prophete Baruch.

The first Chapter.

Baruch wrote a booke, duringe the captiuitie of Iſa-
belon, which he wrote before Ieroboam and all the
people. The Ieroboam that the booke truly money, unto
Ierusalem, to they other brethren: to theyent that
they shoulde praye for them.

3

Baruch wrote a booke, duringe the captiuitie of Iſa-
belon, which he wrote before Ieroboam and all the
people. The Ieroboam that the booke truly money, unto
Ierusalem, to they other brethren: to theyent that
they shoulde praye for them.

Baruch wrote a booke, duringe the captiuitie of Iſa-
belon, which he wrote before Ieroboam and all the
people. The Ieroboam that the booke truly money, unto
Ierusalem, to they other brethren: to theyent that
they shoulde praye for them.

25

Baruch wrote a booke, duringe the captiuitie of Iſa-
belon, which he wrote before Ieroboam and all the
people. The Ieroboam that the booke truly money, unto
Ierusalem, to they other brethren: to theyent that
they shoulde praye for them.

bylon.

And they sayd: Behold, we haue sent you
money, to buye you burnt offeringes & in-
cense withall: make you unleached bread, & offer
for youne vpon the altar of the Lorde
oure God. And praye for the prosperie of
Nabuchodonosor kyng of Babilon, & for
the welfare of Balthezar his sonne: for theye
dayes maye be vpon earth, as the dayes of
heauen: that God also maye geue vs strenght
and lyght ouer eyes, that we maye lyue vnder
the defence of Nabuchodonosor kyng of
Babilon, and vnder the protection of Bal-
thezar his sonne: that we maye longe do this
seruice, and fynde fauour in the Lorde.

Jer. lxi. c.
Jer. lxi. b.

Jer. lxi. b.

praye for vs also vnto the Lorde our God,
for we haue sinned agaynst the Lorde oure
God, and vnto this daye is not hys weath
turned yet aways fro vs. And se that ye red
this booke (wher we haue sent vnto you to
be reheared in the temple of the Lorde) vpon
the hie dayes, and at tyme conuenient.

Thus shall ye saye: The Lord our God is
righteous, but we are worthy of confu-
sion & shame: lyke as it is come to passe this
daye, vnto all Iuda, and to euery one that
dwelleth at Ierusalem: to our kynges, prin-
ces, prestes, prophetes and to oure fathers.
We haue sinned before the Lorde our God,
we haue not put our trust in hym, ner geuen
hym credence, we haue not obeyed hym, we
haue not hearkened vnto his voyce of the Lorde
oure God, to walke in the commandemen-
tes that he gaue vs. Sens the daye that ye
brought our forefathers out of the lande of
Egypt vnto this present daye, we haue bene
euery a mysheluyng and an vnfaithful people
vnto the Lorde our God: despayning oure
selues utterly, and chynnyng backe, that
we shoulde not heare his voyce.

Wherefore there are come vpon vs great
plagues and dyuerse curses, & the as the Lorde
druyde by Moses hys seruauit: wher he
brought our forefathers out of the lande of
Egypte, to geue vs a lande, that floweth w
milk & honey, lyke as it is to se this daye.
Nevertheless, we haue not hearkened vnto
the voyce of the Lorde our God, accordyng
to all the wordes of the prophetes, whome he
sent vnto vs ad to our rulers: but euery ma
folowed his owne mynde & tyched ymagi-
naryon: to offere vnto strange goddes, & to
do euell in the lyght of the Lorde oure God.

Exalt. c. c.
Dan. ix. vii.
E. i. c. c. c. i. a.
i. c. c. c. i. a.

The ii. Chapter.

The firste consisteth that they suffer Iuda for they
sinned. The seue condempn of the Iudites. The firste
was desire to haue the way of God turned fro them
The Iudites sayd that they obey vnto princes although
they be cruel. He promysed that he wold call agayne
the people from captiuitie, & geue them a newe and
an euery thinge newe.

Of the which cause the Lorde our
God hath perfourmed hys deuyce,
wher he certified vs, and oure
brethren that ruled in Ierusalem: pe-
and oure kynges, our princes with al Iſrael
and Iuda. And soche plagues hath the Lorde
brought vpon vs, as neuer came to passe
vnder the heauen lyke as it is fulfilled in Je-
rusalem, accordyng as it is wyrtten in the
lawe of Moses: that a man shoulde eate the
fleshy of hys awne sonne, and the fleshy of hys
awne daughter. Whereouer, he hath deli-
uered them into the handes of all the ynges,
that are round aboute vs (to be comforted
and desolate) and scattered them abrode in al
landes and nations. Thus are the stronge
brethren

Jer. lxi. c.
Jer. lxi. b.

The Booke of

23 beareth and not aboue, because we haue syn-
nered agaynst the Lord our God; & haue not
bene obediēt vnto his voyce. * Therefore the
Lord our God is ryghteous, and we wyth
our fathers (as reade is) are brought to this
shame, as it is to se this daye. And as for
these plagis that are come vpon vs al ready,
the Lord had drupied the foz vs: yet wolde
we not praye vnto the Lord our God, that
we myghte euery man turne fro his vngod-
ly wayes. So þ Lord hath caused such pla-
ges to come vpon vs: for he is ryghteous in
all his wayes, which he hath commaunded
vs: which we also haue not done, nee hee-
ked vnto his voyce, for to walke in the com-
maundmentes of the Lord, that he hath ge-
uen vnto vs.

* And now, O Lord God of Israel, thou
that hast brought thy people out of þ land
of Egypt with a myghty hande, wyth to-
nings and wonders, wyth thy great power &
out stretched arme: ad hast gotten thy self a
name, as it is come to passe thyss daye. O
Lord our God, we haue sinned, we haue do-
ne wickedly, we haue behaued our selues vn-
godly in al thy ryghteousnes. Turne thy
wrath from vs (we beseeche the) for we are
but a few left among the heythens, where þ
hast scattered vs. * Heare our prayers (O
Lord) and our petitions, bringe vs out of
captivitye, for thyne awine sake: gett vs fa-
uour in the sight of the, which haue led vs
awayne: that all landes maye knowe, þ thou
art the Lord our God, and that Israel and
his generacyon callethe vpon thy name.

O Lord, loke downe from thy holy house
vpon vs: encline thyne ear, and heare vs.
* For the deed that be gone downe to theye
grauis, ad whose soules are out of their bo-
dies, * ascribe vnto the Lord, neither praye
neer righteously: but the soule that is
vered for the multitude of her sinnes, which
goeth on heuily and weakly, whose eyes
begynne to faile: yee loch a soule ascribeth
prayer and ryghteously vnto the Lord.
O Lord, we pourte our prayers befoze
the, ad requyre mercy in thy sight, O Lord
our God: not for any godlynes of our fore-
fathers, but because thou hast sent oute thy
wrath and indignacion vpon vs: according
as thou thyself threatenest vs, by thy seruau-
tes the prophetes, saynge:

* Thus sayeth the Lord: Some do bene
your shoulders and neckes, and serue þ kyng
of Babylon, so shall ye remayne tyll in the
lande, that I gaue vnto your fathers. If ye
will not do thys, nee heare the voyce of the
Lord your God, to serue the kyng of Ba-
bylon: I shall bestowe you in þ cyties of Ju-
da, within Iherusalem and wythout. I will
also take from you the voyce of myght & the
voyce of ioye, þ voyce of the bypde grome ad

the voyce of the bypde, and there shal no ma-
dwell moze in the lade. But they wolde not
hearken vnto thy voyce, to do the kyng of
Babylons serpyce: and therefore hast thou per-
foumed þ wordes that thou spakest by thy
seruantes the prophetes: namely, that the
boies of oure fathers shulde be translated
out of theye place.

And so, now are they layde out in þ heat
of the sunne, and in the colde of the nyght, &
died in greute mysery, wyth hunger, wyth
sweard, with pestilence & are clene cast forth.
As for the temple wherin thy name was cal-
led vpon, thou hast layde it wast, as it is to
se this daye: & that for the wickednes of the
house of Israel and the house of Iuda.
O Lord our God, thou hast intreated vs af-
ter al thy goodnes, & accordyng to all that
great longyng mercy of thine, yke as thou
spakest by thy seruant Hoies, in the daye
whan thou thyself commaunde hym, to wyte
thy lawe befoze þ chyldre of Israel, sayng:
* If ye will not hearken vnto my voyce, then
shall this great multitude be turned into a
very small people, for I will scatte them a-
broad. Now wythstandyng I am sure that
this folke wil not heare me: for it is an hard
necked people. But in the lande of their ca-
pityte, they shall remember them selues, ad
lerne to knowe, that I am the Lord theye
God, whan I geue them an herte to vnder-
stande, and eares to heare. Then shall they
praise me in the land of their captivitye: ad
thyneke vpon my name. Then shal they tur-
ne them from theye harde backes, and from
their vngodlynes. Then shall they remem-
ber the thynges, that happened vnto theye
forefathers, which I sinned agaynst me. So
will I bringe them agayne into the lande,
which I promysed with an oath vnto theye
fathers: Abraham, Isaac, ad Jacob: & they
shal be lordes of it, pre I will increase them,
and not minsh the. * And I will make an-
other couenaunt with them: soch one as I
endure for euer: namely, that I will be theye
God, and theye shal be my people: and I will
nomoze bypue my people the chyliden of Is-
rael, out of the lande that I haue geuen the.

¶ The .iii. Chapter.

¶ The people conuertyth in theyr prayer befoze
theye bypde. He drupied wythdome vnto the
people, bringyng that is crist out of iudee: came but
them for the bypdeyng thereof, whyle god was the
fynner of wythdome. Of the incarnation of crist.

And now, O Lord almyghty, thou
God of Israel, our soule that is in
trouble, and oure spete that is be-
red, cryeth vnto the: heare vs O
Lord: and haue pittie vpon vs, for thou art
a mercifull God: be gracious vnto vs, for
we haue sinned befoze the. Thou endurest
for euer, shulde we then utterly perishe
O Lord

Bar. i. 10

Bar. i. 10
Bar. i. 10
Bar. i. 10

Bar. i. 10

Bar. i. 10

Bar. i. 10

Bar. i. 10

Bar. i. 10

Bar. i. 10

O Lord almighty, thou God of Israel: hence now thy people * of the seed Israelites and of theyr chyldren, whych haue synned before the, and not herkened vnto the voyce of the Lord be thy God, for the which cause these plagues hang now vpon vs. **O** Lord, remembre not the wickednes of our forefathers, but thinke vpon thy power ad name now at this tyme: for thou art **O** Lord our God, and the **O** Lord: wyl we prayse. * For thou hast put thy feare in oure heretes, to the intent that we shuld call vpo thy name, and praise the in our captiuitie: a that we myght turne fro the wickednes of oure forefathers, that synned before the.

Behold, we are yet this daye in our captiuitie, where as thou hast scattered vs, to be an abhominacion, curse, and speme: * lyke as it hath happened vnto our fathers also, because of all theyr wickednesse and departinge from the.

O Israel, heare the commaundmentes of lyfe: ponde the well with thyn eares, that thou mayest lerne wysdome. But how happeneth it Israel, that thou art in thyn enemyes land: thou art waxe olde in a straunge countrye, ad despyed with the heeb. Why art thou become lyke them, y go downe to thei graues: Cuse because thou hast forsake the well of wysdome. For yf thou haddest walked in y waye of God truly, y shuldest haue remyned still safe in thyn owne lande.

* Where then wold discrecion is, where vertue is, where vnderstandyng is: that thou mayest knowe also from whence cometh longe lyfe, a necessary lpyng, the lyght of the eyes, and quyetnes. Who curer founde out her place / o: who came cuer into hys treasures.

Where are the princes of the heathen become, and soch as ruled the beastes vpo the earth: They that had their pastyme with y foules of the ayre, theyr that boorded vpo silver and gold: (wherein men trust so much) ad made no cube of thei gatheringe: What is become of thei that copened spluer, and were so careful, and coude not byng their wozhes to passe: Theyr be cored out, a gone downe to hell, and other ne are come vp in their steads. Ponge us haue sene lyght, a dwelt vpon earth: but the waye of reformacio haue they not knowne, ne vnderstande the pathes thereof: neither haue theyr chyldren receaued it, per right farre is it from the. It hath not bene herde of in the lande of Canaan, neither hath it bene sene at Cheman.

The Agarenes sought after wysdome, but that which is carthy, lyke as the merchantur of the lande do. They of Cheman are conyng also, and they labour for wysdome and vnderstandyng: but the waye of true wysdome they knowe not: neither do

they thinke vpon y pathes therof. **O** Israel how great is the house of God: a how large is the place of his confellio: * Great is he, a hath none ende: pe a vnmessurable. What is become of those famous gyautes, that were so great of bodies, and so wozthy men of warre: Those had not the Lord choosen, neither haue they founde y waye of refozacion, therefore were they destroyed: ad for so much as they had no wysdome, they perished because of theyr foolyshefle.

Who hath gone vp into heauen, to take wysdome there, and brought her downe fro the cloudes: Who hath gone ouer the see to synde her, and hath choosen her aboute golde, ad so brought her hither: A man knoweth the wayes of wysdome, neither is there cny that can seke out her pathes. But he y wozterth all thynges, knoweth her, and he hath founde her out to his forknowledge. * E hye same is he which prepared the earth a y beginninge a spyled it with all maner of foules a beastes. * What he sendeth vpo y lyght, it goeth: and when he calleth it agayne, it obepeth hym wyth feare. The fowles kepe theyr watch, and geue theyr lyght, per and that gladly. What he calleth them they saye: here we be. And so wyth chearfulness they shewe lyght vnto hym that made them.

* This is oure God, a there shall none other be compared vnto hym. It is he that hath founde out all wysdome, and hath geuen her vnto Jacob his seruauit, and to Israel hys beloued. * Afterward vpo he shew him selfe vpon earth, and dwelt amonge men.

¶ The .iiii. Chapter.

The reuerend of them that kepe the lawe, and the punishment of them that despayse it: A comfort of y people bringe in captiuitie, A complaine of Ierusalem, and vnto the figure thereof, of the church, a consolation and comfort of y same.

This is the booke of the commaunde. A mentes of God, and the lawe that en-dureth for cuer. All they that kepe it, shal come to lyfe: but soch as forsake it, shal come to death. Turne the **O** Lord, and take holde of it: walke by this waye thouc we hys byghthulle and dyne. Scue not thy ne honoure to another, and thy wozshyppe to a straunge people. **O** Israel, * how happye are we, lpyng y God hath shewed vs soch thynges as are pleasant vnto hym: The of good cheare, thou people of God, * **O** thou aunct Israel. * Now are pe solde amonge y heart, hombeit, not for polie vnter destruction: but because pe prouoked God y Lord to wozth and dispensure, therefore were pe belyuered vnto your enemies: for pe dispisalso y cursing God that made you, offeringe vnto deuelis a not to God. Pe haue forgoften him that brought you vp, and your nurse haue

* Deu. lxxx.
* Jer. xxxiii.
* Psal. cxiib.

* Gen. i. 1.

* Psal. lxx.
* Isa. xlviii.
* Jer. lxxviii.

* Psal. cxiib.
* Psal. lxxviii.

* John. i. 4
* Jer. lxxviii.

* Jer. lxxviii.

* Jer. lxxviii.
* Jer. lxxviii.

The Booke of

pe greued, O Ierusalem.

23 When the lawe þ the wyath of God was comynge vpon you, the sayde: hearken O pe that dwell aboute Syon, for God hath brought me into great heuynesse: and why? I se þ captiuite of my people, of my sonnes and daughter, which the euellastynge God will bringe vpon them. With hope vnd I noyþ the, but now must I leane the wyth weppynge and sorow.

Let no man reioyce ouer me wyddowe & forsaken: which for the synnes of my childre am desolate of enery man. For why: they departed from þ lawe of God: they wold not knowe his rpyghtounesse, ner walke in the waye of his commaundementes: and as for the pathes of the truth and godlynesse, they had no lust to go in them.

C O pe dwellers aboute Syon: come, and let vs call to remembrance the captiuite, þ the euellastynge God hath brought vnd my sonnes & my daughter. * He hath brought a people vnd the from farre, all vncircumcised people and of a straunge langage: whyche neither regarde the olde, ner vntie the pong.

They haue carryed awaye the deare beloued of my wyddowes, leauynge me alone, both desolate and childles. But alas, what can I helpe you? Nowe be that hath brought these plagis vpon you, deliuer you also fro the handes of our enemyes.

So your waye (O my children) go your waye: for I am desolate & forsaken. * I haue put of the clothyng of peace, ad put vnd me the sack cloth of payer; and for my tyme I will call vpon þ innocēt byest. Be of good cheare O my children: crye vnto the Lord, and he shal deliuer you from þ power of the pysses, your enemyes.

For verely, I haue euer a good hope of your prosperous health: þe a very gladnes is come vpon me from the holy one, because of the mercy that þe shall haue of oure euellastynge laynoure.

D With mourning and weppynge vnd I let you go fro me, but with hope and perpetuall gladnes, shall the Lord be byng you agayne vnto me. Lyke as þ neygbbours of Syon sawe your captiuite from God. Eue so shal they also se shortly poure health in God, which shal come on you with great honour and euellastynge woxyppye.

O my chylde, suffre patiently þ wyth that shall come vpon you. For the enemye hath persecuted the, but shortly thou shalt se hys destruction, and shalt treade vpon hys necke. My derlynges haue gone rough harde wayes, for they are led awaye as a flocke that is scattered abrode wth the enemyes. But be of good comforte: O my children) and crye vnto þ Lord: for þe that led you awaye, hath you yet in remembrance:

and lyke as þe haue bene mynded to swarue from your God, * so shall þe now endeavour your selues, & cryme more, to turne agayne and to seke hym. * For þe that hath brought these plagis vnd you, shall byng you euellastynge agayne with your health. Take a good herte vnto the, O Ierusalem: for he which gaue the that name, choyseth the so to do.

* The wycked doers that now put the to trouble, shal perishe: and such as haue reioyed at thy fall, shal be punyshed. The cryed whom thy chyliden seue, and that haue cryed awaye thy sonnes, shal be correct. For lyke as they be now glad of thy decaye (and reioyce at thy fall) so shall they mourne in theyr atone destruction. Theioure of theyr multitude shal be taken awaye, and theyr cheare shal be turned to sorow. For a tyme shal fal vpon the from the euellastynge God longe to endure: and it shal be inhabited of deuis for a great season.

C The .v. Chapter.

O Ierusalem is moued into gladnes for the reioyence of her people, and vnder the figure thereof, the church.

Ierusalem, loke aboute the towarde the east, and beholde the iope that cometh vnto the from God. For lo, thy sonnes (whiche thou hast forsaken, and that were scattered abrode) come gathered together, from the east and west, reioysynge in the woide of the holy one, vnto the honour of God.

Put of thy mourning clothes (O Ierusalem) and thy sorow, and dede the wyth the woxyppye and honour, that cometh vnto the from God, with euellastynge glory. God shall put the garment of rightounesse vpon the, and lett a crowne of euellastynge woxyppye vpon thine head: for vnd the will God declare hys byghthnesse, that is vnder the heauen. See an euellastynge name shal be geuen the of God, wth pence of rpyghtounesse, and the honour of Goddes feare.

23 Aske, O Ierusalem, stande vp on hye: loke aboute the towarde the east, and beholde thy chyliden gathered from the east, vnto the west: whyche reioyce in the holy woide, haupnge God in remembrance. They departed fro the onfoure, and were led awaye of theyr enemyes: but now shal the Lord be byng them carryed with honour, as chyliden of the kyngdom. For God is purposed to byng downe all foure mountaynes, þe and all þe rockes, to fyll the balleys, and so to make them euen wth the grounde: that Itrael maye be diligit to lye vnto þ honour of God. The woddes and all pleasaunt trees shal ouersadow Itrael, at the commaund.

18m. cxxv. b
J. comp. v. b

* Dent. xxx. i
18. c. cxxv. a

* 18. c. cxxv. b.

commandement of God. For by ther shall
God bypunge Israel with loful myght, and
in the lpyght of hys magellite: with the merc-
cy and pgyteounesse, that commeth of him
selfe.

Chapter. vi.

A Copie of the speache that Jeremie sent vnto the
Iewes, whiche were led awaye prisoners by the
king of Babylon: wherein he comforteth them of the
thyng, that was commaunded hym of God.

BEcause of the synnes that ye haue
done agaynst God, ye shall be * led
awaye captiue vnto a Babylon, cust
of Nabuchodonosor the kynge of
Babylon. So when ye become into Baby-
lon, ye shall remaine there many yeres, ad
for alge season: namely seven generacions:
and after that will I bypynge you awaye pre-
ciously from thence. Now shall ye se in Ba-
bylon, goddes of golde, of syluer, of wood and
of stone, boyme vpon mens shoulders, to cast
out a fearfulnesse before the heathen. But
holie that ye do not as the other: be not ye a-
fraid, and let not the feare of them overco-
me you.

25 Therefore, when ye se the multitude of
people wo: bypynge them beynode ad be-
foze, saye ye in your hertes: O Lord, * it is
thou, that oughtest only to be wo: bypynge:
Thyne Angel also shall be with you, and
I my selfe will care for your soules. As for
the tymber of those goddes, I carpenter hath
polished them: pee gynted be they, ad layed
our with siluer, yet are they but wayne thi-
nges, and cannot speake. I like as a wech that
loneth peramours is tremply decaie, eue so
are these made & hanged with golde. Crow-
nes of golde verely haue they: goddes vps
their heades: so the prestes them selues take
golde: and syluer from them: and put it to
they: a wne vses: pee they geue of the same
vnto harlots, and trymme they: whores
withall: agayne, they take it from the who-
res, and decaie they: goddes therewith. * Yet
cannot these goddes deliuer the selues fro
rust and mothes. When they haue couered
them with clothyng of purple, they wype
their faces for the dust of the temple, wher of
they: is moche among the. One hath a sce-
ptre in hys hande, as though he were iudge
of the coltre: per can he not shape socha of
fende him. Another hath a sword: or an are
in his hande, for all that is he nether able to
defende hym selfe from battaylle, ner from
murthers.

C By this ye maye vnderstande, that they
be no goddes: therefore se that ye nether wo-
byppe them, nor feare them. For lyke as a
vessel that a man vseth, is nothyng worth
when it is broken, euen so is it with they:
goddes. When they be set vp in the temple,
they: eyes be full of dust, tho: owe the feet of

those that come in. And lyke as y dozes are
out in rounde aboute vpon hym that hath
offended the kyng. So as it were a dead bo-
dy kepte by the graue. Euen so the pre-
stes kepe the dozes with barres and lockes,
lest their Goddes be suppled with robbers.
They set vp candels before them: pee vere-
ly and that many: wherof they canot se one
but eue as blackes, so stand they in the tem-
ple. It is sayde, that the serpentes and wo-
mes, whiche come of the earth, gnawe out
their hertes, eatyng them and they: clothes
also, ad yet they fele it not. They: faces are
blacke tho: owe the smoke y is in the temple.
The oules, swalowes, and byrdes flye vpon
they: pee y cattes runne ouer they: heades.

By this ye maye be sure, that they are not
goddes, therefore feare them not. The golde
that they haue, is to make them be wyfull:
for all that, excepte some body bypynge of their
rust, they wyll geue no hyne: and wher they
were cast into a fourme, they felt it not.

They are bought for money: & haue no berch
of lyfe within them. * They must be boyme
vpon mens shoulders, as those that haue no
fete: wherby they declare vnto men, that
they be nothyng worth. * Couden be they
then that wo: byppe the. For if they sal to
the grounde, they cannot rylt vp agayne of
them selues. Pee though one helpe them vp
and set them ryght, yet are they not able to
stande alone: but must haue byrdes set vnder
the lyke beed me. As for the thyng that
is offred vnto them, their prestes sell it, and
a vnto it: pee the prestes wyues take therof,
but vnto the lycke and poore they geue no-
thyng of it, the weime with chylde and the
mentrous lape bandes of their offrynges:
By this ye maye be sure, that they are no
goddes, therefore be not ye afrayed of them,
from whence commeth it the, that they be
called goddes: The women syt before the
goddes of syluer, golde and wood, and the
prestes syt in they: temples, haupinge ouer
clothes, whose heades ad beccres are shaw
and haue nothyng vps their heades: resting
and cxyng vpon the goddes, as me do at
the feast, when one is beed.

The prestes also take awaye the garmentes
of the ymagines, and deck their wyues ad
chylde withal. Whether it be good or euell
that any man do vnto, the they are not able
to recompence it: they can nether sett vp a
king ner put hi downe. In lyke maner they
maye nether geue ryche, ner rewarde euell.

* Though a man make a voue vnto them
and kepe it not, they wyll not requyre it.
They can saue no man from deat, nether
deliuer the weake from the myghty. They
cannot restore a blinde man to his sight, ner
helpe any man at hys neede. They can shew
no mercy to y wyddowe, ner do good to the
fatherlesse

The Booke of Baruch.

fatherlesse. They? goddes of woodd, stone, golde, and syluer, are but euen as other stonies, that be hewn of the mountayne. They that wo? apppe them, shall be confounded. How shuld they then be taken for goddes? Pee how darre men call them goddes? And though the calbers wo?hpypped them not, hearing that they were but domme? could not speake. Yet they them selues offe? unto Well, and wolde sayne haue hym to speake: as who sape, they coulde fele, that maye not moue. But when the men come to vnderstanding, they qual forsahe the, for their goddes haue no felynge. A greatesoite of women gyde wyth coardes, spt in the strettes, and burne olyue berres. Now yf one of them be couceped a waye, and lye wyth any such as cometh by: he calleth her neyghbour in s?eth, because she was not so wo? thelpe reputed, ner her coarde broken. Whatsoeuer is done for them, it is but in vayne and lost. How maye it then be thought by sayde, that they are goddes? Carpenters and goldsmithes make them, nether be they any other thinge but eue? what the wo?lmen wyll make of them. Pee the goldsmithes the selues that make them, are of no longe continuance. How shuld then the thinges that are made of them, be goddes? Clapne therfore are the thynges (pee very name is it) y they leaue beynde them for the? prosperyte. For as soone as there cometh any warre or plage vpon them, then the prestes ymagin, where they maye hyde them selues with the. How can men thynke then that they be goddes, which nether maye defende them selues fro warre, ner deliuer them from mysfortune? For seynge they be but of woodd, of stone, of syluer and of golde: all people and kynge? shall knowe hereafter that they be but vayne thinges: pee it shall be openly declared, that they be no goddes: but eue? the very wo?kes of mens handes, and that God hath nothing to do with them. (It is manifest then that they are no goddes, but the wo?kes of mens handes, and no wo?ke of God in the.) They can set no kynge in the lande, ner geue rayne vnto men. They can geue no sentence of a matter, nether defende the lande fro byong. For they are not able to do so moche as a crowe, y they betwixte heauen and earth.

¶ When there happeneth a fyre into the house of those goddes of woodde, and syluer, and of golde, the prestes wyll escape and saue them selues, but the goddes burne as the balles therein. They cannot withstande any kynge or battel: how maye it the be thought or graunted, y they be goddes? Whereouer, these goddes of woodd, of stone, of golde and syluer maye nether defende them selues fro theues ner robbers: pee the very wicked are stronger then they. The? stripe them out of

their apparell, that they be clothed withall, these take they? golde and syluer from the, and so get the a waye: pee can they not helpe the selues. Therfore it is moche better for a man, to be a kynge, y so to thewe his power: or els a profitable vessel in a house, wherein he that oweth it might haue pleasure: pee or to be a doze in a house, to thepe such thynges safe as be therein, the to be for a vayne god. The Sunne, the Moone and all the starres, seynge they geue the? hyne and lyght, are obediet, and do men good. When the lyghtenynge glysteth, all is cleare. The wynde bloweth in euery countre: and wha? God commaundeth the cloudes to go rounde aboute the whole world, they do as they are bydded. When the fyre is sent downe from aboue ad commaunded, it burneth vpon hylls y wooddes: But as for those goddes, they are not lyke one of these thinges, nether in bewty nether strength. Altherfore men shuld not thynke ner sape that they be goddes, seynge they ca? nether geue sentence in iudgment, ner do me good. For so moche now as ye are sure, that they be no goddes, then feare them not. For they can nether speake, nee ner good of kinges. They can thewe no tokens in heau? for the hepthe, nether appne as the Sunne, ner geue lyght as the Moone: pee the vnrasonable beastes are better then they, for they can get them vnder the rose, and do the selues good. So can ye be certified by no manner of meanes, that they be goddes: therfore feare them not. For lyke as a scarcrowe in a garden of herbes hepeyth nothing, euen so are they? goddes of wood, of syluer and golde: that euery byrde sitteth vpon: pee lyke as a deed body that is cast in the darcke. Eue? so is it wyth those goddes of woodd, syluer and golde. By the purple ad scarlet wypph they haue vpon them, and soone fapeth a waye, ye maye vnderstande, that they be no goddes: pee they them selues shall be consumed at the last, wypph shall be a great confusion of the land. Wlsted is the goby man, that hath no ymages and wo?hpyppeth none, for he shall be sarre from reppose.

¶ The ende of the prophete Baruch, which is not in the Canon of the Hebrew.

The songe of the
the childzen, which were put into the
hote burninge oven. The commen
translacion readeth thus songe
in the.iii.Chap.of Daniel.



And they walked in symd-
best of flāme, prayfynge
Gōds magnifyce p̄ Lozē.
Aneias stode vp, & praye
on this manner. Euen in the
myddell of fyre opened he
his mouth, & sayde: Blessed
be p̄ (O Lozē God of oure fathers) ryght
worthy to be prayfed & honoured is p̄ name
of thyne for euermore: for p̄ art ryghteous i
all the thynges p̄ thou hast done to vs: Per,
sayethfull are all thy woekes, thy wayes
are ryght, ad all thy iudgements true. In
all p̄ thynges p̄ p̄ hast brought vpo vs, & vpo
p̄ holp epte of oure fathers (euen Ierusalem)
p̄ hast executed true iudgement: yee accou-
tyng to ryght ad equyte hast p̄ brought all
these thynges vpo vs because of oure synnes.

For why: we haue offended, & done wy-
kedly, we partypnge fro the: * In all thynges
haue we trespayed, ad not obeyed thy coma-
ndementes, nee kepte the, neether done as p̄
hast byddē vs, p̄ we might prosper. * Alther
foze, all that thou hast brought vpo vs, and
euery thyng that thou hast done to vs, thou
hast done the in true iudgement: As in hely-
uerynge vs into p̄ handes of oure enemyes,
amonge vngodly and wyched abhomynt
ons, & an vnrightheous hyng, yee p̄ most
frowarde vpon earth. And now we maye
not open oure mouthes, we are become a shā-
me & reppose vnto thy seruantes, ad to the
that woethye p̄. Per for thync naines sake
(we beseeche the) geue vs not vpo for euer,
hycke not thy couenaunt, and take not a
waie thy mercy from vs, for thy beloued
Abraham sake, for thy seruaut Isaac sake
and for thy holp Israels sake. To wpo thou
hast spoken & promysed * that thou woldest
multiplye the p̄p̄e as p̄ starres of heauen,
and as the sambe that lyeth vpon the see tho-
re. For we (O Lozē) are become lesse then
cny people, and be kepte vnder thys daye i
all the world, because of oure synnes: So p̄
now we haue nether p̄p̄nce, duke, p̄p̄phet,
buent offering, incense, oblation, incense,
nee sanctuare before the.

Reueret belesse, in a contrarye herte and an
duble sytete let vs be receaued, p̄ we maye
opteyne thy mercy. Lyke as in p̄ burnt offe-
ryng of rammes and bullockes, & lyke as in
thousandes of fat lambs so lett oure offe-
ryng be in thy syght this daye, that it maye
please p̄, * for there is no oblation vnto the,
p̄ put there trust i the. And now we folowe

the with all our: herte, we feare the, & seche
thy face. But vs not to shame, but deale to
vs after thy loupinge kindnesse, & according
to p̄ multitude of thy mercyes. Welauer vs
bp thy myracles (O Lozē) and get thy na-
me & honoure: that all they which do the se-
ruantes euell, maye be confounded. Let them
be ashamed thorow thy almygdye power,
& let they strength be broke: that they maye
knowe, how p̄ thou only art the Lozē God,
& honoure worthy thorow out all p̄ world.

And the kynges seruantes that put the
in, called not to make the oven hotte with
wyde fyre, dize strawe, pitch and fagottes
so that the flāme wete oute of the oven vpo
a xlii. cubytes: yee it toke awaye & byt vp
those Caldees, that it gat holde vpo besyde
the oven. But the Angell of the Lozē cam
downe into the oven to Asarias and bys fe-
lowes, and smote the flāme of the fyre out
of p̄ oven, and made the myddell of the oven
as it had bene a colde wynde blowyng: so p̄
the fyre nether touched them, greued them,
nee, vpo them hurte. Then thei thei (an out
of one mouth) prayfed, honoured, and bles-
sed God in the furnace, sayenge,

* Blessed be thou, O Lozē God of oure fa-
thers: for thou art p̄p̄le and honoure wo-
thy, yee and to be magnified for euermore. *
Blessed be p̄ holp name of thy glory, for it
is worthy to be prayfed, and magnified in
all worldes. Blessed be thou in the holp te-
mple of thy glory, for aboute all thynges thou
art to be prayfed, p̄ & more the most p̄p̄
to be magnified for euer. Blessed be p̄ i tro-
ne of thy kingdome, for aboute all p̄ art wo-
thy to be well spote of, & to be more then ma-
gnified for euer. Blessed be thou, that lokest
thorow the dnye, and sytete vpon p̄ Jeru-
salem: for thou art worthy to be prayfed, ad
aboute all to be magnified for euer. Blessed
be thou in the firmament of heauen, for thou
art p̄p̄le and honoure worthy for euer.

¶ All ye woekes of p̄ lozē: speake good of
the Lozē, p̄p̄le hym, & set hym vpo for euer.
* ¶ Ye angles of p̄ Lozē, speake good of
the Lozē, p̄p̄le hym, & set hym vpo for euer.
¶ Ye p̄ncings, speake good of the Lozē:
p̄p̄le hym, and set hym vpo for euer.

¶ All ye waters that be aboute the firma-
ment, speake good of the Lozē: p̄p̄le hym
and set hym vpo for euer.

¶ All ye powers of p̄ lozē, speake good of
the Lozē, p̄p̄le hym, & set hym vpo for euer.

* ¶ Ye Sunne & Moone, speake good of p̄
Lozē: p̄p̄le hym, and set hym vpo for euer.

¶ Ye starres of heauen, speake good of the
Lozē: p̄p̄le hym, and set hym vpo for euer.

* ¶ Ye showres & dew, speake good of the
Lozē: p̄p̄le hym, and set hym vpo for euer.

¶ All ye wyndes of God, speake good of p̄
Lozē: p̄p̄le hym, and set hym vpo for euer.

¶ Daniel. ix. c.

¶ Daniel. ix. c.

¶ Daniel. ix. c.

¶ Daniel. ix. c.

¶ Daniel. ix. c.

¶ Daniel. ix. c.

¶ Daniel. ix. c.

¶ Daniel. ix. c.

* ¶ Daniel. ix. c.

* ¶ Daniel. ix. c.

* ¶ Daniel. ix. c.

* ¶ Daniel. ix. c.

* ¶ Daniel. ix. c.

* ¶ Daniel. ix. c.

* ¶ Daniel. ix. c.

* ¶ Daniel. ix. c.

* ¶ Daniel. ix. c.

The story of Susanna.

O ye eye & heate. speake good of the Lord.
 O ye playfe hym, and set hym vp for euer.
 O ye wynter & sommer, speake good of þe
 Lord: prayfe hym, and set hym vp for euer.
 O ye dewes & frostes, speake good of the
 Lord: prayfe hym, and set hym vp for euer.
 O ye frost & colde, speake good of þe Lord:
 prayfe hym, and set hym vp for euer.
 O ye yse and snowe, speake good of the
 Lord: prayfe hym, and set hym vp for euer.
 O ye nyghtes and dayes: speake good of
 the Lord: prayfe hym, & set hym vp for euer.
 O ye lyght and darcknesse, speake good of
 the Lord: prayfe hym, & set hym vp for euer.
 O ye lyghtynynges and cloudes, speake
 good of the Lord: prayfe hym, and set hym
 vp for euer.

O elect the earth, speake good of the Lord:
 yet let it prayfe hym, & set hym vp for euer.
 O ymoistaynes & hylls, speake good of
 the Lord: prayfe hym, & set hym vp for euer.
 O all ye grene thynges vpon the earth,
 speake good of the Lord: prayfe hym, & set
 hym vp for euer.

O ye welles, speake good of þe Lord, pray-
 fe hym, and set hym vp for euer.

O ye sees and floudes, speake good of the
 Lord: prayfe hym, and set hym vp for euer.

O ye whalles and all that moue i the wa-
 ters, speake good of the Lord: prayfe hym,
 and set hym vp for euer.

O all ye foules of the ayre, speake good of
 þe Lord: prayfe hym, & set hym vp for euer.

O all ye beastes & catell, speake good of þe
 Lord: prayfe hym, & set hym vp for euer.

O ye children of men, speake good of the
 Lord: prayfe hym, & set hym vp for euer.

O Isteuall, speake good of the Lord:
 prayfe hym, and set hym vp for euer.

O ye prestes of the Lord, speake good of
 the Lord: prayfe hym, & set hym vp for euer.

O ye seruantes of þe Lord, speake good
 of the Lord: prayfe hym, and set hym vp
 for euer.

O ye prynces and soules of the ryghteous,
 speake good of the Lord: prayfe hym, & set
 hym vp for euer.

O ye holy and humble men of hert, speake
 ye good of the Lord: prayfe ye hym, and set
 hym vp for euer.

O Ananias, Misaias and Eldad, speake
 ye good of the Lord: prayfe ye hym, & set hym
 vp for euer. * Whiche hath deliuered vs fro
 þe hell, kepte vs from þe hande of death, rydd
 vs from the myddell of the burning flaine, &
 saued vs out of þe myddell of the fyre. * O
 geue thauces therfore vnto þe Lord: for he
 is kynde harted, & hym mercy endureth for
 euer. O all deuoute me, speake ye good of þe
 Lord, euen þe God of all goddes: O prayfe
 hym, and geue him thauces, for his mercy
 endureth wold be wythout ende.

* stat. c. l. i. a
 c. r. i. i. a. and
 c. r. i. i. a. a
 * stat. p. p. c

* stat. c. r. c
 * stat. p. p. c

* stat. c. r. i. i. a
 * stat. p. p. c

The story of Susan.

in, whych is the xxiij. Chapter of
 Daniel after the Latin.

There dwelt a man in Babilon, cal-
 led Joachin, & toke a wyfe, who-
 se name was Susanna, & daugh-
 ter of helchia, a very faire woman
 and loch one as feared God. Her father and
 her mother also were godly people & taught
 thei daughter accordyng to the lawe of
 Moyses. Now Joachin (her husbande) was
 a grete ryche man, and had a fayre orcharde
 ioynyng vnto his house. And to him reso-
 red the Jewes comely, because he was a ma-
 of reputarion amonge them. The same yea-
 re were there made two iudges, toke as the
 Lord speakech of: All the wyke endelle of
 Babilon, cometh from the elders (that is)
 from the iudges, whych seme to rule the peo-
 ple. These came oft to Joachims house, and
 all such as had eny thyng to do in the lawe
 came thither vnto them.

Now when the people came agayne at af-
 ter noone, Susanna went into her husban-
 des orcharde, to walke. The elders sence
 this, that she went in daye, and walked:
 they burned for lust to her, yet they were al-
 most out of thei wytes, and cast downe
 thei eyes, that they quid not be seene, nor
 remembre, that God is a ryghteous iudge.
 For they were both wounded with the lone
 of her, neither durst one the other his
 greif, And for shame, they durst not tell her
 thei ioynture lust, that they wolde sayne
 haue had to do w her. Yet they layed way-
 te for her cruelly from daye to daye, that
 they myght (at the lest) haue a lyght of her.
 And the one sayde to the other: Wy, lett vs
 goo home, for it is byner tyme. So they wet
 thei waye from her.

When they returned agayne, they came
 together, enquerieng of þe matier betwixte
 them selues: yet the one tolde þe other of his
 wicked lust. Then appoynted they a tyme,
 when they myght take Susanna alone.

It happened also þe they syed out a con-
 uenient tyme, when she went forth to wal-
 ke (as her maner was) & no body wyth her,
 but two maydens, & thought * to walch her
 selfe in the garde, for it was an hote season.
 And there was not one person there, excepte
 the two elders, that had byed them selues to
 beholde her. So the sayde to her maydens: go
 for me oyle and sope, and shut the orcharde
 doze, that I maye wash me. And they dyd
 as he bad them, and shut the orcharde doze,
 and went out them selues at a backe doze, to
 set the thyng that he had commaunded: but
 Susanna knewe not, that the elders laye
 there byd with in. Now when the maydens
 were

* stat. c. l. i. a
 c. r. i. i. a. a

Were gone forth, the two elders gat the vp:
and came vnto her, saying: now the orchard
doeth are hnt, that no man can se vs: we ha
ue a lust vnto the, therefore consent vnto vs.
and lye with vs.

If thou wylt not, we shall bypasse a testi-
moniall agaynst thee: that there was a pidge
lovede with thee, and that thou hast sent a-
waye the maydens for the for the same cau-
se. Sulanna lyghed, & sayde: Alas. I am
in trouble on euery syde. Though I folowe
your mynde, it will be my death. & yf I co-
sent not vnto you, I can not escape your ha-
des. Well, it is better for me, to foloio your
habe without the deere dopyng, then to synne
in the sight of the Lorde: and with that,
they cryed out with a loude voyce: the elders
also cryed out agaynst her.

Then came there one to the orchard do-
re, and knote it open. Now when the ser-
uants of the house heard the crye in the or-
chard, they rushed in at the back doore, to se
what the matter was. So when the elders to-
med, they seruauntes were greatly alba-
med, for why? there was neuer such a revo-
lute made of Sulfania. And the morow aftee
came the people to Joachims her husbando,
¶ two elders came also, full of myghte,
¶ magnificancy and power. Sulfania, to vyrgne
her vnto death, a spake thus befoze the peo-
ple: Sende for Sulfania þe daughter of hel-
chias, Joachims wyfe. And immediately they
sent for her. So she came wyth her father &
mother, her chyldren & all her kynred. Now
Sulfania was a tender person, and merue-
lous fayre of face. Therefore the wycked
commanded to take of the clothes fro her
face, for she was conuered that at the lect,
they myght be satisfied i her beutie. The
her seruices, per and al they that knewe her,
became to wepe.

These two elders stode vp in the myddest
of the people, & layed thei's handes vpon
the heades of Sufanna: which wepte, and lo-
ked vp towards heauen, for her herte had a
sure trust in the Lord, And the elders sayde:
As we were walkinge in the orcharde alon-
e, this woman came in with her two map-
dens: whom she sent awaye from her, & spae
red þe orcharde doores: with þa ponge felowe
(which ther was hyd) came vnto her, and
saye with her. As for vs, we stode in a cor-
ner of the orcharde. And when we sawe this
pechebines, we ranne to her: and perceraued,
þe they had medled together. But we coulde
not holde hym, for he was stronger then we:
thus he opened the doore ad cast hym awaye.

Now when we had taken this woman,
we asked her, what pounge felowe this was:
but she wolde not tell vs. This is the mat-
ter, and we be wytnelless of the same.

The comē softe beloued them, as those that

were the elders and iudges of the people, ad
 so they cōbened her to deatly. Susāna cryed
 out with a loud voyce, and sayd: O euerla-
 sting God, & thou sēker of secretes, y^e that
 knowest all thinges afoze they come to pa-
 se: thou wotest, y^e they haue bene falsē wit-
 nesses against me: & beholde, I must dye, whe-
 re as I neuer byd eny such thynges, as these
 men haue maliciouly inuētēd agaynst me.
 And the Lord herde her voyce. For whē he
 was led forth to deatly, the Lord rāpyd up
 to the spere of a yōge child, whose name was
 Daniel, whych cryed wth a loud voyce: *
 I am cleane from this bloude. ¶ Heall y^e peo-
 ple turned them towarde by, & sayd: What
 meane these wordes, that thou hast spokē?
 Daniel stode in the myddst of them, & sayd
 vnto each foolis, O ye children of Israhel,
 that ye can not discerne ne knowe the tru-
 thy: Ye haue here condēmd a daughter of Is-
 rahel vnto deatly, and knowe not the trutly
 wherfoze: Soo fye on iudgemēt agayn, for
 they haue spokē falsē wytnesses agaynst her.

Wherefore the people turned againe in all
the harte. And the elders (that is, the princi-
pall heades) sayd vnto hi: come f^r downe
here among vs, and be wth vs in this matter,
seeing God hath giuen vs great honour
as an elder. And Daniel sayd vnto the^m. *if. reg. iiii. d.
But these two ayde one from another, and yet
shall I heare the^m. And he they were pur aⁿsi-
dering one from another, he called one of them
and sayd vnto hym: O thou olde cancherbe
carle, that hast vsed thy wickednes to lig:
thyne vngarpe^s beides which thou hast do
ne afore, are now come to lyght. For thou
hast giuen fals iudgements, thou halt op-
pressed the innocent, s^o letten the gyfte go
fre where as per^t I haide sayd: * The iuno-
re s^r r^gphid^o s^r fe thou flape not. And the^m th^o
y thou hast sent her tell me vnder what tre

dyddest thou them talking together: he answered: vnder a Holberry tree. And Daniel sayde: very well, now thou yelst euen vpon thine head. Lo the meassaunger of the Lord hath recreated the sentence of hym, to cut the in two. Then put he hym asyde, & called for the other, & sayde vnto hym: O thou feare of Canaan, but not of Iuda: fapsummes hath dyspayned the, ad thus hath subuerst thine here. Thus deale ye afors with the daughter of Israel, and theye (for feare) conformed vnto you: but the daughter of Iuda wolbe not a dyde poure wycheuells. How tell me this vnder what tree dydest I take this, fapsumpe together: he answered: vnder a Pogranate tree. Then sayde Daniel vnto him: very well, now thou yelst also eue vpon thine head. The meassaunger of the Lord standeth waiping with the weede, to cut the in two and to slaye you both.

With that, all the whole multitude gaue
 Applause a greate

* Drb.111.c.

*II.1989.11.1
2000.11.1

*il.rtg.111.D.

*'உரு.நா.ந.க.
மதுரை, தமிழ்நாடு

Heffelfinger

The story of Bell.

184. fol. a grete mount. & prayed God. * Which al-
waye deliuered them that put thez trust i
hym. And they came vpon the two elders
(whom Daniel had conuete wyth theyz
abuse mouth: & they had geuen false wy-
nesse) & beate wyth them. euen ykethen as
they woulde haue done with their nychbour-
es: yet they dyd * according to the lawe of
Moses, and put the to death. Thus p vniu-
erall bloude was saued the same daye.

* Deu. xix. b
18. om. fol. a

Then berichah & his wyfe prayed God,
for theyz daughter Susanna, with Joachim
her husbande and all pnyred: & there was
no dishonour founde in her. From p daye
forth was Daniel had in grete reputation
in the syghe of the people. (And kynge
Asspares was laped with his fa-
thers. and Cypus of Persya
reigned in his steade.)

¶ The ende of the story of Susanna.

The story of Bell / &

of the Dragon. which is the. xliii.

Chapter of Daniel after
the Lxxiiij.

1. Daniel dyd ente at p knynges
table. & was had in reuerence
aboue all hys frendes. There
was at Babilon an ymagr,
called Bel: & there were spyt
tyd hym euery daye. xii. ca-
ches. xi. theye, ad syre greate
pottes of wyne. hym dyd p knyng wythp
hym selfe. & wente daylye to honour hi: but
Daniel wythpwydd hys abuse God. And p
knyng sayde vnto hym: why dost not p wor-
shyppe Bel: he answered & sayde: * Becau-
se I maye not worshyp thynges p be made
w handes, * but the luyngge God, which ma-
de heaue & earth: & hath power vpo all the
the. The knyng sayde vnto hym: thinkest p not
that Bel is a luyngge God: & seist thou
not how much he eateth and dryncketh eu-
ery daye: Daniel smyled, and sayde: & big,
discreue not the selfe: for this is but made
of claye withyn, ad of metall wythout, * ne-
ther eateth he euery any thyng.

* Deu. xlii. c.
and. b. j.
1. fol. vi. a.
2. fol. vi. b.
3. fol. vi. a.

* 1. fol. vi. c.

25 Then the knyng was wyth, & called for
his prestes, and sayde vnto them: If ye tell
me not who is this, that eateth vp the ex-
pensies, ye shall dye: but if ye ca certifie me
that Bel eateth this, then Daniel shall dye,
for he hath spokē blasphemyp agaynst Bel.
And Daniel sayd vnto the kinge: let it so be
accordinge as thou hast sayde: The prestes
of Bel were. lxx. besyde theyz wyues & chil-
dren. And the knyng wente with Daniel in
to the temple of Bel. So Bel prestes sayd
to, we wyll go out, and let thou the incense

there (O knyng) and poure in the wyne: the
quitt the doze fast, and scale it wyth thyne
abuse sygnet: and to morow when thou ca-
mest in, p thou spendest not that Bel hath
eaten vp all. we wyll suffre death: as els
Daniel. that hath luyd vpon vs. The prestes
thought them selfes sure enough, for vnder
the altare they had made a penyntance,
and there wente they in euery, & dyd ente vp
what there was.

So when they were gone forth, the king
set menes before Bel. Now Daniel had ca-
maunded his seruaunts to bringe asses,
& these he spyled thorow out all the temple,
that the knyng myght se. Then wente they
out, and pattered the doze, scaling it wyth p
knynges sygnet, & so departed. In the nyght
came the prestes with theyz wyues & chil-
dren: and they were wote to do: & dyd ente ad
drynck vpo al. In the mornyng by tymes at
the bryake of the dape, the knyng arose, and
Daniel wyth hym. And the knyng sayd: Da-
niel, are the scales wpoile yet: he answered:
Yee (O knyng) they be whole. Now as soone
as he had opened p doze, the king looked in
to the altare, and cryed wyth a loude voyce:
Greate art thou O Bel, & with the is no
discreate. The laughed Daniel, and helde the
knyng that he shuldenot go in, and sayd: We
holde the pauement, marke well, whose fo-
tessheppes are these: The knyng sayd: I se the
fortessheppes of men, women and chyl-
dren.

Therefore the knyng was angrie, and to-
ke the prestes, with theyz wyues and chyl-
dren, and they shewed hym the penynt doze,
where they came in, & dyd ente vp loch thyng
ges as were vpon p altare. For the wyche
cause the knyng slewe the, * a depuired Bel
into Daniels power, which destroyed hym
and his temple.

* Jeremia
xlii. xliii.

And in that same place there was a great
Dragon which they of Babilon worshyp-
ped. And the knyng sayd vnto Daniel, I seist
thou that this is but a God of metall also:
lo, he luyeth, he eateth ad dryncketh: so that
thou canst not save, p he is no luyngge God,
therefore worshyppe hym. Daniel sayd vnto
the knyng: I wyll worshyp the Lorde my
God. * he is the true luyngge God: as for this
he is not the God of lyfe. But geue me lea-
ue (O knyng) and I shall destroye this Dra-
gon without swearde or staffe. The knyng
sayd: I geue leave. The Daniel toke pitch
fatte and hearthe wolle, & dyd sette them to-
gether, and made lompes therof: this he put
in the Dragons mouth, and to the Dragon
but in sonder: and Daniel sayd: to thee is
be whom pe worshypped, when they of Ba-
bylon herbe p, they toke greate indignacion
and gathered them together agaynst p knyng,
sayinge: The knyng is become a Jewe
and he hath destroyed Bel, he hath slayne the

Deu. xlii.

the Dragon, and put the prestes to death. So they came to the kyng, and sayd: let vs haue Daniel, or els we will destrope the and thynghouse.

Now when the kyng sawe, that they refused in to soze vpon hym, and that necessity constrained him, * he deliuered Daniel vnto them: which cast hym into the Lyons denne, where he was syce dayes. In the denne there were seuen Lyons, and they had geurn them eueri daye two bodies & two shepe: whych then were not geuen them, to the intent that they myght deuoure Daniel.

There was in Jerusly a Prophete called Abacuc, which had made potage, and broked in a depe platter, and was gong into the selde, for to hyngie it to preapers. But the Angell of the Lorde sayde vnto Abacuc go carie the meate that thou hast to Babylon, vnto Daniel, which is i the Lyons denne. And Abacuc sayde: Lorde, I neuer sawe Babylon: and as for the denne, I knowe it not. * Then the Angell of the Lorde toke him by the toppre, and bare hym by the heare of the head, and thow to a myghtie wynde, set him in Babylon vpon the denne. And Abacuc cried, sayenge: O Daniel * þ seruant of God, haue, take þ breake fast, that God hath sent the. And Daniel sayde: O God, halt þ thought vpon me: well, thou neuer fastest them that loue the. So Daniel arose, & dyuere: and the Angell of the Lorde sett Abacuc in his owne place agayne immediately.

Upon the seuenth daye, the kyng wrote to be wepe Daniel: and whē he came to the denne, he looked in, and beholde, Daniel sat i the myddest of the Lyons. Then cryed the kyng with a loude voyce, sayig: Create art thou, O Lord God of Daniel: * & he deliuered hym out of þ Lyons denne. * As for those that were the cause of hys destruction, he dyd cast the into the denne, and they were deuoured in a moment before his face.

After this, wrote the kyng vnto all people, kynredes and tinges, that dwelt in all countreys, sayenge: peace be multiplyed vpon you. My commandement is, in all the dominio of my realme: that men feare & shode in awe of Daniels God, * for he is þ slymyng God, whych endureth euer: hys kyngdome abyrdeth incorrupte, and his power is euerlastyng. It is he that can deliuer and saue: he both wonders and marvellous workes in heauen and in earth, for he hath saued Daniel from the power of the Lyons.

¶ The ende of the Storye of Bel.

The prayer of Manas

les kyng of Iuda, when he was holden captiue in Babylon.



Lorde Almyghtie, God of oure fathers, Abraham, Isaac and Jacob, and of the ryghteous seade of them: whych hast made heauen and earth, with all the ornament therof, whych haste ordered the see by the woorde of thy commandement: whych hast quyte vp the depe, and hast sealed it for thy fearfull and laudable name, whych all men feare, and tremble before the face of thy vertue, and for the anger of thy threatening, the which is importable to spymers. But þ mercy of thy promes is great and vnspeakable: for thou arte the Lorde God most hyghe, aboue all the earth, long suffryng, & exceedingly mercifull, & repentant for the malice of mē. Thou Lorde after thy goodnes hast promysed repentaunce of þ crymles of synners: and thou that arte the God of þ ryghteours, hast not put repentaunce to the ryghteours Abraham, Isaac, and Jacob, vnto them that haue synned agaynst the: But because I haue synned aboue the number of the sandes of the see, and that myne iniquities are multiplyed, I am humbled with many bandes of yron, and there is in me no brethyng. I haue prouoked thyne anger, and haue done euell before the, in comytinge abhominacions and multiplying offences. And now I bothe the knes of my hert, requyryng goodnes of the O Lorde I haue synned, Lord I haue synned, and knowe myne iniquyte. I desyre the by prayer, O Lorde forgiue me: forgiue me and destrope me not with myne iniquytes, neither do thou alwayes remembre myne euilles to punish them, but saue me (whych am vndoorthy) after thy great mercy: and I will praye the euerlastyngly, all the dayes of my lyfe: for all the vertue of heuen prayeth the, and vnto the be: longer gloire, worlde with oute ende. Amen.

Whh iiii The

The fyrst booke

The fyrst boke of the Maccabees.

The fyrst Chapter.

After the death of Alexander the kynge of Macedonia, Antiochus reigned the kingdom. Many of the children of Israel made covenant with the Gentiles. Antiochus subdueth Egypte and Jerusalem vnto his domination. Jerusalem beinge burned maketh lawes of his own, and forbiddeth to keep Goddes lawes. Antiochus followeth an idle over the sulter of God.



After that Alexander the sonne of Philippe, hige of Macedon, wente forth of the lade of Cethim, a fewe dayes kynge of the persyas and Medes. It happened, that he toke greates warres in hand, wane verp many stronge cytyes. A fewe many kynge of Parth: goyng thowto to p ends of p world, and gettyng many ppoles of p people. In to much, p the world lade in greates woe of hym, * & therfore was he proude in his herte. Now when he had gathered a myghty stronge host, & subdued Flaundes & people wth theyz pnces, to p they became tributaryes vnto him: he fel syck. And wth he perceaued p he must nedes dye, he called for his noble estates (whych had bene brought vp wth hym of chyldren) * & parted his kyngdome aynge the, wth he was yet alue. So Alexander raygned. xii. yere, and then dyed.

After: hys death fell the kyngdome vnto hys pnces, and they optayned euery one in hys rowme, and caused them selues to be crownd as kynge: and so dyd theyz chyldre after them many yeres, and moche wyckednesse increased in p world. Out of thet came the vngreuous rote, noble Antioch the sonne of Antiochus the kynge (* whych had bene a pledge at Rome) and he raygned in the C. xxviii. yere of the empyre of the Grekes.

In those dayes wete there out of Iscaell wycked men, whych moued moche people wth theyz counsell. Sayge: * Let vs go & make a couenaunt wth the heathen, p are rounde about vs: for since we departed fro them, we haue had much sorow. So thes deuce pleased them well, and certayne of p people toke wth theyz for to go vnto p kynge, which gaue the licence to do after the ordynance of p heathen. * Then set they vp an ope scole (at Jerusalem) of the lawes of the heathen & were nomore cypumfuted: but for toke p holy Celsamente, a tyned them selues to p heathen, * & were cleane solde to do myschete. So when Antiochus beganne to be myghtie in hys kyngdome, he wente aboute to optayne plase of Egypte alre that he myght haue the dompnio of two realmes. * Upon this entred he into Egypte w a stronge host,

wth charrettes, elephantes, hozsmen and a greates nombe of shyppes, and beganne to warre agaynst Ptolomey the kynge of Egypte. But Ptolomey was a fayne of hym, and fled: and many of hys people were woked to death. Thus Antiochus wane many stronge cytyes, & toke a waye greates good out of the lande of Egypte.

* And after that Antiochus had smyptten Egypte, he turned agayne in the C. lxiij. yere, & wente towardes Israel, & came vp to Jerusalem wth a myghty people: & etred poudly into the Sanctuare, and toke awaye the golden altare, p candylsticke and all the ornamentez therof, the table of the shewbryd, the pouerpyng vessel, the chargers, the golden spones, the vayle, p crownes, and golde apparell of the temple, & brake downe all. He toke also the siluer & golde, the precious Jewels, & the secrete treasuries that he founde. And when he had take awaye all together, caused a greates murthar of men, and so fulfilled his malicious pyper, he departed fro hys awne lande.

Thus there arose greates heynesse and miserye in all p lande of Israel. * The pnces & the clercs of the people mourned, the pouer men and the maydens were despyed, & the fayne beute of women was chaunged: the bydegrome and the wyde toke them to mournynge: the lande and those that dwelt therein, was moued for all the house of Jacob was brought to confusion.

* After two yeres the kynge sent hys chere treasurer vnto p cities of Juda, whiche came to Jerusalem wth a greates multitude of people, speakinge peaceable wordes vnto the, but all was disceite for wth they had geue hym credence, he fel suddenly upon the cytye, & smote it sore, & destroyed moche people of Israel. * And when he had spoyled the cytye, he set fyre on it, & bynged downe houses and wallen on euery syde. The women and their chyldre toke theyr captiue, & led awaye theire catel. Then bynged they p cite of David wth a greates dycke wall, & wth myghtie towres, and made it a stronge holde for them. Wherbye all this theyr set wycked people and vngodly me to kepe it, feared it wth beapens & vntayles: gathered the goodes of Jerusalem, & layed them vp there: thus became it a thewpyr castill.

And thes was done to take wayte for the people that went into the Sanctuare, and for the cruel destruction of Iscaell. * Thus they the innocent bloude on euery syde of p Sanctuare, and despyed it: In so much that the cytyens were fayne to departe, and the cytye became an habytacion of straungers, beinge desolate of her awne lede. For her awne natyons were fayne to leave her. * Wth this cuary was cleane wasted, her holy dayes were

* 2. mac. i. 13

* 2. mac. i. 13

* 1. mac. vi. 13

* 2. mac. vi. 13

* 2. mac. vi. 13

* 1. mac. iii. 13

* 1. mac. vi. 13

* 1. mac. vi. 13

* 1. mac. vi. 13

* 1. mac. vi. 13

* 1. mac. vi. 13

* 1. mac. vi. 13

* 2. mac. vi. 13

were turned into mourninge, her Sabba-
thes were had in despayre, and her honoure
brought to nought. Loke howe great her glo-
ry was afore, to greate was her confusio, &
her hope turned in to sorrowe.

C Antiochus also the kynge sent out a co-
mission vnto all hys iugdomes, that al the
people shuld be one. The they left euery ma-
nys lawe, and all the heathen agreed to þ
commauement of kynge Antiochus. Pre-
many of the Israelites consented there vnto,
offerynge vnto Idols, & despyling the Sab-
bath. So the kynge Antiochus let his mel-
saungers wyth hys commissyon vnto Jeru-
salem, & to all the cyties of Iuda: that they
shuld folow the lawes of the heathen, and
forbad ether burnt offerynge, meat offeryn-
ge, or peace offerynge to be made in the temple of
God, and that there shulde no Sabbath ner
hye feaſt daye be kepte: but commaunded, þ
the Sanctuare & the holy people of Israel
shulde be despyled.

He commaunded also that there shulde be
set by other altars, temples & Idols: to of-
fer by swynes flesch & other vncleane beastes:
that men shulde leaue thes chyldren vncir-
cumcised, to despye thes soules with al ma-
ner of vncleaneſe and abhominacyons: þ they
myght lo forgoe the lawe, & chaunge all the
holy ordinaunces of God: & that whosoener
wolde not do accordyng to the comaunde-
ment of kynge Antiochus, shulde suffer death.
In þys maner commaunded he thow out
all hys realme, and sett rulers ouer the peo-
ple, for to compell them to do thes thynges
commaundyng the cyties of Iuda to do la-
crosse vnto Idols.

Then wrote the people vnto the heath
by heapes, for to kepe the lawe of the Lord, ad
compytted inoch euell in the lande: per ad cha-
ced out þ secrettes of Israelites, which had hyd
them selues in corners and prey places.

Che xv. daye of the moneth Casleu, in the
ff. Cxlv. yere, sett kynge Antiochus an abho-
minable Idol of desolacyon vpo the altare
of God, and they burned altars thow out
all the cyties of Iuda on euery syde, be-
foze the doores of the houses, and in the stre-
tes: where they bent incense, and vpo sacrifi-
ce. * And as for þ booke of þ lawe of God,
they bent them in the fyre, and ret them in
pyces. What sooner he was that had a boke
of the Testament of the Lord founde by hi,
per whosoener endowged hymselfe to kepe
the lawe of the Lord, the kynge comaunde-
ment was, that they shulde put hym to de-
ath. And thow his nectoyle they execu-
ted thes thynges euery moneth, vpo þ peo-
ple of Israel that were founde in the cyties.

Che fyue and thentye daye of the mo-
neth what tyme as they dyd sacrifice vpo
þ altare (wher stode in þ heade of þ altare

of the Lord) accordyng to the commaun-
dement of kynge Antiochus, they put cer-
taine women to death, which had caused
the chyldren to be circumcised: For on ly þ,
but they hanged vpo the chyldren by the necke
thow out all thes houses, and stowe
the circumcisers of them.

Yet were there many of the people of Is-
rael, wher determined in them selues, that
they wolde not eate vncleane thynges: but
chose rather to suffer death, then to be des-
piled wth vncleane meates. So because
they wolde not breake the blessed lawe of
God, they were cruellly slayne. And thes
great tyranny increased verp loze vpon the
people of Israel.

Che. ii. Chapter.

The mourning of Machabias and hys sonnes for
the destruction of the holy cytie. They reuise to do sacri-
fice vnto Idoles. Forseye of Machabias to: the lawe
of God. They are slayne and burned in the same be-
cause of the Sabbath daye. Machabias dyng in ma-
neth hys sonnes to dyke by the wyse of God after
the example of the fathers.

In those daies there dyd stode by one
Machabias the sonne of Symeon
the prest, out of þ kynred of Iosias
from Ierusalem, and dwelt vpon þ mount
of Modin, & had v. sonnes: Thon called God-
dis Symeon, called Thas: Iudas, otherwys
called Machabees: Eleazer, otherwys
called Iudas: and Jonathas, whose syma-
me was Apphus. These saue the euil, that
was done amoge the people of Iuda ad Je-
rusalem. And Machabias sayd: wo is me,
alas that euer I was borne, to se thes misfe-
re of my people, and the piteous destruction
of the holy cytie: and thus to se to the, it be-
ing deliuered into the handes of the enemy-
es. * hys Sanctuare is come into the power
of straungers: her temple is, as it were a ma-
that hath lost hys good name: hys precious
ornamentes are carped awaye captiue.
Her olde men are slayne in the stretes, & her
younge men are fallen thow vpo swerde of
the enemyes.

What people is it, that hath not some pos-
selyon in her kynngdome: Who hath not
gotten some of her peoples? All her glory is
taken awaye. She was a free woman, & now
she is become an handmaide. Beholde oure
Sanctuare, oure betwye & honoure is wa-
sted awaye, & despyled by þ Gentiles. What
helpeth it vs then to lyue? And Machabi-
as rete his clothes, he and hys sonnes, & put
sackcloth vpon them, & mourned verp soze.

Then came the men thither wher they were
sent of kynge Antiochus, to despyle such as
were fled into the cytie of Modin, for to do
sacrifice and to burne incense vnto Idols,
and for to sake the lawe of God. So, many
of the people of Israel consented and enclen-
ed vnto the, but Machabias and his son-
nes remayned steadfast. Then spake þ com-
myssyoners

The fyft booke

mp'poners of kynge Antiochus, and sayde vnto Athathias: Thou art a noble man, of thy reputation and greate in thy cptic, hauping saye chyliden and bethye. Come thou therfore fyth, and fulfill þ' kynges comaundement, lyke as all the heathen haue done, yet and the men of Iuda, and soch as remaine at Jerusalem: to forsake thou and thy chyliden be in þ' kynges fauoure & enriche thyselfe with golde, syluer & greate rewardes.

Athathias answered, and spake with a loude voyce. Though all nacions obeye þ' kyng Antiochus, and sal awaye euery man from hepyng the lawe of the fathers: though they consente to his comaundementes, yet will I and my sonnes & my bethye, nor fall from the lawe of oure fathers. God forþ'p'd we wylde, that were not good for vs

¶ Act. v. b.

* that we shoulde forsake the lawe and obedi-
naunce of God, and to agree vnto the comaundment of kynge Antiochus. Therefore we wyl do no such sacrifice, neither breake þ' statutes of oure lawe, * to go another waye.

¶ Jer. x. liii. c.

And when he had spoken these wordes, there came one of the Iewes, whych open in the i'p'g't of al, d'p'd sacrifice vnto the Idols vpon the aulter in the cptic of Athathias, acor-
dyng to the kynges comaundement.

¶

When Athathias sawe this, he geued hym at the dore, so that hys raynes shoke wythall, & hys wyath kyndled for very ze-
le of the lawe. Wherby that he stant vp, & kyled the Iewe whiche the aulter: See & slewe the kynges comp'poner, that compelled hym to do sacrifice, & destroyed the aulter at the same tyme: soch a zeile had he vnto þ' lawe of God * lyke as phinehas d'yd vnto

¶ Num. xxv. b.

zabai þ' sonne of Salom. And Athathias cryed with a loude voyce thow do the cptic, sayinge: Whoso is fruent i the lawe, & wil kepe the couenante, let him folowe me. * So he and his sonnes, fled into the mountaynes,

¶ 2. Cor. x. c.

& left all that curer they had i the cptic. Many other godly mē also departed fro þ' wyl-
dernesse with the chyliden, they wyues & the chyliden, and remayned there: for þ' tyrāny increased forre vpon them.

¶

Now when the kynges seruantes, and the host, whych was at Jerusalem in þ' cptic of Dauid berde, & certayne men had b'ho-
ren the kynges comaundement, and were gone they waye to the wyldernesse into se-
crete places: & that there were many depa-
red after them: they folowed vpon them, to fyght agaynst them i the Sabbath daye, & sayde: wyl þe yet rebell. Serpou hence, and do the comaundement of kyng Antiochus & ye shall lyue. They answered: * We wyl not go forth, neither wyl we do the kynges comaundment, to breke the Sabbath daye.

¶ 2. Cor. x. c.

Then beganne they to fyght agaynst them, neuertheless they gaue the none other an-
swer, neither cast they one stōne at the, nei-
ther made fast they any places, but sayde: we wyl be all in oure innocency, heauen and earth shall testifie with vs, that we put vs to death wrongfully. Thus they fought agaynst them vpon the Sabbath daye, & slewe both men & catell, they wyues & the chyliden, to the nombre of a thousande people.

When Athathias and his frendes herde this, they mourned for them wyth foie and sayde one to another: If so be that we all do as oure b'ethren haue done, & fyght not for oure lyues & for oure lawes agaynst þ' hea-
then: then shall they the tēter rote vs out of þ' earth. So they concluded amonge the se-
lects at the same tyme, sayinge: whot locure he be that cometh to make battail wyth vs vpon the Sabbath daye, we wyl fyght agaynst hym, & not dye al, as oure b'ethren þ' were murdered so hapynusly. W'p'd thus came the shynagoge of the Iewes vnto the stronge men of Israel, all soch as were fer-
uent i the lawe. And all they that were fled for persecucion, came to helpe them, and to stande by them: In so much that they gatherd an host of men, and slewe the wyched doctes in the synagoge, and the vngodly mē i the synagoge. Some of the wyched fled vnto the heathen, and escaped.

Thus Athathias his frendes wente aboute, and destroyed the aulters, and circy-
cled the chyliden, that had not yet receaued circuncision: as many as they founde within the colles of Israel: and tolowed myghtely vpon the chyliden of pyde, & this acte pros-
pered i the synagoge. In so much, that they kepte the law agaynst the power of the Ge-
tilis & the kynges, and gaue nor ouer the synagoge vnto the wyched doctes.

After this when the tyme dycted on last, ¶
that Athathias shoulde dye, he sayde vnto his sonnes: Flowis pyde and persecucion increased, now is the tyme of destruction & wyathfull dyspleasure: wherfor? (W'p'd I say-
nes) be ye feruent in the lawe, and i'oparde your lyues for the Testamēt of the fathers call to remembrance what actes oure fathers d'yd in the synagoge, so that ye receaue greate honoure and an euerlastyng name.

* Remember Abahā, was not he founde fapthfull in resencyon, and it was reckened vnto hi for f'p'gheousnes? * Joseph i tyme of hys trouble kepte the comaundement & was made a lord of Egypt. * Whiche oure father was so feruent for þ' honoure of God, that he obtayned the couenante of an euer-
lastyng synagoge. * Josue for fullyllige þ' wyde of God, was made the captayne of Israel. * Caleb bare recorde before þ' cōgre-
gacion, and receaued an heritage. * Dauid also in his myercyfull kynedesse, obtayned the throne of an euerlastyng kyngdome.

¶ Jer. x. liii. c.
¶ Gen. x. liii. c.
¶ Jer. x. liii. c.
¶ Jer. x. liii. c.
¶ Jer. x. liii. c.
¶ Jer. x. liii. c.

¶ Jer. x. liii. c.
¶ Jer. x. liii. c.
¶ Jer. x. liii. c.

¶ Elias

all. re. vii. c. * Elias beinge jealous a feruent in the lawe,
Deut. xli. b. was taken vp into heauen. Hananias, A-
 rias and Elisac remayned stedfast in faith
 and were deliuered out of the fyre. In the
1. Mach. vi. c. manner * Daniel beinge vngyltpe, was sa-
 ued from the mouth of the Lyons.

1. Mach. vii. c. **S** And thus ye maye conuoyce thowto out
 all ages sence y^e woold be begonne. * that who-
 soeuer put their trust in God, were not ouer-
 come. * fcare not ye the y^e wordes of an v-
 godly man, * for his gloz is but donge and
 woymes: to daye is he set vp, and to morow
 is he gone: for he is turned into earth. a hys
 memoriall is come to naught. Therfore, O
 my sonnes, take good herces vnto you, and
 quyte poure selues wth men in the lawe: for
 ye do the thynges that are comaunded you
 in the lawe of the Lorde poure God, ye shall
 obtayne greate honoure therein.

And beholde, I knowe that poure brother
 Symon is a man of wysdome: le y^e geue
 enre vnto him alwaye, he shal be a father vnto
 you. And for Judas Machabeus, he hath
 euere bene myghtie and stronge fro his youth
 vp: let him be poure captayne, and orde the
 battayll of the people: thus shall ye bynge
 vnto you all those that enuouce the lawe, &
 se that ye auenge the wronge of poure peo-
 ple, and recomence the benten agayne, &
 applye poure selues wholy to the commoun-
 demnt of the lawe. So he gaue them hys
 blessinge, and was layed by hys father: &
 died in the C. & xlvi. yere at Modin, whe-
 re hys sonnes buried hym in hys fathers se-
 pulchre, and all Israel made greate lamen-
 tacyon for hym.

¶ The lii. Chapter.

¶ Judas to make ruler ouer the Iewes. The fourth Ap-
 pollonius a Seron y^e prince of Syria. The cont. be-
 of Judas to make God. Judas deere: I wish to fight
 agaynst Syria, whom Antiochus had made captayne
 ouer his host. The prayer of the aduersaries.

1. Mach. vii. c. **W**hen lode vp Judas Machabeus in
 his fathers stede, & all hys brethren
 seld hym: and to fopdall they that
 helde wth hys father, & fought wth chere-
 fullnesse for Israel. So Judas gat hys peo-
 ple great honour: he put on a dynt plate as
 a gaunte, & arrayed hym selfe with hys har-
 nelle, and defended the hoste wth hys swe-
 orde. In his actes he was lyke a Lyon, & as
 a Lyons whelpe roaringe at his praye. * he
 was an enemye to the weyward, & hunted the
 out: & bent vp those that weked hys peo-
 ple: * So that hys enemyes fled for feare of
 hym, & all the voyces of vngodlynes we-
 re put to trouble: such lucke and prosperyte
 was in hys hnde. C. his greued diuers kyn-
 ges, but Jacob was greatly reioyced tho-
 row his actes, and he gat hym selfe a greate
 name for euer.

he wente thowto the cityes of Iuda, de-
 stroyng the vngodly out of them, turning

awaye the wrath from Israel, and recea-
 uynge such as were oppressed: and the same
 of him were vnto the bettermost parte of the
 earth. Then Apollonius (a pynce of Sy-
 ria) gathered a myghty greate host of the
 heathen & out of Samaria, to fyght agaynst
 Israel. Whych when Judas perceaued, he
 wente forth to meete hym, fought wth hym,
 slewe him, and a great multitude wth him,
 the remanant fled, & he roke their substaunce
 Judas also toke Apollonius a tyme to car-
 de, and fought wth it all hys tyme longe.

Now wth Seron another pynce of Sy-
 ria) herde lode, y^e Judas had gathered vnto
 him the congregacyon a church of the faith-
 full, he sayde: I will get me a name & a pray-
 se thowto ouer y^e realme: for I will go fyght
 wth Judas, & them that are wth hym, as
 many as haue despyled the kynge's commaun-
 demnt. So he made hym ready, and there
 wte wth hym a greate myghty host of y^e
 vngodly, to stande by him, and to be auen-
 ger of the children of Israel. And when they ca-
 me nye vnto Bethoron, Judas wente forth
 agaynst them wth a small company. And
 when his people sawe such a great goost be-
 fore them, they sayde vnto Judas: how are
 we able, beinge so fewe, to fyght agaynst so
 great a multitude and so stronge, seinge we
 be so weery, and haue fasted all this daye?

* But Judas sayde: It is a small matter
 for many to be overcome w^e fewe: yete there
 is no differenc to the God of heauen, to de-
 liuer by a greate multitude or by a small co-
 mpany: * for y^e victory of the battell standeth
 not in the multitude of the host, but the
 strength cometh from heauen. Beholde,
 they come agaynst vs with a presumptuous
 and proude multitude, to destroye vs, ouer-
 throwe and ouerchylde, and to robbe vs.
 But we will fight for oure lynes, & for oure
 lawes, & the Lorde hym selfe shall destroye
 them before oure face: therfore be not fe-
 fraied of them.

As soone as he had spoken these wordes,
 he leaped suddenly vpon the. Thus was Se-
 ron smitten, and his host put to flight, and
 Judas folowed vpo them beyonde Betho-
 ron vnto the playnesse: where there were
 slayn egyptian hundredmen of them, and the
 residue fled into the lande of the Philistines.
 Then all the heathen on euery syde were
 afrayed for Judas and his brethren: so that
 the rumoure of hym came vnto the kynge's
 eares, for all the Centurys coude tell of the
 warres of Judas.

So when kynge Antiochus hearde these
 tidynge, he was angry in his minde: where-
 fore he sente forth, and gathered in host of
 his whole realme, very stronge armys: and
 opened hys treasury, and gaue hys host a
 yearess wagges in payde, commaundinge
 them

* 1. re. vii.

* 1. pa. vii

The fyrst Booke

them to be ready at all tymes.

¶ Neuertheles when he sawe, that there was not monye enough in his treasuries, and y^e howe the discorde and persecucion, whiche he made in the lande (to put downe the lawes that had bene of olde tyme) his customes & tributes of the lande were mynyshed: he feared that he was not able for to beare the costes and charges any longer, nor to haue such gyftes, to geue so liberally as he dyd afore, more then the thynges that were befoze hym.

¶ Wherefoze he was heyr in his mynde, and thought* to go into Persides, for to take tributes of the lande, & so to gather much monye. So he left Lysias (a noble man of the kynges bloude) to ouersee the kynges buytelles, from the water Euphrates vnto the borders of Egypte: & to kepe well his sonne Antiochus, till he came agayne.

¶ Moreover, he gaue him half of his hooft, and Elephanes, commytted vnto him euery thyng of his mynde, concerninge those whiche dwelt in Iuda and Ierusalem: that he shoulde sende out an armye agaynst them, to destroye and to rote out the power of Israel and the remmaue of Ierusalem: to put out their memoypall from that place, to set straungers for to inhabyt all the quarters, and to part the lande amonge the.

¶ Thus the kyng toke the other parte of the hooft, and departed from Antioch a cyte of hyr realm: ouer the water of Euphrates, in the thirtieth and xliij. yere, and went thowow the hye countreys.

¶ And Lysias chose vnto hym Idolompe the sonne of Doziminus, Alicanoz and Gorgias myghty men, and the kynges frendes. These he sent with xl. thousande souldiers & vii. thousande horsemen, for to go into the lande of Iuda & to destroye it, as the kyng commaunded. So they wete forth with all their power, and came to Emmaus into the plaine felde. Whiche the marchauntes hearde the rumoure of them, they & their seruantes toke very much syleuer & gold, for to bye the chyldre of Israel to be their bondemen. There came vnto them also pet moo me of warre on euery syde, out of Siria and from the Palestynes.

¶ Now when Judas & his bretheren sawe trouble increased, & that the hooft drew nye vnto their borders, consideringe the kynges wordes which he commaunded vnto the people: namely, that they shoulde utterly walke and destroye them: they layde one to another. Let vs rebelle the deace of oure people, let vs fyght for oure folke and for oure Sanctuary. Then the congregacion were soone ready gathered to fyght, to praye & to make supplicacion vnto God for mercie & grace.

¶ As for Ierusalem, it laye voyde, & was

as it had bene a wyldernesse. There wente no man in nor out at it, and the Sanctuary was troden downe. The aleuities kepte the castell, there was the habitation of the heathen. The myght of Jacob was take awaye, the pyper and the harpe was gone from amonge them.

¶ The Israelites gathered them together, and came to Bethsaba before Ierusalem: for in Bethsaba was y^e place* where they payed afore tyme in Israel. So they fasted y^e daye & put sackcloth vpon them, cast askes vpon their heades, & tye their clothes, & layde forth the bootes of the lawe (whereout the heathen sought the lykennesse of the ymagines) and brought y^e bestes ornamente, the psalms, & the cithers. They sett there also y^e abscynities (whiche had fulfilled theye dayes) before God, and cryed with a loude voyce towarde heauē, sayinge: What shall we do with these? and whither shall we cary them awaye? For the Sanctuary is troden downe and despyled, thy priestes are come to deuyne and dyshonoure, and behold, the heathen are come together for to destroye vs. Thou knowest what thynges they imagine agaynst vs. How may we stand before the, except thou (O God) be our helpe?

¶ They blew out the trompete also with a loude voyce. The Iudas ordered y^e captaines ouer the people: oure thousandes, oure hundredes, oure fifties, and oure tens. But as for such as buylded the houses, married wyues, planted them vineyardes, and those y^e were fearful: he commaunded them euery mā to go home agayne, accordyng* to the lawe, so the hooft remoued, and pitched vpon the south syde of Emmaus.

¶ And Judas sayde: Arise poure selues, be stronge. O my chyldren, make you ready agaynst to morowe in the morninge, that ye maye fyght with these people, which are agreed together to destroye vs and oure Sanctuary. Better is it for vs to bye in battail, than to se oure people and oure Sanctuary in such a myserable case: * Neuertheles, as they wyll is in heauen, so be it.

¶ The. iiii. Chapter.

¶ Judas goth agaynst Gorgias which lieth nyste, he putteth Gorgias and his booke to flight. Lysias inuadeth Ierusalem, but Judas dyuerteth him oute, Judas purrith the temple and dedycateth the altare.

¶ Then toke Gorgias foure thousand men of fote, and a thousande of the best horsemen: & remoued by nyght, to come nye where the Iewes had laye, & so to slaye them suddenly. Now y^e men that kepte the castell, were the conuerpers of them. Then arose Judas to smyte the chiefe & principall of the kynges host at Emmaus, for the army was not yet come together. In the meane season came Gorgias by nyght to Iudas

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to Judas tentes: & when he founde no man there, he sought them in the mountaynes, & thought they had bene fled awnye, because of hym. But when it was dawe, Judas thewed hym selfe in the felde wpth thye thousande men onely, whych had nether harnesse nor sweardes to their mynides.

But on the other syde, they sawe that the heathen were myghtie and well harnessed, and their hostme aboute them, and all these well experte in fettes of warre. Then sayde Judas to the me that were with him: feare not ye the multitude of them, be not afrayed of their violence runnyng: remembre, how oure fathers were deliuered * in the red see, when Pharaos folowed vpon them wpth a greate host.

¶ Then to lett vs also crye now towarde heauen: and the Lord shall haue mercy vpon vs, and remembre the couenaut of oure fathers, yee & destroye this host befoze oure face this dawe: And all y heathen shall knowe, that it ys God hym selfe, whych deliuereth and sauerh Israel.

¶ Then the heathen lpf vp their eyes: and when they sawe that they were commynge agaynst them, they went out of their tentes into the battayll: and they that were wpth Judas, blew vpon the trompettes. * So they buckled together, and the heathen were discomfited and fled ouer the playne felde: but the mynnost of them were slayne. For they folowed vpon them vnto Asatemoth, and in to the felde of Ioumae towarde Azot and Jamnia: so that there were slayne of them vpon a thye thousande men. So Judas turned agayne wpth his hoste, and sayde vnto the people: Be not greey of the spoyles, we haue pnt a battayll to fyghe: for Gorgias & hys host are here by vs in the mountaynes, but stande ye fast agaynst oure enemyes, & ouercome them: then maye ye safelye take y spoyles.

¶ As Judas was speaking these wordes, beholde there appeared one parte of the vpon the mount. But when Gorgias sawe that they of hys partye were fled, and the tentes bent vp (for by the smoke they myght vnderstande what was done) they pereraupnge this, were verye soze afrayed: and when they sawe also that Judas and hys host were in the felde ready to strike battayll, they fled euerychone into the lande of the heathen.

¶ So Judas turned agayne to spyle the tentes, where they gatt moch golde and spluer, precious stones, purple & great riches. ¶ Thus they went home, and songe a psalme of thankelouinge, and prayled God in heauen: * for he ys gracious, & hys mercy endureth for euer: And lo Israel had a greate victory in that dawe.

¶ Now all the heathen that escaped, came

and tolde Lysias euery thinge as it happened. Wherefore Lysias was sore afrayed, & grieved in his minde, because Israel had not gotten such mysfortune as he wolde they shulde: nether as y kyng commaunded. The nexte yeaer folowing, gathered Lysias thye scoze thousande choien men of fote, and fye thousande hosmen, to fyghe agaynst them.

¶ So they came into Jebus, and pitched their tentes at Bethozab, where Judas came agaynst them with ten thousande me. And whē he sawe so great a myghtie an host, he made his prayer and sayde: Blessed be thou (O Saupoure of Israel) * whych dydest destroye y violent powere of the grawnte, in the hande of thy seruante Dauid, * and gauest the host of the heathen into the hande of Jonathan (the sonne of Saul) and of hys wapen bearer.

¶ But thys hoste now into the hāde of thy people of Israel, and let them be confounded in their multitude and hosmen. Make them afrayed, & dycomforte the boldnes of their strenght, that they maye be moued thorow their destruccio. Call them downe thorow the swerde of thy lowers, then shall all they that knowe thy name, prayse the wpth thankelouinge.

¶ So they broke the battell, and there were slayne of Lysias hoste, fye thousande men. ¶ Then Lysias ferynge the dyscomfitinge of hys men, and the manlye of the Jewes, how they were ready, either to lye or to dye lyke men: he wete vnto Jerticho, and chose out men of warre: that when they were gathered together, they might come agayne into Jebus. ¶ Then sayd Judas and his brethren: behold, our enemyes are discomfited: Let vs now go vp, to cleue, and to recapye the Sanctuary.

¶ Upon thys, all the hoste gathered them together, and wente vpon into mount Syon. ¶ Now when they sawe the Sanctuary layed waste, & aulter decayed, the doores beie vp, y mybbes growinge in the courtes, like as in a wood: vpon mountaynes, yee & y prestes selles were broken downe: They rent their clothes, made great lamentacion, cast ashes vpon their heades, fell downe flat to the grounde, made a greate noyse wpth the trompettes, and cryed towarde heauen.

¶ Then Judas appoynted certayne men to fyghe agaynst those which were in y castill: till they had cleued the Sanctuary. So he chose yielkes y were vndeuyed, soch as had pleasure in the lawe of God: and they cleued the Sanctuary, and bare out the defiled stences into an vnclene place. And for so moch as the aulter of burnt offerings was vnhalowed, he toke adpsement, what he myght do w all: so be thought it was best to destroye it (lest it shulde happē to be the eny shame).

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ylc. * Then Iudas fought agaynst the chyl-
 dren of Eſau in Iudaea, and agaynst thoſe
 which were at Aſabathane (for they doct
 ſombe aboute the Iſraelites) where he ſlew
 and dooped a greate multitude of them. He
 thought alſo vpon the malice and unfaityful-
 nes of ſyldren of Zſean, how they were
 aſnare and ſtoppe vnto the people, and how
 they layd wyre for them in the hys wyre:
 wherfoze he ſent them vp in to towres, and
 came vnto them, beſtopped them vntelyc,
 and bent vp theyz towres, with all that
 were in them.

Afterward he went to be against the chyl-
dren of Ammon, wherof he founde a mygh-
ty powder & a greates multitude of people
with Timothy his captaine. So he strake
man batte to vs with them, wher by he was
slooyed befoore him. And when he had slayn
them, he hadde in the chylde, wroth the
townes belonging theto, and so turned a
gayne into Jewry. The heathen also in Sa-
land gathered the together, against the Is-
raelites that were in their quarters, to slayne
the: but they fled to the castell of Antenna,
and some letters wnto Iudas how beethen
slayne: The heathen are gathered to agayn-
st our encampyd, to destroy vs, & now the
vs on euerp syde, to come, and laye siege to the
castell, wherunto we are fled, and Timothy
is the captaine of their host: come therefore
and deliver vs out of their bandes: for there
is a greates multitude of vs slayne already.
Pec and our beethen that were at Tabim,
are slayne & destroyed, well nye a hundred
men) and thez wyues, thez chyliden and
thez goodes haue the encampyd led awaye
captive.

¶ Whyle these letters were yet a readyng, beholde, there came other messengers from Galilee, with rite clothes: which tolde euen the same thynges, and sayde, that they of Hierosolym, of Tyrus and of Sydon were gathered agaynst the, and that all Galilee was filled with enemies to destroye Israel. ¶ Whise Judas & the people herde thys, they came together (a greate cōgregation) to be- uolt, what they might do for theyr dyeth. ¶ That were in trouble & beseged of theyr ene- mies, And Judas sayd vnto Simeon his brother: chuse thou certayne men, and go deli- uer thy brethren in Galilee: I for me & my brother Ioythas, we will go into Gala- rithim. So he left Iosephus the sonne of za- chary, and Arias to be Captaynes of the people, and to keepe the remaunce of the hostes in Jewy, and commaunded them, sayinge: Take the ouerghyt of thys people, and let ye mane no warre agaynst the heathen, vntyll the time that we come agayne. And vnto Simeon he gaue thyr thousand men, for to go into Galilee, but Judas hym selfe had

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eight thousande in Galaadithim.

Then wente Symon into Galilee, & strooke diuerse battelles with þe heathen: whom he discomfited, and followed vpon the vnto þe porte of Idolomayns. And there were hatne of the heathen all most. Iii. thousande men. So he toke the spoyle of them, and caried awaye the Itenelites, that were in Galilee and Arabitis, with theyr wyues, theyr chyldren and all that they had, & brought them in to Jewry with greute gladnesse. Judas Machabeus also and his brother Jonathan wente ouer Iordane, ad traunpled in dayes tournep in the wyldernesse: Where the scabithers met them, and retraued them lounyng, and tolde them euery thyng that had happened vnto theyr brethren in Galaadithim, and how that many of them were beleged in Bartaia, Bosofo, Minus, Caphoz, Hageeth and Carnaim, all these are stronge walled and Hyghie greate cities, and that they were kepte in other cytyes of Galaad also: & to morow they are appointed to bryge their host vnto these cytyes, to take them, & to wyne them in one daye.

So Judas and his host turned in all the harte in the wyldernesse towarde Bosofo, and wane the cytye, slewe all the males with the swerde, toke all their goodes, and sett fyre vpon the cytye. And in the nyght they toke their fourney from thence, and came to the castell. And by tymes in the moynyng wyl they looked vp, beholde, there was an innuenerable people bearyng labors and othere instruments of warre, to take þe castell and to overcome them.

When Judas sawe that the battayll be gaune, and that the nople therof wente vprange in to the heauen, and that there was to greate a crye in þe cytye: he sayd vnto his host: fyght this daye for your brethren. And so came behynde their enemyes in thre companies, and blew vpon the trompettes, and cryed in their praper to God.

But as soone as Timotheus host perceaued þe Machabeus was there, they fled from him, and the other slewe them downe ryght so: so þe there were kyllid of them the same daye, almost eight thousande me. Then departed Judas vnto Bethphai, layed sege vnto it, and wanne it, slewe all the males in it, spoyled it, and sett fyre vpon it. From thence wete he and toke Calson, Hageeth, Bosofo, and the other cytyes in Galaad.

After this gathered Timotheus another hoste, which pitched their tentes before Ramoth beyonde the water. Judas also sent to the hoste, & they brought him wordes agayne, sayinge: All the heathen that be rounde aboute vs, are gathered vnto him, and the hoste is very great. See they haue byrd the Arabians to helpe them, & haue pitched

their tentes beyonde the water, and are ready to come & fyght agaynst the. So Judas wente on to meete them.

And Timotheus sayd vnto the captaynes of his host: When Judas & his host come nyr the ryuer: yf he go ouer first, he shal not be able to withstāde him: for why he wil be to stronge for vs. But yf he dare not come ouer, so that he pitch his tente beynde þe water: the will we go ouer, for we shal be stryde ynough agaynst him. Now as soone as Judas came to þe ryuer, he appoynted certayne scythes of the people, & commaunded them, sayenge: If that ye leane none behynde vpon this syde of the ryuer, but let euery mā come to the battayll. So he wente fyrst ouer vnto them and his people after him.

And all the heathen were discomfited before him, and let their weapons fall. A rāne into þe temple that was at Carnaim. Whych cytye Judas wanne, and burnt the temple with all that were in it: So was Carnaim subdued, and myght not withstāde Judas. Then Judas gathered all þe Israelites that were in Galaadithim, from the lest vnto þe most, with theyr wyues and theyr chyldren (a very greate host) for to come into þe lande of Israel.

So they came vnto Ephraim, which was a myghtie, greate and stronge cytye, and laye in their weye. For they coulde not go by it, neither of the ryght hande ner of the left, but must goo thowow it.ouer the lesse they that were i þe cytye, wolde not let the go thowow, but walled vp the portes with stones. And Judas sent vnto them wth peaceable wordes sayinge: Let vs passe thowow poure land, yf we maye goo into oure owne countie: there shall no body do you harme, we wil not oulyp go thowow on force. But they wolde not let them in.

Wherfore Judas commaunded a proclamation to be made thowow ouer the hollie, that euery man shulde kepe his odyce, and so they dyd their best lyke valaunt men.

And Judas beleged þe cytye all that daye and all that nyght, and so wanne it: where they slewe as many as were males, and bestrope the cytye, and spoyled it, and wente thowow all the cytye ouer the f were slayne. Then wete they ouer Iordane in to þe playne felde before Bethsai. And Judas helpe þe people forwarde þe ca behynde, and gaue the people good exhortacyon all þe waye thowow, tyll they were come into þe lande of Iuda. Then they wente vnto the mount Symon, wher they offred wth myrrour & thāckelgyuynge: because there were none of them slayne, but came home agayne peaceably.

Now what tyme as Judas & Jonathan were in the lande of Galaad, and Symon þe brother in Galilee before Idolomayns:

Then

The fyft Booke

Then Iosephus þy some of zachary and I-
sacras the capytaynes, bearinge of the actis
that were done and of the battels that were
broken, sayde: Let vs get vs a name also,
and go fyghe agaynst the heathen that are
rounde aboute vs.

I So they gaue they hoost a commande-
ment, and wente towarde Taimna. Then
came Sozargas a his men out of the cite, to
fyght agaynst them: Iosephus also a Fla-
ryas were chafed vnto þ borders of Iewry,
a there were slayne that daye of the people
of Israel. **¶** men: so þ there was a great
milery amonge þ people, * a al because they
were not obedient vnto Judas and his bre-
then, but thought they shulde quyte the fel-
lows manfully. **¶** Scuertheles they came not of
the febe of their men, bp whom Israel was
helped. But the me that were with Judas,
were greatly commended in the fyght of all
Israel and all Iewry, where so euer they
name was herde vnto, a the people came vnto
to them, byddynge them welcome.

After this wente Judas forth wpyth hys
brethien, and foughte agaynst the childre of
Esau, in the lande þyeth towarde the south
where he wanne the cite of Hebron and the
townes that lye betwix it: a as for þ wallow
and to waxes rounde aboute it, he bynt them
vp. Then remoued he to go into the lade of
the Philistines, and wente thowow Samaria.
At the same tyme were there many pye-
res slayne in the battayll, whych wylfullp
and without aduysment wente out for to
fyght to get the honoure. And when Judas
cam to Atoz in þ idyllines lande, * he byrde
downe the pyr altars, bent the ymages of
their gods, spoyled þ pyties, a came agayne
into the lande of Iuda.

¶ Chapter.

¶ Antiochus wyllynge to take the cite of Ierusalem for a
prize in his own awaye of the ierusalem. He sallyth in-
to Ierusalem a dreyth. His sonne Antiochus is made
kyng. He becom of Ierusalem a geyt. Antiochus com-
meth into Ierusalem with a great army. The boldnesse
of Antiochus.

I So when kynge Antiochus tra-
uayled thowow the hys countrees,
he herde þ Ptolemas in Persia was
a noble a plentiful cite in syluer
a gold, a that there was in it a verye riche tē-
ple: where as were clothes, cote armoures a
sheldes of golde, whych Alexander the sonne
of idyllus kyng of Macedonia (that ray-
gned fyzt in Greke lande) had left behynde
hym. **¶** Therefore he wente about to take the
cite a to spoyl it, but he was not able: for
the cite lynes were warded of it, a fought w
him. And so he fled a departed wpyth greate
heymelle, and came agayne into Babylon.
Afore he came one whych brought
him spydynge in Perside, * that his hoodes
whych were in the lande of Iuda, where dyp-

uen a waye, and how that Lysias wet forth
fyzt wpyth a grente power, a was dyuen a
waye of the Iewes: how þ they had wonne
the victory, a gotten grente goodes out of
the hoodes þ perished: how they had broken
downe the abhominacions, * whych he set vp
vnto the altare at Jerusalem, and fenced the
Sacruary with hys walles, lyke as it was
 afore: yee and Bethsura þys cite also.

So it chaunced, that when the kynge had
herde these wordes, he was afrayed and gre-
ued verye soze. **¶** Therefore he layed him downe
vpon his bed, and fell sicke for verye soze:
he dyd all because it had not happened as he
had deuised. And there contynued he longe,
for hys grete was euer, moze a moze, so that
he saw he must nedes dye. **¶** Therefore he sent
for his frendes, a sayde vnto the: the dyce is
gone fro myne eyes, for the verye sozow and
weyacion of herte that I haue. For when I
cōsidre in my mynde the grete aduertyse þ
I am come vnto, a the shoules of heuynelle
whych I am come in, where as afore tyme I
was to mery, a so greatly set by þ reason
of my power: Agayne, conspyreringe þ euill
þ I haue done at Jerusalem, fro whence I
toke all þ pyches of golde a syluer þ were in
it, and sent to fetch a waye the inshapours
of Iewry wpythout any reason wpy: I knowe
þ these troubles are come vpon me for
same cause. **¶** And beholde, I mult dye wpyth
grente sozow in a strange lande. **¶** The called
he for one Philippe a frende of his, whom he
made ruler of all his realme, a gaue him the
crovne, his robe a his rpyng: þ he shulde ta-
ke his sonne Antiochus vnto him, a bynynge
hym vp, tyll he myght raygne þ self. **¶** So
the kyng Antiochus dyed there, in the crite
peare. **¶** When Lysias knewe that the kynge
was ded, he ordeined Antiochus hys sonne.
(* whō he had brought vp) to raygne in his
fathers steade, a called hym Eupator. **¶** Now
they that were in the castell (at Jerusalem)
kepte in the Iewes roundabout the Sanc-
tuary, a fought euer styll to do them harme
for the strengthenynge of the Iewes.

Therefore Judas thought to beset the, and
called all the people together, that they
might laye sege vnto the. So they came to-
gether in the crite peare, a besetted them, lay-
ynge forth theyr ordynance and instrumētcs
of watre. **¶** Then certayne of them that were
besetted, wente forth (vnto whom some vi-
gilyly me of Israel ioynd them selues also)
and wet vnto the kyng, sayynge: how longe
wyl it be, o2 thou punyssh and auryge oure
brethren: **¶** We haue euer bene mynded to do
thy fathers scrupce, to walke in hys statutes,
and to obeie his commaundementes: **¶** There-
fore oure people fell from vs, and wherfoe-
uer they founde any of vs, they slewe them:
(and spoyled oure enheritaunce) and they
haue

* f. 104. ar. b. b

* Duter. vi. a

* f. 11. m. b. 11. a. b. 321.

* f. 104. ar. 11. m. b. 11. a. b. 321.

* f. 104. ar. 11. m. b. 11. a. b. 321.

* f. 104. ar. 11. m. b. 11. a. b. 321.

haue not only mebled wyth vs, but wth all our countreys: and beholde, thys daye are they besieginge the castell at Ierusalem. * and haue made vp the stronge holde in Bethsura. And if thou dost not preuente them right soone, they will do more then these, & thou shalt not be able to overcome them.

* When þe kyng herde thys, he was very angrie, and called all his frendes, the captaynes of his fote men, and of all his horsemen together. He byrd men of warre also out of other realmes & out of the Isles of the see, which came vnto hym. And the nōbre of his host was an hundred thousande fote men, & twentie thousande horse. & cxxii. Elephantes wel exercised to battail. * The same thorois Iudaea vnto Bethsura, & besieged it a longe season, and made dyuerse instruments of warre agaynst it. But þe Jewes came out ad burnt the, and fought lyke men. Then departed Judas fro the castell at Ierusalem, & remoued þe host to ward Bethsura an ouer agaynst the kynges armie.

So the kyng arose before the daye, and brought the power of his host into þe waye to Bethsura, where þe hostes made the to þe battail, blowyng the trumpettes. And to psonoke the Elephantes for to fight, they shewed them the synne of red grapes & molberies. And deuised the Elephantes amonge the hoste: so þe vnder every Elephante there stode a .iiij. men well harnessed, & helmettes of stele vpon theyr brades: For vnto every one of the Elephantes also, were adened. v. C. horsmen of the best, which wayed of the Elephante, goyng where so euer he wote, and departed not from hym. Every Elephante was couered with a stronge towre of wod, where vpon were cxxii. valauntes met with beapens to fight, and wth in was a man of Jude to rule the best.

As for the remanant of the horsmen, he sett them vnder both the sydes in two partes wth trumpettes, to psonoke the hoste, ad to keere vp loch as were slowe in the armie. And when the sunne shone vnder their shieldes of golde and stele, the mountaynes glistered agaynst at them, and were as bright as the cresettes of fyre. The kyngs host also was deuised, one parte vpon the hie mountaynes, the other lowe breich: so they went on, takinge good hede, and keepyng theyr ordre. And all they that dwelt in the lade, were askeped at the noyse of their host, when the multitude went forth, & when the weapons smote together, for the host was both great & myghty. Judas also & his host entered into the battail, & drew. vi. C. me of the kynges armie. Now when Eleasar þe sonne of Saura dyd be one of Elephantes decked wth the kynges badge, & was a more goodly beast then the other: he thought þe kyng should

be vnder him, & leoparde hi self to deluier bys people, and to gett hym a perpetuall name. Wherefore he ranne with a courage vnto the Elephante in þe middell of the host, synnyng the bo. one of both þe sydes, & slawe many aboute him. So wente he to the Elephantes feet, & gat him vnder him, & slawe hym: then fell the Elephante downe vnder him, & there he dyed. Judas also & his men seing þe power of the kyng & the myghty volcke of his host, departed fro them. And þe kynges armie wote vp agaynst the towarde Ierusalem, & pitched their tentes in Jewry beside mount Sion. Moreover, the kyng toke truse with them that were in Bethsura.

But when they came out of the cye, because they had no vitales within, & the lade laye vntilled: the kyng toke Bethsura, & let me to kepe it, & turned his host to the place of the Sanctuery, & layed siege to it a great whyle. Where he made all maner ordnance: handbowes, fyre dartes, rackets to cast stones, scorpiōs to shot arrows, & lynes. The Jewes also made ordnance agaynst thes, and fought a longe season.

But in the cye there were no vptayles, for it was the seventh yeare of the warres, & those heathen remanped in Jewry, had eaten vp all their foare. And in the Sanctuery were few me lisse, for þe hunger came so vnder the, that they were scattered abroade every man to his owne place.

So when Lysias heare that Philippe (* who Antiochus the kyng wyle be was pet luyng. had ordered to byrge vp Antiochus his soun, that he myght be kyng) was come agayne out of Persia & Grecia wth the kyngs host, & thought to optaine the kyngdome. He gat him to the king in all the hast, & to the captaynes of the host. & sayde: We decrease dayly, & our vptayles are but small: Agayne, the place that we laye siege vnto, is very strong, & it were our payre to se for the realme. Let vs agre wth these men, and take truce with them, and with all theyr people, ad grant them to lye after theyr lawe, as they vnderstode. For they be greued & do all these things agaynst vs, because we haue despyed theyr lawe. So the kyng and the priences were content, & sent vnto them to make peace, & they receaued it. Now when the kyng & the priences had made an othe vnto the, they came out of þe castell, and the kyng wente vp to mount Syon. But when he sawe that the place was well fenced, he brake the othe that he had made, & commaunded to destroye the wall rounde aboute. Then departed he in all the haste, and returned vnto Antioche, where he founde Philippe hauing dominion of the cite. So he fought agaynst hym, and toke the cite agayne into his handes.

The fyfth Booke

The .vii. Chapter.

Demetrius was greatly after he had killed Antiochus & Lysias, he troubled the collours of Antiochus council of certain wyrdeth persons. The wyrdeth persons of Bethra against Alcinus. Judas killed Alcinus, after he had made hys prayer.

In the .xli. yere came Demetrius the sonne of Seleucus from the cytye of Rome wyth a small copany of men, vnto a cite of the see coast, & there he bare rule. And it chanced, y^e while he came to Antioche the cite of his progenitors, his host toke Antiochus & Lysias, to byngne them vnto him. But while it was tolde hym, he sayd: let me not se thes faces: So the host put them to death. Now when Demetrius was set vpon the throne of hys kyngdome, there came vnto hym wyched & vngodly me of Israel: whose captayne was Alcinus, that wolde haue bene made hys prest: These men accused y^e people of Israel vnto the kyng, sayinge: Judas & hys brethren haue slayne thy frendes, and dyspuen vs out of oure awne lode. Wherefore, sende now some man: to whom thou geuest credence) that he maye go, and se all the destruction, which he hath done vnto vs & to the kynges lande, and lett him be punished wth all hys frendes and fauourers.

When the kyng chose Balthides a frende of his, which was a man of greute power in the realme (besyde the greute water, and saythfull vnto the kyng: and sent him to se the destruction that Judas had done. And asfor that wyched Alcinus, he made hym hys prest, and commaunded hym to be auenged of the children of Israel. So they stode vp, and came wyth a greute host into the lande of Iuda, sendyng messaungers to Judas & hys brethren, & speakyng vnto them wyth peacable wordes: but vnder disceate.

* ¶ Wherefore Judas & hys people beleued not theyr saying, for they sawe that they were come wth a greute host.

After this came the scribes together vnto Alcinus & Balthides, trustyng the best vnto them. And first the Aldeans requyred peace of the, sayinge: Alcinus the prest is come of the lode of Aars, how can he disceate vs? So they gaue the lounge wordes, & swore vnto them, & sayde: We wyll do you no harme: neither your frendes: & they beleued them. But the very same daye toke they. I. men of them & slew them accordyng to the wordes that are wyrtten: ¶ They haue cast the flesch of thy sapientes, & shed their bloude rounde about Ierusalem, & there was no mā y^e wolde burye them. So there came a greute feare and dyede amonge the people, sayinge: there is neither treuth nor ryghte outnesse in the, for they haue broken the appoyntement and othe y^e they made. And Balthides removed his host from Ierusalem, and prested

his tente at Betzecha: where he sent forth, & toke many of them that had forsaken hym: he slewe many of the people also, and callt them into a greute pyre. ¶ Then commytted he the lande vnto Alcinus, and left men of warre wyth hym to helpe hym, & Balthides him self wete vnto the kyng. And thus Alcinus defended his hys presthode: & all such as were of Israel resorted vnto hym: In so moche that they occupied the lande of Iuda, and dyd much euill vnto the Israelites.

Now when Judas sawe all the myschefe that Alcinus and his copany had done (ye more then the heathen the selues) vnto the Israelites: he wente forth tofide about all the borders of Ictry, and punished those vnfaythfull rennagates, so that they came nomore out into the countre. ¶ So when Alcinus sawe, that Judas and his people had gotten the upperhede, and that he was not able to abyde them: he wente agayne to the kyng, and sayde all the worst of them that he coude. ¶ Then the kyng sent Alcinus, one of hys cheste pynces (wyche bare euill wyll vnto Israel) and commaunded him, that he shulde vterly destroye the people.

* So Alcinus came to Ierusalem wth a greute goost, and sent vnto Judas and his brethren wyth frendly wordes (but vnder disceate) sayge: there shall be no warre betwixt me & you: I wyll come wyth a fewe men, to se how ye do, wyth fewe shyppe. ¶ Upon this he came vnto Judas, and they saluted one another peaceably: but y^e enemies were appoynted to take Judas by violence. ¶ After this it was tolde Judas, that he came vnto hym but vnder disceate: wherefore he gat hym awaye from him, and wolde se hys face nomore. ¶ Wher Alcinus perceaued that hys counsell was betrayed, he went out to fight agaynst Judas, helpe Captharsama: where there were slayne of Alcinus host. b. 47. men: and the respyd fled vnto the castell of Dauid.

After this came Alcinus vp vnto mount Syon: and the prestes wth the elders of the people wete forth to salute hym peaceably, & to helpe hym the burnt sacrifices that were offered for the kyng. ¶ But he laughed the and y^e people to come, mocked them, defiled their offeringes, & spake dysdaynfully, yee and swore in hys wrath, sayinge: ¶ If Judas and hys host be not deliuered now into myn handes, as soone as euer I come agayne (& fare well) I wyll burne y^e thys houle. ¶ With that, wente he out in agreate anger. ¶ Then the prestes came in, and stode before the altare of the temple, wepyng & sayge.

* For so much as thou (O Lord) hast chosen this houle, that thy name myght be called vpon therein, & that it shulde be: an houle of prayer and petition for thy people: Be a-

uenged

* ¶ ¶ ¶

* 13. 137. a

venge of this man & his booke, & let them be slayne with the sword: remembre the blaspemyes of them, and suffer them not to continue any longer.

When Alcanoz was gone from Jerusalem, he pitched his tente at Bethozon, and there an host met hym out of Spayne. And Judas came to Bartaia with thye thousand men, & made his prayer vnto God, sayeng: O Lord, * because y meffaugers of kyng Senacherib blasphemed y, the angell went forth, and slewe an hundred foure thousande and foure thousande of them. Then to destroye thou thys host before vs to daue, y other people maye knowe howe that he hath blasphemed thy Sanctuare: & punish hym accordinge to hys maliciousselle.

And to the hostes stroke the selde, the thirtieth daye of the moneth * Adar: and Alcanozs host was dysconforted, & he him self was fayne slayne in the battaylle. When Alcanozs men of warre sawe that he was kyled, they cast awaye theyr weapons and fled, but the Jewes folowed vpon them an whole dayes iourney, from Adazer vnto Gazara, blowyng with y troppes, and makinge tokens after them. So y Jewes came forth of all y towncs there aboute, and blewe out theyr doynes vpon them, and turned agaynst them. Thus were they all slayne, and not one of them left.

Then they toke theyr substance for a pray, and smote of Alcanozs heade and his right hande: * which he helde vp to proude: and brought it with them, & haged it vpon a tree Ierusalem. Wherefore, the people were exceedingly reioyced, and passed ouer that day in greate gladnesse. And Judas ordeyned, that y same daye (namely y thirtieth daye of the moneth Adar) shulde be kepte in myrth euery yere. Thus the laide of Judas was in rest a lytle while.

¶ The viii. Chapter.

¶ Judas consideringe the power and noble pollicie of the Romaynes made peace with them. The residue of the Romaynes sent vnto the Jewes.

Iudas heard also the same of the Romaynes, that they were myghty & valiaunt men, & agreeable to all thynges y are requyred of them, & make peace w al men, which come vnto them, and howe they were doughty men of strength. Belydes y it was tolde him of theyr battaylles, and noble actes which they dyd in Galacia, howe they had conquered them, and brought them vnder tribute: and what great thynges they had done in Spayne, howe that y theyr wyldome & sober behauiour they had wonne y wynges of siluer & gold yare there, & obtayned all y lade, with other places farre from them: how

they had disconforted & slayne downe y hynges y came vpon them, from the uttermost parte of y earth, and howe other people gaue the tribute euery yere. Howe they had slayne & overcome Philip and Perles kynges of Cethim, & other mo (in battaylle) which had brought theyr ordynance agaynst the: howe they disconforted great Antiochus kyng of Asia (that wolde nedes fight w them) haupnge an hundred & twenty Elephantes, with horsemen, charities, and a very great host: howe they toke hym selfe alyue, & ordeyned hym (with such as Quibrayne after him) to paye the a greate tribute: * yce, and to fynde them good suertyes & pledge: belydes all thys, howe they had taken from hym India, Arabia, and Libya (his best lades) and geuen them to kyng Eumenes. Agayne, howe they preceayng y the Grekes were comynge to vexe the, sent agaynst the a captayne of an host, which gaue the battaylle, slewe many of them, led awaye theyr wynges and chyldeycaptiue, spoiled the, toke possession of theyr lande, destroyed theyr stronge holdes, and subdued them to be theyr bonde men, vnto thys daie. Wherefore, howe that as for other kyngdomes and Alex, which souynge with the, they destroyed them, and brought them vnder theyr dominion. But helpe euerye theyr atwix frendes and those that where confederat with them, and conquered kyngdomes both farre and nyge: & that whosoeuer berde of theyr renouwe, was afrayed of them: for whom they wold helpe to thei kyngdomes, those raygned: & whom it lyked not them to raygne, they put hym downe. And howe they were come to greate preeminence: haupnge no kyng amonge them, netheer any man clothed in purple, to be magnified there thorow, but had ordeyned them selues a perlamet, where in there sat the hundred & twenty Senatours daylye vpon the council, to dyspatch euery bullyncle of the people, & to kepe good ordre. And howe that euery yere they chose a kyng, to haue y gouernance of all theyr land: to whom euery man was obedient, & there was netheer euell wyll nee dyscencion amonge them.

Then Judas chose Eupolemus y some of Ihon the sonne of Jacob, and Jalon the sonne of Eleazar, & sent them vnto Rome for to make frendshyppe and a bade of loue with them: that they myght take fro them the baddage of y Grekes, for y Jewes sake, that the Grekes wolde subdue y kyngdome of Israel. So they went vnto Rome, a very greate iourney: & came into y prynces, and sayd: Judas Machabrys with his brethren and y people of y Jewes hath sent vs vnto you, to make a bade of frendshyppe and peace w you, & ye to note vs as your loners

The fyrst boke

and frendes. And þ matter pleased the Romaynes right well, wherfore it was writtyn by of the wyppyn þ Romaynes made a wyppynge in tables of brass, and sent it to Jerusalem: that they myght haue by them a memoriall of the same peace & bonde of friendship after this manner. God saue þ Romaynes and the people of the Jewes both by see and by land, and kepe the sword and enemy fro the for euermore. If there come first enmy warre vpon the Romaynes or any of theys frendes thowout all theys domynion, the people of the Jewes shall help them (as the tyme requyrieth) & that w all theys vertes. Also they shall neither geue nor sende vnto theys enemyes wyttaples, weapens, money nor shyppes: but fullfill this charge at þ Romaynes pleasure, & take nothing fro them therfore. Agayne if the people of þ Jewes happen fyrst to haue warre, the Romaynes shall stonde by them w a good wyll, accordynge as þ tyme wyll lustre. Neither shall they geue vnto þ Jewes enemyes, wyttaples, weapens, money nor shyppes. Thus are the Romaynes cōsent to do, and shall fullfill their charge without eny dyscete.

D According to these articles, the Romaynes made the bonde with the Jewes. Now after these articles, sayde they yf any of the parties wyll put to the, or take any thyng from them: they shall do it w the consent of both: & what sooner they adde vnto them or take from them, it shall stonde fast. And as touchyng þ euell that Demetrius hath done vnto the Jewes, we haue written vnto hym, sayenge: wherfore layest þ thy heuie yoke vpon þ Jewes our frendes & louers? If they make eny cōplainte of the agayne vnto vs, we shall defende them, and fygge with the by see and by lande.

¶ The ix. Chapter.

After the death of Apollonius, Demetrius semeth his enmye agaynst Judea. Judeas is sayne. Jonathan is iude in the heade of his dyotie. The dyotie belongeth Jonathan and Bachides. Argeus is taken with the palsey and death. Bachides rekeneth agayne into the byng. He cometh vpon Jonathan by the counsell of cerapyns weched personnes, and to overcome. The trewe of Jonathan with þs apollonius.

In the meane season whē Demetrius herde that * Argeus and hys host were sayne in the felde, he proceeded further to seide Bachides and Alpinus agayne into Jewry, & those that were in the ryght wyng of his host, with them. So they went forth by the waie þ lecheth vnto Galgala, and pitched theys tentes befoze Metastoth which is in ardelles, and wanne the cytie & newe moche people. In the fyrst moneth of the Cliv. yere, they brought theys host to Jerusalem, and rose vp & came to Betea, with xx. M. footmen. & ii. M. horsemen.

Now Judas had pyched his tteat Layla, with the thousande chosen men. And when they sawe the multitude of the other army that it was so greete, they were sore afraied, and many couped them selues out of the host. In so moche that there abode no mo of them but epght hundred men. When Judas sawe þ his host fapled hym, and that he must nedes fight: it brake his herte, that he had no tyme to gather them together: wherfore the man was in extremetrouble. After the lisse, he sayde vnto them, that remayned with hym. Wy, lett vs go agaynst oure enemyes, peradventure we shalbe able, to fygge with them. But they wolde haue stopped hym, sayenge: we shall not be able, therfore lett vs now saue oure lyues: & euen agayne to our berthen and then will we fygge agaynst the, for we are here but fewe. And Judas sayde: God forþyde, þ we shalbe lisse from them. Wherfore, if oure tyme be come, lett vs be manfulfor oure berthen, and lett vs not shapne oure honoure. Then the host remoued out of þ tentes, and stode agaynst them. The horsemen are deuyded in two partes: the flying casters & archers wente befoze þ host, and all the myghty men were fozmost in þ felde. Bachides him selfe was in þ ryght wyng of þ battayll, & the host dyed wyse in two partes, & blew the trompettes. They of Judas syde blew the trompettes also, & the earth shoke at the noyse of þ hostes, & they broke a felde from the moztow tyll nyght. And when Judas sawe þ Bachides host was throught of þ ryght syde, he toke with hym all the hardy men, & brake þ ryght wyng of theys odyr, & folowed vpon them vnto þ mount Azot.

Now when they which were of the left wyng, sawe that þ ryght syde was dyscōfyt, they persecuted Judas & them þ were w hym. Then was there a foz battaylle, for many were sayne & wound of both þ parties. Judas also him self was kyllid, & the remnant fled. So Jonathan and Symon toke Judas theys brother, and buryed hym in his fathers sepulchre in þ cytie of Bethin. And all þ people of Israel made greates lamentacion for hym, & mourned longe, sayenge: Alas, that this worthy shulde be sayne, which deliuered þ people of Israel. As for other thynges percepyng to þ battaylles of Judas, þ noble actes that he dyd & of hys worthynesse: they are not wyrtten, for they were very many.

* And after þ death of Judas, wyched men came vp in all þ coastes of Israel, and there arose all such as wozech vngodlynesse. In those dayes was there a greete dearthe in þ lande, and all the countre gaue ouer them selues and theys vnto Bachides. So Bachides chose wyched men, and made them lordes

* 1. Mac. vii. f. Josephus. ca. xiii. lib. xii.

¶ 1. Mac. vii. f. 11. lib. xii.

lordes in þat land. These sought out & made search for Judas frendes, and broughe them vnto Bachpides: whiche accused hi self vnto them with great despayre. And there came to grent trouble in Israhell, as was not sens þe tyme that no prophete was sene there.

Then came all Judas frendes together, and layde vnto Jonathas: for so much as they brother Judas is dead, there is none lyke him to go forth agaynst our enemyes, agaynst Bachpides, & such as are aduersaries vnto oure people. Wherefore thys daye we chosse thefor þi, to be oure prync & captayne to orde our battaill. And Jonathas toke þe gouernance vpon hym at the same tyme, and ruled i steade of hys brother Judas. Whē Bachpides gat knowledge therof, he sought for to sleie hym. But Jonathas and Symon his brother, perceauinge that, fled into the wilderness of Chema with al their company, and ppyched theyr tentes by the water pole of Asphar.

Whiche when Bachpides vnderstode, he came oner Jordan with all his host vpon þe Sabbath day. Now had Jonathas sent his brother Zion (a captayne of the people) to praye hys frendes the Sabutyers, þe they wolde leide them their ordinaunce, for they had much. So the chyldre of Jambyr came out of Abadaba, and toke Zion and al that he had, and wete theyr waye withal. Then came word vnto Jonathas & Symon hys brother, that the chyldren of Jambyr made a grente marriage, and broughe the vyrgin Abadaba with grente pompe: for she was daughter to one of þe noblest prynces of Canaan. Wherefore they remembered the bloude of Zion their brother, and wete vp and hid the selues vnder the shadowe of the mountayne.

So they lift vp theyr eyes, and looked, & beholde, there was much a do, and great reuoyce: for the vydecome came forth, & hys frendes and hys brethren met them with companyes, instruments of musicke, and many weapons. Then Jonathas and they þe were with him, rose out of their loueking places agaynst them, and slewe many of them. As for the remanue, they fled into þe mountaynes, and they toke all theyr substance. Thus the marriage was turned to mourninge, and the noyse of theyr melody into lamentacion. And so when they had auenged þe bloude of theyr brother, they turned agayne vnto Jordan.

Bachpides bearinge thys, came vnto the very border of Jordan with a grent power vpon þe Sabbath daye. And Jonathas sayd to hys companye, let vs get vp, and fyght agayne our enemyes: for it standeth not with vs to dnye, as in tyme past. Beholde, oure enemyes are in our waye, the water of Jor-

dane vpon the one syde of vs, with banks, fennes and woddes of the other syde, so that there is no place for vs to departe vnto.

* Wherefore crie now vnto heauen, that ye maye be deliuered fro þe power of your enemyes. So they stroke þe battaill. And Jonathas stretcht out hys handes to smyte Bachpides, but he fled backwarde. Then Jonathas & they þe were with him, leape into Jordan, and swymmed ouer Jordan vnto hym, and there were slayne of Bachpides side that daye, a thousande men.

Wherefore Bachpides with his host turned agayne to Ierusalem, and buyde by þe castles and strong holdes that were in Jewrye, Jericho, Emmaus, Bethoron, Bethell, Chamnata, Phara and Gopoz, with bye wallis, with portes and with lockes: & let men to kepe the, that they myghte vse theyr malice vnto Israhel. He walked by Bethlurath, Gazarah and the castell at Ierusalem also, and prouided the wyth men and vitayles. He toke also the cheefest men of sounes in the countre for pledges, and put them in the castell at Ierusalem to be kepte.

Afterwarde in the hundred fifty & thre yeare in þe secnde moneth, Alimus commaunded, that þe wallis of the ynnmost Sanctuarie shuld be destroyed, and the buldinges of þe prophetes also. And when he beganne to destroye them, þe thynges þe he wete aboute, were hyndred, for he was smytte w a palsy, and his mouth shut, so that he coulde no more speake her comaunde eny of his house concerninge his busynesse. Thus dyed Alimus in grente mysery at þe same tyme. And whē Bachpides sawe that Alimus was dead, he turned agayne to the kyng, and so þe lorde was in reast two yeres. Then all the vngodly men held a counsell, sayng: Behold, Jonathas and his companye are at ease, and dwell without care. Wherefore let vs byge Bachpides hyther, and he shall take them al in one nyght.

So they wente and gaue Bachpides this counsell, which arose to come with a grente host, and sent letters pruely to his aduersaries, to they were in Jewrye, to take Jonathas & those þe were w hym: but they myght not for þe other had gotte knowledge of theyr deuyce. And Jonathas toke fyfty me of þe countre (whiche were þe singlers of the) and slewe the. Then Jonathas and Symon with theyr companye departed vnto the cyte Bethellessen whych lyeth in the wilderness, & repayred þe decaye therof, & made it strong. When Bachpides knewe thys, he gatheredd all hys host, and sent word to them that were of Jewry. Then came he and layed sege to Bethellessen & fought agaynst it a lōg season, & made instruments of warre. Now Jonathas left his brother Symon in þe cyte.

The fyrst boke

and wente forth hym selfe into the colitre, & came with a certayne hodge, & a fletche of wyndes, and his byrthen and the children of Iheroson in the; ventres: so that he begonne to be stronge, and to increace in powber.

As for Symon and hys compaign, they wente out of the ctyte, and byent vpon the streumfles of warre, & foughte agaynst Sathides, and discomfited hym. And Sathides was soze weched, because his counsell and trauayl was i bayne. Wherfore he was mozt at the wyched men, that gaue hym counsell to come into the; lade, and slewe many of them. Then purposed he with hys compaign to go a waye into his auncie countre: wherof whif Jonathas had knowledg, he sent embassadours vnto hym, for to make peace wth hym, and that he shuld desuer hym his prisoners agayne. To the whiche Sathides consented gladly, and byd accordyng to hys desyre: pece and mynde an orle, that he shuld neuer do hym harme al the dayes of his lyf. So he restored vnto hym al the prisoners that he had taken out of the lade of Iuda, & then turned and wente his waye into hys auncie lade, neither proceeded he any further to come vnto the borders of Iuda. Thus Irael had nomore warre. And Jonathas dwelt at Bethachemes, and begonne there to gouerne the people, and desceoped þ vngodly men out of Irael.

¶ The .x. Chapter.

¶ From this bereth to haue peace with Jonathas Al-
lader mouth warre against Demetrius. Demetrius
is slayn. The friendshippe of Ptolomay & Alexander.

¶ In the
ca. x. ff. 111.

In the hūdyed and thre score peare came Alexander þ sonne of noble Antiochus and toke Ptolomays, whose ctyteyns receaued him, and there he raygned. When Demetrius herde therof, he gathered an exceeding grent host, and went forth agaynst hym to fyghe. Wherfore Demetrius sent letters vnto Jonathas with louyng wordes, and prayed him greatly. For he sayde: we will first make peace with hym, before he bynde hym selfe wth Alexander agaynst vs: els he shall remembre þ euell that we haue done agaynst hym, his brother & his people. And so he gaue Jonathas leue to gather an host, to make weapens, and to be confederat wth hym, & commaūded the pledges that were i the castell, to be deliuered vnto hym.

¶ Then came Jonathas to Ierusalem, and red the letters in the audience of all the people, and of them that were i the castell. And therfore were they soze afraied, because they herde, that þ kyng had geuen hym licence to gather an host. Thus were the pledges despuered vnto Jonathas, whiche restored

the to the; elders. Jonathas also dwelt at Ierusalem, and begonne to buylde vpon to repayre the ctyte: consummating the workmen, to wall it, and the mount Sion round aboute with fere stone, to be a stronge holde, and so they byd. As for þ heathen that were i þ castels which Sathides had made vpon theyr fies: so that euery man left þ place, and wnt into his auncie countre. Only at Bethsura remainyd certayne of þ Jewes, whiche had forsaken þ lawe and commaūdmentes of God, for Bethsura was the; refuge.

¶ Now when kyng Alexander herde of the promyses that Demetrius had made vnto Jonathas, and when it was tolde hym of þ battels and noble actes, whiche he and hys byrthen had done, and of the grete traualles that they had take, he sayde: where shall we fynde soch a man? well, we will make him our frende, and be confederat wth hym. And this he wrote a letter vnto hym, with the; wordes: kyng Alexander salueth þ; brother Jonathas. We haue herde of the; þ thou art a valeaunt man, and mete to be our frende: wherfore this daye we ordeyne the to be the hie prest of thy people, and to be called the kynges frede. (Upon this, he sent hym a purple cloyngge, and a crowne of golde) that thou mayest conspyre what is for our profyt, and kepe frendshippe towarde vs.

¶ So in the seuenth moneth of the hūdyed and thre score peare vpon the solemne feast daye of the tabernacles, Jonathas put þ holy rayment vpon him. Then gathered he an host, and made many weapens. Whiche whif Demetrius herde, he was maruelous fory, & sayde: Alas, what haue we done, that Alexander hath vsulted vs in getting þ frendshippe of the Jewes, for hys auncie defence? Yet will I wypte louyngly vnto them also, pece and promise them dignities and rewardes, þ they maye be of myn syde. Wherupon he wrote vnto the; these wordes. Kyng Demetrius sendeth greeting vnto þ people of þ Jewes. Where as ye haue kepte your couenaunt to warde vs, & cōpyned in our frendship, not enclinyng to our enemyes, we were glad, when we herde therof. Wherfore remaine still, & be faithfull to vs: & we shall well recompense you for þ thynges, þ ye haue done on our parte: we shall release you of many charges, & geue you rewardes. And now I byd charge you & all þ Jewes frō tributes, I forgeue you þ customes of salt, and release you of þ crowne taxes, of the thyrde parte of seide, & half of þ frute of trees, which is myne auncie dewtye. These I leaue for you, frō this daye forth: so þ they shal not be taken of the lande of Iuda ne of the thre ctytes whiche are added ther vnto out of Samaria and Galilee, from this daye forth for euer.

For euermore. Ierusalem also with al thinges be longing therto. What be holy and free, pee p^rtybes and tributes shall pertayne vnto it. As for the power of p^r castell which is at Ierusalem, I remp^r a geue it vnto p^r type p^ruelle, that be maye see it is such me, as he shal chole to heape it. I feele despair at the Iewes that are p^reylouners thowow out all my realme: to p^reuery one of the shal be free from paying any tribute, pee euen of their castell.

All the solemne feastes, Sabbathes, new moones, the dayes appoynted, the thre dayes before & after the feast, shal be free for all the Iewes in my realme: so that in them no man shal haue power to do any thyng, or to moue any busynesse agaynst any of the in any manner of cause. There shall thyrty thousande also of the Iewes be wytten vp in the kynges booke, and haue thez wages payed, as all other men of warre of the kynges shuld haue: and of them shal be ordeyned certayne, to kepe p^r kynges strong holdes: pee and some of the shal be set ouer the kynges busynesse, that they maye faithfuly deale wth the same. The Iewes also shall haue p^rinces of thez a wth, and wthke in thez a wth lawes, as the kynges hath commaunded in the lande of Iuda.

And the thre cyties that are fallen vnto Iewry from p^r countrey of Samaria & Galilee: shal be taken as Jewry, and be vnder one: neyther be subiecte to any straunge lord, but to the type p^reste. As for Ptolomaies and the lande p^rerteyning therto, I geue it vnto the Sanctuary at Ierusalem, for the necessarye expences of the holy thynges. Moreover, I will geue euery yere syffens thousande shyles of s^rluer out of p^r kynges checker (which pertayneth vnto me) to the wthke of the temple: pee and loke what remayneth (which they p^r had oure matters in had in tymes past, haue not payed) p^r same shall they geue vnto them also. And besides all this, the f^rue thousande shyles which they toke yearly of the rentes of the Sanctuary, shall belonge vnto the p^restres that do see p^ree.

Item, whosoever they be that fle vnto p^r temple at Ierusalem or within the libertie thereof, where as they are fallen into p^r kynges daunger for any manner of busynesse, they shall be pardoned and all the goodes that they haue in my realme, shal be free. For the buyldyng also and reparyng of the wthke of the Sanctuary, expences shal be geuen out of the kynges checker: Pee and for the makinge of the walles rounde aboute Ierusalem, for p^r breakyng downe of the olde and for the settinge vp of p^r stronge holdes in Iewry, shall the costes and charges be geuen out of the kynges checker.

* But when Ionathas and the people

hearde these wordes, they gaue no credence vnto them, neyther receaued them: for they remembred the greates doctorednesse that he had done vnto Israell, and howe soe he had vndered them. Wherefore, they agreed vnto Alexander, for he was a p^rince that had deale friendly wth them, and so they rode by hym all waye. * Then gathered kyng Alexander a greates host, and brought his armye agaynst Demetrius. So the two kynges stroke battayle together, but Demetrius host fled, and Alexander folowed after and fell vpon them. A myghty foze felde was it, contynuyng till the Sonne wente downe, and Demetrius was slaync the same daye.

And Alexander sente ambassitours vnto Ptolomy the kyng of Egypte with these wordes, sayenge: For so much as I am come agayne to my realme, and am set in the throne of my progenytours, and haue gotten the domynion, ouercomed Demetrius, conquered the lande, and streke a felde wth hym, so that we haue discomfited both hym and his host, and s^r in the throne of his kyngdome. Let vs now make frendshyppe together, geue me thy daughter to wyfe: so shall I be thy souerain lawe, and both geue the rewarde, and her greates bygnite. Ptolomy the kyng gaue answeare, sayenge: happy be the daye wherein thou arte come agayne to the lande of thy progenytours, and set in the throne of thez kyngdome. As now will I fulfill thy wthspinge: but mete me at Ptolomaies, that we maye se one another, & that I maye mary my daughter vnto the according to thy desire. So Ptolomy wente out of Egypte wth his daughter Cleopatra, and came vnto Ptolomaies in the Citie preare: where kyng Alexander met him, and he gaue Alexander his daughter Cleopatra, & married her at Ptolomaies with greates wthspinge, lyke as the manner of kynges is to be. The wthate kyng Alexander vnto Ionathas, that he shuld come and mete hym. So he wente honorably vnto Ptolomaies, and there he mete the two kynges, and gaue them greates p^rferences of golde and s^rluer, and founde fauour to thez lygdt. And there came together agaynst Ionathas certayne wycked men & vngenerous personnes of Israell, makinge complayntes of hym, but p^r kyng regarded the not. As for Ionathas, the kyng commaunded to take of his garmentes, and to clothe hym in purple: and to thez dyd. Then p^r kyng appoynted hym to s^r by hym, and sapde vnto his p^rinces: Go wth hym into p^r myddest of the cytie, and make a proclamation, that no man complayne agaynst him of any matter, and that no man trouble hym for any manner of cause.

* Joseph.
b. iiii. xiii.

The fyfth boke

So it happened, that when hys accusers sawe the woꝝdyppe which was proclaimed of hym, and that he was clothed in purple: they fied euerphome. And the kyng made moche of hym, wore hym amonge hys chefe friends, made hym a duke, and partaker of hys domynion. * This Jonathas went agayne to Ierusalem with peace & gladnes. In the xlvj. yere came Dmetri⁹ the sonne of Dmetrius frō Creta to hys fathers lande: wherof whē Alexander herde tell, he was ryght soꝝe, and returned unto Antioche. And Dmetrius chose * Apollonius, (whych had the gouernance of Celosyppa) to be hys captayne.

So he gathered a greate hoost and came unto Iamnia, and sente word unto Jonathas the hys piete. sayng: Darrest y with stand vs thy self alone? As for me, I am but laughed to scorne and named, because thou pꝛoudest thy strength agaynst vs in y moontaynes. Now therfore, yf thou trustest in thynne awne strength, come downe to vs into the playne felde, and there let vs pꝛoue our strength together: thou shalt sꝛynde, that I haue valeaunt me of warre wth me and shalt knowe whō I am, and the other that stande by me.

Which saye, that your force is not able to stāde before oure face, for thy fathers haue bene to wise chaced fro thez aboue lāde. And now, how wylt y be able to abyde so greate an hoost of hostmen and foemen in the felde, where as is neyther rocke, nor coner place to fle vnto?

When Jonathas herd the woꝝdes of Apolloni⁹, he was moued i hys mynde: wherefore he chose sente thousand men, and wente out of Ierusalem, and Symon hys brother met hym for to help hym: And they plichted they: setes at Joppa, but y cytic keppe hym forth, for Joppa was an holde of Apollonius. When Jonathas layed sege to it, and they that were in the cytic, for verpsewe let hym in: and so Jonathas wanne Joppa. Apollonius hearinge of this toke thez thousande hostmen, with a greate hoost of foꝝe, and wente as though he wold go to Azotus, and came immediately to the playne felde: because he had so many hostmen, and put hys trust in thez. So Jonathas tolowed vpon hym to Azotus, and there they stroke the battaylle. Now had Apollonius sette a thousand hostme bepynde them pryncipally the setes. And when Jonathas knewe that such wayte was layed bepynde them, they went rounde aboute the eneymes hoost and shot darters at the people frō the moynge to the euenynge. As for Jonathas people, they kepte they: oꝝde as he had commaunded them, and the eneymes hoꝝes were euer labourynge.

Then bzought Tymon forth hys hoꝝt, & set them agaynst the foꝝe men. For the hoꝝt men were wery all ready. So he discomfited them, and they fled. And they that were scattered in the felde, gat the to Azotus, and came into the temple of Dagon thez. Doll, y they myght there saue they: lyues. But Jonathas let tye vpon Azotus and all the cyties rounde aboute it, and toke they: goodes and * burnt vp the temple of Dagon, wth all them that were fled into it.

Thus were slayne and bent well nye. viij. th. men. So Jonathas remoued the hoost from thence, and bzought them to Ascalon: where the men of the cytic came forth, & met hym with greate woꝝdyp. After this wete Jonathas and hys hoost agayne to Ierusalem, with greate substaunce of good. And when kyng Alexander herde thez thynges, he thought to do Jonathas more woꝝdyppe and sent hym a colar of golde, as the wile is to be geuen vnto such as are of the kynges next bloude. He gaue hym also the cytic of Accaron (with the landes belongynge thereto) in possession.

The xi. Chapter.

The difference betweene Helonius and Alexander hys sonne in lawe. The breth of Alexander, Dmetrius raygneth after the breth of Helonius, & was so beloued of Jonathas. Dmetrius feigneth that no man resisted hym, leaueh by arminge apayle. Whych mooueth Helonius agaynst Dmetrius. Dmetrius is deuyled by the secresy of Jonathas. After hys deliquiance he bzakeh hys cownaunt that he had made.



And the kyng of Egypte gathered an hoost (lyke the lande that lyeth vnto y se) and many wyues: * & vnto aboute thownde of helocate to oꝝtayne y kyngdome of Alexander, & to loppe it vnto hys awne realme. Vnto this he toke hys iourney into Siria, & was lett into the cytic, and me came forth to mete hym: for kyng Alexander had commaunded them to do so, because he was hys father in lawe. Now whē Helonius entered into eny cytic, he lettenen of warre to kepe it, and this he dyd thownde out all the cities. And when he came to Azotus, * they shewed hym the temple of Dagon and Azotus that was bent vp, with the other thynges whych were destroyed, the deꝝ bodies cast abrode, & y graues that they had made by y waye syde, for such as were slayne in y felde. And tolde y kyng that Jonathas had done all these thynges, to ynter they might get hys euell wyl. But the kynge (saye not a woꝝde thereto. And Jonathas met the kyng with greate honoure at Joppa, where they saluted one another, and toke they: rest. So whē Jonathas had gone to y kyng vnto the woꝝce that was called Eleutherias, he turned agayne to Ierusalem.

14. 14. 14.

* 10. 10. 10.

* 11. 11. 11.

Now

Howe Ptolomey had gotten the domynion
of the cyties vnto Seleucia vpon y see const,
pynninge wched counceils agaynst Ale-
xander, and sent ambassitours vnto Deme-
trius, sayinge Come, let vs make a bond be-
twixte vs, to quail I geue the my daughter
that Alexander hath, and thou shalt ragnye
in thy fathers kynghome. I repente that I
gaue Alexander my daughter, for the goeth
about to slepe me. And thus he sleaundred
Alexander, because he wolde haue had hys
realme.

Thus he toke hys daughter from hym,
gaue her vnto Demetrius, and forsooke Ale-
xander, so that his malice was openly kno-
wne. And Ptolomey cam to Antioche, where
he set two crownes vpon hys awne head: the
croune of Egypt and of Asia. In the meane
season was kynge Alexander in Cilicia, for
they that dwelt in those places, had rebel-
led agaynst him. But when Alexander herde
of this, he came to warre agaynst hym. So
kynge Ptolomey broughe forth hys hostes
met hym with a myghty power, and chased
him awaye. Then fled Alexander into Ar-
aby, there to be defended, and kynge Pto-
lomeys honour increased. And zabbidyl y Ara-
bian smote of Alexanders head, and sent it
vnto Ptolomey. But the thyrde daye after,
died kynge Ptolomey hym selfe: and whom
he had left in the charge holdes, were slayne
of those that were wythin the cyties. And
Demetrius ragned in the hundred and se-
uen and thyrty peare.

At the same tyme gathered Jonathan the
that were in Jewry, to laye sege vnto the ca-
stell whych was at Ierusalem, and so they
made many instruments of warre agaynst
it. Then wente there certayne vngodly per-
sonnes (whych hated their awne people) vnto
kynge Demetrius, and tolde hym that Jo-
nathas beseged the castell. So wofe he heard
it, he was angrye, and immediatly came vnto
Ptolomeys, and wroote vnto Jonathan,
that he shoulde not laye sege to the castell, but
come and spake with him in all the haste.
Nevertheless, when Jonathan herde this, he
commaunded to besegge it. He chose also cer-
taine of the elders and yestes of Israel, and
put him selfe in the parril, and toke with him
golde, syluer, clothyng, and diuerse presen-
tes: & wente to Ptolomeys vnto the kynge,
and founde hym graspyng.

And though certayne vngodly men of hys
awne people made captaiues vpon him, yet
y kynge increased hym, & lyke as hys prede-
cessours had done before, and promoted hym
in the syght of all his frenedes, cōfyrmed hym
in the hys selfe with all y worthys he
had afore, and made him hys chiefe frende. Jo-
nathas also beseged the kynge, that he wolde
make Jewry fre, & th the thre head cyties of

Samaria and the landes pertaynyng ther-
to: vpon this vnto Jonathan promysed hym
this. Talentes. Where vnto y kynge cōfē-
ted, & gaue Jonathan wytyng of the same,
conteyning thele wordes: kynge Demetrius
sendeth greetynge vnto his brother Jonathan
& to the people of the Jewes. We sende you
here a copy of the lettre whiche we dyd wyte
vnto oure eldres Lathenus, concernynge you
about ye shulde knowe it.

Kynge Demetrius sendeth greetynge vnto
Lathenus hys eldres. For the saythfulnes
yout frendes the people of the Jewes kepe
vnto vs, and for the louyng kynndes whiche
they beare towarde vs: we are determyned
to do the good. Wherefore we ordeyne all the
coastes of Jewry with the cyties, Lyda &
Isanatha (whych are added vnto Jewrye
from Samaria) and all the landes pertay-
nyng there vnto, to be frely separated for
soche as do sacrifice in Ierusalem: both concer-
nyng the paymentes whiche the kynge toke
yearly afore tyme, and the fentes also of the
earth and treces. As for other tythes and tri-
butes that belonged vnto vs, we discharge
them ther of from this tyme forth. In like
manner we graunte vnto them all the custo-
mes of salt and crowne taxes, whych were
brought vnto vs. And this freedom shall
they haue tyme and stedfast in this tyme
forth for euermore. Therfore he that
pe make a copy of these our lettres, and deliuer
it vnto Jonathan: that it maye be kepte vnto
the holy mount in a conuenient place.

After this, when Demetrius the kynge
sawe that his lande was in rest, and that no
respytall was made him: he sent awaye all
his host, euery man to hys awne place, ex-
cepte an army of straungers, whiche he brought
from the Isles of the Heathen, wherfore all
hys fathers host had euell wylle at hym. *
Howe was there one Tryphon (that had be-
ene of Alexanders parte afore) whych when
he sawe that all y host murmured agaynst
Demetrius: he wente to Eumelus the Ara-
bian (that brought vnto Antiochus the sonne
of Alexander) and laye sege vpon hym, to de-
liuer hym this yoge Antiochus: y he myght
ragnye in hys fathers kede. He tolde hym
also, what great euell Demetrius had done,
and howe his men of warre loued him not: &
so remayned there a longe season.

And Jonathan sent vnto kynge Deme-
trius, to diuise them out whych were in the
castell at Ierusalem, and in the other refu-
ges, for they dyd Israel greates harme. So
Demetrius sent wordes vnto Jonathan, sa-
yinge: I wylle not only do thele thynges for y
and thy people, but at tyme conuenient I wylle
do both the and thy people great good. I
But nowe thou shalt do me a pleasure, yf
wylle sende me men to helpe me: for all myne
In this

1. Mac. 7. 3.

1. Mac. 7. 3.

The first booke of

as yet to goe from me. So Jonathan let him the thousand strong men vnto Antioche, & they came vnto hys kynge, wherefore the kynge was very glad at their comming. But they that were of the cytie (euen an hundred and twenty thousand men) gathered the together, and would haue slayne the kynge, which led into his court, and the cytelins kepte the streets of the cytie, and beganne to fyght.

Then the kynge called for the Jewes bel- pe, which came vnto hym all together, and wente abode thowoe the cytie, and slewe the same daye an hundred thousande men: set fyre vnto the cytie, gat many spoiles in that daye, and deliuered the kynge. So whē the cytelins sawe that the Jewes had gotten their will of the cyrie, & they them selues dis- appointed of their purpose, they made theyr supplication vnto the kynge, sayeng: Grant vs peace, and let the Jewes cease: for trou- bling vs and the cyrie, and vpon this they call awaye theyr weapons. Thus they made pence, and the Jewes gat great worshipp in the sight of the kynge, and in the sight of all that were in hys realme, and were spoken of thowoe out the kynngdome: and so they came agayne to Ierusalem with great goodes.

So the kynge Demetrius sat in the throne of hys kynngdome, and had peace in his lade. Neuerthelesse, he dyssembled in all that euer he spake, and wrothde woe hym selfe. So Jonathan, neither rewarded hym according to the benefites which he had done for him, but troubled hym very sore. After this came Tryphon agayne with yonge Antiochus, which ragged and was crowned kynge. Then they gathered vnto hym all the men of warre, whō Demetrius had put awaye: these fought against Demetrius, which fled and turned his backe. So Tryphon toke the Elephantes, & wāne Antioche. And yōg An- tiochus wrote vnto Jonathan, sayng: I con- fyne the in thy pfectode, and make the ruler of thy countres, & thou mayest be a frede of the kynnges.

Upon this he sent hym golden vessels to be serued in, and gaue hym leue to dypple in golde, to be clothed in purple, and to weare a calar of golde, he made hys brother Symon alio captyne, frā the coastes of Egypt vnto the borders of Egypt. Then Jonathan to be his iourney, and wote thowoe the cyries beyonde the water of Jordane, & all the mē of warre of Syria gathered them vnto him for to helpe him. So he came vnto Afsalon, and they of the cyrie receaued hym hono- rably, and from thence wente he vnto Gaza, but they wolde not lett hym in: wherefore he laped sege vnto it, brennyng up and spoy- lyng the places that were aboute the cyrie.

And the cytelins of Gaza submitted the to Symon vnto Jonathan, which made peace w

the, but toke of theyr soldiers to helpe; sent them to Jerusalem, and wente thowoe the countre vnto Babilonia. Howe whē Jonathan heerde that Demetrius pntes were co- me into Cades, which is in Galilee, with a greate host, purposing to put Demetrius out from medlyng in the realme, he came a- gainst them, and sette Symon hys brother in the lande, which came to Bersithes, and layed sege to it a longe season, and wisom- lyd the. So they despyed to haue peace with hym, wher he graunted them, and after- ward put them out from thence, toke the cy- tie, and lett men to kepe it. And Jonathan & his host came to the water of Gennesar, and by Symon in the mornynge gat them to the playne felde of Hozor.

And beholde, the hostes of the heathen met them in the felde, and layed watch for them in the mountaynes: so that when Jonathan came against them, the other, which were layed to watch, rose out of theyr places, and fought, and they that were of Jonathan fyde, fled euery man: and there was not one of them left, except Gharphias the son- ne of Abshalomus, & Judas the sonne of Cathi the captyne of the host. Then Jonathan rente his clothes, laped arched vpon hys head, made hys prayer, and turned agayne to the in the felde: where they fought to- gether, & he put them to flight. Howe whē he sawe me, that were fled, sawe they: they re- ued agayne vnto hym and helped him to fol- lowe vpon all their enemyes vnto their ten- tes at Cades. So there were slayne of the heathen the same daye the thousande men, and Jonathan turned agayne to Jerusalem.

Of the xij. Chapter.

Jonathan (which had a flower to the king and to the people of Sparta) remembereth the counsel of his brother Jonathan, and the people of Sparta, to fight the prince of Demetrius. Tryphon (which had Jonathan as a deute).

Jonathan sayng that Symon was mete for hym, chose certayne men and sent the vnto Rome for to sta- blysh & to reuue: & the second daye with the he sent letters also vnto Sparta, and to other places in the ma- ner. So they wente vnto Rome, and entred into the counnill, & sayde: Jonathan the hyr pfecte and the people of the Jewes sent vs vnto you, for to reuue the olde feith hym and bonde of loue: wherby the Romanes gaue them five palpostes, that men shoulde lēde them home into the lade of Iuda peaceably. And this is the copy of the letters that Jonathan wrote vnto the Spartians.

Jonathan the hyr pfecte and the clergie, p- ters, & the other people of the Jewes, sende greetinge vnto the Spartians their brether. There were letters sente longe ago vnto Symon the hyr pfecte, to Arius, which than ragged

that he sent you: that he ate once bre-
them: as the wytyngs made ther upon. Sue-
deth: And thus entreated the embassi-
sours that was sent. Honorably, and recei-
ued the letters: where in there was mencyon
made of the bonde of lone and frendshyppe.

25 But as for vs, we wude no suche wytynges:
for why, we haue the booke booke of scrip-
ture in our handes to our comforte. Neuerthe-
les, we had rather sende vnto you, for the re-
mynge of the brotherhode and frendshyppe:
for it shoulde be strynge vnto you: for it is
longe, I wene the tyme yf ye sent word vnto
vs. Wherefore in the scrip- tures that we offe
and other testimonys vnto the hie solempne
dayes and other, we alwaye remembre you
without ceasinge (like as reason is, and as
it becometh vs to thynke vpon our bre-
thren) yee and are eght glad of youre pfo-
fperous donoure.

And though we haue had great troubles
and warres, so that the hynges abonde vs
haue foughten against vs: yet wolde we not
be greeuous vnto you, nes to other of our lo-
uers and frendes in these warres. For we
haue had helpe from brauen, so that we are
belicued, and oure enemies subdued. Where-
fore we chose Sumelius the sonne of Antio-
chus and Antipater the sonne of Jason, and
sent them vnto the Romaynes, for to reue-
the albe bonde of frendshyppe and loue with
them. We comanded them also to come vnto
you to salute you, and to beluey you oure
letters, concerninge the renouacion of oure
brotherhode. And now ye shall do right
well, to geue vs an answer thereto vnto.

And thus is the copy of the wytyngs,
which Arius the kynge of Sparta sent vnto
Darius. Arius kynge of the Spartians sen-
deeth greetynge vnto Darius the hie prest. It
is founde in wytyngs, that the Spartians
and Jewes are brethren, and come out of the
generacy of Abraham. And nowe for so moch
as this is come to oure knowledge, ye shall
do well, to wyte vnto vs of youre prosperi-
tye. As for vs, we haue wytted oure in-
myte vnto you: Oure castell and goodes are
poures, & poures oure. These thynges haue
we commanded to be wrytten vnto you.

When Jonathan heard, that Demetrius
prynces were come forth to fight agaynst
him, with a greater booke therofore, he went
from Jerusalem, and met them in the lande
of Bethan, for he gaue thei noo space to come
into his owne coltre. And he sent spyes vnto
thei tentes, which came agayne and tolde
him, that they were appoynted to come vnto
him in the nyght season. Wherefore when the
lunne was gone downe, Jonathan somma-
unded his men to wache all the nyght, and
so he ready to weapens for to fight: and for
watchmen sounds aboute the host. But

when the aduersaries heide that Jonathan
was ready with his med to fight, they
feared, and wete a frayden thei bettes, and
spredde spyes in thei tentes, brake vp, and
gat the awape. Neuertheles Jonathan and
his copany knewe not till the morninge;
for they sawe thei spyes burynge.

Then Jonathan followed vnto them, but
he myght not ouertake them, for they were
gone ouer the water Eleutherus. So Jona-
thas departed vnto Arabias (which was
called Nabul) there the, and toke their good-
bes. He proceedd further also, and came vnto
Damascus, and wente thowoe all yf con-
tre. But Sumus his brother hee tooke iourney
and came to Alcalon and to the nexte strage
holdes: departynge vnto Joppa, and wanne
it. For he herde that they wolde adde of de-
metrius partye: wherefore he set me of warre
in the cpte, to kepe it. After this came Jona-
thas home agayne, and called the eldres of yf
people together: and deuysed with them for
to buyde by the strage holdes in Jewry, &
the wallis of Ierusalem, to set vp an hie wall
betwixt the castell and the cpte, for to sepa-
rate it from the cpte, that it myght be alone,
and that men shoulde neither bye nor sell in it.

Also this they came together for to buyde
by the cpte, and for so moch as the wall
vpon the hyke of the west syde (called Ga-
phetab) was fallen downe, they repaired it.
And Simon son of Abiadai in Sephelab, &
made it strage settinge portes & lockes vnto
it. Nowe when * Tryphon purposed to rap-
me in Syria, to be crowned, and to shape the
kynge Antiochus: he was afayred that Jona-
thas wolde not suffre hym, but fought agaynst
him. Wherefore he wente about to take
Jonathan, and to kill hym.

So he departed, and came vnto Beth-
san. Then wente Jonathan forth agaynst
hym to the battayll with foure thousande
chofen men, and came vnto Bethsan also.
But when Tryphon sawe that Jonathan
came wth so greate an hoste to destroye
him, he was afayred: and therfore he recei-
ued him honorably, comitted him vnto all
his frendes, and gaue hym rewardes, and
commindeed his men of warre to be as o-
bedians vnto him as to him selfe.

And sayde vnto Jonathan: why hast thou
caused this people to take such trouble, se-
pinge there is no warre betwixt vs? Ther-
fore sende thei home agayne, and chole certayn
men to wayte vpon the, and come thou
me to Psofomans: for I will geue it yf, with
the other strage holdes, men of warre and
thei officers: As for me, I must depart, this
is onely the aule of my admyng. Jonathan
belueid him, and vnto as he sayde, puttynge
an awape his host, which wente in to the lande
of Iuda. He keppe but .iiij. by him, where

The Book

of he sent. ij. ¶. into Galile, and one. ¶. wente with him selfe.

Nowe as soone as Ionathas entred into
Medaimais, the cytyens feared the gates
of the cytye, and toke him, and slew all them
with the sword, & came in with him. The
king Erichon an holl of force men and boy-
men into Galilee and into the grent playne
felce, to destroye all Ionathas captayn. But
when they knewe that Ionathas was take,
and all theye slypeth that was put upon him:
they rose counsell together, and came forth
easly to the battayll. So when theye whych
followed upon the, sawe that it was a ma-
nace of lyfe, they turned backe agayne. And
for the other, they wente into the lande of Iuda
peacably, & bewailed Ionathas, and them
that were with him by the force. And Ithael
made grent lamentation. Then all the
Heathen that were rounde aboute the, sought
to destroye them. For they sayde: howe have
they no captayn, nor any man to helpe the.
Therefore lett vs overcome them, and rote
out their name from amonge men.

Ⓒ The Dig Chapter:

¶ After Jonas was taken. Simon se choſen
captaine, of whom Triphon ſaith hee was chiefe
and moſt for the redemption of Jonathas, hel-
ped hym and hys chylidren. The greas of Jona-
thas. Triphon helpeſt Archdeacon, and poſſeſſeth
the realme. Demetrius taketh truce with Simon.
Simon winneth Gaza. He poſſeſſeth the cōtry of
ſepp. He maketh his ſonne John Cantane.

¶ **W**hen Simon heerde þe Tri-
phon gathered a great houlde, to com-
miturthe lande of Jude, & to de-
stroy it: And sawe that the people
was in great fearfulnes and care: He came
up to Ierusalem, and gathered the people to-
gether, and gaue them exhortaciō, sayinge:
Pe knowe what grente battayls I and my
brethren, and my fathers house haue fought
for the lawe and the Sanctuary, and what
maner of troubles we haue bene: howe o-
calgion wherof a all my brethren are layne
for Israels sake, and I am left alone. And
nowe lett not me spare myne owne lyfe in
any maner of trouble, for I am no better
then my brethren: but will accept my peo-
ple and the Sanctuary, oure chyliden and
oure wyues: for all the heathen are gathered
together, to despoyle vs of very malice.

At their wordes the herdes of the people were handled together, so that they cryed a loud voice, sayinge. Thou shalt be our captaine in thende of Iudas and Iordanas thy brethren, orde thou our battell, & whatsoever thou commaundeſt vs, we will do it: So he gathered all the men of warre, manlynged harts to followe all the walls of Jeruſalem.

28 Then sent he Ionathas the sonne of Absa-

Ionas with a fresh hoste vnto Toppa, which
druue them out that were in the cabell, and
remained there him selfe. Crispion also re-
moued from Belomaïs w a greate arme,
to come in to the lande of Iuda, and Jona-
thas w him in worde. And Simon pitched
his tentes at Iddus before the playne felde.

But when Tiphon knewe that Salomon stood by in stee of his brother Jonathan, & that he wolde worse agaynste him: he sent messengers vnto hym, sayinge: Where as we haue kepte Jonathan thy brother, it is for money that he is owynge in the kynge's accompte, concerninge the buytyns he hath in hande. Wherefore sende now an c. talents of silver and six thousand for thytyns, that when he is litten forth he shall not forsake vs: and we shall sende hym agayne. Wherefore Salomon knewe, that he was begyled in his wordes: yet commaunded he the money and chylidren to be deliuered vnto him: lest he shulde be g greater enemye agaynst the people of Israel: and saye, because he sent him not p money and the chylidren, therefore is Jonathan dead.

So Symon sent him the chyldren and all e
hybher talents, but he blemished, & wolde
not let Jonathan go. A ffre warden came Tri
phton into the lande, to destroye it, and went
rounde about by the wape, that ledeth vnto
Aboz. But where soeuer they were, ehyther
wete Symon and his hostes alle. A howe they
that were in the castill, sent messengers vnto
Triphton, that he shuld make haste to
come by the wylderneesse, and to sende them
vnto Aboz. And Triphton made ready all his
hostes, to come that same nyght. Auerthe
lesse it was a verye greate frowe, so that he
came not in Cananidithim. And wote he be
ware vnto Salschama, he serue Jonathan and
his sonnes there, and then turned for to goo
home into his wyne lande.

Then sente Symon for to let his brothers
need coarfe, and burped it in Rodin by fa-
thers cyste. So all Israel beweped hym w-
threate lamentacion, and mouened for hym
very longe. And Symon made vpon the fe-
lutchpe of his father and his brethre, a bely-
pynghe ioye to loke vnto, of fre floure beynde
and before, & set by leuf pylles, one agaynst
another, for his father, his mother and sounge
brethre, and let great pylles conde aboute,
with armed vpon them for a perpetual memo-
ry, and earned Oppressen help the armes,
that they myghte be sene of men caplinge in
the see. Thys sepulchre which he made at
Rodin, standeth yet vnto this daye.

¶ Howe as Typhon wet forth to walke
 w the ponge kynge Antiochus, he slewe hym
 trayterously, & raygned in his steade, crow-
 ned hym selfe kynge of Asia, and dyd much
 euill in the lande. Symon also builde by the
 castles

castles in Iewry, makinge the strong: toke
hys towres, great wallis, portes and towres
and layed vp dytaries in the strong holdes.
And Symon choise certaine men, & sent them
to kynge Demetrius: to besyge him, that he
wolde discharge the lande from all biddenge,
for Ctesiphon had popleed it very soze. And
vpon Demetrius the kynge answered him,
and wrote vnto hym after this maner.

Demetrius the kynge sendeth greetinge
vnto Symon the hye priest hys frende, with
the elders and people of y^e Jewes. The gol-
den crowne and precious stone that ye sent
vnto vs, haue we receaved and are ready to
make a stedfast peace with you, yee and to
wyte vnto oure officers, for to releafe you,
concerninge the thynges wherun we made
you fre: and the appoyntement that we ma-
de with you, shal be firme and stable. The
stronge holdes which ye haue buylded, shal
be your owne. As for eny ouersyght or
fawte committed vnto this daie, we forgi-
ue it, & the crowne tax that ye ought vs al-
so. And where as was eny other tribute iⁿ Je-
rusalem, it shal now be no tribute: and loke
who are mete among you to be in oure coun-
te, let them be wyten vp, that there maye
be peace betwixte vs.

E Thus the yoke of the heathen was taken
from Israel, in the hundredth and thirtieth
yeare. And the people of the Jewes beganne
to wyte in theyr letters & actes on this ma-
ner. * In the fiftieth yeare of Symon the hye
priest, and prince of the Jewes.

¶ Mach. lxxv.

In those dayes went Symon vnto Ga-
za, and beseged it rounde aboute, where he
set vp oppugnance of warre. And waite a
to woe, which he toke. So they that gat in
to the towre leaped into y^e cypre, which was
in a greake seare: In so much that the peo-
ple of the cite rente their clothes, and clyn-
med vp vpon the walles with theyr wyues
and chyldren besyng Symon to be at one
with them sayinge.

O woe to vs not after oure wickednes,
but be gracious vnto vs, and we shall do y^e
seruice. Then Symon for very ppyte, wolde
forgiue nomore agaynst them, but put them
out of the cypre, and caused the howles (where
in the Images were) to be clyed, and so cri-
ed the cypre with blasfemes of payle, ge-
nyng thanches vnto the Lord. So when he
had cast all abhominacions out of the cite,
he set forth me in it as he kepte the lawe of God,
and made the cypre stronge, and buylded a
dwelling place for hym selfe.

Now when they in the castell at Jerusa-
lem were kepte to straitly, that they coulde
nor come forth into the countrey, and myght
neither bye nor sell: they were verghangrye,
and many of them famished to death: In so
much that they besought Symon to be at one

with them, which he granted them. So he
put them out from thence, and clyed the cas-
tell from falschynesse. And vpon the xxiii.
daie of the seconde moneth in the C. lxxi.
yeare they entred into it with thanches ge-
nyng and byaunches of palme trees, with
barbes, crowdes, cymbals, and lutes, syn-
gynge psalmes, and songes of payse vnto
God, for that the greake chump of Ierusal-
lem ouercome.

And Symon ordeynt, that y^e same daie
shuld be kepte euery yeare in gladnesse, and
made stronge the hyll of y^e temple that was
beside the castell, where he dwelt hym selfe
with his company. Symon also perceauing
that Jhon his sonne was a myghtie man of
armes, made him captayne of all the hostes
and caused hym to dwell at Gaza.

¶ The. lxxii. Chapter.

¶ Demetrius is overcome of Arfaces. Symon being cap-
tured there is greake quyetnes in Ierusalem. For the
cause of frendship with the Idonians and with the
people of Spacia is renewed.

In the C. lxxii. yeare gathered kynge
Demetrius his host, and departed vnto
to Media, to gett hym helpe for to
fght agaynst Ctesiphon. Now when Arfa-
ces the kynge of Persia and Media hearde, y^e
Demetrius was entred with in hys borders:
he sent one of his princes to take hym alnye:
and to byngne hym vnto hym. So he wone
and slewe Demetrius hoste, toke hym selfe,
brought hym to Arfaces, which kepte hym
in ward. And all the lande of Iuda was in
rest, so longe as Symon lyued, for he sought
the wealth of his people, therefore were they
glad to haue hym for theyr ruler, and to do
hym wofull wyse all waye.

Symon wane the cite of Joppa also for
an haue towne, and made it an entrance in
to the fles of y^e sec. He enlarged the borders
of his people, and coquered them more land:
he gathered vp many of theyr people that
were prisoners: he had the dominion of Ga-
za, Bethsura and the castell, wher he cly-
ed from falschynesse, and there was no man
that resisted him: So that euery man tyld
hys grounde in peace, the lande of Iuda and y^e
the trees gaue their fruite and increase. The
elders sat all in iudgement, and toke theyr
deuice for the wealth of the lande: the yonge
men put on wofull wyse and barmesse vpon the.
he prouided bysalles for the cypres, and
made goodly stronge holdes of them: so that
the fame of hys wofull wyse was spoken of vnto
the ynde of the world. * For he made pea-
ce thowout the land, and Israel was full
of myght and lope.

* Mach. lxxvi.
¶ Mach. lxxvii.

¶ Every man sat vnder his vyne and figg
trees, and there was no man to crape them
awaye. And there was none in y^e lande to fght
agaynst the, for then the kynge was over-
come.

The fyft Booke

come. he helpe those that were in aduersity among his people, he was biligent to se þe lawe keepe: as for those that were vngodly ad wycked, he toke them awaye. he set vp the Sanctuare, and encreased the holy vessels of the temple.

When the Romaynes and Sparciaus had gotten woide, that Ionathas was dead they were right soye. But when they hearde that Symon his brother was made hye priest in hys kinde, & how he had wonne the lande agayne with the cities in it: they wrote vnto him in tables of brasse, to reuue the freddyng and bonde of loue, which they had made afore wyth * Judas and * Ionathas hys brethren. Which writings were red before the congregacion at Jerusalem.

* 1. ma. b. 11. c.
* 2. ma. 11. a.

And this is the cōpy of the lēttres, that the Sparciaus sent: The Senatours and citizinges of Sparta sende greting vnto Symon the great priest, with the elders, prestes, & the other people of the Jewes their brethren: When your ambassytours that were sent vnto our people, certified vs of your worshippe, honoure and prosperous wealth: we were glad of theyr cōmynge, and haue wyrtten the carande which they spake before the councell of the people: namely, that Summing the sonne of Antiochus, And Antipater þe sonne of Jason þe Jewes ambassytours are come vnto vs, for to reuue the olde freddyng with vs. Upon this the people consented, that the men shuld be honoably interceded, and that the cōpy of theyr carande shulde be writte in the speciall booke of the people, for a perpetuall memoery vnto þe Sparciaus: yee and that we shulde sende a cōpy of the same vnto Symon þe great priest. After this dyd Symon sende summinges vnto Rome, wth a golden shylde of a thousande pounde weight, to confirme the freddyng wth the which when þe Romaynes understode, they sayde: What thacker shall we receyue agayne vnto Symon & his chylde? For he hath stablished his brethren, & ouercome þe enemies of Israel. Wherefore, they granted him to be free. And all this wrote þe Jewes in tables of brasse, & naped it vnto pillars vpon þe mounte Syon. The cōpy of the wyrtynge is this.

* 2. ma. 11. a.

The xviij. daye of þe moneth * Chul in the xliij. yere in þe third yere of Symon þe hye priest, in þe great cōgregacion the prestes, rulers of þe people, & elders of þe cōntre at Astarame, were these wordes openly declared.

For to moche as there was moche warre in our land, therefore Symon the sonne of Mathathias (come of the chyldren of Iared) and his brethren put them selues in perrell, and resisted the enemies of theyr people: þe theyr Sanctuare & lande myght be mapnteyned, and dyd theyr people great worship: Ionathas in lyke maner, after that he had gouer-

ned hys people & bene their hye priest: dyd, and lēth buried besyde hys elders.

After that wold theyr enemies haue trodden their holy thynges vnder fote, destroyed their lande, and utterly waisted their Sanctuare. Then Symon withstode them, and fought for his people, spelt moche of hys owne money, weapened the valeiant men of hys people, gaue them wagges, made stronge the cyties of Iuda, wyth Bethlura that lēth vpon the borders of Ierusalym (where the ordinaunce of theyr cōmynge laye contynue) and set Iewes there for to kepe it.

He made fast Ioppa also, which lēth vnto þe see, & Gaza that doydeth vpon Ierusalym (where þe enemies dwelt afore) & there he set Iewes to kepe it: and whatsoeuer was mete for the subduynge of the aduersaries, þe layed he therein. Now wth the people sawe the noble actes of Symon, & what worshippe, he purposed to do for the, his goodly behauiour, & faithfulness which he kepte vnto the, and how he fought by all wayes þe wealth of his people, because he dyd all this, therefore they chose him to be theyr prync & hye priest. And in his tyme they prospered well by him, so þe heathen were takē out of theyr lande: theyr also which were in captiue of Dauid at Jerusalem in the castell (where they were out and despyled all thynges that were about the Sanctuare, & dyd greate harme vnto cēclynes) and Symon put men of the Jewes in it, for the defence of the lande and cytie, and set by the walles of Jerusalem.

And kynge Demetrius confirmed hym in this hye priesthode, made him his frēde, & dyd him great worshippe. For he herde that the Romaynes called the Jewes theyr frendes, louers & brethren: how honoably they receaued Symons ambassytours: how the Jewes & prestes consented that he shulde be theyr prync & hye priest perpetuall (till God rased vnto the true prophet) & that he shulde be theyr captayne, to care for the Sanctuare, & to set officers vpon the watches thereof, ouer þe land, ouer the weapens, ouer the houses of defence, to make prouision for the holy thynges, & to be obeyed of every mā, & all þe wyrtynge of the land to be made in hye name: þe he shulde be clothed in purple & golde, & that it shulde be laful for none of the people nor prestes to bryake any of these thynges, to wth stande his wordes, nor to call any cōgregacion in the land without him: that he shulde be clothed in purple, & weare a collar of gold: And yf they were any wyth disobeyed, or bryake this ordinaunce, þe he shulde be punyshed.

So all the people consented to allowe Symon, and to do accordyng to these wordes: Symon also him self toke it vpon him, and was contente to be þe hye priest, the captayne and prync of the Jewes and prestes, and to gouerne

gouerne them all. And they commaunded to make this wytyng in tables of brasse, and fasten it vnto the compasse of the Sanctuare in an open place: and to laye vpon a copp of the same in the treasury, that Symon & his posterite myght haue it.

¶ The .xv. Chapter.

¶ Antiochus maketh a covenante of frendshipp with Symon, & scripbe is perswaded. The Monarches wryte letters vnto kynge and natione in the beate of the Jewes. Antiochus resynge the helpe that Symon lent hym, bycause he couenaunt.

Mour, kynge Antiochus & sonne of Demetrius sent letters fro & to the see, vnto Symon & his people concerninge the wordes: Antiochus & kynge sendeth gretteing vnto Symon the hye priest and to the people of the Jewes. For so much as certayne wicked men haue garten & kynge dome of oure progenitors. I am purposed to chalenge & recalle agayne, and to restore it to the olde estate.

Wherefore I haue gathered a great host, & made shippes of warre: I maye goo thorough the countre, & be auenged of the which haue destroyed oure land, and wasted manye cities in my realme. And therefore now I make the free also fro all the tributes, wherof al thinges my progenitors haue discharged & and fro other customes wherfro they haue released: & whatsoeuer they be: I geue I leaue to synthe money of thynne wone win thy lande. As for Ierusalem, I wyl that it be holy and free: all the weapes and boulers of defence which thou hast buylded & kept in thine habes, shall be thynne. Whereas eny thing is or shall be omyng vnto the kynge, I forgue it & fro this tyme forth for curemore. And whē we haue oportunityn our kingdom, we shall do & thy people and the temple great worshippe: so & your honoure shall be knowen thorow out the whole world.

25 In the .Cxxviii. yere wente Antiochus into his fathers lande, & all the me of warre came together vnto hym, so that fewe were left wth Tryphon. So & kynge Antiochus followed vpon hym, but he fled vnto Doza, which lieth by the see syde: for he sawe & there was muche comming vnto him, & that his host had forsake him. Then came Antiochus vnto Doza with an hundredth and thertie thousande me of armes vpon foote, & cyght thousande horseme. So he compassed the cite rounde about, so & shippes came by the see. Thus they besied the cite by land & by water, in so much & they suffered no man to go in nor out.

In the meane season came * Numentius (a they that had bene with him) from the cite of Rome, hauinge letters wrytten vnto the kynge and prynces, wherein were cōteyned these wordes: Lucius & Appye of Ro-

me sendeth gretteing vnto Iherolom & kynge. The embassitours of the Jewes our frendes beynge sent from Symon the hye priest and from the people of the Jewes, came vnto vs for to renewe the olde frendshipp, and bonde of loue, brought a shylde of golde weryng a thousande pounde, which we were contented to receaue of them. Wherefore we thought it good to wryte vnto the kynge and prynces, to do them no harme, nor to take parte agaynst them, they cytes ner countrees, neither to maintene their enemies agaynst the. If there be eny wycked persones therfore, fled from the countre vnto you, deliuer the vnto Symon the hye priest, that he maye punish them according to the lawe laide.

The same wordes wrote the Monarches also vnto Demetrius & kynge, to Attalus, Araba, Arsaces & to all regions: as Samanians, to the of Sparta, Delo, Mido, Silo, Caria, Samos, Pamphilia, Lycia, Icartanallum, & to the Rhodes, to Scalcia, Coo, Sidia, Araba, Gozina, Synodii, to Cyprus and to Cyren. And of euery letter they sent a copy to Symon & his people and to the people of the Jewes. So Antiochus the kynge brought his host vnto Doza & seconde tyme to take it: where he made diuerse ordynance of warre, & kepte Tryphon, that he shuld not come forth. The sent Symon to Antiochus two thousande chosen men to help him with gold, syluer and other pleyntous geere: Peruerthelisse, he wolde not receaue them, but brake all & couenaunt which he made wth Symon afore, & withdiwe him self fro him.

He sent Athenobius also a frende of his vnto Symon, for to reason with him, saying: Ye withholde frome Ioppa & Gaza, with the castell that is at Ierusalem, which are cities of my realme, whose borders ye haue destroyed, & done greatesell in the lande, by laying the dominacion in many other places of my kynge dome. Wherefore deliuer now & cities which ye haue taken, with & the places of the places that ye haue rule vpon withoute & borders of Iewy: Or els geue my kynge li bryth talentes of syluer, yere and for & haue that ye haue done in & cities & for the tributes of & same, other tyme hundredth talentes. If no, we shall come and fight agaynst you.

So Athenobius the kynge frende came to Ierusalem, & whē he sawe the great worshippe and honoure of Symon in gold, syluer & so great plenty of ornaments: he marvelled, and tolde Symon as & his kynge commaunded hym. Then answered Symon and sayd vnto hym: * As for vs, we haue neither sakes order mens lades, ner withholde rik, but onely oure fathers heritage, which oure cūmes had vnto us by right in possession a certayne tyme. This heritage of oure fathers haue we chalenged in processe of tyme. And
Where

The fyrst Booke

where as thou couldest concerning Iop-
pi and Gaza, thep dyd great harme to oure
people and in oure lande, yett wyl we geue
an. C. talentes for them.

Euertheles Athenobius answered hym
not one word, but turned agayne wrothful-
ly vnto the kyng, & tolde him all these wor-
des, and the great bignesse of Symon, with
all that he had sene, and the kyng was de-
ceyued. In the meane tyme hee & Tryphon
by thyspe vnto Ptolemyda. Then the kyng
made Cendebeus captayne of the see coast,
& gaue him an host of fote men and horsemen,
commaundynge him to remoue the host to-
warde Jewry, and to buyde vp the ctyte of
Cedron, to make vp the portes, and to war-
re agaynst the people of the Jewes. As for
the kyng hym selfe, he followed vpon Tryphon.
So Cendebeus came vnto Iamnia, and be-
ganne to erre the people, to treade downe
Jewry, to take p people prisoners, to slaye
them, and * to buyde vp Cedron: where he
sette horsemen and other men of warre, that
they inight come forth and go thowow the
streets of Jewry, lyke as the kyng had com-
maunded hym.

C The. xvi. Chapter.

Cendebeus the captayne of Antiochus hoste is put to
flight at the tyme of Symon Betolomus & sonne of
Iehosua. Hee left Symon & his. ii. sonnes at a bancket.
John baptyste them that he in wastre for hys life.

When came Ihou by from * Gaza, and
tolde Symon his father, what Cen-
debeus had done amonge theyr peo-
ple. Vpon this called Symon two of hys
eldest sonnes, Judas and Iohn, and sayd vn-
to them: I and my brethren and my fathers
house, haue euer fied our yowth vp vnto this
daye, foughten agaynst the enemyes of Is-
rael, and God gaue vs good fortune to deli-
uer Isracell off tyme. And now for so much
as I am olde, be ye in steade of me & my bro-
ther, to go forth and fyght for oure people,
& the helpe of God be with you. So he chose
xx. fighting men of p countrie, with host-
men also, which wente forth agaynst Cen-
debeus, and rested at Jadin.

In the moorning they arose, and went
to the playne felde: and beholde, a myghty
great host came agaynst them, both of fote
men and horsemen. Now was there a water
brooke betwyxe them, and Iohn remoued p
host towarde them. And when he sawe that
the people was afraied to goo ouer the wa-
ter brooke, he wente ouer fyrst hym selfe: and
the men folowe this, followed hym.

25 Then Iohn set his horsemen and fote men
in orde, the one by the other, for theyr ene-
mies horsemen were very many. But when
they blew vnto the pfectes from pettes, Cen-
debeus fled to his holte, wherof many were
slayne, and the remnaunt gat them to thep

stronge holde. Judas also Ithons brother
was wounded at the same tyme. And Iohn
followed still vpon the enemyes, till he cam
to Cedron: which he buyded. The enemyes
fled also vnto the towres that were in the
felde of Ithous, and those dyd Iohn burne
vp. Thus there were slayne. ii. M. men of
them, and Iohn turned agayne peaceably
into Jewry.

And in the felde of Jericho was Ptolemy
the sonne of Ithobus made captayne: which
because he had aboundance of syluer and
golde: for he had married p daughter of Sym-
on p hys prest: was proude in hys myn-
de, and thought to conquere the lande, pma-
gnering falsed agaynst Symon and his son-
nes, to destrope them. Now as Symon was
goynge aboute thowow the ctytes, that were
in the countrey of Jewry, and earyng for the:
he came downe to Jericho with Hattabath
and Judas his sonnes, in the. Cxxviij. yere
in the. xi. moneth called * Sabat. The Pto-
lemy the sonne of Ithobus receaued the: (but
with disceate) into a stronge house of hys
called Woch, wherch he had buyded, where
he made them a bancket.

So when Symon and hys sonnes were
mery and had dycked well, Ptolemy rode
vp with hys men (whom he had hys brother)
and toke thei weapyns, entred into p ban-
cket house, and slewe Symon with his two
sonnes, and certayne of his seruantes. Such
great vnfaythfulnesse dyd Ptolemy in Is-
rael, and recompensed euell for good. Then
wrote this Ptolemy p same vnto Iyng An-
tiochus, requyringe him, that he shuld sende
hym an host to helpe him: and so shuld be-
lyuer hym the lande, with the ctytes and tri-
butes of the same. He sent other men also vn-
to Gaza, for to take Ithobus: and wrote vnto
the captaynes to come to him, and he shuld
geue them syluer, golde and rewarde. And
to Ierusalem he sent orber, to take it, & the
Sanctuary.

Then ranne there one before, and tolde
Ithob in Gaza, that his father & his brethren
were slayne, & how that Ptolemy had sent
to slaye hym also. When Ithob herde this, he
was soze abashed, and layed handes of them
that were come to destrope hym, and slewe
them: for he knewe, that they went aboute
to kyll hym.

As for other thynges concerning Ithob:
of hys warres, of hys noble actes (wherth
he behaued hym selfe manfully) of the buy-
dinge of walles which he made, and other of
his dedes: They are wrytten in the cronicles
of hys presthode, from the tyme forth that
he was made hys prest after hys father.

C The ende of the fyrst booke
of the Machabees.

The

The second booke

of the Machabees.

The first Chapter.

An epistle of the brethren that dwelt at Jerusalem sent vnto them which dwelt in Egypt, where in they exhorted them to giue thanks for the death of Antiochus. And the style that was hyde in it ppe. The prayer of Bertheina.

The brethren of the Iewes which be at Jerusalem, and in the lande of Iewry, vnto those brethren of the Iewes that are thorow out Egypt: good fortune, health and peace.

God be gracious vnto you, and thynke vpon his covenent that he made with Abraham, Isaac and Jacob his faithfull seruantes: * and giue you all such aid here, that ye maye loue and leue him, pee and yf our time hys will withan whole herte and of a wyllynge mynde: he open poure hertes in hys lawe and in hys commendementes, sende you peace: heare poure prayers, be at one with you, and neuer forsake you in tyme of trouble. This is here our prayer for you.

What tyme as Demetrius reigned, in þe clxxx. yere, we Iewes wrote vnto you in the trouble and violence that came vnto vs. In those yeres, after that Jason departed oute of the holy lande and kynngdome, they hent vp the portes, shed innocent bloude. Then made we our prayer vnto the Lorde, and were hearde: we offered: and lygheted the candels, setting forth cohes and bier. * And now come ye vnto the feaste of tabernacles in the moneth of Calen.

In the clxxxviii. yere, the people that was at Jerusalem and in Iewry, the counsell and Judas hym selfe, sent this wholsome salutation vnto Aristobolus kynge þo lxxxviii. yere, which came of the generaciõ of the anoynted prestes: and to the Iewes that were in Egypt: In so moche as God hath deliuered vs from grente perils, we thanke hym hyslye. In that we respyed to myghtie a kynge. And wher he brought me out of Persia by heapes, to fyght agaynst vs and the holy cite. For as he was in Persia, namely, the Captayne wth the grente host he persued in the temple of Meneas, beyng disceined thorow the deuice of Menes prestes. For as he was purposed to haue dwelt there, Antiochus and hys frendes came thither, to recraue moche money for a dowry. So wher Meneas prestes had laped forth the money, he entred with a small company into the compasse of the temple, ad so they cut the temple.

Now wher Antiochus entred by opening the pyncip entrance of the style, the prestes

stoned the captayne to death, bewed the in pence that were wth hym, smote of theyr heades, and threwe them out. In al thinges God be prayed, wher he hath deliuered the wycked into our handes.

Where as we now are purposed to kepe the purification of the temple wth the xlv. daye of the moneth Calen, we thought necessary to certifie you therof: that ye also myghte * Repe the tabernacles feast daye, ad the daye of the style. Wher was geuen vs when Nehemias offered, after that he had cut vp the temple and the aulter. For what tyme as our fathers were led awaye vnto Persia, the prestes (wher they sought the honour of God) toke the style pynciply fro the aulter, and hyd it in a balley, where as was a depe dypt: and therein they kept it, so that the place was unknowne to euery man. Now after many yeres when it pleased God that Nehemias shoulde be sent from the kynge of Persia, * he sent the chyldren chyldren of those prestes (which had hyd the style) to seke it. And as they tolde vs they founde no style, but thicke water. The commaunded he them to drabe it vp, a to bring it hym, and the offerings withal. Now wher the sacrifices were laped on and ordred, the prest Nehemias commaunded to spynckle them and the wod wth water. After this was done, ad the tyme came that the shewme shone, which afore was hyd in the cloude: there was a grent style pyndled. In so moche that euery man marueled. Now all the prestes prayed, wher the sacrificer was a makinge. Jonathan prayed first, and the other gaue answere.

And Nehemias prayer was after this maner: O Lorde God maker of all thynges thou fearfull and stronge, thou ryghteous and mercifull, thou that art one: a gracious kynge, onely lyberall, onely iust, Almyghty and euellastynge, thou that deliuerest Israel from al trouble, thou that hast chosen the fathers and halowed them: recraue the offeringe for the whole people of Israel, preserve thyn a wne porcion, and haue it, gather those together, that are scattered abrode from vs: deliuer them that are vnder the heathens bondage, loke vpo the wher they are despyled and abhorred, that the heathen maye knowe and se how that thou art our God: brynke them that appresse, and prouidy put vs to dishonoure. Set thy people agayne in thy holy place: * the as wher they had spoken.

And the prestes songe psalmes of thanksgyng, so long as the sacrifice endured. Now when the sacrifice was bent, Nehemias commaunded the grete bones to be spynckled wth the residue of the water. * Which wher it was done, there was a shewme ad

* Ezech. xliii. f
* 2. Sam. xxi. b
* 1. Chr. x. b

* Ezech. xl. a
* 1. Chr. x. b

* Deut. xxx. a

* 2. Sam. vi. d
* 1. Chr. x. b
* 1. Chr. x. b

The seconde Booke

led a flame of them also: but it was consumed thozodoe p' p'p'te, that spined from the altar. So when this matter was knowne, it was tolde p' hynde of Beria, p' in the place where p' p'p'te, which were led awaye, had hyph'p'te, there appeared water in steade of fyre, and that Rehennias & his company had purposed the sacrificees withall. Then the hynde conspyringe & ponderinge the matter diligently, made hym a temple to proue the thyng that was done. And when he founde it so in deir, he gaue the priestes many gyftes & diuerse rewardes, yee, he toke them with his winc had and gaue them. And Rehennias called p' same place Scythar, which is as much to saye as a clem'spyng: but many men call it Scythi.

¶ The .ii. Chapter.

¶ How Jeremye hynde the tabernacle, the Arke, and the altare in the des. Of the v. booke of Ieremye taken in one.

In this is founde also in the wytynges of Jeremye the prophet, that he commaunded them which were caried awaye, to take fyre. * as it is sayde afore. * he commaunded them also, that they shuld not forget the lawe and commaundmentes of the Lorde, and that they shulde not erre in theyr myndes, when theye spake of silver and golde with theyr ornaments. These and such other thynges commaunded he them, and exhorted them, that they shulde not lett the lawe of God go out of theyr mouthe.

It is wyrtten also, how the prophet (at the commaundment of God) charged them to take the tabernacle, & the arcke w' them: and he wente forth vnto the mountayne, where Moyses clymbed up, & sawe the heretage of God. And when Jeremye came there he founde an open caue, wherein he layed the tabernacle, the arcke, & the altare of incense, and so stopped the hole. There came certayne men together also folowynge hym, to marke the place, but they coulde not fynde it. Which when Jeremye perceaued, he repproved them, sayng: As for p' place, it shal be unknowne, vntill the tyme p' God gather his people together agayne, & receaue them vnto mercy. Then said God vnto them thele thynges, & the maistie of the Lorde shal appere, & p' cloude also lyke as it was shewed vnto Moyses: and lyke as when Salomon despyed, that the place myght be sanctified, and it was thewed hym.

For he being a wyle man, handled honorably & wysely, offeringe vnto God in the vntowynge of the tēple, when it was finished. * And lyke as whē Moyses prayed vnto the Lorde, the fyre came downe from heauen, & consumed p' burnt offeringe: Euen so

prayed Salomon also, * and the fyre came downe from heauen, and consumed the burnt-offeringe. And Moyses sayd: because the offeringe was not eaten, therefore it is consumed. In lyke maner Salomon kept the be-tyncapoz (or halowynge) p'p'te dapes.

In the Annotations and wytynges of Jeremye, were these thynges put also: and how he made a lybary, and how he gathered out of all countreies the booke of the prophetes, of Dauid, the Psalms of the hymnes, and of the psalmes. Euen so Judas also, loke what he learned by experience of water, and soche thynges as hath happened vnto vs, he gathered them all together, and so we haue them by vs. If ye now desyre to haue the same, sende some body to fetch them vnto you. Wher as we then are aboute to celebrate the purgification, we haue wyrtten vnto you. Therefore p' that do wel, p'p'te kepe the same dapes. We hope also, that the God (whych deliuered hys people, and gaue them al the heretage, kyngdome, priesthode and sanctuary * that he promysed them in the lawe) shal shortly haue mercy vpon vs, and gather vs together frō vnder the heauē into his holy place: for he hath saued vs from great perils, and hath clemished the place.

As concerninge Judas Mithabeus and hys brethren, the purgification of the great temple, the dedication of the altare, yee, and of the vares that concerne noble Antiochus and Eupator his soune, of p' hyph'nges that came downe from heauē vpon those, which manfully defended the Iewes. For though they were but fewe, yet defended they the whole land: drove awaye the enemyes host, recovered agayne the tēple, that was spoken of thozodoe out all the woode deliuered the cytye, doryng theyr best, that the lawe of the Lorde which was put downe, myght wyth all tranquylite be restored agayne vnto the Lorde, that was so mercifull vnto the. As touchynge Iason also of Cyren, we haue undertaken compendiously to bring into one booke, the thynges that were comprehended of hym in fyue. For we conspyringe the multitude of the booke, and howe harde it shulde be for them that wolde medle with stozies & actes (ad that because of so diuerse matters) haue undertaken to to comprehend the laces: that soch as are disposed to reade myght haue pleasure & paynme therein: and that they wyche are diligēte in soche thynges, myght the better thincke vpon them: yee and that whosoeuer reade them, myght haue profit therby.

Neuerthelesse, we our selues that haue medled with this matter for the woerteninge of it haue taken no smal labour, but great diligence, watchynge and traupale. Lyke

* II. Mac. i. c.
* I. Ier. xlii. b.
* I. Ier. xlii. b.

* I. Ier. xlii. b.
* I. Ier. xlii. b.

* I. Ier. xlii. b.
* I. Ier. xlii. b.

* I. Ier. xlii. b.

* I. Ier. xlii. b.

* I. Ier. xlii. b.

ad thes

as they that make a feast, wolde sayne do
ofter men pleasure: & so we also (for ma-
ny mens salues) are verp well cōfēt to take
the labour, where as we maye shortly com-
prehende, the thynges that oter men haue
truly wyrtren.

For he þy supderth an house anewe, must
proude for many thynges, to þy whole buyl-
dyng: but he that paynteth it afterwarde,
secketh but only what is comly, meete & con-
ueniēt to garnyshe it wythall. & so do we
also in lyke maner. And wher he that begi-
neth to wyrt a story for þy spyt, must wyth
his vnderstandyng gather the matter to-
gether, set hys wordes in ordie, and diligēt-
ly seke out of euery parte: But he that after-
warde will shopen it, useth few wordes, &
toucheth not the matter at the largest. Let
thys be sufficient for a Prologe, now wyll
we begiue to thewe the matter: for it is but
a folpy thyng to make a longe Prologe, &
to be shewen in the story it selfe.

¶ The. iii. Chapter.

¶ Of the honour don: vnto the temple by the knyghtes
of the scyptures. Simon betwex what treasure is
in the temple. Heliodorus is sent to take them awaye. He
is deueyn of God, & beate at the prayer of Onias.



but tyme as the holy cyte was
inhabited i all peace & wealthe,
and whē the lawes were yet ve-
ry well kepte. For so was it or-
deyned by Moyses þy pte & oter
godly me þy were euerys to wyked-
nesse. It came therto, that eue the kynges
a prynces the felous opd the place great wor-
thyppes, & garnysed the temple with greate
gyftes. In so much that Seleucus kyng of
Asia of his awne rentes, bare all the costes
belongyng to the seruice of the offerynges.
Then * Simon of þy tribe of Ben Jamin, a
ruler of þy temple, laboured to worche some
mylchefe i þy cite: but þy pte resistid hi.
¶ Neuertheles when he myght not ouer-
come Onias, he gat hym to * Apollonius þy
sone of Cheris (whych the was chefe Lord
i Celosyria and Phenicia) and tolde hym, þy
the treasury in Jerusalem was full of inu-
merable money, & how that the comd goo-
des, whych belonged not vnto the offeryn-
ges, were exceeding greate also: yee & how
it were possible, that all thes myght come
vnder the kynges powe.

Now when Apollonius had shewed the
þynges of the moneye, as it was tolde hym:
þyng called for Heliodorus his seruarde,
& sent hym with a commandement, to bring
hym the same money. Immediately Helio-
dorus toke hys iourney, but vnder a colour,
as though he wolde go thowen Celosyria
and Phenicia to vied þy cytes, but hys pur-
pose was to fulfill the kynges pleasure. So
when he came to Jerusalem, ad was soupy-
gly receaued of the hie pte into the cyte: he

tolde what was determyned concernyng
the moneye, and shewed the cause of hys co-
ming: he asked also, yf it were lo i dede. & he
the hie pte tolde him, that there was such
money layed vp for the vpholdinge of wynd-
dowes and fetherlesse chyldren, & how that
a certayne of it belonged vnto hyz can? To
bius a noble man: and that of al the monie
(whych þy wyched Simon had bewayed)
there were. iiii. hundred talentes of spynar, &
ii. hundred of golde: yee and that it were im-
possible for those mens meanyng to be dis-
ceaued, that had layed vp thes money in þy
place and temple (whych is had in worthy
thowen the whole world) for the mapute-
naunce and honour of the same. After vnto
Heliodorus and wored, that the kyng had
commaunded hym in any wyse, to bypne
hym in the money.

So at the daye appoynted, Heliodorus
entred into the temple to orde thes matter.
But there was no small feare thowen out
þy whole cyte. The bysters fell downe befo-
re the altier in thes vestimētes, and called
vnto heauen vpon hi. * whych had made a
lawe concernyng suffer geun to herp, that
they shulde be safelye persured for soch as co-
mitte the vnto keepyng. Then who so had
loked the hie pte in the face, it wold haue
griued hys herte: for hys countenaunce and
the chaungyng of his colour, declared the
inward sorowe of hys myde. The mā was
all in heuynesse, and his body in feare: wber-
by they that loked vpon hym, myght prece-
aue þy grete of his herte. For oter people al-
so came out of thes houses by heapes vnto
þy comon prayer because þy place was lyke to
come into confusyon. The wynt came toge-
ther thowen þy bysters, with hearey clothes
about thes bysters.

The byrgens also that were hepte i rāne
to Onias, some in the walls, oter some lo-
ked out of the wyndowes: yee they all heide
vp thes handes towarde heauen, & prayed.
A miserable thyng was it, to loke vpon the
comen people, & the hie pte byng in soch
trouble. But they beought almyghty God
that the goodes whych were comyted vnto
them, myght be kepte whole, for those þy
had deluyred the vnto thes keepyng. Ne-
uertheles the thyng that Heliodorus was
determined to do, that performed he i the
same place, he hym selfe personally beynge
about the treasury with hymen of warre.
But þy spere of almyghty God shewed him
selfe opely, so that all they which presumed
to obeye Heliodorus, fell thowen the power
of God into a greate fearfulness and drede.

* For there appeared vnto them an hoyle, &
a terrible man spryng vpon hym, deckt in
goodly arape, and the hoile smote at Helio-
dorus wyth hys foze fete. Now he that sat
vpon

* 2ro. xxi. d.

* i. mac. x. a
and. f. b.

The second boke

þuon þ horſe, bad harnette of golde þuon hi.

Wherupon, there appeared ii. sayre & be-
ryfull yōge mē in goodly aray, which stode
by him, scourged hym of both the sydes, and
gaue him many styres without ceasinge.

¶ **W**ith the fell heliobozus benynt vnto þ
 þe ground. So they tolde hym by þe brige com-
 pofed aboute wyth greuous darthelesse þe
 re hym out vpon a beere. Thus þe þar came
 with comany runners and men of warre in
 to the sayde treasury. was boyned out, where
 as no man myght helpe hym: a to the power
 of God was manifest and knowne. he laye
 styll domme also by the power of God be-
 stute of all hope a lyfe. And they myghted the
 Lord, that he had theiue his power vps his
 place ad teple, whych a lyfe afoze was full
 of feare a trouble: and that thow the reue-
 lacion of the almyghty Lord, it was fylled
 with loue and gladnesse.

The creature of heliodoxus freides played
 Quas, that in all haste he wolde call upon
 God, to graunte hi his lyfe, wyshed was ge-
 uynge up the goost. So the hre prest con-
 sidered the matter, ad lest the lyping Quib ful-
 prete that the Jewes had done heliodoxus
 comencell: he offred an heathofcerynge for
 him. Now whē the hre prest had offeryd
 his petition, the same pynge inen in same
 clothyng appeared, a stode by the heliodo-
 xus. Swore: That haunce Quas the hre prest.

* 387. r5b1 c for* for his sake hath y Lord graunted y thy
ff lyfe: therfore scing y God hath scourged the
greue hym piaple & thākes, and shewe euery
man hym myght & power. And whē they had
fynishēd thei moouēge, they appeared nomore.

So Heliodorus offered unto God, made great vows unto him, which had granted him his life, thanked Diana, toke his hoost & wife againe to the kinge. Then testified he unto every man of the great workes of God, that he had bene his eyesee. And whyle the kinge & his Heliodorus who were come to be: sent pre againe to Jerusalem, he sayde: yf thou hast any enemy, or aduersary unto thy realme, sende him thither, & thou shalt haue hym punished, yf he escape with his life: for in that place (no doute) there is a speciall power & workings of God. For he y dwelleth in heauen, visitteth & defendeth y place: all that come to do him harme, he punisheth all they that do him. This is now the matter concerning Heliodorus, & the keping of the treasurie at Jerusalem.

The, liii. Chapter.

¶ Simon repositeth euill of Onias. Jason bespyng
the office of the hys Iheri corrupteth the henge wth re
beldes. The wicked intent of Jason.

¶ This Symon now* (of whō we spake
afore) beinge a webzaper of the mo-
ney of hys owne naturall contrie, re-
ported þ word of Onias: as though he had

moued herododorus vnto this, & as though
 he had bene a bypnyr tyd of eucl. Thus wouge
 he not a shauyn to call hym an enemye of
 her line, that was so faythfull an officer &
 defender of the cite & of his people: yea ad
 forerunt in the lawe of God. But whē p
 malyer of Symō ieraleo to farre, that thow
 wy frendes there were certayne malig
 fers comytted: Dynas considered the parcell
 that myght come thowz this styfe, & how
 that Hypolono^r (namely the chefe Lordz
 of Celofyia & Phenyces) was all set vpon ty
 ranny, and Symōs malice ieraleo the lawe
 me: he gaue him to the kynge, not as an ac
 cer of the ctyllens, but as one that by hi
 selfe had increased p comon wealthe of the whole mu
 litude. For he sawe it was not possibill to
 lye in peace, nether Symō to leaue off from
 his folowynge, except p kynge shd loke there
 to. But after the deeth of Seleucus, when
 Antioch^{us} (which is called the noble) toke p
 kynge dome: Iafon the brother of Dynas la
 boured to be hys selfe: for he came vnto the
 kynge, and promysed him thre hundred & lxx
 talentes of syluer, & of other rentes. lxx
 talentes. Besides this he promysed him yet
 an. C. l. y. of the myghte hane the scole of the
 elyphens, that be myght call them of Ieru
 salem Antiochiens. Such when the kynge
 had geaunte, & he had gotte pmyssion ther
 he beganne immediately to draw his kynsmen
 to the custome of the heathen, put downe
 thynge that the Jewes had set up of lawe,
 by John p father of Enopem^{us} (which was
 sent a myssadour vnto Rome, for to make
 p bonds of frendshyppe a Rome. he put downe
 all the Jewes & lyberties of the Jewes,
 & set up the wicked statutes. he durst make
 a bypnyng scoll vnder the castell, and let
 fayne yoge men to leue the manyty of who
 red and botheles.

This was not the beginning of the Hea- thenly & strange conuersion by brought in thowd the ungracious vndeade wicked- nesse of Iason, which shuld not be called so pfect, but an vngodly per forme. In lo much that the priestes were not no more occupied about the scruples of the altire, but despyed the temple, regarded not the offerings: per- gaue their diligenre to lerne to fpyght, to wastle, to sleape, to dounce, & to put at stow not sleeping by shonour of fathers, but by the glory of the Godes selfe of all: for the which they stroue periously, & were ready to folowe theyr statutes, yee, they lust was in all thinges to be lyke the, which al- wey were theyr enemies & betrayers. Nowe he to be touchyd agaynst the stawe of Godd shall not escape unpunysht: but of this we shall speake here after.

What tyme as the * Olympiades sportes
were played at Tyngs(playnge hym selfe
beyng

23

£

* 1

beinge presente) this vngacrō^s Jason sent
wheled men, bearing from them of Ierusa-
lem, whych now were called Antiochians)
iii. c. charchar of splure for an offeringe
to hercules. These had they y carped them
debyzed vnder such a falshe, as though they
shulde not haue bene offered but bestowed to
other vices. Neuertheles, he that sent them,
sent them to the inette that they shulde be of
freed vnto hercules. But because of chole þ
were present, they were geuen as to the ma-
kinge of Cypres. And Apollonius the son-
ne of Mellesus was sent into Cypre, becau-
se of the noble men of hyngre Idolompy þhy
lomecoz. Now when Antiochus perceaued,
that he was put out from medlyng in þ re-
alme, he sought his a tyme pofpse, departed
from thence, came to Ioppa, & then to Ieru-
salem: where he was honorably receaued of
Jason, & of þ egypte, & was brought in wth
to the lpygt and wth greete papse: and so
he turned his hood vnto þ enices.

¶ After. iii. yere Jason sent Menelaus, the
fozefayre of his brother, * to beare þ mo-
ney vnto þ hyng, & to byngre hym answere
of other necessary matters. But he (whē he
was prayed of the kyng for magnifying
of his powber) turned þ pcelthod vnto him self,
layinge vp. iii. c. talentes of splure for Ja-
son. So whē he had gotten commaundement
from the kyng (he came haupnge nothinge
þ becometh a pesse) but beauringe þ stomack
of a cruel tyaut, & þ wpat of a wilde byute
beest. * The Jason (whych had disceaued his
a tyme by other) seeinge that he him selfe was
begged also, was sayne to fle into the lande
of the Ammonites, & Menelaus gat the do-
minion. But as for þ money þ he had pro-
mised vnto þ hyng, he byd nothinge therein,

when Sostratus the ruler of the castell re-
quyred it of him. For Sostratus was þ msk
that gathered the customes: wherefore they
were both called before þ hyng. Thus was
Menelaus put out of the presthode, & Lpy-
machus his brother came in his steade. So-
stratus also was made Lord of þ Cypriass.

¶ It happened in the meane season, that þ
¶ Charitas & Mallacius made insurrection,
because they were geuen for a present vnto
hyngre Antiochus cocubyne. Then came the
kyng in all the haste, to spyll them agayne,
& to pacifie þ matter, leauyng Andronicus
there to be his deuyte as one mere therfore.
Now Menelaus suppoling that he had got-
ten a ryght conuenient tyme, toke certayne
vessels of golde out of the temple, and gaue
them to Andronic^s for a present: & some he
solde at Cyprus and in the cyries therby.

¶ Which when Onias knewe of a suretye,
he repproued him: but he kepte him in a San-
ctuary beside Daphnis, that lieth by Antio-
che. Wherefore Menelaus gat hi to Andro-

nicius, & prayed hi þ he wold slaye Onias.
So whē he came to Onias, he coiled him in
craftely to come out of the Sanctuary ge-
uynge hym his hande with an othe (how be
it he suspecte hym) & then he sleth Onias,
wthout any regarde of rpyghuousnesse.

¶ For the whych cause not only the Jewes,
but other nacjons also toke indignacion, &
were displeased for the vngpyghuous death
of so godly a man.

¶ And when the kyng was come agayne
from Cilicia, the Jewes and certayne of þ
Gekes wente vnto hym, cōplaininge for
the vngpyghuous death of Onias. Pre An-
tiochus him selfe was sozr in þys mynde for
Onias, so that it ptyed him, & he wepte, re-
membryngre his sobrenesse & manerly beha-
uoure. Wherefore he was so kyndled in þys
mynde, that he comaunded Andronicus to be
strypped out of his purple clothyng, & so to be
led thowt out the cite: yee, & the vngtracō^s
man to be slayne in the same place wher he
had committed his wickednes vnto Onias. Thus
the Lord rewarded him his unpynkne, as
he had deserued. Now when Lpymachus
had done many wicked dedes in the temple
thowt to the counsell of Menelaus, and the
woyce came abrode: the multitude gathered
them together agaynst Lpymachus: for he
had carped out now mochy golde.

¶ So when the people arose, and there full
of dyspleasure, Lpymachus armed. iii. w
vnto thys to defende hym: a certayne tyau-
ant begyn thez capayne, which was gro-
wen both in age and woodnesse. But when
the people vnderstode the purpose of Lpy-
machus, some gat stones, some good strōge
clubbes, & some cast althes vnto Lpymachus
¶ Thus there were many of the wounded, so-
me beynng slayne, & al þ other chaced awaye.
But as for the wycked churchrobber hym
selfe, they applyd hi besyde the treasury. Of
these matters therfore there was kepte a
courte agaynst Menelaus. Now when the
kyng came to Cyprus, they made a compla-
ynce vnto him of Menelaus, concerning this
bynnesse, and the ambaspours were thic.
But Menelaus wēt & promised Idolompy,
to geue hym much money, yf he wolde per-
suade þ hyng. So Idolompy wēt to the big
into a courte: where as he was sett to coole
hym) & brought hym out of þ mynde. In so
moch that he discharged Menelaus fro the
accusacions, that not wpyghandynge was
cause of all mychefe: and those woode men,
whych yf they had solde thez cause, yee, be-
fore the scitias, they shulde haue bene iud-
ged innocent, them he condemned to death.

¶ Thus were they soone punyshed, whych
solowd vpon the matter for þ egypte, for the
people, & for the holy vessel. Wherefore they
of Cyprus toke indignacye, and buryed the
Machabees

The second boke

honorably. And so thozow þe courtousnesse of them that were in power. Menelaus remayned still in authority, increasynge in malice, to the hurte of the cittyngs.

¶ The v. Chapter.

¶ The hygne and tokeus were in Jerusalem. ¶ the me and abenes of Jason. ¶ the pursute of Antiochus agayn the Jewes. ¶ the spoyle of the temple.

At the same tyme Antioch^{us} made hym ready to go agayne into Egypte. The were there sene at Jerusalem. xi. dayes longe, hoysme, runnyng to and fro in the apye, whych had raptme of golde, & speered. There were sene also whole hoodes of men weakened, and hoyses runnyng in an ordie, how they came together, how they helde forth theyr wyldes, how the harnessed men dyed out theyr swarbes, and shotte their darters.

The hygne of the golden weapens were sene, and of all manner of armure. Wherfore every man prayed, that thole tokes myght turne to good. Now when there was gone forth a false rumour, as though Antiochus had bene dead: Jason toke a **¶** men, and came suddenly upon the ctye. The cittyngs ran into the walls, at the last was the citie taken. ¶ Menelaus fled into the castell.

As for Jason, he spared not his awne cittyngs in the slaughter, neither considered he what greute euell it were, to destroye þe posterite of his awne kynsmen: but yd as one that had gotten the victory of his enemies, and not of hys frenedes. for all this gatt he not the superuizite, but at þe last receaued cōfysion for hys malice. * and fled agayne lyke a vagabunde into the lāde of the Ammonites.

Finally, for a rebwarde of his wyckednesse he was accused before Acetyn the kyng of the Arabas. In somuch that he was kapt to fle from ctye to ctye, beyng depyled of every man as a forsaker of the lawes, & an abominable personne. And at the last (as an open enemy of hys awne natural countrie and of the ctytyns) he was depyened into Egypte.

Thus he that afore put many out of theyr awne natyue land, percyed fro home hym selfe. He went to Accedem, thynchyng there to haue gottē succoure by reason of kynred. And he that afore had casten many one out of buryer, was thowen out hym selfe, no man mounyng for hym, nor puttynge him in his graue: so that he nether enioyed þe buriall of a stranger, neither was he partaker of hys fathers sepulchre.

And whē this was done, the kyng suspected, that the Jewes wolde haue fallen from hym: wherfore he came in a greute bypleasure out of Egypte, * & toke þe ctye by violence. He commaunded hys men of warre al-

so, that they shuld kyl & not spare, but slaye downe such as wold save them, or clymed by upon the houses.

Thus was there a greute slaughter of ponge men, olde men, women, children and virgines. In .iii. dayes were there slayne. lxxx. **¶** fourty thousand put in yelson, ad no lesse solde. Yet was he not contented thys but durst go into the moote hōp temple: Menelaus that traypoure to the lawes & to bid awne natural countrie, beyng his gyde, and with his wicked hādes toke the holy vessel, which other kynges & ctyes had geue thet for the garnyng & honour of þe place: them toke he in his hādes vnto the hely, & depyled them.

So mad was Antiochus, that he considered not, how that God was a lytle wroth for the synnes of them that dwelt in þe ctye, for the whych such confusyon came vpon that place. * And whē yf it had not happened the to haue bene lapped i many synnes, this Antiochus (as soone as he had come) had to denly bene punished, and shutt out for hys p̄sūptiōn. * lyke as Heliodorus was, wōd Soleneus the kyng sente to robbe the treasury. Acuertheles, God hath not cholen the people for the places sake, but the place for the peoples sake: and therefore is the place to be come partaker of þe peoples trouble, but afterwarde shall it enioye the weale of the. And lyke as it is now to lyne in the wyath of almyghty God, to when the greute God is reconcepled, it shall be sett vp in hys wo: agayne.

So when Antiochus had taken a **¶**, and viii. c. talentes out of the temple, he gat hito Antioche in all the haste, thynchyng i his pryde, that he myght make me lapye vpon þe dyne land, and to go vpon þe see, for an hye mynde had he. He lefte debtyes there, to bere the people: At Jerusalem left he Philyppe a whigyn in maners more cruell the hym selfe set him there: At Ascalon he left Andronic^{us} & Menelaus, which were more greuous to the ctytyns the other. * Now as he was thus set in malice agayn the Jewes, he sent Apollonius an hared pyner, with xxi. **¶**, commaunding him to slaye thole þe were of perfect age, and to sell the women, maydens & childre. Whē he cam now to Jerusalem, he sayned peace, & kepte hym still vntyl the Sabbath daye. And then he commaunded his me to take them to theyr weapens: for the Jewes kepte hōp dayes to be flecto all them that were gone to go to ope lapye, runnyng here & there thozow the ctye with hys men weakened, and marthured a greute nobbe. * But Iudas Machabe^{us} which was the tenth, fled into the wyldernes, led hys lyfe there with hys company amonge wylder beastes and vpon the mountaynes, dwellyng

dwelling there and eatte graffe, lest they
shuld be partakers of the firstfruits.

¶ The vi. Chapter.

¶ The Jewes are compelled to leave the tabernacle of God.
The temple is despoiled. The readers are mounfithed that
they shal not aduise the aduersarye wherewith 3 King
a strictly thus. The greuous payne of Hierusalem.

After longe after this, sent the king
a messenger of Antioche, for to co-
pel the Jewes, to alre the ordina-
unces of the fathers and s lawe of
God, to despoile the temple that was at Jeru-
salem, & to call it temple of Jupiter Olympi-
us: & that they shulde be in Gazartim, as
those which dwell at the place of Jupiter
herberous. This wicked sedicion of s
vngodly was begun upon all the people: for
the temple was full of holyness, by byp-
nes & holynesse of the heathen, of cybaudes &
harlots together. The women went into
the holy place, and bare in that was not lau-
full. The aulter also was full of vnlawfull
thynges, which s lawe forbiddeth to lape
upon it. The shabbothes were not kepte, s
other solempne feastes of the labe were not
regarded. To be playne, there durst no man
be a knowe that he was a Jewe. In s day
of the hynges bys they were compelled
to offer: and when the feast of Zachus
was kepte, they were constrained to weere
garlandes of ryse, and so to go aboute the
hououre of Zachus.

Byzour thozow s counsell of Ptolomi,
there went out a commaundment to the
negre cyties of the heathen, that they shulde
intreate s Jewes in lpe maner: namely,
to compell them for to do sacrifyce after s la-
wes of the Gentiles: s who so wolde not,
to put the to death. A pyroun thyng was it
to se. There were. ii. women accused to haue
circumcised the s sonnes, whom when they
had led rounde aboute s cite (the babes ha-
gynge at their breasts) they caste the downe
headlinges ouer the walles. Some that we
re crypted in dens & had kepte the shabboth
were accused unto whylpye, s bent in the
fyr: because that for the feare of God they
kept the commaundment to scrify, & wold
not defende them selues. Now s beleche all
those which reade this booke, that they refu-
se it not for these fallies of aduersite: a iudge
s thinges that are happened for no destruc-
tyon, but for a chastening of oure people. And
whyl the God suffreth not synners longe
to folow thes a vne mynde, but thozly pu-
nysyth the. * it is a token of hys greute lo-
uynge kyndnes. For this grace haue we of
God more then other people, s he suffreth
not vs long to synne unpunished like as s
the nacyon. When s daye of iudgement co-
meth, he maye punyssh them in the fulnes of
the s synnes. If we synne, he correcteth vs,
but he neuer wythdroweth hys mercie frō

vs: s though he punyssh wyth aduersitye, yet
doth he neuer forsake hys people. But let
thes that we haue spoken now wyth se-
uor, be for a warning and exhortacion
of the heathen.

¶ Now wyl we come to the declaryng of
s matter. Clearar one of s principall scrp-
bes, an aged man & of well fauored coue-
naunce, was constrained to gape wyth open
mouth, & to cate wyynes fleshe. But he de-
spys rather to dye gloriously then to lyue
wyth shame, offered hym selfe willingly to s
martyrdom. Now when he saw s he must
nede go to it, he toke it pacifely: for he was
at a poynte wyth hym selfe, s he wolde con-
sente to no vnlawfull thyng for any pleasu-
re of lpe. They s stode by heyn moved w-
pyte (but not arygh) for the olde frendhypp
of s man, toke hym as lpe pytelly, s prayed
hym, that he wold let such dech be brought
hym as were laulful to eate, s then to make
a countenaunce, as though he had eaten of
the fleshe of the sacrifice lpe as the hyng co-
maunded, for so he myght be deliuered frō
death: s so for the olde frendhypp of the mā,
they shewed hym thys kyndnes.

But he beganne to consydre hys discrete
& honozable age, his noble and wythpyfull
stock, & who s frō hys youth byp had bene
of an honest & good countersacion: yee s how
constantly he had kepte the ordinaunces and
lawes commaunded by God, wherfore he gaue
them this answer: s sayd: Yet had I rather
syzt be laped in my graue. * For it becometh
not myne age (sayd he) in any wyse to dis-
semble, wherby many yōg persons might
thynde, that Clearar beyn. lxx. yere olde
& r. were now gone to a straunge lpe: s so
thozow myne pyocety (for a lpe tyme of a
trasty lpe) they myght be deteraund: by
thys means also shuld s desple myne age,
& make it abhominable. For though I we-
re now deliuered frō the tozmenters of men,
yet shuld I not escape the had of almyghthy
God, nether anyue nre dech. wherfore, I wil
dye manfully & doas it becometh myne age
wherby I maye paradure leaue an ex-
ple of stedfastnes for such as be yōng. yf
I wyth a ready mynde & manfully dye an ho-
nest death, for s most wyth s holy lawes.

¶ When he had sayd these wordes, imme-
diatly he was drawen to s tozment. Now
they that led hym & were myde a lpe afte-
re, beganne to take dyspleasure because of s
wordes s he sayd: for they thought he had
spoke s them of an dye mynde. But when he
was i hys martyrdom, he mourned s sayd
Thou Lord which hast s holy knowle-
ge, knowest openly: that where as I myght
be deliuered from death, I suffer these sore
paynes of my body: but in my mynde I am
wel content to suffer the because I feare the

Book iii. Thus

The second boke

Thus this man dyed, leaunge the memorial of hys death for an example, not only vnto psonen men, but vnto all the people, to be fedfast and manly.

¶ The vii. Chapter.

¶ The punyng of the vii. dyethen and of thery mother.

¶ In. xi. a

It happened also, that there were vii. brethren, (whych thes mother) taken, & compelled by the kynge & agaynst y^e lawe, to cate swynes flesh: namely wth scourges and lethyn whyppes. And one of them whych was y^e chiefe, sayd: what sekest thou, and what requyest thou of vs? As for vs, we are ready rather to suffre death, then to offende the lawes of God and the fathers. Then was the kynge angrie, and bad hate coulours and brennyn porters. Whych when they were made hore, immediately he commaunded the tongue of hym that spake fyrst, to be cut out, to pul the thynne our hys heade, to pare of the edges of hys handes and fetes: yee and that in the syght of his mother & the other of hys brethren. Now when he was cleane mardred, he commaunded a fyre to be made, & so whyle there was any breathyn hym, to be fed in the cauldre: In the which whyle he had bene longe payned the other brethren with thes mother exhorted him to dye manfully, sayng: The Lord God shall regarde the treuth, and consoyte vs, lyke as y^e olde testyfyeth & declarith in hys longe sayng: and he wyl haue compasyon on hys seruantes.

¶ In. xxi. c

So when the fyrst was deed after thys manner, they brought the seconde to haue hi in derkys, pulled the thynne wth the heare over hys heade, & asked hym, yf he wolde cate swynes flesh, or he were payned in the other members also to shew out hys body. Wnt he answered boldy, and sayde: I wyl not do it. And so was he tormeted lyke as y^e fyrst, and when he was euery at the gremynge vth the goost he sayde: Thou most ungracous person putteth vs now to death, but y^e kynge of the worldes shal rayse vs vp (whych dye for his lawes) in the resurrectiō of euerlastyng lyfe.

After hym, was sekyde had in derkys: and when he was requyred, he put out hys tongue, and that ryght soone, holbyng forth hys habes manfully, and spake wth a stedfast sayth: These haue I of heauē, but now for the lawe of God I despyse them: for my trust is, that I shall receaue them of hym agayne. In so much that the kynge and they whych were wth hym, maruelled at y^e poyngmans boldnes, that he nothyng regarded the paynes.

Now when he was deed also, they brened the fourth wth comynge in lyke manner. So whyle he was now at hys death, he sayd

It is better that we beynge put to death of men, haue oure hope and trust in God for he shal rayse vs vp agayne. ¶ As for the, thou shalt haue no resurrectiō to lyfe.

And when they had spoken to the fyrth, they tormeted hym. The lorde he vnto y^e kynge, & sayd: thou hast power amonge men for thou art a mortall mā also thy selfe, to do what y^e wylt, but thynke not, that God hath forsaken oure generaciō. At y^ede the, sayd: I wyl a whyle, and thou shalt se y^e great power of God, how he wyl punysh the and thy seide. After hym they brought the fyrth, whych beynge at the poynte of death, sayd, We not discaued (O kynge) for this we suffer for oure wnc laker, because we haue offēded our God, & therfore marvelous thynges are shewed vpon vs. But thynke not thou, whych taked in daunde to lye agaynst God, that thou shalt escape unpunished.

This excellent mother, wrotyth to be well reported of, and had in remembrance (saue her seven sonnes dyed in one daye, and suffred it pacely, because of the hope that she had in God: yee, she exhorted euery one of the in desperail, and that boldy & stedfast wth pacyfte wth thome, wakenyng by her wth wrotyth thought wth a manly domache, and sayde vnto them: I can not tell how ye came in my wold, for I nether gaue you bryth nor coule, nor no lyfe. It is not I y^e ioynd the members of youre bodies together, but the maker of the world, whych shal pūnysh y^e syn of man, and beganne all thynges. Euen he also of hys wnc mercy shall geue you breath and lyfe agayne. lyke as ye now regard not your owne selues for his lawes sake.

Now thought Antiochus that he had despyed hym, therfore he let her go wth her reproues, & beganne to exhorte the poyng sonne (whych yet was left) not only wth wordes but swoze vnto hym wth an oath, that he shuld make hym a fych and welyng man: yf he wolde forsake the lawes of hys fathers) yee, and that he shuld geue hym, whatformer were necessary for hym. But when the poyng man wolde not be moued, for all these thynges, he called hys mother, & counceled her to laue her sonnes lyfe. And when he had exhorted her wth many wordes, she promysed hym y^e she shulde lyeake vnto her sone. So she turned her vnto hym (laughyng the cruell fygante to scoone) & spake wth a bolde voyce: O my sonne, haue pytie vpon me, that bare the. In monethes in my wombe, that gaue the sucke, nourished the & brought the vp vnto thys age.

I desche y^e (my sonne) loke vpon heauen & earth and all that is therein, and cōsyder, that God made them and mans generaciō of naught: so shalt thou not feare thys hangman, but suffre death stedfastly, lyke as

as thy brethren haue done: that I may receive the agayne the same mercy with thy brethren.

Whyle the was yet speakinge these wordes, the yonge man sayd: whom loke ye for? wherfore do ye tarpe? I will not obeye the hynged commaundment, * but the law that God gaue vs by Moyses. As for thou that pynaggest all mynche agayn the Jewes, thou shalt not escape the hande of God, for we suffer these thynges, because of oure synnes.

And though God be angrie wth vs a lytle whyle (for oure chastenynge and refoz macyon) yet that he be at one agayne wth his seruantes. But thou. (O shamefull & most abhominable personne.) Wynde not thy selfe thow sayne hope, in beyng so malpicious vnto the seruantes of God: for thou hast not yet escaped the iudgement of the God whych is almyghty, and seyth all thynges. My brethren that haue suffered a lytle payne, are now vnder the couenaunt of euellastynge lyfe: but thow the iudgment of God, thou shalt be punished vnghterously for thy wynde.

As for me (lyke as my brethren haue done) I offer my soule & my body for the lawes of our fathers, callinge vpon God, that he wyl loone be mercifull vnto our people: yet and wth payne and punishment * to make the graunte, that he only is God. In me now & in my brethren the wrath of almyghty God is at an ende, whych vnghterously is fallen vpon all oure people.

Then the kynge beynge aynbled in anger, was more cruell vpon him then vpon all the other, and toke indygnacyon, that he was so lyghtly regarded. So the yonge man dyed vndeuyd, & put hys trust still in the Lord. Last of all after the sones, was the mother put to death also. Let this now be ynough spoken, concerninge the offerynge, and extreme cruellnesse.

¶ The. liii. Chapter.

¶ Judas gathereth together the house of Sicanos to fight agaynst Judas. Judas reprotyeth howe he should have to contemne Sicanos is overcome. The Jewes give thanks in after they haue put to death the enemye to frende, beyng the goodlye vnto the fatherles and vnto the widowes, Sicanos theyr vnto Antiochus.

¶ When Judas Machabees, and they that were wth him, wente pryncipally to the towne, called theyr synfolkes & frendes together, toke vnto them all such as cōtynned yet the fayth and lawe of the Jewes and brought forth. vi. M. men.

So they called vpon the Lord, that he wold haue an eye vnto hys people, whych was trodden downe of euery man: to be gracious vnto the temple that was despoiled of

the vngodly: to haue cōpassyon vpon the destruction of the cite, whych was woefully lyke to belapd waste, to heare the voyce of the bloude that cryed vnto him: to remember the most vngyghteous deathe of yonge innocent chyldre, the blasphemys also done vnto hys name, and to punysh them.

* Now when Machabees had gathered theyr multitude together, he was to myghty for the heathen for the wrath of the Lord, he was turned into mercy) he fell vpon the towne, and cōtreynt vnto bare, bent them, toke the most commodious places, and slew many of the enemyes. But specially he made loch choyses by nyght, in so much that hys manlynesse was spoken of euery where.

So when whylippe sawe that the man increased by lytle and lytle, & that the matter prospered wth hym for the most parte: he wrote vnto Ptolomey (which was a captayne in Celosiria & Sydenes) to helpe him in the kynge's busynes. Then sent he Sicanos Patrocle (a special frende of hys) in all the haste, and gaue him of the comen sort of the heathen no lesse then. xx. M. barnessed men, to rote out the whole generacyon of the Jewes, haupng to helpe hym one Sozias a man of warre, whych in matters concerninge battayls, had great experiece. Sicanos ordered also the crybute (which the Romanys shuld haue had) to be geuen vnto the kynge out of the captiuite of the Jewes, namely. ii. M. talents. And immediately he sent to the cities of the see coast, requyryng theyr to bye Jewes to be theyr seruantes and bond men, promysynge to sell them lxx. and ten for one talent: but he consyded not the wrath of almyghty God, that was to come vpon hym.

¶ When Judas knewe of this, he tolde the Jewes that were wth hym of Sicanos cōmyng. Now were there some of them fearful, not trustynge vnto the vnghterousnes of God, and fled theyr waye.

But the other that remayned, came together, and besought the Lord, to deliuer thes that theyr despoiled Sicanos, which had solde them or euer he came nye them: and though he wolde not do it for theyr sinnes, yet for the couenaunt he made wth theyr fathers, and because they called vpon hys holy & glorious name. * And so Machabees called hys men together, namely aboute. vi. M. exhortynge the not to agree vnto their enemyes, neither to be afrayed for the multitude of their aduersaries commynge agaynst them vnghterously: but to fight manly, consyderynge the reppose that theyr had done to the holy place wthout cause, how theyr had despoiled and oppressed the crytue, yee, and destroyed the lawes of the fathers. * For they

Machabees (sayde

* Mac. ii. 8.

* i. Mac. ii. 11.

¶

* i. Mac. ii. 8.

* i. Mac. ii. 8.

ii. Mac. ii. 8.

* i. Mac. ii. 8.

ii. Mac. ii. 8.

The second booke

(sayd: he) trust in the? weapens and bold-
nelle, but our confidence is in the almyghty
Lorde, which in the tynckylinge of an eye
maye both destroye them that come agaynst
vs, and all the world.

D he exhorted them also to remem-
brance of helpe, that God shewed vnto the
fathers: * as wht they perished an. C. &
lxxv. **Q.** of Semachirius people: And of
the battail that they had in Babylon agayn-
st the Gallians: how all the Macedo-
nians that came to helpe them, stode in fea-
re: and how they beie but only vi. **Q.** Newe
an. C. & c. **Q.** thow shew helpe that was ge-
uen them from heauē, wherby they also had
increased many benefites.

Thow shew the wayes the mē take good
hereto vnto them, ready to dye for the lawe
and the cōtrey. So he set vpon euery com-
pany a captain, one of hys owne byrthen:
Simon, Joseph & Jonathan: groupinge eche
one. xv. C. men. He caused Edoas also to re-
ade the holy booke vnto them, & to geue them
a token of the helpe of God.

*** Then** he hym selfe beynge a payne in the
fore front of the battail, buckled wth Ari-
canos. And God was theyr helpe, in so much
that they slewe aboue lxx. **Q.** men & com-
pelled the more parte of Arianos hoost to fle,
they were so wounded and feble. Thus they

C took the money fro those that came to bye
them, and solowed vpon the on euery spde.
But when the tyme came vpon them, they
returnd, for it was the Sabbath, and there-
fore they solowed nomore vpon them. So
they took theyr weapens & spoiles and ke-
pt the Sabbath, groupinge thankes vnto
f Lord, which had deliuered them that daye,
and shewed the hys mercy. After the Sab-
bath * they distributed the spoiles to the
spcie, to f fatherlesse and to wyddowes,
and the residue had they them selues wth the
ys. When this was done, and they all had
made a generall prayer: they betought the
mercifull Lorde to be at one wth hys ser-
uautes.

* At this tyme
the king of
Syria was
dead.

Of those also that were wth Timothe^s
and Zacharias, which fought agaynst them
they slewe. xx. **Q.** wanne hys and strōge hol-
des, and deuyded moospyes: euer geuinge
an equal porcyon vnto f ycle, to f father-
lesse, to wyddowes and to aged persons. And
when they had dylygently gathered theyr
weapens together, they layed the all in con-
uenient places, & the remnaunt of the spoy-
les brought they to Jerusalem. They slewe
also whylaplaches f wycked personne, which
was wth Tymotheus, and had viced ma-
ny Jewes. And when they helde the than-
kegroupinge at Jerusalem for the victorye,
they bett those that had set eye on f por-
tes of f temple: namely Calisthenes, wherby

was fied to an house: & so they gat a wo-
thy reward for theyr wyckednesse. As for
that most vnglacious Arianos, wherby had
brought a thousand marchantes, to bye
the Jewes, he was thow the helpe of the
Lorde brought downe euen of them whom
he regarded not: in to much that he put
of hys gloriouse raimēt, fied by see, and came
alone to Antioche, wth greete shame and
dishonour, wherby he gat thow the de-
struction of hys hoost. Thus he that prom-
ised the Romaynes to paye the theyr tribu-
te, when he took Jerusalem: beganne now
to lape playnely, that God was the defende-
r of the Jewes, & therefore not possible to wo-
unde them, becaute they folowed the lawe
wherby God had made.

C The ix. Chapter.

Antiochus willing to shewe respect to the
city, as he persecuted the Jewes, he to the
city of the Jews, he persecuted the Jewes, he
persecuted the Jewes.

At f same tyme came * Antio-
chus agayne wth by Honour
out of Persye. For when he ca-
me to Persopolys, ad vnder-
toke to robbe the temple and to sol-
due the temple, the people ranne together and
defended them selues, in so much that he and
hys were layne to fiele wth shame.

And so after that theyr it happened that
Antiochus came agayne wth dishonou-
re. But when he came to Ecbatana, he
gat knowlege what was happened vnto
Arianos and Tymotheus. Now as he was
anasinge him selfe in his wrath, he thought
he was able to avenge the injury that was
done to them, vpon the Jewes: and therefore
commaunded to make ready hys charer,
halsynge on hys iourney without ceasynge,
the iudgement of God wpon hys synne
because he had spoken so proudly, f he wol-
de come to Jerusalem, and make it a gra-
ue of the Jewes. But the Lorde God of Is-
raell, that seeth all thynges, smote hym
wth an inspyrable plague, wherby no man
could heale.

For as soone as he had spoken these wo-
des, there came vnto hym an horrible payne
of hys bowels, and a fore grete of f armes.

And that was but pyght: for he had in-
tyred other mens bowels wth bycure and
straunge tormentes, howbeit he wolde in
no wyse ceasse from his malice. Per, he was
yet the prouder & more malicious agaynst
the Jewes: But whyle he was commaun-
dyng to make haste in the matter, it hap-
pened that he fel downe violently from the
charer to that it holod hys body, and vnto
grete payne.

And to he that thought he myght coma-
maide the floudes of the see (so proude was
he beyonde the condycion of man) & to wyte
the hys mountaynes in a paye of balouance,
was now brought downe to the grounde, &
cast vpon an hoyletter, knowlegging the
manifeste power of God vpon hym: so that
his wycked body of hys was full of woymes,
wherby in hys payne fell quicke out of hys
flesh: In so much that hys boost was greued
with the smell and stynck of hym. Thus he
that a lytle afore thought he myght reache
to the starre of heauen, hym myght no man
now abyde ner beare, for the vehemence of
styncke.

C Therefore, he beyng brought from hys
great pyne, began for to come to & know-
ledge of hym self: for the punisshment of God
warned hym, and his payne increased ener-
more and more. And wile he hym self might
not abyde hys awne styncke, he sayde these
woydes: It is reas to be obediēt vnto God,
and that a man desyre not to be plac vnto
hym. Thus wycked personne prayed also
vnto the Lorde, of whom he shulde haue op-
tayne no mercy. And as for & cyrce that he
came vnto so basely, to byngne it downe to
the groude, and to make it a graue for ded
men: now he desiereth to deliuer it fre.

And as touchyng & Iewes, whom he had
indged not worshyp to be buryed, but wolde
haue cast them out for to be deuoured of the
foulles & wyde beastes, sayng, that he wolde
haue destroyed both olde & yonge: Now
he promysed, to make the lyke the cyrcles
of Athens. And where as he had spoyled the
holy temple afore, now he maketh promysse
to garnish it with greate giftes, to increase
the holy ornaments, and of his awne reyes
to beare the colles, and charges belonging
to the offerings: yee, and that he wolde also
become a Iewe him self, to go thowt euery
place of the woylde, and to prach the power
of God.

But when his paynes wolde not cense,
(for & vngodly iudgement of God was co-
me vpo him) out of a very despayre he wro-
te vnto the Iewes a letter of intercession,
contynnyng these woyses: The kynge and
prince Antiochus wither vnto & vertuous
cyrcles of the Iewes, much health ad good
prosperite.

If ye and poure chyldren face well, and
of all thynges go after poure mynde: we ge-
ue greate thanks. In my spechelle also do
I recomende you louyngly: for as I came
out of Ierusalem, and was taken with fore by-
seale. I thought it necessary to care for the
comē weale. Rather despayre I in my self,
but haue a good hope to escape this sickness.

What consyderinge that my father led an
honest somerpe in the hyer places, and the

wed who shulde raygne after hym, that & yf
ther happened any cotrouerisy, or any hard
thyng were declared: they in & lands myght
knowe the & these Lorde, that there shulde be
no insurreccion: Agayne: when I ponde by
my self, how that all the myghty men and
neygbbours toide about, are lastyng wyte,
and loke but for opo: sumpte to do harme: I
haue ordered that my sonne Antiochus shal
raygne after me, whom I oft commended to
many of you, when I was in the hyer kyn-
domes, and haue wyrtten vnto him as fo-
loweth hereafter. Therefore I praye you & re-
quyre you, to remember the benefytes that
I haue done vnto you generally, and in spe-
ciall: and that euery mā to be faythfull to
me & my line. & for I hope that he shal be of
sober and louinge behauiour, & yf he folowe
my deuyce, he shal be indifferent vnto you.

* Thus, that murderer & blasphemor of *don, bii
God was fore smitten: & lyke as he had in-
treated other men, so he byed a miferable
death in a straunge cuntrye vpon a moun-
taine. And hys body byd philippe (who went
with hym) carpe adwaye: wherby fearng the
sonne of Antiochus, went into Egypte to
ptolomy philometor.

C The .x. Chapter.

*Antiochus the chabrey taketh the citye of the temple. He
beginneth to dwel in the citye of the temple. The Iewes
fight against the Antiochus. Antiochus inuadeth
Ierusalem, and taketh the citye of the temple. Antiochus
appear in the citye of the temple of the Iewes. Antiochus
in the citye.*

Machabens now and his company (thowt the helpe of the Lorde) *macall.
danne the temple and the cyrce
agayne, destroyed the autlers and
cynels that & heathen had builded thowt
the thretes: cleded & temple, * made aliother * & rob. p. 1
autler of byrke stone, and after two yeres
they offered sacrifices. Set forth the incense,
the lyghtes and the beed. Alken that was
done, they fell downe flat vpon the grounde,
and besought the Lorde, that they myght
come nomore into such trouble: but yf they
spynned enynagone agaynst hym, he hym selfe
to challen them with mercy, and not to com-
e in the handes of thole alcaites and blaf-
phemous men.

Now vpon the same daye that & Istra-
ngers poluted & temple, it happened that on
the very same daye it was cleded agayne:
namely, * the .xvi. daye of the month called
Gallen. They kepte .viij. dayes in gladde
lyke as in the frast of the tabernacles: remem-
byngne that not longe afore, they bele the
frast of the tabernacles vpon the mountay-
nes and in denes lyke beastes. And to the
same token they bare grene bowes, byaun-
ches and palmes, before him that had greuen
them good fortune to cense his place. They
agreed

The seconde Booke

agreed also together, and made a statute, & euery pearc those dayes shoulde be solemnly kepte of all the people of the Iewes.

Now Antiochus then (that was called the noble) whych it is sufficiently tolde. Now will we speake of Eupator the sonne of that wycked Antiochus, how it happened wth him: & so wylle we wryte to comprehend the aduersarye that chaunced in the warres. Whiche he had taken in þe kingdome, he made one Lysias (whiche had bene captayne of the host in Phenicia and Syria) ruler ouer the matters of the realme. For Ptolomey that was called Ptolemee, beinge a ruler for the Iewes (and specially, to geue iudgement for such wyse as was done vnto them) undertooke to deale peaceably wth them. For the whiche cause he was accused of the Iewes before Eupator: and when he was suspecte to be a traitour (because he had left Cyprus that Philometor had comytted vnto him: and because he departed from noble Antiochus, that he was come vnto) he poisoned hym selfe, and dyed.

Now when Gorgias was gouernoure of the same places, he toke straungers and undertooke offynnes to warre with the Iewes. Forcourer, the Iudeans þe helde the ströge holdes, receaued those that were dyscuen fro Jerusalem, and toke in hande to warre also. * But they that were wth Hachabeus he fought and prayed vnto the Lorde, that he wolde be their helper: and so they fell into þe ströge holdes of the Iudeans, and wained many places by strength: Soch as came agaynst them they slewe, and kyled nolesse of all together: then twetye thousande. Next therelike some, no lesse then nyne thousande, were fled into twoo ströge towres, haunynge all maner of ordinaunce to withstande them.

¶ Then Hachabeus leauynge Symon, Josephus, zacheus, and those that were wth them (whiche were very many) wente to besiege them, & to fyght where most neede was. Now they that were wth Symon, beinge led wth courtesynesse, were intreated for money, the howe certayne of those that laye in the towres: toke. I. x. Machmas: & let some of them escape. But when it was tolde Hachabeus what had happened, he called þe captaynes of the people together, accusinge those persones, & they had solde the herthe for money, and let their enemyes go. So he slewe those traitours, and immediatly wete in hande wth the ii. towres. And wth they had ordned the selues manly with their weapons and handes, they slewe in the two castles moe then twente thousande.

* Now Timotheus whom þe Iewes had ouercome afore, gathered a multitude of straunge people, & brought an host also of

hozmen of the Assyans, to wyne Ieruy by strength. But when he dyed nye, Hachabeus & they þe were wth hym * fell to the prayer, supplicke all thes vps their heades, beinge girded wth bearie cloth about their loynes, fell downe before the altier, and besought the Lorde that he wolde be mercifull to them, but an enemye vnto their enemyes, & to take parte agaynst their aduersaryes, * accordynge as it is promysed in the lawe. So after þe prayer, they wete on further fro the cyte: and wth they came nye þe enemyes, they prepared them selues agaynst them.

And by tymes in þe mornynge at the brynke of the dawe, both the hostes buckled together. * The one parte had the Lord for their refuge, which is þe geue of prosperite strength and victorie. The other had a maly Romack whiche is a captayne of warre.

The battail now beinge grente, & there appeared vnto the enemyes from beauchen. ii. men vps horsebackes wth byrdes of golde, ledynge the Iewes, & twoo of them haunynge Hachabeus betwixte them, that kepte hym safe on euery syde wth their weapons, but shot darters and lightenynges vpon the enemyes: where the howe they were confounded wth blindness & so faste as they fled, that they fell downe. There were slayne of sote men twentye thousande and fyue hundred, and fyue hundred hozmen. As for Timotheus him selfe, he fled vnto Ceras a very ströge holde, wherin Ceras was captayne. But Hachabeus and his company layed sege to it chearfully. iiii. dayes.

Now they that were wth hym trustynge to the strength of the place, curbed and baned exccabdingly, and made great teakynge wth wycked wordes. Next therelike, vpon the fyrst daye in the mornynge. x. young men of Hachabeus company, beinge let on fyre in their myndes (because of the blasphemy) came maully vnto the wall, and wth bolde Romackes they and they other companions climmed vp vpon the towres, undertakynge to set fyre vpon the portes, & to burne those blasphemous persones quicke. Two dayes were they destroyng þe castle, whych when they founde Timotheus (that was crept into a corner) they haled hym, & slew Ceras his brother in lyne manly wth Appollophanes. Whiche this was done, they songe psalmes, wth prayres and thanksgyunge vnto the Lorde, whych had done to great thynges for Israel, and gyue them the victorie.

C The. xi. Chapter.

* Lysias wente abroade to conuerce wth Antiochus. He sent from beauchen vnto the Iewes. The letters of þe kinge to the Iewes. The letters of Antiochus vnto Lysias. A letter of the kinge vnto the Iewes. A letter of the Iewes vnto the Iewes.

For

* I. mach. ii. b. d. 2. I. mach. ii. b. d. 2. I. mach. ii. b. d.

* I. mach. ii. b. d. 2. I. mach. ii. b. d.

* I. mach. ii. b. d. 2. I. mach. ii. b. d.

* I. mach. ii. b. d. 2. I. mach. ii. b. d.

* I. mach. ii. b. d. 2. I. mach. ii. b. d.

* I. mach. ii. b. d. 2. I. mach. ii. b. d.

N Of longe after this, Lysias þe kyn-
ges steward & a kynsman of hye
whych had the gouernance of hye
matters) toke soe dyspensure for
þe thynges that had happened: and whē he had
gathered. lxx. M. men of fote wth all the
holte of þe hoismen, he came agaynste the Je-
wes, thynchyng to wyne þe cite, to make
it an habytacyn for the heathen, * and þe tē-
ple wolde he haue to be an house of lurre, ly-
ke as the other goddes houses of the heathē
are, & to sell the prestes offyce euery yere:
not cōsidering the power of God, but was
wylle in his mynde, * trustyng in þe multi-
tude of fote men, in thousandes of hoismen,
and in his. lxx. Elephantrs.

25 So he came into Ieremy & then to Beth-
sura (a castell of defence) lyving in a narrow
place. b. f. luncionges from Jerusalem, & dwāne
it. Now when Machabeus and hye cōpany
knewe that the stronge holdes were taken,
* they fell to their prayes wth wepyng &
teares before the Lorde. And all þe people in
lyke maner besought him, þe wolde send a
good angell to deliuer Israel. Machabeus
hym self was the fyrst that made hym ready
to the battayll, exhortyng þe other that were
wth hym, to overcome the selues, & to helpe
their brethren. And when they were goynge
forth of Jerusalem together wth a cry &
wyllyng mynde, they appeared before the
byson host bache a man in whyte clothyng
wth harnesse of golde, chapyng his speare.
Then they prayde the Lorde all together,
whych had thewed them intercy, & were com-
forted in their myndes: in so moche that they
were ready, not only to fyght with men, but
wth the most cruell bestes, pee & recourne
thorow walles of yron.

Thus they wente on wyllyngly haupn-
ge an helper fōr heauen, and þe Lorde mercifull
vnto the. They fell myghty vpo their en-
emyes lyke lpos, brought downe. xi. M. fote
men. xvi. C. hoisme, þat all þe other to slught
man of the byryng wounde, and some gat
away naked. See Lysias hi self was fayne
to be shamefully, and so to escape. Meier the
lesse, þe mā was not without vnderstanding,
but cōsidered by hym self þe power was
mynished, and pōdded how the Jewes being
defended by þe helpe of Almighty God, were
notable to be ouercome: wherfore he sent the
wordes, & promysed, þe he wolde cōfente to all
thynges whych were reasonabill, and to ma-
ke þe hyng their frede. To þe whych prayer of
Lysias Machabeus agreed, lckyinge in all
thynges of comen wealch & whatsoeuer Ma-
chabeus wrote vnto Lysias concerning the
Jewes, the kyng graunted it. For there we-
re letters wyttē vnto the Jewes from Lys-
ias, concerninge these wordes,

Lysias sendeth greetynge to the people of

the Jewes. Ihon and Absalon whych were
sent from you, deliuered me wth praynges, &
requeyd me to fulfill the thynges concer-
nyng the; carande. Therefore loke what
might be graunted, I certified þe hyng ther of:
& whatsoeuer was cōuenient. I agerred the-
to. If ye now will be fapfull in þe matters
I shall enbemyr my selfe hereafter also to do
you good. As concerninge other thynges by
euery article thereof: I haue cōmpted the
to poure messaugers, & to those whom I sent
vnto you, to comē to you of þe same, fare ye
well. In the. C. and. xlviij. yere, the. xxiij.
daye of the moneth Elouolothis.

Now þe kynges lētre cōtēnyng these wo-
des. Wping Antiochus sendeth greetynge vnto
his brother Lysias. For so moche as oure fa-
ther, * is now deed, oure wyll is, that they
whych are in oure realme, lyue wthout eny
insurreccion, & euery mā to be diligent in hye
awne matters. We vnderstāde also, þe þe
Jewes wolde not consent to oure father, for to
be brought vnto þe custome of the Scēples,
but they to kepe their awne statutes: for þe
whych cause they requyre of vs also, to lett
them remayne still by their awne lawes.

Wherfore, oure mynde is, þe this people
shalde in selfe we haue concluded & determy-
ned also, to restore them their tēple agayne:
that they maye lyue accordyng to the vse &
custome of their forefathers. Thou shalt do
vs a pleasure therfore, yf þe sende vnto them
and agre with the: that when they are certi-
fyed of oure mynde, they maye be of good
chere, and loke to their awne wealch.

And this was the lētre, that the kyng
wrote vnto þe Jewes: kyng Antiochus sen-
deth greetynge vnto the counsell and þe other
people of þe Jewes: If ye fare well, we haue
our desyre: as for vs, we are in good health.
Henclaus came and tolde vs, howe þe
desyre was to come to some to poure people,
whych are wth vs.

Wherfore those that theyll come, we geue
these lyberte, vnto the. xxx. daye of the mo-
neth of Aprii. þe they maye vse þe mentes of þe
Jewes and their awne lawes, lyke as afore-
said: none of the by eny māner of wayes to ha-
ue harme, for thynges done i ignoraūce. He-
nclaus whō we haue set vnto you, shal comē
to you at large, fare ye wel. In the. C. lviij.
yere, the. xv. daye of the moneth of Aprii.

The Romaynes also sent a lētre, cōtē-
nyng these wordes: Quingus Metellus &
Titus Manlius embassadours of the Ro-
maynes, sende greetynge vnto the people of
the Jewes. Loke what Lysias the kynges
kynsman hath graunted you, we graunte
you the same also. But as concerninge the
thynges whych he referred vnto the kyng,
seinde hyther some wth spede, and pōde the
matter diligently amonge your selues, that
we

The seconde Booke

we maye cast y^e best to your profyte, for we must departe now vnto Antioche. And therfore write shortly agayne, y^e we maye know your minde: farr well. In y^e hūdrēth. xlviij. p^{ar}te. the. xlv. daye of the moneth of Aprill.

¶ The. xlii. Chapter.

¶ Timothy troubleth the Jewes. The toperked hebe of the poples agaynst the Jewes. Judas is assured of fauor. He testeth byr on y^e gate of Jamnia. The pursuit of the Jewes agaynst Timothy. Timothy is taken and let goe bynight. Judas pursueth Sogias. The daye offering sacrifice for the citye. Wherwith the hope of the resurrection.

When these couenautes were made Lepias went vnto the king, & the Jewes spiled their ground. But Timothy, & Apollonius y^e sonne of Crenai, & Jeronim & Demophon y^e y^{ou}nger, & Ananias y^e captayne of Cyperis, & they that laye in those places: wolde not lett the spue in rest a peace. Therof Joppa also dyd euen soch a shamefull dede. They prayed the Jewes y^e dwelt amonge them, to go with their wyues & chylde into y^e shippes whych they had prepared, and dyd with this, as though they had ought thyn no euill wyl. For so much the as there was gone forth a general proclamation thow the cytye because of peace, they cōfessed thereto, a suspecte nothyng: but when they were gone forth into y^e depe, they drowned no lesse then. ii. C. of them.

¶ Whē Judas knew of this cruelte he went vnto his people, he commaunded those that were with hi to make the ready, exhortyng them to call vpo God the ryghteous iudge: went forth agaynst those murderers of his bretheren, set fyre in the hauf by nyght, went by the shippes, and those that cleyed from the fyre, he slewe with y^e sweerde. And when he had done this, he departed as though he wolde come agayne, and rote out all the of Joppa. But when he had gotte wynde, that y^e Jammites were mynded to do in lyke manner vnto y^e Jewes whych dwelt amonge the, he came vpon the Jammites by nyght, & lett fyre on the haufen with the shippes: so that the lyght of the fyre was sene at Ierusalem vpon a. ii. C. and. xl. furlonges.

¶ Now when they were gone from thence ix. furlonges, in their iourney towards Timothy. v. thousand men of fote and. v. hundred horzmen of the Arabians, fought with him. So when y^e battell was earnest, & prospered with Judas thow the helpe of God: the residue of the Arabians beyng ouercome, besought Judas to be at one with them, & promysed to geue hym certayne payntes, and to do him good in other thynges. Judas thynkyng that they shoulde in dede be profitable concerninge many thynges, promysed them peace: wher vpon they shoke handes, and so they departed to their tentes. Judas wente also vnto a cytye, whych was very faste kepte with byddes, sent round

aboute with wallis, and byuerse hyndes of people dwellinge thern, called Caspin.

¶ They that were within it, put such trust in the strength of the wallis, & in their stoare of vitayles: that they were y^e slacker in their doynges, cursyng and cōspynge Judas with blasphemys, and spenyng such wordes as it becommeth not. But Achabarus cursyng vpon the great byrnce of the wynde (whych without any battayll rāies, & ordynance of warre, dyd cast downe y^e wallis of Iericho, in y^e tyme of Josue) fell manfully vpo y^e wallis, toke the cytye, (& thow the helpe of the Lord) made an exceeding greute slaughter: In so much y^e a lake of two furlonges brade whych laye there, seemed to flowe with the bloude of the slayne.

¶ Then departed they from thence. vii. C. & x. furlonges, and came to Carana vnto the Jewes that are called Cubianei. But as for Timothy, they coule not get him there: for (not one matter dyspatched) he was departed from thence, and had lefte certayne men in a very strong holde. But Wolstheus & Solipatre, whych were Capytaynes with Achabarus, slewe those y^e Timothy had lefte in the house of defence. euen. x. men. And Achabarus prepared him with the. vi. men y^e were aboute hym, for the in ordre by compaynes, and wente forth agaynst Timothy, whych had with hym an. C. &. xx. men of fote. ii. C. and. v. C. horsemen.

¶ When Timothy had knowledge of Judas cōpyng, he sent y^e women, chylde and the other baggage vnto a castill called Anon. (For it coule not be wone, & was hard to come vnto, the wayes of y^e same places were so narrow) & whē Judas cōpany came first in syght, y^e enemyes were smytten with feare, thow the presence of God, whych seyth all thynges: In so much y^e they despyng one here, another there, were rather dyscayted of their awne people, & wounded y^e strokes of their awne sweordes. Judas also was very earnest in folowynge vpo them, punishyng those vngobly, & slewe. xxx. men of the. Timothy also him self fell into y^e handes of Wolstheus and Solipatre, whō he besought with many prayers, to lett hym go with his lyfe: because he had many of the Jewes fathers & bretherē y^e prison, whych (if they put hi to death) myght be dyscomfyted. So whē he had promysed synfully to deliuer the agayne accordyng to y^e dycition made, they lett hym go without harme, for the health of the church. And when Judas had slayne. xlv. men he wente from Carnon.

¶ Now after y^e he had chased awaye a slayne his enemyes, he remoued y^e hoste towards Ephraim a stronge cytye, wherin dwelt many diuerse people of the Heathen, & the stronge pouge men kepte the wallis, defendyng the myghty.

* Iosue. xii.

* Iubi. xii. l. iij. c. xlii. ii. p^{ar}te. 33

* i. m^{ar}. 31

mightely. In this cytie was moche ordinarie and piousness of dwelers. But whē Judas and his cōpany had called vpon Almyghy God (whych wyth hys power breaketh the strength of the encyrcles) they wane the cytie, and slewe .xxv. of the, & were within from thence wente they to the cytye of the Scythians, whych lyeth .vi. C. furlonges fro Jerusalem. But when þe Jewes whych were in the cytye tellyed, that the cytyens be alke loupynge wyth them, yee, and increased them kynndly in the tyme of their aduersitee, Judas and hys cōpany gaue them thāckes, desyringe them to be freely still vnto them: and so they came to Jerusalem the hye feast of the wekes beyng at hande. And after the feast of pentecost they went forth agaynst Gorgias the gouernoure of Iudaea, wyth .iii. C. men of force. .iii. C. hoymen. Whych when they met together, it chaunced a fewe of þe Jewes to be slayne. And doostheys one of þe Bachemans a myghty hoymā take hold of Gorgias, & wolde haue take him quych. But an hoymā of Ephraim fell vpon him, and smote of his arme, so þe Gorgias escaped & fled into Mozaia. Whē they now þe were of Gorgias side, had foughten longe & were weare. Judas called vpon the Lorde, that he wolde be their helpe, & capayne of the felde: and with that, he beganne wry a manly voyce to take vp a longe of prayse, & a crye: In so moche þe he made the encyrcles afraied, and Gorgias me of warre toke their flight. So Judas gathered his holte, & came into þe cytye of Doolia. And when the tenth daye came vpon the, they cleynt them: lues (as the custome was) & kepte the Sabbath in þe same place. And vpon the daye folowynge, Judas & his cōpany cam to take vp the bodies of the that were slayne, and to burye the in the fathers graues. Now vnder the corne of certaine Jewes whych were slayne, they founde Jewels that they had taken out of þe temple & from the Idols of the * Ianniters: whych thynges is for vpyden the Jewes by þe lawe. Then euery man saue, þe this was the cause, wherfore they were slayne.

¶ And to euery man gaue thāckes vnto þe Lorde for hys ppytyous iudgement, which had opened the thynges that was hyd. They fell downe also vnto thet prayes, and besought God, þe the lawe whych was made, myght be put out of remembraunce. Besydes that, Judas exhorted þe people earnestly, to kepe the felces from such synne: for so moche as they sawe befoze their eyes: þe these men were slayne for the same offence. So he gathered of euery one a certayne, in so moche þe he brought together two thousande Bachemans of Iphraim, which he sent vnto Ierusalem, that there myght a sacrifice be offered for the misdeede. In the which place he dyd well and

ryght: for he had some consideracon þe poudryng of the lyfe that is after this tyme. For yf he had not thought that they, which were slayne, dyd yet lyue, it had bene superfluous and vayne, to make eny holte of sacrifice, for the, that were ded. But for so moche as he sawe, that they whych dye in the fauoure & beleue of God, are in good rest and ioye, he thought it to be good & honorable for a recōcilynge, to do the same for those which were slayne, that the offence myght be forgyuen.

¶ The xxi. Chapter.

¶ The chynge of Eupator vnto Antiochus. The death of Antiochus: Machabees going to fight agaynst Eupator, moueth his souldiers vnto praye. The kylleth .xiiii. thousande men in the tentes of Antiochus. Wherby he the betrayre of the Jewes is taken. Antiochus reuengeth friendship with the Jewes.

¶ Antiochus the gatte * Judas knowe * Antiochus Eupator was commynge with a grete power into Jewry, & Lysias the steward and ruler of his matters with him hauinge an. C. and .r. C. men of force. .v. C. hoymen. xxi. C. Seleucides, and .ii. C. charctes. Antiochus also loded him self with them; but with grete vylfrenate and spake saye to the kynge, not for eny good of þe coultre, but because he thought to haue bene made some grete man of auctorite. But þe kynge of kyngdomes Antiochus mynde agaynst thes vngodly personne, & Lysias infourmyd the kynge, * that this Antiochus was þe cause of all mischance: so that the kynge commaunded to take him, and (as the manner of the is) to put hym vnto death in the same daye.

¶ There was also in the same place a towre of L. cubytes hye, heappyd with ashes: but aboute it was so made, that me myght lode downe on euery syde. Wher into the kynge commaunded that shamefull person to be cast amonge the ashes, as one that was cause of all vnglacionsnesse. And cras it was that the vngodly quide dyd such a death, and not to be buryed: for he had done moche myschance vnto the aultre of God (whos spyr & allidies were holy) therfore was it right, þe hye in selfe also quide be destroyed wyth ashes.

¶ But the kynge was wroth in hys mynde, and came to see him self: moze cruelly vnto the Jewes, then hys father was. Whych is when Judas perceaied, * he commaunded the people to call vpon þe Lord myght and daye: that he wolde now helpe the also, lyke as he had done alwaies: for they were afraied to be put from the lawe, from their naturall countre and from the holy temple: and not to suffre the people (which a lytle while agoe beganne to recouer) to be subdued agayne of the blasphemous nacyns.

¶ So when they had done thes together, C. and besought the Lord for mercy, wyth wepyng and fastynge the dayes longe, flact vpon the grounde: Judas exposed them, to make

The seconde Booke

make them selues ready. But he and the elders together deuised, to go forth first with their people, afore the kynge brought his host into Ieruzp, and afore he beleaged the city. & to committe the matter vnto God.

¶ Therefore he ascribed the power of all
thynges vnto God the maker of the world
exhortinge his people to fight manfully (per-
euen vnto death) for the labors, the temple,
the citty, their owne native countrey, and to
defende the ciuitys: and let his boos befor
Wodpye. He gaue them also that there were worthy
him, a token of the victory of God, chollinge
out the mildest sponge inen, wente by nyght
into the kynges paupers, the dore of the boos
xiij. 42. m. *, e. the greatest Clepantes,
with those that last vpon them.

Thus when they had brought a greater
fear and rumour amongst the enemies of the
Jewes, by all things being prosperously
with them, they departed in the beate of the
dape, God beinge their helper and defender.
Now while the Kinge perceived the manly
courage of the Jewes, he wente aboute to take
the stronge places by craft, and removed his
hoofe to ward befor them, which was a well be-
fite house of defence of the Jewes: but they
were chased awaye, huried, and discomfited.

And Iudas sent vnto thes that were in it for such thinges as were necessary. In f. Twelue booke also there was one in bodours. Iudas tolde the enemyes thes secretes: but they sought hym out, a whē they had gotte hym they put hi in prison. After this dōd f. Iudas came with thes that were in Bethlura, to helpe truce with them, departed, and stode a battell with Iudas. whēch our came hym.

¶ But when he vnderstode, that Philippus
(whom he had left to be ouersceer of his bul-
nesses at Antioche) began to rebel agaynst
him, he was astonnyed in his mynde: so he
peld hym self to the Jewes, & made the
eche to do whatsoeuer they thought right.

Now when he was reconciled wth the
he offered, made moche of the temple, gaue grea
te gyftes vnto it, embraced Machabe^s, ma
kinge hym captayne and gouernour from
Iherosoloms vnto the Gerrenes.

Neurthelesse when he came to Ptolomeas, þe people of the cytie were not content with þe bonde of frendshipp: for they were afraied, that he wolde breake þe couenaunt. Then wente Lysias vp into the senate, and enourmed the people, beweynd the cause of thepp, and pacified the. So he came agayne to Antioche. This is now the matter concerninge the longes iourney, and his returne.

● The Cliff Chapter

¶ By the weapon of the Roys, Demetrius smythe Al-
canso to kill the Arroy. Alcanso maketh a compact
with the Jewes, which he get by death through the
weapon of the Roys. Alcanso commaundeth Mayis
to be taken. The holowne of Mayis.

After three yeares was Iudas in-
fourmed, how that Demetrius the
sonne of Seleucus was come vp
with a great power and dyppres,
thorow the haven of Cripolis, to take cer-
taine commondous places and countrees,
agains the Antiochus and his captayne Lysias.
Now Alcimus (which had bene dyer) &
dissfully despyed him self, in the tyme of the
myrryng: Ieving, þy þy no means he coulde
be helpe, ner haue any more inttraunce to the
austre: he came to hyng Demetrius in the
hūdyeth and one & fetyfe yeare, presentynge
vnto hym a crowne of Golde, a palme & an
olive tree: which (as me thought) belonged
to the temple, and þy daye he helde his tongue.
But when he had gotten oportynite for his
madnesse, Demetrius called him to counsell,
and asked hym, what thynges of counsell þy
Iewes leane vnto? he answered: The Ie-
wes that be called Aldeie (whose captayne
is Iudas Maccabews) mayntayne warres,
make insurreccions, and will not let the re-
aline be in peace.

For I beynge depriued of my fathers honour: I meane the bpe yfste howe am come hyther: partly becaule I was faithfully vn- to the kyng, and partly becaule I sought þe profyt of the cytyens. And whp' all oure people, tho: so the wickednesse of them, are not a little troubled. Wherfore I beleeue the (O kyng) conseyde all these thynges dyl- gently, and then make some psonifyon for þe lande & the people, accordynge to the kyn- nesse that thou hast offred vnto thē. For as longe as Iudas hath the wyppurall, it is not possible that men can lyue in peace.

When he had spoken these wordes, other
frendes also haupinge euell will at Judas,
set the kynge Demetrius on fyre agaynst
hy. **¶** Which immediately sent Alcinoz, ruler
of the Elephantes, a captayne, into Jewry,
commaundinge hym, to take Judas him selfe
alpye, but to slaye the þe were with hym, and
to make Alcinoz hys priest of great thyle.

Then the heathen which fled out of Ier-
uſſalem from Iudas, came to Aſcanio by Ro-
ches, thynkinge the harme and deſcape of the
Iewes to be their welfare. Now when the
Iewes herde of Aſcanios compynge, and
the gathering together of the heathen: they
ſpeeked theſe ſeues wordes, ¶ A ſeſought
hym, which made them by people, and cuer
defended his owne poſicion with ſwepnet
tokens, that he wolde preſerue them ſpill. So
at the commaundement of the captayne, they
remoued fro thence, & came to a towne called
Deſſſſan. And ſomys Iudas brother fell in
hand to Aſcanio, but thozow ſodeyn ap-
myning of the enemye, he was aſtrayd.

Nevertheless, Sicanos bearinge the man-
lynce of them that were wth Judas, & the
holde

holde stomaches that they had to fyght for theire naturall countrey, durst not proue the matter with bloodshedding. Wherfore he sent Jossabonius, & Theodocius & Anthanas before, to enquire and to take peace. So when they had taken longe aduilement there vpon and the captaynes shewed it vnto the multitude, they were agreed in one minde: to haue peace. And they appointed a daie to fyt vpon these matters quietly among them selues, the sholes also were brought and set forth. Neuertheless, Judas commaunded certaine men of armes to wayte in couenient places, lest there shulde sodenly arise any euill thow the enemies. And to theyr comoned reasonably together.

D Nicanoz, whyle he abode at Ierusalem, ordered him selfe not vnreasonably, but sent a wayte the people that were gathered together. He loved Judas euer with hys herte, & fauoured him. He prayed hym also to take a wayte, and to bypunge forth chylidren. So he married, lpyed in rest, and they led a comely lyfe. But Nicinus perceauinge the loue that was betwixte them, and how they were agreed together, came to Demetrius, & tolde him that Nicanoz had taken straunge matters in hand, and ordered Judas an enemy of the realme) to be the kyniges successeur. Then the kynge was sore displeased, & thow he wyked accusacions, which Nicinus made of Nicanoz, he was so prouoked, that he wrote vnto Nicanoz, saying: that he was very angere for the frendshyppe and agreement, whyle he had made wth Machabeus. Neuertheless he commaunded him in all the haste, that he shulde take Machabeus prisoner, and sende hym to Antioche.

E Whyle Nicanoz was at Ierusalem, he was at hys wyttes ende, & sore grieved, & he shulde breake the thynges wherein they had agreed: specially, seynge Machabeus was p^rma. & neuer dyd hym harme. But because he myght not withstande the kynge, he sought opportunitie to fulfill his commaundement. For withstanding when Machabeus sawe that Nicanoz beganne to be churlysh vnto him, & p^r he intreated him more gently then he was wonte, he perceaued p^roch vnkynndnes came not of good, and therfore he gathered a few of hys men, & withpewte him selfe to Nicanoz. Which whyle he knewe that Machabeus had manfully peruenied him, he came vnto p^r great and most holy temple and commaunded p^r prestes (which were doinge their usuall of fringes) to deliuer hym p^rma. And whyle they stode p^r they coude not tel where p^rma was whyle he sought, he stretched out his hāde, & made an othe, sayinge: If ye will not deliuer me Judas can proue, I shall remoue this temple of God ito p^r playne felde, I shall breake downe p^r altar, & collocate this temple vnto

to Bactus. After these wordes he departed. Then the prestes lyft vp their handes to the warde heauen, & besought hym p^r was euer p^r defender of their people, saying: Thou O Lord of all, whyle thou hast nede of nothinge, wouldest p^r the temple of thy habitacon shulde be amonge vs. Therfore now O most holy Lord, kepe this house euer vnderfled, whyle lately was clesed. Now was there acculed vnto Nicanoz, one Razis an Alderman of Ierusalem, a louer of the whole cyte, & a man of good repute: whyle p^r he kynde herte p^r he bare vnto p^r people, was called a father of p^r Jewes. This man oft tymes, whyle the Jewes were mynided to kepe the selues vnderfled, defended & deliuered the, bringe content stably to speke his body and his lyfe for hys people.

So Nicanoz wyllynge to declare p^r hate that he bare to the Jewes, sent fytie hidreth men of warre to take him: for he thought, yf he gat him, he shulde bylge p^r Jewes in great decaye. Now when p^r people beganne to rushe i at his house, to breake p^r doores, & to set fyre on it: he beinge now enat, wolde haue defended him selfe with hys wearde: chosynge rather to dye manfully, then to p^relme him selfe to thole wicked doers: because of his noble stocke, he had rather haue bene put to extreme crueltie. Notwylstanding what time as he misde of his stroke for haste, & p^r mulitude fell in violently betwixte p^r doores: he ranne boldly to the wal, & cast him selfe downe manfully amonge the heape of them, which gaue soone place to his fall, so p^r he fel vpon hys belly. Neuertheless, while there was yet breath within hym, he was kynbled in hys mynde, & whyle his bloude gushyd out exceedingly (for he was very sore wounded) he raise thow the myddest of the people, and gat hym to the toppes of a rocke. So when his bloude was now gone, he toke out his awn bowbel wth both his hādes, & thow the vpon p^r people callenge vpon p^r Lord of lyfe & spycie to rewarde him this agayne and so he dyed.

C The xv. Chapter.

Nicanoz sought aboute to come vnto Judas on p^r Saboth daye. The blasphemie of Nicanoz, Machabeus resoundinge vnto p^r Jewes p^r blysson, both wth these dreyes. The prayer of Machabeus. Alure the hōde of Nicanoz is once ouercome. Machabeus commaund: both his hēd and hys handes to be cut of and hys tōus ge to be geuen vnto foliwe.



When Nicanoz knewe that Judas was in the countrey of Samaria, he thought wth all his power to kype a felde vpon him vpon a Sabboth daye. Neuertheless the Jewes p^r were compelled to go wth hym, saye: We do not so cruelly and vnkynndly, but halowe the Sabboth daye, and wth hym him that seyth all thynges. For all thynges, yet sayd the vngarepous percome: Is there a myghtie one in heauē, that commaunded the Sabboth

* Mar. iii. 1
ii. Mac. x. 18

* iii. Mac. xx. 4

daye

The seconde Booke

Days to be kepte: And when they sayde yet the twinge God, the myghtie Lord in heauen * commaunded the seventh daye to be kepte, he sayde: And I am myghty vpon earth, to commaunde them for to arme them selves, and to performe the dayes duty. Notwithstandinge he myght not haue his purpose.

25 Ricanoz had crucified wth great pryde to overcome Judas, & to bypnye awaye the victory. But Hecabeus had euer a fast confidence and a perfecte hope in God, that he wolde helpe hym, & exhorted hys people, not to be afrayed of the cominge of the heathen: but alwaye to remember the help that had bene shewed vnto them from heauen, yee & to be sure now also, that almyghty God wolde geue them the victory. He spake vnto them out of the lawe and prophetes, putting them in remembrance of the battayls that they had flicchen afoze, and made them to be of a good courage.

So when their hartes were plucte by, he shewed them also the disceatfullnesse of the heathen, and how they wolde kepe no count naunt nor ofe. Thus he weakened them not wth the armour of chylde and speare, but wth wholesome wordes and exhortacions.

He shewed the a byme also, wherthow he made them all glad, whych was this: he thought that he sawe Onias (whych had bene the ype priest, a vertuous and lounge man, sad and of honest churcheason, well spoken, & one that had bene exercised in Godlynes from a chylde) holding by hys handes towarde heauen, and prayenge for his people. After this there appeared vnto him another man, whych was aged, honorable and glorious. And Onias sayde: This is a louer of the brethren, and of the people of Israell. This is he that prayeth moche for the people and for all y holy cite: Jeremy y prophete of God. He thought also that Jeremy helde out hys ryght hande, and gaue vnto Judas a swerde of Golde, sayenge: Take this holy swerde, a gyfte from God, wherewith thou shalt smyte doone the enemyes of the people of Israell.

And so they were well comforted thozow the wordes of Judas, and toke courage vnto them, to that the yonge men were determined in their myndes to fyght, & to byde spay at it. In to much f in the thynges whych they toke in hande, their boldnesse shewed y same, because the holy cite and the temple were in perill: for the which they toke more care, then for their wyues, chylzen, hierial and kynfolkes. Agayne, they that were in the cite, were most carefull for those which were to fyght. And when they were all in a bove that the subgenty of the matter was at hande, and the enemyes by to nye, the host

byng set in aray, the Elephantes and other men every one standyng in hys place, Hecabeus considered the cōpyng of the multitude, the obdyuance of diuers weapons, the cruelnes of the beastes, and helpe by his handes towarde heauen, calling vpon the Loude y bold wonder, whych geueth not the victory after the multitude of weapons and power of the host (but to the that please hym) accordyng to hys a wne wyl. Therefore in hys prayer he sayd these wordes.

O Loude, thou y bydest sende thyme Angell in the tyme of Hecabeus kyng of Iuda, and in the holte of Sennacherib betwixt anghyethfour score & fyue thousand: sende now also thy good angell before vs (O Loude of heauens) in the fearfullnesse and byede of thy myghtie arme, that they which come against thy holy people to blaspeme them, maye be afrayed. And to be made an ende of his wordes. The Ricanoz & they that were wth hym, drew nre wth swadmes and songes: but Judas and hys company wth prayer and callenge vpon God.

With their handes they smote, but wth theyr bettes they played vnto the Loude, & shew no lesse then xxxv. m. For thozow y present helpe of God they were gloriously comforted.

Now when they left of, & were turnyng agayne wth hope, they vnderstode that Ricanoz hym selfe was slayne wth the other. Then they gaue a greates shoute and a crye, prayyng the Almyghty Lord wth a loude choore. And Judas (whych was euer ready to spende hys body & lyfe for hys chetysnes) commaunded to smite of Ricanoz head, wth hys acme & hande, & to be brought to Ierusalem. When he came t, yre, he called all the people, & the priests at y altar wth those that were in the castill, & shewed the Ricanoz head, and his wyched hande, whych he had presumptuously holden by agaynst the temple of God. He caused y frange also of y vngodly Ricanoz to be cutt in pte peces, & to be cast to the fowles, & the cruel mans hande to be hanged by before the temple.

So every man gaue thankes vnto the Lord, sayenge: blessed be he, that hath kepte hys place vnderfild.

As for Ricanoz head, he hanged it vpon the ype castill, for an euident & playne token of y helpe of God. And so they agreed all together, to kepe that daye holy, namely the xlii. daye of the moneth Adar, which in y Syrians language is called the nexte daye before Machabeus daye. Thus was Ricanoz slayne, and from that tyme forth the Jewes had the citey in possession: And here will I now make an ende.

¶ The ende of the seconde boke of the Machabees.

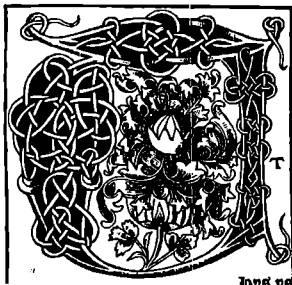


The Gospell of

S. Mathew.

The fyft Chapter. A

The genealogie of Chyft. and marriage of hys mother Mary. The angel sayeth to Joseph mynde.



hys ys þ
booke of the generacyon of Iesus Chyft.

* Abraham begat Isaac. * Isaac begat Jacob.

* Jacob begat Judas and hys brethren.

* Judas begat Phares and saram of Thamar.

* Phares begat Esrom. * Esrom begat Aram.

* Aram begat Aminadab. * Aminadab begat Naalon.

* Naalon begat Salmon. * Salmon begat Boos of Rahab.

* Boos begat Obed of Ruth. * Obed begat Jesse.

* Jesse begat Dauid the kynge.

* Dauid the kynge begat Salomon. of her that was the wyfe of Uppe.

* Salomon begat Roboam. * Roboam begat Abia.

* Abia begat Asa. * Asa begat Josaphat.

* Josaphat begat Joram. * Joram begat Ollias.

* Ollias begat Joatham. * Joatham begat Achas.

* Achas begat Ezechias.

* Ezechias begat Manasses.

* Manasses begat Amon. * Amon begat Josias.

* Josias begat Jeronias and hys brethren about the tyme they were carped awape to Babylon.

And after they were brought to Babylon. * Jeronias begat Salathiel.

* Salathiel begat zoobabel.

* zoobabel begat Ahiud.

* Ahiud begat Eliachim.

* Eliachim begat Ahoz.

* Ahoz begat Saboc.

* Saboc begat Achin. * Achin begat Eliud.

* Eliud begat Eleasar.

* Eleasar begat Matthan.

* Matthan begat Jacob.

* Jacob begat Joseph the husbnde of Mary.

of whom was bozne Iesus. even he that is called Chyft.

And to all the generacyons from Abraham

to Dauid. are fourtene generacyons. And fro Dauid unto the captivite of Babylon. are fourtene generacyons. And from the captivite of Babylon unto Chyft. are fourtene generacyons.

The byrth of Iesus Chyft was on this wyse. * When his mother Mary was married to Joseph before they came to dwel to gether. she was founde with chyldre by the holy ghoost. Then Joseph her husbnde because he was a ryghteous man. and wolde not put her to shame he was mynded penevly to departe from her. But whyll he thus thought. behold. the aungell of the Lorde appeared unto hym in slepe. saying. Joseph. thou sonne of Dauid. fene not to take unto the Mary thy wyfe. For that which is conceived in her. cometh of the holy ghoost. She shall byynge forth a sonne. and thou shalt call hys name. * Iesus. For he shall save his people from theyr synnes.

All this was done. þat it might be fulfilled. which was spoke of the Lorde by þe prophet. saying. * Behold. a mayd shall be chyldre. * and shall bring forth a sonne. * and they shall call his name Emmanuel. which ys a man interpreter. it is almost to say as God with vs.

And Joseph sone as he awoke out of slepe. byd as the angel of the Lorde had byden hym. and he toke hys wyfe unto hym. & knewe her not. tyll he had brought forth a chylde. the fyft begotten sonne. and called his name Iesus.

The ij. Chapter.

The tyme and place of Chyfts byrth. The wyfe met with the pudent. Chyft bred into a synne. the pange chylde is a synne. Chyft turneth into Galilee.

When Iesus was bozne at Bethlem. he was in the tyme of herode the kynge. In the tyme of herode the kynge. Beholde. there came wyfe mentid the east to Jerusalem. saying. Where is he that is bozne king of Jewes. For we have sene hys starre in the east. and are come to worshippe hym.

When herode the kynge had heard these thynges. he was troubled. and all the cyte of Jerusalem with hym. And when he had gathered all the chiefe prestes and scribes of the people togethere. he demaunded of them. where Chyft shulde be bozne. And they sayd unto hym. At Bethleem in Jewye. For thus it is wytyd by the prophet. * And thou Bethleem in the lande of Juda. art not the least among the prynces of Juda. For thou shalt come unto me the captayne. that thou shalt governe my people Israel.

Then herode. when he had pryncely called the wyfe men. he enquyred of the diligent what tyme the starre appered. & he had them

And go to

The Gospel

go to Bethleem, & sayd: Good your waite thi
ther, & searche diligently for childe. And whē
ye haue founde him, bryng me word agayne,
that I maye come and worship hym also.

¶ Whē they had heard þe bryng, they de-
parted: and lo, the starre which they sawe in
the east, wēt before hym, tyll it came, & stode
ouer the place, wherein the chyld was. Whē
they sawe the starre, they were exceedinge
glad: and went into the house, and founde the
chyld with Mary his mother: & fel downe
flat and worshipped hym, and opened thei
treasures: & offered vnto hym gyftes, golde,
franchincense, & myrrē. And after they were
warned of God in slepe (that they shuld not
go agayne to herode) they returned into thei
awne countrie another waye. ¶

Whē they were departed, behold, the an-
gel of the Lord appered to Joseph in slepe sa-
ying, arylse, & take the chyld and his mother,
and fflye into Egypt: and be thou there tyll I
bryngne the worde. For so it will come to passe
C that herode shall seke the chyld, to destroye
hym. So when he awoke, he toke the chyld
and hys mother by nyght, and departed into
Egypt, and was there vnto the deeth of he-
rode, that it myght be fulfilled, which was
spoken of þe Lord by the prophete, sayenge:
* out of Egypt haue I called my sonne.

* Offer. a
Zuch. iij.

¶ Then herode whē he sawe þe he was mock-
ed of þe wyse mē, he was exceeding wroth,
& sent forth mē of warre, & sleue all þe chyldre
that were in Bethleem, and in all þe coastes,
(as many as were two yere olde or vnder)
accordinge to the tyme, whych he had dili-
gently knowe out of the wyse mē.

¶ Then was fulfilled that, which was spo-
ke by the prophete Jeremy: where as he sayd:
* Hier. xxxi. in Rama was there a voyce herde: lamenta-
cion, weeping, and great mourninge. Ra-
chel weping for her chyldren, & wolde not be
comforted: because they were not. ¶

¶ But when herode was dead: behold, an an-
gel of the Lord appeared in a dreame to Jo-
seph, in Egypt, sayenge: arylse, and take the
chyld & hys mother, and go into the lande
of Israell. ¶ for they are dead which sought
the chyldes lyfe. And he arose, and toke the
chyld & hys mother, & came into the land
of Israell. ¶ But when he hearde that Arche-
laus byd caryne in Jewry, in the rowme of
his father herode, he was afraid to go thi-
ther. Notwithstandinge, after he was warn-
ed of God in a dreame, he turned & fflye into þe
parties of Galile, and went and dwelt in a
cyte which is called Nazareth: that it might
be fulfilled which was spoken by the pro-
phete: he shall be called a Nazarene. ¶

* Mat. iij.

¶ Then cometh Iesus from Galile to
Jordan vnto John: to be baptysed of hym.
But John forbad hym, sayenge: I haue ne-
de to be baptysed of the: and comest thou to
me? Ies? and answered & said vnto him: Let it be
so now, for so it becometh vs to fulfill all
cōspiteousnesse. ¶ Then he suffered hym. ¶

* Mat. iij.

¶ Iesus when he was baptysed, came straight
waye out of the water. And lo: heuen was
open vnto him: and he sawe þe syete of God
descendinge lyke a doue, and lightnyng vnto
hym. And loo, there came a voyce from hea-
uen sayinge: ¶ Thou art my beloued sonne, in
whō I am well pleased. ¶

* Mat. iij.

¶ ¶ The. iij. Chapter. ¶

¶ ¶ The baptyme, preachinge and offyce of John, and
how Iesus was baptysed of hym in Iordane.

¶ ¶ Those dayes came John þe Bap-
tist, preachinge in the wyldernesse
of Jewry, and sayenge: ¶ Repent
of the life that is past, for the king-
dome of heauen is at hand. ¶ For this is he,
of whom the Prophete Esay spake, (whych)
sayeth: ¶ The voyce of a cryer in the wylder-
nes, prepare ye the waye of the Lord: make
hys pathes streight. ¶ Then John had hye
cayment of camels heer. ¶ And a gaddell
of a shapine about hys loynes. ¶ Hys ment was
located: & wylded hony. ¶ Then went out
to hym Ierusalem and all Jewrye, and all
the region rounde about Iordane, and were
baptysed of hym in Iordane, confessyng their
synes.

¶ But when he sawe many of the Pha-
rises and Saducees come to hys baptyme, he
sayd vnto them: ¶ O generation of vyperes,
who hath taughte you to fle from the venge-
aunce to come? Wylng forth therfore the fru-
tes that belong to repentance. And be not
of such mynde that ye wolde saye vnto your
selues: we haue Abraham to oure father.
For I saye vnto you: that God is able to
bryng to passe, that of these stones they shall
erle vp chyldren vnto Abraham. Euen now
is the axe also put vnto the roote of the trees:
to that: euerie tree which bringeth not forth
good fruite, is hewen downe, and cast into
the fyre.

¶ I baptise you in water: vnto repen-
aunce: but he þe shall come after me (is myghter)
then I, whose shoos I am not worthy to be-
are. He shall baptise you with the holy gost
and with fyre: ¶ whose fan is in hys hand,
he will purge hys floore: & gather his wheat
into the barn, but will burne the chaffe to
vntueneheable fyre. ¶

¶ ¶ Then cometh Iesus from Galile to
Jordan vnto John: to be baptysed of hym.
But John forbad hym, sayenge: I haue ne-
de to be baptysed of the: and comest thou to
me? Ies? and answered & said vnto him: Let it be
so now, for so it becometh vs to fulfill all
cōspiteousnesse. ¶ Then he suffered hym. ¶

¶ ¶ The. iij. Chapter. ¶

¶ ¶ The baptyme, preachinge and offyce of John, and
how Iesus was baptysed of hym in Iordane.

¶ ¶ Then was Ies? led awaye of þe spytte:
into wyldernes: to be tempted of the
deuell. And when he had fasted four-
ty dayes and fourty nyghtes, he was at the
last an hūgred. And when the tempter came
to hym, he sayde: ¶ I thou be the sonne of God
commande

The Gospell

kyngdome of heauen. **I**

* For I saye vnto you: except your righteousnesse excede the righteousnesse of the scribes and pharisees, ye cannot entre into the kyngdome of heauen.

B Ye haue heard that it was sayd vnto the of y olde tyme. * Thou shalt not kill: whosoener killeth, shall be in daunger of iudgement. But I say vnto you: that whosoener is angry with his brother (vnadvisedly) shall be in daunger of iudgement. And whosoener saye vnto his brother * Racha, shall be in daunger of a counsell. But whosoener sayeth thou foole, shall be in daunger of hell fyre.

Therefore, if thou offest thy gyfte at the altar, and there rememberest that thy brother hath ought agaynst the: leaue thee thyne offeringe before the altar: * go thy waye first, and be reconciled to thy brother, and then come, and offer thy gyfte. **I**

* Agree with thine aduersarye quicklye whyles thou art in the waye with him, lest at any tyme the aduersarye deliuer thee to the iudge, and the iudge deliuer thee to the synnister, and then thou be cast into prison. Verily, I say vnto the: thou shalt not come out thence, tyll thou haue payed the vtmost farthinge.

Ye haue herde that it was sayd vnto them of olde tyme. * Thou shalt not committe adoultre. But I say vnto you: that whosoener lokech on another mans wyfe to lust after her, hath committed adoultre with her all ready in hys heart.

* If thy right eye hynder the, * plucke hym out, and cast hym from the. For better it is vnto the, that one of thy members perishe, then þy whole bodye shuld be cast into hell. And if thy right hande hynder the, cutt hym off, and cast hym from the. For better it is vnto the, that one of thy members perishe, then that all thy bodye shulde be cast into hell. **I**

It is sayd, whosoener putteth awaye his wyfe, * lett hym geue her a letter of the deuorcement. But I say vnto you: that whosoener doth put awaye his wyfe (excepte it be for fornicarye) causeth her to breake matrimonye. And whosoener marryeth her that is deuorced, committeth adoultre.

Agayne, ye haue heard how it was sayd to them of olde tyme: * thou shalt not forswear thy selfe, but shalt performe vnto þy othe: thole thinges that thou swearest.

* But I say vnto you: sweare not at all: neither by heauen, * for it is Goddes seate, nor by the earth, for it is his fote stole: neither by Ierusalem, for it is the cytie of the great king: neither shalt thou sweare by thy heed, because þy canst not make one haire whyte or blacke. But your communicacion shall be, ye, ye,

ay, ay: for whatsoever is added moze then these, it commeth of euill.

Ye haue heard that it is sayd: an eye for an eye: and a tooth for a toth. But I saye vnto you, þy eye * rest not euill. But if whosoener geue the a blowe on the right cheeke, turne to hym the other also. And if any man wille sue thee at the law, and take awaye thy coat, let him haue thy cloake also. And whosoener wille chell thee to go a myle, go with him twayne. Geue to him that asketh, and to hym that wolde borrowe, turne not thou awaye.

* Ye haue heard that it is sayde, * thou shalt loue thine neyghbour, and hate thine enemye. But I saye vnto you: loue your enemies. * Blesse the that curse you: * do good to them that hate you. * Praye for the which hurt you and persecute you, that ye maye be the chyldre of your father which is in heauen: for he maketh his sonne to aspe on þe euill, & on þy good, & sendeth raine on þy ill & on þy vniuit. For * þy ye loue the which loue you: what reward haue ye? do not the publicans also euen the same? And if ye make moche of your brethren only, what singular thinge do ye? do not also the publicans praye for the? shall therefore be perfecte, euen as your father which is in heauen is perfecte. **I**

¶ The viij. Chapter.

¶ Of almes, praye and fastinge. The forerobers the euill thinge of worldlye thynges.

In these heare, þy geue not your almes in the sight of men, to the intent that ye wold be sene of them. Or els ye haue no reward with your father which is in heauen.

Therefore, whā thou givest thine almes, let not thy righte hande be knowe before the, as þy hypocrites do in the synagoges and in the streetes: for to be prayled of men. Verily, I saye vnto you: they haue their reward. But when thou wylt geue almes, let not thy left hande knowe what thy righte hande doth, that thine almes maye be in secret: and thy father which seeth in secret, shall reward the openly. **I**

And when thou prayest * thou shalt not be as the hypocrites are. For they wile to stand prayinge in the synagoges, and in the corners of the streetes, that they maye be sene of men. Verily, I saye vnto you: they haue their reward. But when thou prayest: * entere into thy chamber, & when thou hast shut thy doore praye to thy father which is in secret: * thy father which seeth in secret, shall reward the openly.

But when ye praye: * bable not much, as the heathen do: for they thynke it wille come to passe, that they shall be herd for their much babylnges sake. Be not ye therefore lyke vnto them. * For your father knoweth what ye praye for.

* Mat. 23. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* Job. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

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* Mat. 23. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

* Mat. 23. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

* Luc. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

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* 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

Of S. Mathew. Jo. iiii.

things ye haue made of before ye a like of bl: after this manner thereof yeape ye.

* Where father which art in heauen, halo- wed be thy name. Lett thy kyngdome come. Thy will be fulfilled, as well in earth, as it is in heauen. Geue vs this daye oure daylye bread. And forgive vs oure dettes, as we forgive oure detters. And leade vs not into temptation: but deliuer vs from euyl. For thyne is the kyngdome and the power, and the glorye for euer. Amen. ¶ Therefore, * yf ye forgive other me thy trespases, your heu- ly father shall forgive you. ¶ (your trespasses.) But yf ye wyl not forgive men they trespases, nomore shall your father forgive you your trespases.

* Therefore, * when ye fast, be not sad as the hypocrites are. For they disfigure their faces, that it maye appere vnto men, how that they fast. Aliter, I saie vnto you, they haue theyre reward. But thou, when thou fastest, anoynte thyne beard, and wash thy face, that it appere not vnto men, how that thou fastest: but vnto thy father, which is i secret: and thy father which seeth in secret, shall re- ward be the openly.

Lape not vp for your selues treasure vpo earth, where the rust and mothe both corrup- te, and where theues breake throughe, and scale. But lape vp for you, treasures i he- uen, where neither rust nor mothe both cor- rupte, and where theues do not breake tho- row nor scale. For where your treasure is, there will your heart be also.

* The light of the body is the eye. Where- fore, yf thyne eye be single, all thy body shall be full of light. But and yf thyne eye be whe- led, all thy body shall be full of darcknesse. Wherefore, yf the lyghte yf is in the dar- knes, how greates is that darcknes?

* No man can serue two masters. For either he shall hate the one and loue the other, or els heane to the one, and despyse the other: ye cannot serue God and man. ¶ There- fore I saie vnto you: * be not carefull for your lyfe, what ye shall eat or drinke, nor yet for your bodye, what ye shall put on. Is not the lyfe moze worth than meat: and the body moze of value than rayment? Behold, the fowles of the ayer: for they sowe not, neither do they reape, nor carry into the barnes: and your heavenly father feedeth the. Are ye not much better then they?

* Watche of you: by takinge carefull thought: can adde one cubyte vnto your stature: And why care ye for rayment: Consi- der the lyfles of the felde, how they growe. They labour not, neither do they spinne. And yet I saie vnto you, that euen Salo- mon in all his royaltie was not arrayed lyke one of these. Wherefore, yf God do clothe the grasse of the felde (which thought stande to

dape, is to morow cast into y foynaille) shall he not inoch moze do the same for you, O ye of lytle fayth?

¶ Therefore, take no thought, saying: what shall we eat, or what shall we drinke, or wherewith shall we be clothed: after all these thynges do the gentylisake. For your he- uenly father knoweth, that ye haue neede of all these thynges. But rather seke ye first y kyngdome of God, and the righte consue- therof, and all these thynges shall be ministered vnto you. ¶

Care not then for the morow, for the mo- rowe daye shall care for it selfe: sufficient is to the daye, is the trouble therof.

¶ The viij Chapter.

¶ The folowynge wordes and sayde iustment, repre- senting the hypocrites, especially vnto parr, in which to be ware of false propheies, and whiche the hearers of dya woide to be doers of the same.

The firste word, that ye be not iudged. ¶ Luke. vi. ¶ (condemne not, and ye shall not be con- demned.) * For as ye iudge, so shall ye be iudged. * And with what measure ye mete, with the same shall other men measure to you. ¶ Aliter firste ¶ thou a mote in the brothers eye, but con- sider not the beame that is in thine awne eye? ¶ De how lafist thou to thy brother? ¶ Whither: suffice me, I will plucke out a mote out of thine eye, and beholde, a beame is in thine a- wne eye. ¶ Thou hypocrite, firste take out the beame out of thine awne eye, and then shalt thou se clearly to plucke out the mote out of thy brothers eye.

¶ Seue not pe that wherby hye holp vnto dogges, neither cast ye your pearles before swyne, lest they treade the vnder their feet: & the other turne against you, & al forreyn you.

¶ And, and it shall be given you: * Seke, & ye shall fynde: Knocke, and it shall be opened vnto you. ¶ For whosoever alkerh, receaueth: and whosoever sekerh, fyndeth: and to hym that knocketh, it shall be opened. ¶ In there any man amonge you, which (yf hye some aske bread) wyl offer him a stone: Or yf he aske fyfthe, will he offer him a scerp? ¶ If ye then (when ye are euill) can geue youre children good gyftes, how much moze shall your fa- ther which is in heauen, geue good thynges, yf ye aske of hym?

¶ Therefore, * whatsoeuer ye wolde yf men fruide do to you: do ye euen lo to them also. ¶ For this is the lawe and the prophetes.

* Enter in at the strait gate: for wyde is the gate, and broad is the waye that lea- deth to destruction: and many there be which go in ther at. ¶ For strait is the gate, and nar- rowe is the waye, which leadeth vnto lyfe, and fewe there be that fynde it. ¶ Beware of false propheies, which come to you in ap- pers clothinge, but in wordy they are rane.

¶ A iij myng.

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* 2025.11.9

*தமிழ்நாடு

* Mat. III. 6
Luc. II. 6

* 1731.120, 6
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* £300,000.

* Pub. in

¶ Christ cleanseth the leper, healeth the captiues seru-
uaunt, and many other bysales, healeth Britens mo-
ther in law, Epileth the ser and the wynde, and dis-
pelled the deuils out of the possessed into the swyne.

When he was come downe feth the mountaine, moche people followed hym. And beholde, ⁊ there came a leper, and worshipped him saye: ⁊ sayd yf thou wilt, thou canst make me cleane. And Iesus put forth bys hande, and touched him sayinge: I will, be thou cleane, and immediately bys leprosie was cleded. And Iesus sayeth vnto hym: ⁊ thou tell no man. But go, & shewe thy selfe to the priest: and offre the gyfte (that ⁊) oftes commanded to be offered) for a witness vnto them. I

And when Iesus was entered into Capernaum, ther came vnto him a Centurion, and besought him, sayinge: Master, myseruaunt lyeth at home sycke of the palsy, and is greuously pained. And Ies^{us} saith

when I come vnto hym, I will heale hym.
 The Centurion answered, & sayd: Syr, I am
 not worthy, that thou shouldest come vnder
 my rofe: but speake the word only, and my
 seruant shalbe healed. For I also my self am
 a man subiect to the auctoritee of another,
 and haue souldiers vnder me, and I saye to
 this man, go, & he goeth: and to another
 come, and he cometh, & to my seruant do this,
 and he doeth it. When Iesus herd these wo-
 rdes, he marvelled: and sayde to them that
 folowed him. Verely, I saye vnto you: I haue
 not founde so greete fayth in Israhell. I saye
 vnto you, & I maye shall come from the east,
 and west, and shall seate vnder the figg tree
 and olane, in the kyngdome of heauē:
 and the children of the kyngdome shalbe cast
 out into breter darchnes: there shalbe weping
 and gnashing of teth. And Iesus sayde vnto
 the Centurion: go thy waye, and as thou
 wishest, so be it vnto the. And bys seruant
 was healed in the selfe same houre.

* And whē Iesus was come into a Peters house, he sawe hye wyues mother lyenge in bed, and syche of a feuer. And he touched her hande, and the feuer left her : and she arose, & ministered vnto them. * mar. 14. 14. 15.

When the cūen bruc on, they brought in-
to him many that were possessed with devils.
And he cast out the spyzes with a word, and
healed all that were spzke, that it myght be
fulfyllid, which was spoken by Esay p 20-
p 21. ¶ He toke on hym oure
infern pze, and bare oure synnes.

¶ When Iesus sawe moche people about hi,
he commaunded that they shulde go vnto
the other syde of the water. And a certayne
scribe (whan he had some) sende unto him.

a little while he was come) saye vnto him
 * Maſter, I will followe thee whither ſoeuer
 thou goeſt. And Ieſus ſaith vnto him: the
 foxes haue holes, and the braydes of the aſſe
 haue neſtes: but the ſonne of man hath not
 where to reſt his head. And another of the
 number of his diſciples ſayd vnto him: * Ma-
 ſter, ſuffre me ſitt to go and burye my father.
 * But Ieſus ſayde vnto hym: followe me, and
 let the dead burye their dead.

¶ And whan he entred into a tynne, his disciples followed him. And beholde, there arose a grete tempeste in the see, insomuche that the tynne was covered wth waues, but he was a slepe. And dys disciples came to hym, and awoke hym, sayinge: O Master, saue vs, we perishe. And he sayth vnto the: why are ye fearful, O ye of lytle faith? The he arose & rebuked the wyndes and the see, and there followed a greate calme. But the men marueyled, sayinge: what maner of man is this, that both wyndes and see obey hym? ¶ 2. g. m. 10. l. vii.

* And whē he was come to þ other syde, in
to the countre of the Bergelutcs, ther met him
two

* True
* False

* *fruit-eater** June 11
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It is not clear from the text whether the authors are referring to the same study or a different one. The text is partially obscured by a large, dark, irregular shape that appears to be a scan artifact or a large, dark, irregular shape that appears to be a scan artifact.

two possessed of deuylls, which came out of the grained, and were out of measure fence, for that no man might go by that way. And beholde, they cryed out sayinge: * W. Iesu s. sonne of God: what haue we to do with þe? Art thou come hyther to torment vs before the tyme? And ther was a good waye of leſs them: a heerd of many swyne, feyng. So, the deuylls besought him, sayinge, þe shouldest vs out, lustre vs to go oure waye into the heerd of swyne: And he sayde vnto them: go poure wayes. Then wet they out, and departed into the heerd of swyne. And beholde, the whole heerd of swyne was carried headlonge into the see, and perished in the waters. Then they that kepte the, fled, and wet their wayes into the citty, and tolde euery thinge, and what had forctuned vnto the possessed of the deuylls. And beholde, the whole citty came out to mete Iesus: and when they sawe him, they besought him þe wolde departe out of their coastes.

The ix. Chapter.

¶ The heauly the pallie, callith Matthew from the custome, and teacht him by deuylls, heauly the woman of the bloody syle, belueth Iesus daughter, geueth it bynde men the syle, manely a woman man to syle, and dyuety out a beuety.

¶ Entred also into a cyppe, and passed ouer, ad came into his awne citty, and beholde, they brought to hym a man sicke of the pallie, lyinge in a bed. And when Iesus sawe the sayth of them, he sayd vnto the sicke of the pallie: sonne, be of good cheare, thy synnes be forgiven thee. And beholde: certayne of the scribes sayde within them selues: this man blasphemeth. And when Iesus sawe their thoughtes, he sayde, whether is easier to saye, thy synnes be forgiven thee, or to saye, arise and walke? But that þe maye knowe, that the sonne of man hath power to forgive synnes in earth. Then layeth he vnto the sycke of the pallie: arise, take vp thy bed, ad go vnto thyne house. And he arose, ad departed to his house. But the people that sawe it, marueiled, and glorified God, which had geuen such power vnto men.

¶ And as Iesus passed forth from thence, he sawe a mā (named Mathew) sittyng at the reuerce of custome, and he sayeth vnto him: follow me. And he arose, he followed him. And he came to passe as Iesus sat at meate in hys house: beholde, many publicans also and synners thar came, sat downe with Iesus and his disciples.

¶ And when þe pharisees sawe it, they sayde vnto his disciples: why eateth youre master with publicans and synners? But when Iesus heard that, he sayde vnto them: the þe

that be longe, nede not the phylisoy, but they that ne sicke. So ope rather and learne what þe meaneth. * I will haue mercy, and not sacrifice. For I am not come to call the ryghtewes, but synners to repentance.

¶ Then came the disciples of Iohn vnto him, sayinge: * why do we and the pharisees fast, for the most parte: but thy disciples fast not? And Iesus sayde vnto the: can the bydegromes children mourne as long as the bydegrome is with them? But the dayed wyll come, when the bydegrome shal be taken from them, and then shall they fast. So man putteth a peece of new cloth in an olde garment. For then taketh he awaye the peece from the garment, and the rent is made worse. Nether do men put new wyne into olde bottels: els the bottels breake, and the wyne runneth out, and the bottels perthe. But they putt new wyne into new bottels, and both are sauē together.

¶ Why þe thus spake vnto the, beholde, ther came a certa yne ruler, a wothepped him, sayinge: my daughter is eu now dysased, but come and laye thy hand vpon her, and she shall lyue. And Iesus arose, ad folowed him, and to dyd his disciples. And beholde, a woman which was dysened with an yllue of bloude twelue yeres, came byndye him, ad touched the hēme of his vesture. For she sayde within her selfe: þe I maye touche but euen hys vesture only. I shal be safe. But Iesus turned him aboute, and whan he sawe her, he sayde, daughter, be of good comforte, thy faith hath made the safe. And the woman was made whole, euen that same tyme.

¶ And when Iesus came into the rulers house, and sawe the minstrels, ad the people makinge a noise, he sayde vnto the: get you hence, for þe maye is not dead: but slepeth. And they laughed him to scorne. But whan the people were put forth, he wet in, and take her by þe hande, and (and sayer: damcell, arise.) and þe damcell arose. And this noise went aboute into all that lande.

¶ And whan Iesus departed thence, two bynde mentolowed him, repyng: sayinge: Thou sonne of Dauid, haue mercy on vs: And when he was come into the house, the bynde came to him. And Iesus sayeth vnto them: Belene þe, that I am able to do this: They saye vnto him: Lord, we beleue. Then touched he their eyes, sayinge: accordinge to youre sayth be it vnto you. And their eyes were opened. And Iesus charged them sayinge: Se that no mā knowe of it. But they, whan they were departed, spreade aboyn the his name in all that lande.

¶ As they wet out, beholde they brought to him a dome mā possessed of a deuyll. And whan þe deuyll was callt out, þe dome spake.

As v. And

Mat. ix.
Mat. ix.
Mat. ix.

Mat. ix.

Mat. ix.

Mat. ix.
Mat. ix.

Mat. ix.
Mat. ix.
Mat. ix.

* Mat. ix.
Mat. ix.

* Mat. ix.
Mat. ix.

* Mat. ix.
Mat. ix.

* Mat. ix.
Mat. ix.

* John. x.

no

* Mat. ix.

* Mat. ix.
Mat. ix.

The Gospel.

And the people increased, saying: it was neuer so leue in Israel. But þ phariseis say-
de. * he callesth oue deuyls, thow owe the pwr
of deuils.

* Mat. xii. b.
Mar. vi. b.
Luce. ix. b.
* Luc. xii. b.

* And Iesus went about all cyties & tow-
nes, teaching in the synagoges, and pre-
achinge the glad tynges of the kyngdome,
and healing cury sickes & sundry discaie
amonge the people. * But when he sawe the
people: * he was moued with compassion on
them, because they were destitute, and scat-
tered abroade, euen as shepe hauyng no shep-
herde. Then saith he vnto his disciples, þ
* heruel trulþ is plenteous, but y laboureers
are fewe. I praye ye therefore the Lord of the
haruest, that he will send labourers into
his haruest.

* Mat. xii. b.

* Luce. ix. a.

Chapter.

¶ Christ sendeth out hye. xii. Apostles to preach in
the synagoges, & in the synagoges, & in the
synagoges, & in the synagoges, & in the synagoges.

* Mat. xii. b.
Luce. xii. b.

¶ And whā his xiiij disciples we-
re called vnto him, he gaue the
power agaynst vncleane spyr-
tes, to cast them out, and to heale
all manner of sykenesse, and
all manner of dyscaie.

The names of the xiiij. Apostles are these
The first, Symon which is call. d. Peter: ad
Andrew his brother: James the sonne of
zebedee, ad John his brother: Philip & Bar-
tholomeus: Thomas and Mathew, which
had bene a Publican: James y sonne of
Alpha, and Lebbaeus / whose surname was
Cleopas: Simon of Canaan, and Judas
Iscariot, which also he traied him.

* Mat. xii. b.

* Iesus sent forth these twelue in noyde,
whom he commaunded, saying Go not into
the waye of the gentyls, and into the cytie of
the Samaritans enter ye not. But goo
rather to the lost shepe of the house of Israel.

* Mat. xii. b.

* Luce. ix. b.

* Luce. ix. a.

* Luce. ix. a.

* Luce. ix. a.

* Luce. ix. a.

* Luce. ix. a.

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* Luce. ix. a.

* Luce. ix. a.

* Luce. ix. a.

* Luce. ix. a.

and Somozen in the daye of iudgement, then
for that cytie.

* Beholde, I sende you forth, as shepe
among wolues. Be ye therefore wylle as she-
peters and innocent as doves. * But beware
of men, for they shall deliuer you by the
counceils, and shall scourge you in their syna-
gogues. And ye shall be brought to y hebd r-
ulers, and kyngees, for my sake, in wynters to
them and to the gentyls.

* But * whē they deliuer you by, take ye
no thought, how or what ye shall speake:
* for it shal be geuen you, eue in y same houre
what ye shall speake. For it is not ye þ spe-
ke, but þ spyrte of youre father which spea-
keth in you. * The brother shall deliuer you
þ brother to death, & father þ sonne. And the
chyldezen shal arye agaynst their fathers and
mothers, and shall put the to death: & ye shal
be hated of all me for my name sake. * But
he that endureth to the ende, shal be saued.

* But * whē they persecute you in this cy-
tie, flye ye into another. For verely I saye
vnto you: ye shall not goe by the waye of all the
cyties of Israel tyll the sonne of man be come.
* The discipyle is not aboue the master: nor y
seruaunt aboue his lord. It is ynough for y
discipyle, y he be as his master is, ad y the ser-
uaunt be as his lord is. If they haue called
the lord of y house, Beelzebub: how moche
more shal they call them of his householde so:
fearc them not therefore. * For there is no-
thing clothe, that shall not be opened: and no-
thyng hydd, that shall not be knowen.

What I tel you in darkness, that speake ye
in lyght. And what ye heare in the eare, that
preache ye on the house toppes.

* And feare ye not that which kyll the body
but are not able to kyll the soule. But rather
feare hi, which is able to destroye both soule
and body into hell. Acc not two ylfle spar-
rowes sold for a farthyng: And one of the shal
not lyght on the grounde with out youre fa-
ther. Yee, euen all the heares of your head are
nombred. Feare ye not therefore: ye are of more
value then many sparowes.

* Curry one therefore y shall knowledg
me before men, hi will I knowledg also be-
fore my father which is in heauē. But who-
soeuer shall deny me before me, hi will I also
deny before my father, which is in heauē.
* Think not * y I am come to send peace,
into the earth, I came not to send peace, but a
sword. For I am come to set a man at vi-
raunce * agaynst his father, & the daughter
agaynst her mother, & the daughter in lawe
agaynst her mother in lawe. And a mannes
foss shal be they þ are of his awne householde.

* He þ loueth father, or mother more then
me, is not worthy of me. And he that loueth
sone or daughter more then me, is not wor-
thy of me. And he that taketh not hye crosse
and

* Mat. xii. b.

* Mat. xii. b.

* Mat. xii. b.

* Mat. xii. b.

* Mat. xii. b.

* Mat. xii. b.

* Mat. xii. b.

* Mat. xii. b.

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* Mat. xii. b.

* Mat. xii. b.

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* Mat. xii. b.

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* Mat. xii. b.

* Mat. xii. b.

* Mat. xii. b.

* Mat. xii. b.

* Mat. xii. b.

The Gospell.

but onely for the prestes / We haue ye not read in the lawe, how that / on the Saboth dayes / the prestes in the temple breake the Saboth, & are blamelesse: But I saye vnto you: that in this place is one greater then the temple. Wherefore, ye wylt what this meaneth: * I require mercy, & not sacrifice: ye wolde not haue condemned innocentes. * For the sonne of man also, is Lord euen of the Saboth daye.

And he departed thence: * and went into their synagoge: and beholde, ther was a man which had his hande bryd vp. And they asked hym, sayinge: Is it lawfull to heale vpo the Saboth dayes: / that they myght accuse him. And he sayde vnto them: which of you wylt it be, that shall haue. * And they, and yf it fall into a pytte on the Saboth daye, wyl he not take it out and lyfte it out: howe much more then is a man better then a shepe: Wherefore, it is lefull to do a good dede on the Saboth dayes. Then sayeth he to him: stretch forth thy hande. And he stretched it forth: And it was restored vnto healt, lyke as the other.

* Then the Phariseis went out, and held a counsell agaynst him, how they myght destroye him. But when Iesus knewe it, he departed thence, and moche people folowed him, and he healed the all, and charged them, that they shuld not make him known: that it myght be fulfilled which was spoken by Esay the Prophet, which sayeth: * Beholde, my child, whom I haue chosen, my beloued, in whom my soule desireth. I will put my sperte vpon him, and he shall shewe iudgement to the gentylis. He shal not strene neyerce, neither shall any man heare his voyce in the strettes, a boyled reede shall be not brynt, and smokynge flax shall he not quene, till he sende forth iudgement vnto victorie, & in his name shall the gentylis trust.

* Then was brought to him a blind & dōme man, & was vexed with a deuill. As he healed him, in somoch, that the blind and dōme, both spake and sawe. And all the people were amazed, and sayde: Is not this that sonne of Dauid: * But when the Phariseis heard it, they sayd: This fellowe deuylde the deuils no other wyse out, but by the helpe of Belzebub the cheefe of the deuils.

But when Iesus knewe their thoughtes he sayde vnto them: Euey kyngdome deuinded agaynst it selfe, shall be brought to naught. And euery cite or house deuylde agaynst it selfe shall not stande. And yf Satan cast out Satan, then is he deuinded agaynst him selfe how shall then his kyngdome endure. Also, yf I by helpe of Belzebub cast out deuils, by whose helpe do youe chyldezen cast them out: Wherefore, they shall vnto iudges. But yf I cast out by deuils the sperte of God: then is y kyngdome of God come vnto you:

Or els: how can one enter into a strong mans house, and spoyle his Jewels, except he fynd bynde the stronge man, and then spoyle his house: * he that is not with me, is agaynst me. And he yf gathereth not with me, scattereth abrode. Wherefore, I saye vnto you, all manner of synne and blasphemie shall be forgiven vnto men: * but the blasphemy agaynst the sperte, shall not be forgiven vnto men. * And whosoener speaketh a word agaynst the sonne of man, it shall be forgiven hym. But whosoener speaketh agaynst the holy gost, it shall not be forgiven him, neither in this worlde, neither in the worlde to come: * Either make the tree good, and his fruite good, or els make the tree euill, and his fruite euill. * For the tree is knowne by his fruite. O generation of hyppocrites, how can ye speake good thinges, when ye youre selues are euill: * For out of the aboundance of the hert, the mouth speaketh. A good man out of y good treasure of the hert, byngeth forth good thynges. And an euill man, out of euill treasure, byngeth forth euill thynges. But I say vnto you, of euery ydell worde that men shall haue spoken, they shall geue accountes in the daye of iudgement. * For out of thy wordes thou shalt be iustified: & out of thy wordes thou shalt be condemned.

* Then certayne of the Scribes and of the Phariseis alied him sayng. * Quast, we wylle a sygne of the. But he answered and sayde to them. * The euill and deuous generation: seeketh a signe and ther shall no sygne be geuen to them, but the sygne of the Prophet Jonas. * For as Jonas was thre dayes and thre nyghtes in the whales belly, so shall the sonne of man be thre dayes and thre nyghtes in the herte of y earth.

The men of ninue shall cyle in the iudgement with this nation, & condēne it, because they amended at the preaching of Jonas. Beholde, here is one greater then Jonas. * The queene of the south shall rise in the iudgement with this generation, and shall condemn it: for she came from the vtmost partes of the worlde to heare y wordes of Salomon. And beholde, in this place is one greater then Salomon.

* When the vnclene sperte is gone out of a man, he walketh throughout drye places, sekynge rest, and findeth none. Then he saith: I will retourne into my house, from whence I came out. And when he is come, he fyndeth it empty, and swepte, and garnished. Then goeth he, and taketh vnto him seuen other spertes worse then him selfe, and do entreth he in, and dwelleth there. And the ende of that man is worse then the beginning. Euen to that it will be also, vnto this frowarde generation.

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Mat. iii. b. While he yet talked to the people: * beholde his mother and his brethren stode without, desyringe to speake with him. Then one sayde vnto him beholde: * thy mother and thy brethren stande without, desyringe to speake with thee.

Mat. iii. b. But he answered, & sayde vnto him that had tolde him. I beholde my mother: or who are my brethren? And he stretched forth hys hand toward his disciples, & sayd. * beholde my mother and my brethren. For whosoever doth y will of my father which is in heauen, y same is my brother, & sister, and mother. **I. John. x. b.**

¶ The xiiij. Chapter.

¶ The parable of the sowe, of the tares, of the mustardseed, of the leuen, of the treasure hid in the field, of the perle, and of the net.

Mat. xiii. a. In the same daye wnt Iesus out of the house, & sat by the see syde, and moche people were gathered together vnto him, so grety y he went, and sat in a shype, and all the people stode on the shore. And he spake many thynges to the by similitudes, sayinge: Beholde, the sower went forth to sowe. And when he sowed, some seedes fell by the wayes syde, and the fowles came, and deuoured them vp. Some fell vpon stony places, where they had not moche erth, and anon they sprong vp, because the y had no deuyell of erth: and when the sonne was vp, they caught heat, & because they had no rote, they withered awaye. Agayne, some fell amonge thornes, and the thornes sprong vp and choaked them. But some fell into good ground, & brought forth frute: some an hundred folde, some sixty folde, some thirty folde. Whosoever hath eares to heare, let him heare.

Mat. xiii. a. And the discipule came, & sayde vnto him: Why speakest thou to the by paraboles? He answered and sayde vnto them: * It is geue vnto you to knowe the secretes of the kyngdome of heuē, but to them it is not geuen. * For whosoever hath, to him shall be geue: and he shall haue aboundance. But whoso euer hath not: from him shall be taken a waye that also which he hath. Therefore speake I to them by similitude: for they seinge, se not: and hearinge, they heare not: neither do they vnderstand. And in this is fulfilled the prophete of Esaias, which sayth: * with the eares ye shall heare, and shall not vnderstand: and seinge ye shall se, and shall not perceaue. For these peoples heartes is waxed grosse, and their eares are dull of hearinge, and theyr eyes haue they closed, lest at any tyme they should se with theyr eyes, and heare with theyr eares, & should vnderstand with theyr herte, & be conuerted, that I also myght benle them.

Mat. xiii. a. But blessed are your eares, for they se: & your eares, for they heare. Secretly I saye vnto you, that many prophetes & righteous

men haue desyred to se those thynges which ye se, & haue not sene them: & to heare those thynges which ye heare, and haue not hearede them. * There ye therfore y similitude of the sower. Whā one heareth y word of the kyngdome, & vnderstandeth it not, then cometh y euill man, & taketh awaye that which was sowne in hys herte: this is he, which was sowne by the waye syde. But he that receaued the seede which was cast into stony places, y same is he that heareth the word, and anon withioye receaueth it, yet hath he no rote in hym selfe, but dureth for a season: for whā tribulacion or persecucion happeneth because of the worde, by and by he falleth. The also that receaued seede into y thornes, is he y heareth the worde: and the care of this worlde, and the disspayffynesse of cyrcles, choke vp the worde, and so is he made vnfertill. But he that receaued seede into y good ground is he that heareth the worde, and vnderstandeth it: which also beareth frute, & bringeth forth, some an hundred folde, some sixty folde, some thirty folde.

¶ Another similitude put he forth vnto the, sayinge: * The kyngdome of heauen is likened vnto a man, which sowed good seed in his felde. But whyll men slept, his enemie came, & sowed tares among the wheate, & went his waye. But when the blade was sprong vp, and had brought forth frute, there appeared the tares also. So the seruantes of the household came, and sayde vnto him. Spryde the tares, that thou sowe good seed in thy felde: for wher then hath it tares? He sayde vnto them, the enuious man hath done this. The seruantes sayde vnto him: wyll thou then that we go, and weede them vp? But he sayde, nay, lest while ye gather vp the tares ye plucke vp also the wheate with them, let bothe growe together vntill the haruest, and in tyme of haruest, I wyll saye to the reapers gather ye first the tares, and bynde them together in burses to be burnt: but gather the wheate into my barn.

¶ Another parable put he forth vnto the, sayinge. * The kyngdome of heauē is lyke to a grappe of mustard seed, which a man toke & sowed in his felde, which is the lest of all seedes. But when it is growne, it is the greatest among herbes, and is a tree: so that the byrdes of the ayre come, and make theyr nestes in the boughes thereof.

¶ Another similitude spake he vnto them: * The kyngdome of heauē is lyke vnto leuē, which a woman taketh and bydeth in thy peckes of meale, tyll all be leuened.

¶ All these thynges spake Iesus vnto y people by similitudes, & with out a parable spake he nothinge vnto the: that it myght be fulfilled, which was spoke by y prophet, that sayth: * I will open my mouth in paraboles: I will

Mat. xiii. b.
Luce. viii. b.

Mat. xiii. c.

Mat. xiii. c.
Luce. xiii. b.

Mat. xiii. c.

Mat. xiii. c.
Luce. xiii. b.

The Gospel.

will speake forth thynges which haue bene
herte secretes fro þe beginning of þe world. ¶

When the people were sent away, then came Iesus into y^e house. * **¶** And his disciples came vnto him, saying: declare vnto vs the parable of the tares of the felde. He answered and sayd vnto them. Ye sowerth the good seed, is y^e sonne of man. The felde is the worlde. And the chylidren of the kyngdome, they are the good seed: the tares are the chylidren of the wycheb: the enemye that soweth them, is the deuill. The harvest is the ende of the worlde: the reapers be y^e Angells. And as the tares those, are gathered & bent in the fyer: so shall be in y^e ende of this worlde. * **¶** He saie some of them shall sende forth hande.

F * And he said of man that he should be like unto
Angels, a they shall gather out of his hand
domine all thinges that offend, and the which
do inquite: and shall call them into a furnace
of fire. There shall be wailing and gnashing
of teeth. * Then shall the righteous come
in the Son in the lxxijth of their father. Who
soever hath eered to hear, let him hear.

✠ Agayne, the kyngdom of heauē is lyke vnto treasure hid in the felde, the which a man hath found and hydd: and for ioye therof, wroth he selleth all y he hath, & buyeth þe felde.

Agayne, the kingdome of heauen is lyke vnto a marchant man, sek yng goodly pearles, which whē he found one precious pearle, went & solde all that he had, & bought it.

Againe, the kyngdom of beaue is lyke vnto a nett, y was cast into y see & gathered of all kynde of fowles: which whē it was full me diewe to lād, & sat downe & gathered y good into vessels, but cast y bad awaye. So

5 Shall it be at the ende of þ' worlde. The an-
gelles shall come & seuer þ' bad frō amōge the
good, & all cast the into a furnace of fyre:
6 * there shall be wailing & gnashing of teeth.

Jelus saiet:) vnto the: haue ye vnderstande all these thinges: They saue vnto him: pe

Lord. Then sayde he vnto them. Therefore
eueri Scribe which is taught vnto the kyng-
dome of heauen, is lyke vnto a mā that is
an housholder, which byngeth forth out of
his treasure, thinges newe and olde. ¶

And it came to passe that whē Iesus had
finished these similitudes, he departed at
that tyme: And when he came into his owne coun-
tre, he taught them in their synagoges, in so
much, **¶** they were astounded and saide: wo-
undreth cometh this wisdom and powers be-
longing to him? is not this the carpenters sonne?
Is not hys mother called Mary: and hys
brethren, James and Iosef and Simon and
Iudas: And are not all his sisters with vs?
Whence hath he then all these thynges? And
they were offended at hym. Iesus layde vnto
them, sayinge, here are my brethren, and my
sisters: And whosoever shall do the will of
my Father which is in heauen, he shall be my
brother, and my sister, and my kynne.

cles there, because of their unbelief.

¶ The xiiij. Chapter.

T John to such and beaded. Christedeth such thou-
sande men with v. lours and two fibres, and, appa-
reen by wright unto his disciples upon the see.

At that tyme * breake the Ce-
strarche heard of þe same of Iesu,
a sayde vnto his seruantes: this
is Iohn þe Baptist. he is epfen
fro the deeth, & therefore are mira-
cles wroughte by hi. For of herode * had tane
Iohn, a bold bi. & put him in prison because
of herodian, his brother Philipps wyfe. For
Iohn sayd vnto him: it is not lawfull for
þe to haue her. And when he wolde haue put
hym to deeth, he feared þe people, * because
he had counted hym a a prophete.

But wher herodes ⁊ hyph daye was ke- * Cene
pe, the daughter of herodias damnsd befo-
re the ⁊ plealed herode. ⁊ wherfore he pro- * 10
mydd with an othe, that he wolde geue her
wharsoeuer he wolde aske. And the verynge
instructe of her mother besoge, sayde ⁊ geue
me here John Baptistes heed in a platter.
And the kynge was forp. Acuerthelike, for
the othe sake, ⁊ them which sate also at the
table, he commaunded it to be geue her ⁊ sent
fourteynt, ⁊ behelded John in the prison
and his heed was broughed in a platter ⁊ ge-
ue to ⁊ damself, and the broughed it to her mo-
ther. And his disciples came ⁊ toke vp hye

body, and burid it: went, and culde Iesus. 25
 Whē Iesus hearde of this, he * departed the- * Avers
 ce in a shypp vnto a desert place, out of the * Eueret
 wyne. And when þe people had harde therof, John. 11
 they folowed him on fote and left the cyties.
 And Iesus went forth, & sawe moche peopl,
 and was moued with mercy to toward them,
 and he healed of them thok that were syche.
 And when þe cruen drew on, his disciples
 came to him, sayng: this is a desert place, &
 þe houre is now pass, let þe people departe, that
 they maye go into the towines, and bye the
 byrapples. But Iesus sayde vnto the. They
 haue no neede to go awaye. Geue ye them to
 eate. They saye vnto him: we haue here but
 v. lounes and two lpfishes. He sayde: byngne
 the byther to me. And he commaunded the peo-
 ple to lye downe on the graske, & he toke the
 v. lounes & the ij. ffishes, and lyft vp bysses
 toward heauen & blessed. And when he
 had broke the, he gaue the lounes to byss-
 disciples, & his disciples gaue the to the people.
 And they dyd all eate, & were suffysed. And
 they gathered by of the fragmentes that
 remained. xij. ballretesfull. And they that
 dyd eate, were aboute. v. ℥. inf. helpe we-
 men and chyliden.

* And strenght waue Iesus made his di- * sent
sciples to get h into a shippe, and to goo be- * 300. m
foze him vnto þ other syde whill he sent the
people awaye. And when the people were
lent awaye, he * wet up into a mountayne * 2. m
to praye

to praye alone. And whē night was come, he was there him selfe alone. But þe shippe was now in þe myddes of þe see, & was toost wyth waues, for it was a contrary wynde. And in the fourth watche of þynghth. Iesus wēt vnto the walkynge on þe see. And whē þe disciples sawe hym walkynge on the see, they were troubled, sayinge: it is some spūre, & they cryed out for feare. But stryght waies, Iesus spake vnto them, sayinge: be of good cheare, it is I, be not a frayed.

Peter and wynd hym, and sayde: Lorde, yf it be thou, byd me come vnto þe on þe water. And he sayde, come. And when Peter was come downe out of the shippe, he walked on the water, to go to Iesus. But whē he sawe a myggher wynde, he was a frayed. And when he beganne to syncke, he cryed sayinge: lorde haue me. And immediately Iesus stretyed forth his hāde, & caught him, & sayd vnto hi: thou of lytell fayth, wherfore dydest thou doubt? And when they were come vnto þe shippe, the wynde ceased.

¶ Then they that were in þe shippe, came and worshypped hym, sayinge: of a truthe thou art the sonne of God. And when they were gone ouer they came into the lande of Genesareth. And when the men of the place had knowldege of him, they set out matts: vnto all that countre rounde about the coast: & brought vnto him all that were sycke, & besought hym, yf they myght touche the hemme of his vesture only. And as many as touched it were made safe.

¶ The xij. Chapter.

¶ Christe: cūth his disciples, & rebuketh the scriues & pharisees for theye geuynge goddes commaundment totheirowe tradicions. The charge that goeth into the mouth desyleth not the man. The despyrers the womā of canaanis daughter, healeth the mulier, & sendeth to loue & a fewe people, theye sendeth, iiii. xij. men, beset the women & christen.

¶ Then came to Iesus scribes and pharisees (whyche were come from Ierusalem) sayinge: why do thy disciples transgresse the tradition of the elders: for they walde not theyr handes whē they cate bread. But he answered & sayde vnto them: why do ye also transgresse the commaundement of God, because of poure awne tradicion: for God commaundeth sayinge: * honour father and mother, and he that curseth father or mother: let hym dye the death. But ye saye: euery one shall saye to his father and mother: * what gife to euer quide haue come of me, the same is turned vnto thy profit: & so shall he not honour his father or his mother. And thus haue ye made the commaundement of God of none effecte, because of poure awne tradicion. Ppocrites, full well dyd I saye prophesie of you, sayig: * This people draweth vnto me with theyr mouth, and

honoureth me with lyppes, howbeit, their hertes are farr from me: but in wayne do they serue me, teachynge the doctrine and 23 preceptes of men.

And he called the people to him, and sayd vnto them: heare and vnderstande. What wybch goeth into the mouth, desyleth not the man: but that which cometh out of the mouth, desyleth the man.

Then came his disciples, and sayde vnto him: knowest thou, that þe pharisees were offended at this sayinge? But he answered and sayd. Euery place which nyg heavenly father hath not planted, shall be plucked vp by the rotes. Let the alone, they be þe bynde leaders of þe bynde. If the bynde leade the bynde, both shall fall into the dysche.

Then answered Peter & sayd vnto him: declare vnto vs this parable. Iesus sayde: are ye also yet without vnderstandinge: do not ye yet vnderstande, yf what soener I seith in at the mouth, goeth into þe bynde, & is cast out into the draught? But those thinges, wybch procede out of þe mouth, come forth: as I seþ þe hert, & they desyle þe man. For out of þe herte procede euill thoughtes, murders, breakeynge of wedlocke, whordoms, thefes, falswittnesse, blasphemies. There are yf diuers, which desyle a mā. But to the measure of vnto all then hādes, desyleth not a mā.

¶ And Iesus went thier, & departed into the coastes of Tyre and Sydon: & beholde, a woman of Canaan, which cam out of the same coastes, cryed vnto him, sayinge: haue mercy on me o Lorde, þe sonne of Dauid. My daughter is ppytously vexed with a deuyll. But he answered her nothing at all. His disciples came, and besought him, sayinge: sende her awaye, for the crieth after vs: But he answered, & sayde: I am not set * but vnto þe lost shepe of þe house of Israel. Then cam she, & worshypped him, sayinge: lorde, helpe me. he answered and said: it is not meete, to take þe chyldeys bread, and to cast it to dogges. She answered & sayde: truthe the Lorde, for the dogges eate of yf crōmes, which fall from their masters table. Then Iesus answered and sayde vnto her. O woman, greake is thy faith, be it vnto the, euen as yf wilt. And her daughter was made whole euen at that same tyme.

¶ And Iesus went a waye from thence, and cam nye vnto the see of Galilee, & went vp into a mountayne, & sat downe there. And moche people came vnto him, byingynge to them those þe were lame, blind, deafe, maimed, & other many: & callt them downe at Iesus fete. And he healed the: in so moche, þe people wondered, whan they sawe þe domine speake, & mapined to be whole, the lame to walke, and the bynde to se. And they glorified the God of Israel.

* Then

mat. vii.

D

¶

mat. viii.

* Ezech. xx. b.
Mat. vii. b.

* Ezech. xxx. b.
Ezech. vi. b.
Deut. x. b.

* Ezech. xxx. b.
Mat. viii. b.

* Ezech. xxx. b.

* Ezech. xxx. b.

The Gospell.

* Mat. xiii. a

* Then Iesus called his disciples wido him, & sayde: I haue compassed on the people, because they continue with me in word, and say, & haue nothing to cate: & I will not let the departe fastenge, lest they misceap by þ waye. And his disciples saye vnto him: whither shoulde we gett some breade in the wyldernes, as to suffise to grente a multitude: And Iesus sayeth vnto the: howe many loanes haue ye? And they saye: I leue, & a fewe litle fysshes. And he commaunded the people to syt doune on the grounde: and toke þ fyssh loanes, & the fysshes: & after þ he had geue thales, he brake them, and gaue to his disciples, & the disciples gaue the to the people. And they byd all cate, and were suffised. And they toke vp of the broken meate that was lefte, I leue bakettes full. And yett they þ byd cate were. iiii. M. men. besyde wyne & chylde. And he sent awaye the people, and toke thyppe, & came into the parties of Magdala.

* Mat. xiii. b

¶ The xvi. Chapter.

¶ The Pharisees requyre a token. Iesus warneth hye disciples of the Pharisees here. The cause of þ Peter. The keyes of heauen. The sayng shall make the croste after Christ.

* Mat. xvi. b
* Luk. xvi. b
* Gal. ii. a

¶ The Pharisees also w the Saducees, came and trespred him & bespyed him: þ he wolde shew them a sygne from heuen. He answered and sayde vnto them: whan it begynnieth to daue toward eue, ye saye, it wyll be fayre to morrowe, for the skye is redde: And in þ mornynge: It wyll be foule weather to daue, for þ skye is glouynge redde. O ye pharisees, ye can discerne þ outward apperance of the skye: but can ye not discerne the signes of þ tymes? ¶ The Saducees also aduoutous nacyon requyren a sygne, and there shall no sygne be geuen vnto it, but the sygne of the * Prophet Ionas. And he lefte them, and departed.

* Luk. xvi. b

* Mat. xvi. c

* Luk. xvi. b
* Gal. ii. a

25 And when his disciples were come to the other tye of the water, they had forgotte to take bread with th. Then Iesus sayde vnto them: ¶ Take heed and beware of the leuit. of the Pharisees & of the Saducees. And they thought in the selues sayng: We haue taken no bread w vs. Which wha Iesus vnderstode, he sayd vnto them: O ye of lytell faith, why take ye thought without pour selues, because ye haue brought no bread? Do ye not yett perceaue, neither remember thole. v. loanes, wher there were. * v. M. me, & how many bakettes toke ye vp? & the ther the vii. loanes wher there were. iiii. M. me: & how many bakettes toke ye vp? how happeneth it þ ye do not vnderstande, that I spake it not vnto you concerning bread, þ ye shoulde beware of the leue of þ Pharisees, & of the Saducees? Then vnderstode they, how that he had not the bewary of þ leue of

* Mat. xvi. c
* Luk. xvi. b

byed: but of the doctrine of the Pharisees, and of the Saducees.

¶ When Iesus came into the coastes of the cete which is called Celarea, Belyssip, he asked his disciples sayng: whom do men saye þ I the sonne of man am? They sayde: some saye þ thou art John Baptist, some helyas, some Ieremias, or one of þ nobles of the prophetes. He sayeth vnto them: but whom saye ye þ I am? Simon Peter answered: & sayde: ¶ Thou art Christ the sonne of the lyvinge God. And Iesus answered, & sayde vnto hym: happy art þ Simon the sonne of Ionas, for fleshe & blood hath not opened that vnto þ: but my father which is in heu. And I saye also vnto the þ thou art Peter: & vpon this * roche I wil byde my cōgregation. And þ gates of hell shall not preuaile agaynst it. And I wil geue vnto þ, the keyes of þ kyngdome of heu: And * whatsoeuer thou byndest in erth, shall be bounde in heu: & whatsoeuer thou loost in erth, shall be loosed in heu. ¶

* Mat. xvi. d
* Luk. xvi. b

* Luk. xvi. b
* Luk. xvi. b

* Luk. xvi. b
* Luk. xvi. b

* Luk. xvi. b
* Luk. xvi. b

* Luk. xvi. b
* Luk. xvi. b

¶ Then charged he hye disciples, that they shoulde tell no man, þ he was Iesus Christ. ¶ From þ tymen forth began Iesus to thewe vnto his disciples, how that he must go vnto Ierusalem, & suffer many thynges of elders, & of the priestes, & of the scribes, & must be kylled, and be rayed agayne þ thyrde daye. And when Peter had take him asyde, he began to rebuke him, sayng: master, fauer thy selfe, this shall not happē vnto the: but he turned him aboute, and sayde vnto Peter: go after me Satan, thou byndest me: for thou sauest not the thynges that be of God, but those that be of men.

* Mat. xvi. e
* Luk. xvi. b

¶ Then sayde Iesus vnto his disciples: If eny man wil folowe me, let he forsaue him selfe & take vp his crosse, & folowe me. ¶ For whoso wil saue his lyfe, shall lose it. ¶ Agayne, whoso doth lose his lyfe for my sake, shall fynde it. ¶ For what doth it profet a mā, þ he wyne all þ whole world: & lose hye atone soule? ¶ What shall a man geue to redeme his soule agayne with all? ¶ For þ sonne of man shall come in þ glory of his father, w his angels: & then shall he rewarde eny man accordyng to his dedes. ¶ Here I saye vnto you, ¶ ther be standinge here, which shall not tast of death, till they se the sonne of mā come in hye kyngdome.

* Luk. xvi. b
* Luk. xvi. b

¶ The xvii. Chapter.

¶ The transfiguration of Iesus. He healeth the sunaith, & paryth the leuit.

¶ After. vii. dayes, Iesus taketh Peter, & James and John, & bringeth them vp into an hye mountaine out of the daye, and was transfigured before them: & his face was as the sonne, and his clothes were as white as the lyght.

* Mat. xvii. a
* Luk. xvi. b

* Luk. xvi. b
* Luk. xvi. b

And beholde, there appeared vnto the Apostles Elias talking with hym. The answered Peter, and sayde vnto Iesus, Lord, here is good beinge for vs. If thou wylt, let vs make here iij. tabernacles: one for the, and one for thyselfe, and one for thyselfe. While he yet spake, behold, a bright cloude shadowed the

And beholde, there came a voyce out of the cloude which sayd: this is my beloved sonne: in who I delecte & heare hym. And when the disciples hearde these thynges, they fell on the faces & were sore afrayed. And Iesus came & touched them, & sayd: arise, & be not a frayd. And when they had left vp they eyes they sawe no man save Iesus onely.

And when they came downe fro the mountaine, Iesus charged the saying: Bewe ye vnto no man, vntill the sonne of man be revealed agayne fro the dead. ¶ And his disciples asked him, sayng: why then saye ye scribes, y helias muste fyrst come? Iesus answered, and sayde vnto the: helias trulye shall fyrst come, and restore all thynges. But I saye vnto you, y helias is come already, & they knewe hi not: but haue done vnto hym whateuer they lusted. In the whyche shall also the sonne of man suffer of the. ¶ Then the disciples vnderstode, y he spake vnto the of Iohn

Baptist. And whyle they were come to a people, there came to him a certain man, kneeling downe to him, & sayng: Master, haue mercy on my soune, for he is lunatique & sore vexed, for oft tymes he fallth into the fyre, & oft into the water. ¶ And I brought him to thy disciples, & they could not heale hi. Iesus answered & sayd: O faithles & crooked nation: how longe shall I be with you: how longe shall I suffer you: bring hym hyther. And Iesus rebuked y deuyll, & he departed out of hi. And the chyld was healed euery y same tyme.

¶ Then came y disciples to Iesus secretly & sayde: Why could not we cast hym out? Iesus sayd vnto the: Because of your vnbelefe. For verely I saye vnto you: yf ye haue faithe as a greyn of musterd seed, ye shall saye vnto this mountaine: remove hence to yonder place, and it shall remove: nether shall any thinge be impossible vnto you. Howbeit this kynde goeth not out, but by prayer and fasting. While they were occupied in talkinge, Iesus sayde vnto them: it wyl come to passe y the sonne of man shall be betrayed into the handes of men, and they shall kill him, and the thyrde daye shall he rise agayne. And they were exceeding sorre.

¶ And when they were come to the cite of Capernaum, they y wile to receaue tribute money, cam to Peter, & sayd: woth poue master paye tribute? he sayeth: yee. And when he was come into y house, Iesus preuked hym saying: what thinkest thou Simon? of whodo the kynges of the erth take tribute of toll,

Of the? chyldezen, or of straungers? Peter sayeth vnto hym: of straungers. Iesus sayeth vnto him: Then are y chylde fre: soot withstanding, lest we shuld offende the: go thou to y see, & cast an angle, & take y fyrst y fysh: co: ineth vp: & whyle thou hast opened his mouth, thou shalt fynde a peece of sylvencie pence: that take, & geue it vnto them for me & the.

The xviij. Chapter.

¶ Then Iesus sayd vnto the: whosoever wyl be the first in the kyngdom of heauen, muste be last of all, & oute to serue others.

¶ The same tyme came y disciples vnto Iesus, saying: who is the greatest in y kyngdom of heauen? Iesus called a chyld vnto hym, & set him in y myddes of them, & sayd: wherely I saye vnto you: except ye turne, & become as chylde, ye shall not enter into y kyngdom of heauen. Whosoever therefore humbleth him selfe, as this chyld, the same is the greatest in the kyngdom of heauen. And whoso receaueth such a chyld in my name, receaueth me. ¶ But whoso doth offende one of these lytel ones which beleue in me: it were better for hym, that a millstone were hanged aboute his necke, & that he were drowned in the depth of the see. Wo vnto the world because of offences. ¶ Accellary it is that offences come: But wo vnto the man, by whom the offence cometh.

¶ Wherfore yf thy hande or thy fote hinder the, cut him of: & cast it from the. It is better for the to enter into lyfe halt or maimed, rather then thou shouldest hauinge two handes or two fete be cast into euerylasing fyre. And yf thine eye offende the, plucke it out, and caste it fro the. It is better for the to enter into lyfe w one eye, rather then (haunging two eyes) to be cast into hell fyre. Take heed: that ye despye not one of these lytel ones. For I saye vnto you, y in heauē their angels do alwayes beholde the face of my father, whyche is in heauē. ¶ For y sonne of man is come to saue that which was lost. How thynke ye? ¶ If a man haue an hanged the, & one of the be gone astray, doth he not leaue nynt & nyne in y mountayns, & goeth & seeketh y was gone astray? And if it happē y he fynd it, verely I saye vnto you: he receiueth more of y thep then of nynt & nyne which were not astray. ¶ Ene so it is not y wyl of yure father in heauen, y one of these lytel ones shoulde perishe.

¶ Wherfore yf thy brother erreth once a gainst the, go & tell hym: his faulte betwene him & the alone. If he heare the, y shall wone thy brother: But yf he heare y not, then take yet with the one of two, y in the mouth of two or thre witnesses, every matter may be established. If he heare not the, tell it vnto the congregacion. If he heare not the congregacion let him be vnto y as an heretic man & as a publican. ¶ Verely I saye vnto you: whatsoeuer ye hynde on erth, shall be bounde in heauen. And whatsoeuer ye lose on erth, shall be

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lowed in heau. Agayne I saye vnto you þ
pf two of you agree in erthe vpon any ma-
ner a thynge, whatsoeuer they desire: the
shall haue it of my father which is in heau.
For where two or thre are gathered to ge-
ther in my name, there am I in myddes of the.

Then came Peter to hym, & sayde: Lorde
how oft shall I forgeue my brother, yf he
synne agaynste me? yll I seuen tymes. Iesus
sayeth vnto hym: I saye not vnto the vntill
seue tymes: but seue tympes seuentynes. **¶**
Then for is the kyngdome of heauen lyke-
ned vnto a certaine mā þ was a luyg, which
wolde take accountes of hys seruantes. And
whē he had begre to reche, one was brought
vnto him, whych ought him ten thousand ta-
lents, but forasmoch as he was not able to
paye, his Lord commaunded him to be sold, &
hys wyfe & chyldren, & all þ he had, and pay-
ment to be made. The seruant fell doune, &
& sought him, saying: Say, haue patience
with me, and I will paye the all. Then had the
Lorde pytie on that seruant, & lowed hym
and forgave hym the det.

So the same seruant, went out, & soude
out of hys felowes which ought him an hū-
dred pence: & he laped handes on hym, & toke
hy by the throte, saying: paye þ thou owest.
And his felowe fell downe, & besought hym
saying: haue patience with me, & I will paye þ
all. And he wolde not, but went, & cast hym
into prison, tyll he shuld paye the det. So,
whē his felowes sawe what was done, they
were very sovy, and came, & tolde vnto the
Lord all that had happened. Then his Lord
called hym & sayd vnto hym: Thou vngra-
teous seruant, I forgave the all that det,
whan thou besychedst me: shuldest not thou
also haue had compassion on thy felow, euen
as I had pytie on the? And hys Lorde was
wrooth, & deliuered hym to the iaplers, tyll
he shuld paye all þ was due vnto hym. **¶**
So lyke wyse shall my heauy father do also
vnto you yf ye forgiue heres, forgiue not
cursp one his brother: the y trespasses. **¶**

¶ The xij. Chapter.

¶ Chylden grete and here concerning in the age, and
scallyer be not to carefull, nor to lous wylye: ches.

And it came to passe that when
Jesus had finished thes sayynges,
he gat hym from Galile, &
came into the costes of Jewey
beyond Jordan, & moche people
folowed hym, & he healed them there.

¶ The pharisees also came vnto him, tēptyn-
ge him, & saying vnto him: Is it lawfull for
a man to make a deuocemēt w his wyfe for
any manner of cause? he answered & sayd vnto
the: haue ye not red, how þ he which ma-
de mā & þ begynnyng: made the mā & wo-
man: & sayd, for thes cause shall a man leaue
father & mother, & shall cleue vnto hys wy-

fe, & they twayne shall be one fleche. Where-
fore now, they are not twayne, but one fleche.
Let not man therefore put a sinder, þ whych
God hath coupled together. The saye vnto
hym: why byd dōst thou then comaunde to ge-
ue a testimoniall of dyuynitē? & to put be
a waye: he sayde vnto the: Moses (because
of the hardnes of youre hertes & suffered you
to put a waye your wyfes: But fro þ begin-
nyng it was not so. & I saye vnto you: who-
soeuer putteth a waye his wyfe (except it be
for fornication) & marieth another, breaketh
wedlocke. And whoso marieth her wyph is
denoied, doeth commyte aduoutry.

Hys disciples saye vnto him: yf þ mater be
so betwene man & wyfe, then is it not good
to mary. He sayd vnto them: all men cannot
cōprehend this saying: & saue they to whom
it is geuē: for there are some chaite whych
are so bozne out of their mothers wōbe. And
there are some chaite, whych he made chaite of
the. And ther be chaite, whych haue made the
selues chaite for þ kyngdome of heuē take:
he that can cōprehēde it, let him cōprehēde it.
¶ The were there brought vnto hym pouge
chyldre, that he shuld put hys hādes on the,
& praye. And þ disciples rebuked them. But
Jesus sayde vnto them: suffer the chyldren &
forbid them not to come vnto me: for of such
is the kyngdome of heauē. And whē he had put
hys handes on them, he departed thence.

And beholde, one came, & sayd vnto him:
¶ good master, what good thynge shall I do
that I maye haue eternall lyfe? he sayd vnto
the: why callest thou me good? & the-
re is none good but one, & þ is God. But yf þ
wilt entere ito lyfe, kepe the comaundemētes.
He sayeth vnto hym: Whych? Iesus sayde:
¶ Thou shalt not comite man slaughter. ¶ Thou
shalt not comyt aduoutrye: ¶ Thou shalt not
steale: ¶ Thou shalt not beare false witness: ho-
noure father and mother: & þ shalt loue
thyne neyebore as thy selfe. ¶ The pouge man
sayeth vnto hi: All thes thinges haue I kepte
fro my youth vp: what lethe? I pet. I sayd vnto
hym, yf thou wilt be perfecte: go & sell
(du) that þ hast, & geue to þ poore, & ¶ shall haue
treasure heuē, & come & folow me. But
when the pouge mā herde þ sayyng, he wēt
a waye sovy. For he had grete posselions.

¶ Then Iesus sayd vnto his disciples: There
ly I say vnto you: it shall be harde for the
ryche to enter into the kyngdome of heauē. And a-
gayne I saye vnto you: it is easier for a ca-
mell to go throughe the eye of a needle, the for
the ryche to enter into the kyngdome of God.
Whē the disciples herde this, they were ex-
ceedingly amold, saying: who then cā be sa-
ued? Iesus besyde the, and sayd vnto
them: with men this is impossible: ¶ but w
God all thinges are possible.

¶ Then answered Peter, & sayd vnto him:
25. folde

¶ 2. to. 11. c.

¶ 2. to. 11. c.

¶ 2. to. 11. c.

¶ 2. to. 11. c.

¶ 2. to. 11. c.

¶ 2. to. 11. c.

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¶ 2. to. 11. c.

¶ 2. to. 11. c.

¶ 2. to. 11. c.

Of S. Matthew.

Yeo. r.

We holde * we haue forlaſt all, and folowed
the, what ſhall we haue therefore? *¶* Ieſus ſay-
vnto the: verely I ſaye vnto you: that when
the ſonne of man ſhall ſit in the ſeate of byſan-
tiniſtie, ye ſhall haue folowed me: the regene-
racyon * ſhall ſpeake vnto y^e. ſeates, & iud-
ge the .xij. tribes of Iſrael: * And curſe one
that forſaeketh houle, or brethren, or ſiſters,
or father, or mother, or wyfe, or chyl dren, or
landes, for my names ſake, & ſhall receaue
an hundred fold, & ſhall inherit euerlaſting
life. *¶* I * ſay: what man that are ſpott, ſhall be
laſt and the laſt ſhall be firſt.

¶ The .xx. Chapter.

Chapli teacheth by a spmilsprubethof God is better
vnto no man. He teacheth hye by spyles to be lowlye,
a greue the oblynde men ther sight.

And the kingdome of heauen is geiue vnto a man yf an housholder, which went out early in the morning to hyre labourers in to his vineyard. And when the agreement was made wth the labourers for a peny a daye, he sent them into his vineyard. And he went out about the thirde houre, & founde other slayinge ydell in y^e market place, & sayde vnto the: go ye also into the vineyard: & whatsoeuer is righte, I will geue you. And they went the^r waye. Againe, he went out about the fyfte & nyne the houre, & dyd lyke wyse. And about the eleuth houre he went out, & founde other slaydng ydell, & sayd vnto the: Why stande ye here all the daye ydell? They saye vnto hym because no man hath hired they. he sayeth vnto the: go ye also into the vineyard: & whatsoeuer is righte, that shall ye receaue.

So o, when euen was come, the Lord of the vineyard be saith vnto his seruaunt: call y^e labourers, & geue them their hire, beginning at the laste vntill y^e first. And whā they be yd come, y^e came about y^e eleuth hour, they receaued euery mā a peny. But whā the first came, also they luppod y^e they shuld haue receaued moze, & theye saye: receaued euery mā a peny. And when they had receaued it, they murmured agaynst y^e good mā of the house, sayinge: These last haue wrought but one houre, & y^e haue made the equal vnto vs, which haue borne y^e burden & heat of y^e day.

But he answered vnto one of the sapy-
frenbe, 3 me do the no wronge: apdell thou not
agre w me for a penny: Take that thine is
a gothy waie: I wyl geue vnto theys last,
euen as vnto the. Is it not lawfull for me to
do as me lpfeth w mipe a wine goodes: 3
thynne eye cuylt, because I am good: * 3 do
last thine fye, & the fpyte thine last. For
many be called, but fewe bechofen. 4

C And Jesus going vnto Ierusalem, toke the xij. disciples a syde in the waye, & sayd vnto them: Beholde, we go vnto Ierusalem, & the sonne of man shall be betrayed vnto

the chiefe Priests, & vnto the Scribes, & they shall condemne hym to death, & shall deliuer hym to the gentils, to be mocked and to be scourged, and to be crucified: and the thirde daie he shall rise agayne.

✠ ¶ He came to him the mother of Ie-
des childen, wth her sonnes, worshyp-
ping him & desyryng a certaine thyng of hⁱ. And
he sayeth vnto her, what wilt thou? She sa-
pde vnto him: Graunte, I praye me two so-
nes may I get, the one on the right hande, &
the other on the lefte, in this kyngdome.

But Iesus answered & saide: & Ye wot
not what ye aske. Ye are able to drinke of
cuppes that I shall drinke of: & to be bap-
tised wth baptyeme, & I am baptised wth: & ye
saye vnto him: we are. he sayde vnto them:
ye shall drinke in debs of my cup: & be ba-
ptised wth baptyeme that I am baptised wth.
28 And to hyt on my ryght hande & on my lef,
is not myne to geue: but it shall chaunge vnto
the, & it is & prepared for of my father. &

* And when I ſen heard heſus, they diſaſ-
* ayed to the two brethren, ſayd, Ieſus called the
* vnto him, & ſayde, * ye knowe that the pri-
* ues of the nations haue dominion ouer them.
* And they that are great in em, exerce aucto-
* rite vpo them. It ſhall not be ſo amonge you.
* But whoſoeuer will be great amonge you,
* let him be your miniſter: and whoſe will be
* the leſſe amonge you, let him be your ſeruant:
* euen as * the ſonne of mā can, not to be mi-
* niſtered vnto, but to miniſter, & to geue his li-
* fe a redemption for many. ¶

* And as they departed fed hiericho, much people followed hi. And beholde, two blind men sitting by the way side, when they heard that Jesus passed by, they cried saying: Lord thou sonne of dauid, haue mercy on vs. And the people rebuked them, because they shulde holde their peace. But they cried the more saying: haue mercy on vs. O Lord thou sonne of dauid. And Jesus stode still, and called them, & sayde: what wylt thou that I shalldo vnto you. They saue vnto him: Lord, that our eyes maye be opened: So Iesus had compassion on them, and touched their eyes, & immediately their eyes receaued sight. And they followed him.

Chapter.
 Berberthino Jerusalem, thyrueth fur marthaukes
 out of the tpele, curish the bypocrite, & rebuketh the yda
 tpele woth the symplumde of the two sonnes and of the
 bypocrite men, that they for as drecfull vnde them.

Ad when they * dyete spe vnto
to Ierusalem, and were come to
Bethpazze, vnto mounte Oly
uete: then sent Iesus two disci
ples, saying vnto the: Go into
the towne that lyeth ouer agaynst yon, and
amonge yow shall fynde an asse bound, and a col
te with her: loose them, & bringe them vnto
me.

*for the (C.D.)
M.A., E.E.
J. J. J. J.

M.G.F.R.
202,1011,5.

The Gospell,

me. And pſend mā ſaye ought vnto you, ſay
pe: the Loſde hath made of them: a ſtreight
waye be wylt let the go. All this was done,
ſit might be fulfilled which was ſpoke by
the prophete, ſaying. * T ell ye the daughter
of ſion: behold, thy kyng cometh vnto ſe,
mehe, ſettinge vps an aſſe & a colte, the ſole
of the aſſe vſed to the pocke. The diſcyples
weſ & dyd as Jeſu comanded the, & brought
the aſſe, & the colte, & put on the their clothes,
& ſet hi there. And many of the people tyed
their garments in ſ wape. Other cut bounce
brianches fro ſ trees, & ſtrewed the ſ wape.

¶ Then cometh the people ſ wylt befoſe, & they y
came after, cryng ſaying: hoſanna to the
ſonne of Dauid * Bleſſed be y cometh i the
name of y Loſde: hoſanna in y heſt. ¶
¶ And whē he was come to Jeruſale, all
y cite was moued, ſaying: who is this? And
the people ſay: this is Jeſus: the prophete
of Nazareth (a cite of Galile) And Jeſus
went into the temple of god, & caſt out all the
y ſolde & bought in the temple, & ouerthrew
the tables of y money changers, & the ſeates
of them that ſolde dones, & ſayd vnto them:
It is wyttē: my houſe ſhalbe called y houſe
of prayer. But ye haue made it a den
of theares. And the blinde & the halte came
to him in the temple, & he healed them.

¶ When the cheſe Maſters & Scribes ſawe
y wonders that he dyd, & the chyldre cryng
in the temple: ſ ſaying: hoſanna to the ſonne
of Dauid: they beſoughted, and ſayd vnto
him: beare ſt thou what theſe ſaye? But Jeſus
ſaith vnto them why not: haue ye neuer
redde? Out of the mouth of babes & ſucke
lynges thou haſte ordeyned prayſe. And he
leſte them, and went out of the cite & vnto
Bethanie, & had his aſſe there. ¶

¶ In the morninge as he returned into y
cite agayne, he bledged: & whā he had ſpoken
a ſpygge tree the waye, he came to it, & ſou
de nothinge there, but ſeuen onely, & ſayde
vnto it: ſeuen frute growe on the bſce for
wardes. And anon y ſpygge tree withered a
waye. And when the diſcyples ſawe it, they
marueled, ſaying: how ſoone is y ſpygge tree
withered a waye? Jeſus answered, and ſayd
vnto the: verely I ſaye vnto you: y ſeue
n ſayth & doth not, ye ſhall not onely do this
that is happened vnto y ſpygge tree: but alſo
y ſe ſhall ſay vnto this mountayne, remo
ue, & caſt thy ſelfe into the ſee: it ſhalbe done.

¶ And all thinges whatſoeuer ye aſke i pray
er: y ſe beleue y ſe ſhall receaue them.

¶ And when he was come in to y temple,
the cheſe Maſters & the elders of the people ca
me vnto him: (as he was teachinge) & ſayde:
¶ What auctorite doſt thou theſe thinges?
& who gaue the theſe power? Jeſus answered
& ſayde vnto the: I alſo wyl aſke of you
a certayne thing, which y ſe tell me, I in y

ke wylt will tell you by what auctorite I do
theſe thinges. ¶ The baptiſme of John: whence
wouldeſt thou heauen of me? And they thoug
ht amonge them ſelues, ſaying: y ſe wyl ſaye
fro heaue, he wyl ſaye vnto vs: wyl dyd ye
not then beleue him? But y ſe wyl ſay of me
n, then ſcare we the people. ¶ For all men
holde John as a prophete. And they answered
vnto Jeſus & ſayde: we cannot tell. And he
ſayd vnto the: neither tell I you, by what au
thorite I do theſe thinges. ¶ What ſaye ye
to this? ¶ A man had two ſonnes, & came to
the ſpyll, & ſayde: ſonne, go worke to daye i
my vineyarde. He answered & ſayde, I wyl
not, but after ward, he repented, & went. ¶ The
can be to the ſceder, & ſayd I ſe wyl. And he
answered, & ſayd: I wyl ſe, & wyl not. The
ende of theſe twoe dyd y wyl of the father.
And theſe ſayd vnto him: the ſpyll. Jeſus ſay
erth vnto the: verely I ſaye vnto you, the pu
blicans & harlots go into the kyngdō of God
befoſe you. For I John cam vnto you by the
waye of cryghe weſnes, and ye beleued hym
not: but publicans & harlots beleued ym.
And ye: whan ye had ſene it? were not mo
ued afterwarde wyl repentance, that ye
myght haue beleued hym. ¶

¶ Hereſe another ſymilitude: ¶ There was
a certayne man an houſholder, wher y planted
a vineyarde, & hedged it rounde about, & ma
de a wynepreſſe in it, & built a tower, & let it
out to huſbandmen, & went into a ſtrange cou
ntry. And when y tyme of y ſeue drew nea
re, he ſent his ſeruautes to the huſbandmen
y they myght receaue the frutes of it. And y
huſbandmen caught his ſeruautes, & beat one,
killed another, & ſtoned another. Agayne, he
ſent other ſeruautes, mo on then the fyrſt: ad
they dyd vnto the ſpyll wyl. But laſt of all,
he ſent vnto the his a wone ſonne, ſaying: they
wyl ſtande in a we of my ſonne. But whē y
huſbandmen ſawe the ſonne, they ſayd an
dger them ſelues: ¶ Theſe is the beſte: come, let
us ſlay him, & let vs emoye his inheritance.
And they caught hym, & thruſt hym out of
y vineyarde, & ſlew hym. When the Loſde
ſawe the vineyarde cometh, what wyl he do
vnto thoſe huſbandmen? They ſayd vnto hi:
For ſo much as they be euill, he wyl cruelly
deſtroye the, & will let out his vineyarde vnto
other huſbandmen, which ſhall deliuer hym
the frute in due ſeaſons. Jeſus ſayeth vnto
the: dyd ye neuer reade in ſ ſcriptures? ¶ The
ſtone wher y the wyldes reſuſed, the ſame is
become the brade of the corner: theſe is y Lo
des doinge, & it is maruelous in your eyes.

¶ Therefore ſaye I vnto you, y kyngdō of God
ſhalbe taken fro you, and geuen to a nation,
wher ſhall byng forth the trueſt thereof.
And y whoſoeuer ſalleth on this ſtone, ſhall
be broken in peeces: but on y whoſoeuer it ſall
eth it ſhall all to grynd hym. And when the
cheſe

* Mat. 23. 13
13. 14. 15. 16.

* Mat. 23. 17
17. 18. 19. 20.

* Mat. 23. 21
21. 22. 23. 24.

* Mat. 23. 25
25. 26. 27. 28.

* Mat. 23. 29
29. 30. 31. 32.

* Mat. 23. 33
33. 34. 35. 36.

* Mat. 23. 37
37. 38. 39. 40.

* Mat. 23. 41
41. 42. 43. 44.

* Mat. 23. 45
45. 46. 47. 48.

* Mat. 23. 49
49. 50. 51. 52.

* Mat. 23. 53
53. 54. 55. 56.

* Mat. 23. 57
57. 58. 59. 60.

* Mat. 23. 61
61. 62. 63. 64.

* Mat. 23. 65
65. 66. 67. 68.

* Mat. 23. 69
69. 70. 71. 72.

* Mat. 23. 73
73. 74. 75. 76.

* Mat. 23. 77

* Mat. 23. 78

* Mat. 23. 79
79. 80. 81. 82.

* Mat. 23. 83

* Mat. 23. 84
84. 85. 86. 87.

* Mat. 23. 88

* Mat. 23. 89

these Pharisees and Pharisees had heard his parables, they perceived, that he spake of them. And they went about to lay hands on him: but they feared the people, because they took him as a Prophet. And Jesus answered, & spake vnto the agayne by parables and sayde.

The xxxiij. Chapter.

Of the manner of the Kings Sonnes Tribute to be given to the Emperor. And also of the signification of the shadowes concerning the resurrection, & answer: vnto the shew vnto the question.

¶ The Kingdome of heauen is lyke vnto a man that was a hynde, which made a mariage for his sonne & sent forth his seruantes, to call them that were by to the weddinge, & they wolde not come. Agayne, he sent forth other seruantes sayinge: Tell the which are by: behold, I haue prepared my dinner: my oken & my fattinges are kylled, & all thynges are ready, come vnto my mariage. But they made lyght of it, & wete their wayes: one to his ferme place, another to his marchauntyse, & the remanent toke his seruantes, & intreated the shamefully to leaue them. But when the kyng hearde thereof, he was wroth, & sent forth his men of warre & destroyed those murderers, and bent vp theyr cite.

¶ The sayd he to his seruantes: my mariage is dede & prepared. But they which were bydden, were not worthy. So ye therfore out into the wayes: as many as ye fynde by to the mariage. And the seruantes went out into the hye wayes, & gathered to gether all, as many as they coude fynde, both good & bad, & the weddinge was furnished with gesses. Then the kyng came in, to se the gesses, & when he spied there a mā, which had not on a weddinge garment, he sayd vnto hym: fele, how canst thou in hyther not hauing a weddinge garment? And he was eue speechlesse. Then sayd he kyng to the ministrers: take & bynde him hand and foote, & cast hym into wyter darcknes: & there shall be weeping & gnashinge of teth. For many be called, but few are chosen.

¶ Then went the pharisees, & toke countsell how they myghte tangle him in his wordes. And they sent out vnto hym theyr dyscyples with herodes seruantes, sayinge: Master, we knowe that thou art true, & teachest the waye of God truly, neither carest thou for any man, for thou regardest not the outward appearance of men. Tell vnto us therefore: how thou thinkest of this lawfull tribute to be geue vnto Cesar or not? But Jesus perceauing theyr wickednes, sayde: Why tempt ye me ye hypocrites? shewe me yf I tribute mony. And they toke of a penny. And he sayde vnto theyr: whose is this image & superscription? They saye vnto him, Cessars. He sayd he vnto theyr: & geue therfore vnto Cesar, the thynges which are Cesars:

& vnto God, those thynges are Gods. When they had heard these wordes, they marueled, & left hym, & went theyr waye.

¶ The same daye came to him the Saducees (which saye there is no resurrection) & asked him sayinge: Master, Moses sayde: that if yf a man dye hauing no chyldre, his brother shoulde marrye his wyfe, & so by seed vnto his brother. They were with businesse by this: & the fyrste married a wyfe, & deceased wouth yssue & lefte his wyfe vnto his brother. The second, the thirde & the fourth, vnto the fowthe. Laste of all yf woman dyed also. Therefore, in resurrection, whose wyfe shall she be of the leue? for they all had her. Jesus answered & sayde vnto theyr: do erre, not knowinge the scriptures, nor the power of God. For in the resurrection, theyr nether marry, nor are married but are as the Angells in heauen.

But as touching the resurrection of the dead: haue ye not red that which is spoke vnto you of God, which sayeth: I am the God of Abraham & the God of Isaac, & the God of Jacob: God is not a God of dead, but of lyuing. And when yf people hard this, they were astounded at his doctrine.

¶ But when the pharisees had heard, yf he had put the Saducees to silence, they came together, & one of the which was a doctoure of lawe asked him a question, tempting him, & sayinge: Master, which is the greates commandement in the lawe? Jesus sayd vnto hym: Thou shalt loue the Lord thy God with all thy herte, and with all thy soule, & with all thy mynde. This is the fyrst & greates commandement. And the seconde is lyke vnto this: Thou shalt loue thyne neybour as thy self. In these two commandementes hangeth all the lawe and the Prophetes.

Whyle the pharisees were gathered together, Jesus asked the, saying: what thinkest thou of Christ? whose sonne is he? They saye vnto him: the sonne of Dauid. He sayde vnto them: how then doeth Dauid call hym his sonne? For Dauid sayeth: The Lord sayd vnto my Lord: & yet thou myghtest haue sayd I make thine enemyes thy foote boole. If Dauid then, call him Lord, how is he the sonne? And no mā was able to answer him anye thing: neither durste any man from that daye forthe aske him any moe questions.

The xxxij. Chapter.

Of Christes word to the pharisees, & scribes & pharisees, & properly the correction of the iudaicall.

¶ Then spake Jesus to the people, and to his disciples, saying: The Scribes and the Pharisees sit in Moyses seate. All therfore whatsoeuer they byd pon obserue, that obserue doo: but do not yet after theyr woordes: for they saye, & do not. Yee, they bynde together heuy burthenes ad greuous to be borne, & laye them on mennes

shoulders:

John. xlii. b.
Mat. xli. c.
Luk. xii. c.

Mat. xli. b.
Luk. xii. c.

John. xlii. b.

Mat. xli. b.
Luk. xii. c.

Mat. xli. b.

Mat. xli. b.

Mat. xli. b.

Mat. xli. b.

Mat. xli. b.

Mat. xli. b.

Mat. xli. b.
Luk. xii. c.

Mat. xli. b.

Mat. xli. b.

Mat. xli. b.

The Gospel

shoulders: but they the selues wpll not hea-
 ue at the wry one of their fingers. All they
 worke do they for the intent, & they mape
 be sene of me. & they set abroad their phi-
 lacteries, & make large & borders of their gar-
 mentes, & loue the vppermoſte ſeates at fra-
 ces, & to ſyt in the cheſe place in counceils, &
 gretynges in the market, and to be called of
 men. 33. abbi.

*** But** be not ye called Rabbi. for one is
*** your** master, eue Christ, and all ye are bre-
 thren. And call no man your father vpon
 earth, for one is your father which is in heaue
 neither be ye called masters, for one is your
 master. euen Christ. he that is greatest

*Tub. xlviii. c. amonge you, shalbe your seruauent. But *
and. xlviii. c. whosofer exalteth hi selfe: shalbe brought
lowe. And he that humbleth him selfe, shalbe
exalted. ¶ Wo vnto you scribes & phari-
ses, ye perfitres, for ye thrust vp the kyng-

* 24. 25. g. Dome of heauen before men * ye nether go in
your selues, nether suffre ye them that come,
to enter in.

Wo vnto you Scribes, & pharises, ye ppo-
crites: for ye deuoure wydowes houles: ad
that vnder a plectence of lōge prayer: therfo-
re shall ye be the sozer punished.

Wo be unto you Scribes and Pharises,
ye hypocrites: for ye compass see and laude,
to make one proselyte: when he is beco-
me one, ye make hym two folde moare the
childe of hell, then ye poure schules are.

Mo be into þon þe biþ blinde gýdes, for þe
 se þat: whofolcure biþ sweareþ by the temple:
 it is noþynge; but whofolcure sweareþ by
 the golde of the temple, he is gylty. Þe fool-
 les & blinde; for whether is greater: þ gold,
 or the temple that sanctifyeth the gold? And
 whofolcure sweareþ by the aulre, it is no-
 thing, but whofolcure sweareþ by the gyfte
 that is upon it, he is gylty. þe foolis a blinde
 for whether is greater: the gyfte, or þe aulre
 that sanctifieth þ gyfte? whofolcure therefo-
 sweareþ by the aulre, sweareþ by it, and by all
 thinges that are there on. And whofolcure

Erect by the temple, sweareth by it, & by hym
that dwelleth theri. * And he that sweareth
by heauē, sweareth by the seate of God, and
by hym that sitteth thereon.

¶ Unto you Scribes & Pharises, ye ppo-
 ners: * *Luc. xi.* foz ye teth mynt, and anſwe, & com-
 pyn, & haue leaſt the wayghtie matters of
 the lawe: iudgement, mercie, & ſapth. Theſe
 ought ye to haue done, & not to leaue ſ other
 vndone. ye blinde gydes, which ſtrayne out
 agnat, & ſwallowe a Camel.

Wo vnto you Scribes and pharises, ye
hypocrites: for ye make cleane the utter syde
of the cuppe, & of the platter: but within they
are full of hyppery and exccesse. Thou blynde
pharise, cleense first that which is wth in the
cup & platter, that the outersyde of the maye

be clean also.

* Wo vnto you Serpentes & pharises, ye yo-
crifes: for ye are lyke vnto painted sepulchres
which in dede appeare beautifull outwardly
but are wythin full of deede mens bones & of
all fylthyngnes. Eue so ye also, outwardly ap-
petye ryghteous vnto men: But wythin, ye
are full of faynebell and iniquyte.

¶ Vnto poure scribes and pharisees, ¶ 2^{da} 214
 pporites: pe builde the tombes of the ppo-
 phetes, and garnishe the scrupulches of the
 righteous, & saye: pf we had bene in dayes
 of our fathers, we wolde not haue bene p-
 tencers wth them in the bloude of the ppo-
 phetes. And so: pe be wythesse vnto poure
 felnes, & ye are the chyldren of them which
 kyled the prophetes. A fulfyl pf yspawple
 the measure of poure fathers. Ye scrupes, ye
 generacyn of hyppres, how wyl pf scape the
 damnacyn of hell? ¶ 2^{da} 215

¶ **Wherfore beholdeth.** ¶ I sende unto you
 p^rophets & w^{is}domen, & s^crybes, and some
 of them pe shall kill & crucifye: & some of the
 that pe scourge in your synagoges, & persecute
 the from cyte to cyte: ¶ upon you shalpe
 come all p^rygryuous bloude whiche hath bene
 shedd vpo the erthe, fro the bloude of ryght
 zeous. ¶ A bel, vpo bloude of zachary sonne
 of Barachias, * whom ye slew betwene the
 temple & p^alkare. ¶ Verily I saye unto you:
 all these thynges shall come vpon this gene-
 racio. ¶ O Ierusalem, Ierusalem, thou p^raphellst
 the p^rophets, & stonest them which are sent
 unto the: how often wolde. ¶ I haue gather-
 ed the chyldren together, euen as the henne
 gathereth her chyldeyn vnder her wynged, &
 ye wolde not: ¶ Beholde, * youre house is left
 vpon you desolate. ¶ For I saye unto you: ye
 shall not se me hence forth, tyll that pe saye
 * blessed is he, that commeth in the name of
 the Lord. ¶

The xxiii. Chapter.

¶ A Shippe betwixt vs by supplye the better part of the
temple, the end of the worlde & the tokens of the latter
dayes, and warneth them to wake, for the worlde shall
suddenly perishe.

Ad Iesus went out, & departed from the temple: & his disciples came to him, for to shewe him the byldinges of the temple. Iesus sayde vnto them: See ye not all these thynges? I saye vnto you * they shall not be here lefte one stone vpon another, that shall not be destroyed. * Mar. xii. 1. & Luc. xxi. 6.

And as he sat vpon mount Oliuet, hye discy-
ples came vnto him secretly, saying: Tell
vs: what shall these thynges be: what shall
be of thys cōmyng & of the ende of the
worlde. And Iesus answered, and sayd vnto
the: take heede, y no man deceaue you. For
many shall come in my name, sayinge: I am
Christ: & shall deceaue many. ye shall heare
of warres, & tybings of warres: be not trou-
bled. For all these thinges must come to
pass.

paste

passé, but the ende is not yet. * Nation shall
ryle agaynst nation, and realme agaynst re-
alme: and there shall be pestilence, & hunger, and
earthquakes in all places. All these are the be-
gynnynges of sorowes.

* Then shall they put you to trouble, and
shall kill you: & they shall hate you of all nations
for my names sake. And then shall many be
offended, & shall betray one another, & shall
hate one another. And many false proph-
ets shall aryse, & shall deceaue many. * And
because iniquite shall haue the upper hand, &
loue of many shall abate. * But he that endu-
reth to the ende, the same shall be safe. * And
this Gospel of the kyngdome shall be pre-
ached in all the worlde, for a wytnes vnto all
nacions, and then shall the ende come.

* When ye therefore shall see the abhorma-
tion of desolacion (that was spoked of by wa-
niel p prophet) stande in the holy place: who-
so readeth it let hi m vnderstande. Then lett
them whiche be in Ierusalem, flye into the moun-
taynes. And let hym whiche is on the house
toppe, not come downe to fet any thinge out
of his house. Neither let hym whiche is in the
felde, retorne backe to fetch his clothes. Wo
shall be in those dayes to the fcare of chyldre, &
to the fcare of churche. But praye ye that your
flyght be not. In the winter, neither on the
Saboth daye. For then shall be great tribula-
tion.

* Such as wylle stande vnto the ende, let
them stande vnto the ende. For the begynning
of the worlde to this tyme, no man shall be
except those dayes shal be shortened, there
shall be no fcare of the fcare: but for the cho-
sen, those dayes shal be shortened.

* Then yf any man saue vnto you: lo here
is Charyll, or there: beleeue it not. For there
shall aryse false Charylls, and false proph-
ets: and shall shewe great miracles, & won-
ders. In so much (that yf it were possible)
ye wold be deceaued. Wherefore, yf they saye
vnto you: behold, he is in the desert, go not
ye forth: behold, he is in secret places, beleeue
it not. For as the bygnynge cometh out of
the East, so shall he appere into the west: so shall
the comynge of the sonne of man be.

* For wheresoeuer a deed karke is, euen
thither will p Angels also be gathered toge-
ther. Immediately * after the tribulacion
of those dayes, shall p sonne be darkened: & p
moone shall not geue her light, and p starres
shall fall from heaue, & the powers of heauen
shall be moued. And then shall appere p to-
ken of the sonne of man in heauen. And then
shall all p kyngdomes of the earth moue, and
they shall be: & p sonne of man comynge i p
clouds of heauen, with power & grente glorie:
And he shall sende his Angels w the grente
voce of a trumpet, & they shall gather to ge-
ther his chosen, from the four wyndes: euen
from the hyghest partes of heauen, vntill

the endes thereof.

* Likewise a similitude of the figge tree:
When hye braunches is yet tender, & the lea-
ues spryng, yeknowe that sommer is nye. So
lyke wyse ye, when ye se all these thynges, be
sure that it is neare, euen at the doores. Ale-
luy. I saye vnto you: this generacion shal not
passe, tyll all these thynges be fulfilled: & he
that is careth shall passe. * But my wordes shall
not passe. But of that daye and houre: & knowe
no man, no not the angels of heauen,
but my father onely.

* But as p dayes of Noe were, so shall al-
so the comynge of the sonne of man be. For
as in the dayes (that went before the flood)
they dyd eate and dryncke, marie, and were
maried, euen vntill the dape that Noe en-
tered into the chyppe, and knewe not the
flood came and toke them all awaye: So
shall also the comynge of the sonne of man
be. Then shall two be in the felde, the one re-
ceaued, & p other refused: & two women shal
be grepyndge at the myll, the one receaued, &
the other refused.

* Watch therefore, for ye
knowe not what houre your lord will come.
Of this yet be sure, that p the good man of
house knewe what houre: & p the wold be
in: he wolde surely wathe, & not suffer hye
house to be broken vp. Therefore, be ye al-
ready, for in such an houre as ye thynke not
will the sonne of man come. Whos a fyer-
full & wyse seruant, whom his lord hath
made ruler ouer his household, to geue them
meate in season. Blessid is that seruant whi
hys lord (whi he cometh) shall fynde so do-
ynge: & he shal pape vnto you, that he
shall make hym ruler ouer all hye goodes. But
p that unpyl seruant saye in hye herce, my
lord will be long a comynge (and so be-
gynne to slepe his felowes, & to eate
& drynke with the drucken the same ser-
uantes lord shall come in a dape when he
leth not for hym, and in an houre that he
is not ware of, & shall be with him sleep-
ing, & geue hym his paye on wyth ppyetes: there shall
be wepyng and gnallyng of teth.

* Therefore watch.

* Therefore watch.

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The Gospell

they: layde. So the folyshe sayde vnto the wyle: geue vs of your oyle: for oure lampes are gone out. But the wyle answered, sayin ge: not so, lest they be not enough for vs and you: but ge ye rather to them that sell, & by for your selues. And whyll they wete to bye, the bypdygrome came: & they that were ready wete in with hym to the marriage, & the gace was shut vp. Afterwarde came also y other virgins, saying: * Lorde, Lorde, open to vs. But he answered & sayd: verely I saye vnto you: I knowe you not. Watche therefore: for ye knowe neither the dape nor ye the houre wherein the sonne of man shall come. ¶

* Mat. vii. c.

* Mat. xxi. c. 8.
Luk. xxi. c.

* Mat. xxi. c. 8.
Luk. xxi. c. 8.

* A lyke wise as a certefne mā ready to take his lozney to a straunge countre, called his seruantes, & deliuered vnto them hye goodes. And vnto one he gaue v. talentes, to another. ii. & to another one: to eury man after his habilite, & straight waye departed. Then he y had receaued the fyue talentes, went, & occupied wth the same, & wanne other fyue talentes. Lyke wise also, he y receaued two, gaped other two. But he that receaued that one, went & dygged in the erth, and hid his Lorde's money. After a longe season, the Lorde of those seruantes came, and rekened woth them. And so he that had receaued fyue talentes came, & brought other fyue talentes, sayinge: Sir, thou deliueredst vnto me fyue talentes: beholde, I haue gaped with the fyue talentes moo: his Lorde sayde vnto him: well thou good and faythfull seruant. Thou hast bene faythfull ouer fewe thinges, I will make the ruler ouer many thinges: entre thou into the ioye of thy Lorde. He also that had receaued two talentes, came and sayde: Sir, thou deliueredst vnto me two talentes: beholde, I haue wone two other talentes with them: his Lorde sayd vnto him: well good & faythfull seruant. Thou hast bene faythfull ouer fewe thinges. I will make the ruler ouer many thinges: entre y into the ioye of thy Lorde. ¶

¶ Then he whych had receaued the one talent, came, & sayd: Sir, I knewe the y thou art an harde man: reaping where thou hast not sowd, & gathering where thou hast not drawed, and therefore was I afraid, & wete, and byd thy talte in the erth: lo, there thou hast y thine. His Lorde answered & sayd vnto him: thou cypst & slowthfull seruant, thou knowest. y I reape where I sowd not, & gather, where I haue not drawed: y thoughtest therefore to haue deliuered my money to the exchaungers, & then at my commyng thou shouldest haue receaued myne at wone with vnitage. Take therefore the talte from hym, & geue it vnto hym which hath ten talentes. * For wnto eury one that hath shalbe geuen, and he shall haue aboundance: But he that hath not, fro hym shalbe taken awaye, euen

* Mat. xxi. c. 8.
Luk. xxi. c. 8.

thet which he hath. And call the vniuersyte: be seruauit vnto vntre derelines: there shalbe weyunge and gnashinge of teeth.

* When the sonne of man cometh in his gloire, & all the holyngels wyth him, then shall he syt vpon the frate of hye gloire, and before him shalbe gathered all nacions. * And he shall separate them one from another, as a shepherde deuydeth the shepe fro the goates: and he shall set the shepe on his ryght hande, but the goates on the lyfte. The shall the sayng saye to the y shalbe on his ryght hande: Come ye blessed of my father, inheret the kyngdome: * we prepared for you fro the begynnyng of the worlde. * For I was an hōgred, & ye gaue me meate. I was thyrstye, & ye gaue me drynke. I was herboulesse, & ye toke me in: Naked, & ye clothed me: * Welche & ye visyted me. * I was in prison, and ye came vnto me. The shall the righteous answer him saying: Lorde, what sawe we the an hōgred, and fedd the: o? thyrstye, & gaue y drynke: what sawe we y herboulesse, & tooke y in: o? naked, and clothed the: o? what sawe we y lyke, o? in prison, and came vnto the: And the kyng shall answer, ad saye vnto them: verely I saye vnto you: in as much as ye haue done it vnto one of y leest of these my brythren, ye haue done it to me.

* Mat. xxi. c. 8.
Luk. xxi. c. 8.

* Mat. xxi. c. 8.
Luk. xxi. c. 8.

¶ Then shall he saye also vnto them, that shalbe on the lyfte hand: * departe from me ye cursed: * into euerlastyng fyre: whych is prepared for the deuyll & his angels. For I was an hungred, and ye gaue me no meate. I was thyrstye, and ye gaue me no drynke. I was herboulesse, and ye toke me not in. I was naked, and ye clothed me not. I was lyke & in prison, and ye visyted me not.

* Mat. xxi. c. 8.
Luk. xxi. c. 8.

¶ Then shall they also answer him saying, Lorde, what sawe we fan hōgred, o? a thyrstye, o? herboulesse, o? naked, o? lyke, o? in prison, & yd not minister vnto the: ¶ Then shall he answer them saying: verely I saye vnto you, in as moche * as ye dyd it not to one of the leest of these, ye dyd it not to me. And * thefe shall go into euerlastyng payne: the erygious into lyfe eternall. ¶

* Mat. xxi. c. 8.
Luk. xxi. c. 8.

C The xxij. Chapter.

¶ Mary Magdalene anoynteth Iesus. ¶ Then eat he at Bethanthe, & whete myrrour in the house. ¶ Iesus receaueth hym. ¶ Peter denyeth Iesus thre tyme. ¶ Chyph is crucified by the wynges. ¶ Peter doeth nyrogyum.



As it came to passe, what Iesus had sayd, all these saynges & he sayd vnto his discyples: ¶ * ye knowe y after two dayes shalbe Calster, and the sonne of mā shalbe deliuered ouer, to be crucified. ¶ Then assembled together y chiefe prestes & the scribes & the elders of the people vnto the palace of the hie prestes, whych

* Mat. xxi. c. 8.
Luk. xxi. c. 8.

* Mat. xxi. c. 8.
Luk. xxi. c. 8.

was called Cayphas) and helde a counsell, that they myght take Iesus by suttelre, and kyll him. But the sayd: not on þ holp daye, lest there be an vppoure amonge the people.

When Iesus was in Bethany, in the house of Simon þ leper, ther came vnto him a womā: haung an alabaſter boxe of precious oymēt, and powred it on his hee, as he ſate at the bourde. But when his diſciples ſawe it, they had inbigunacyon, ſayinge. Wherto ſerueſt thou waſt? This oymēt myght haue bene well ſolde, and geue to the poore. Whē Iesus vnderſtoode that, he ſayde vnto them: why trouble ye the womā? for ſhe hath wrought a good worke vpon me. * for ye haue the poore all wayes, with you: But me thou ſe not haue alwayes. And in þ he hath caſt this oymēt on my bodye, ſhe dyd it to burpe me. Therely I ſaye vnto you: whereſoeuer theſe gyllell ſhal be preached in all þ world, there ſhall alſo this þ ſhe hath done, be tolde for a memoꝛiall of her.

* The one of the twelue (whiche was called Judas Iſcariot) went vnto þ cheſe pretres, and ſayd vnto them: what will ye geue me, and I will deliuer him vnto you? And they apoynted vnto hym threty peces of ſyluer. And ſo that tyme forth, he ſoughte opoꝛtunitie to betraye him.

* The fyrſt daye of ſwete bread, the diſciples came to Iesus, ſayinge vnto him: where wilt thou that we prepare for the, to eate the paſſeouer? And he ſayd: go i to the citty, to ſoche a mā, and ſaye vnto him, the maſter ſayeth: my tyme is at hand, I will kepe myne Eaſter by the, with my diſciples. And þ diſciples byd as Iesus had apoynted the, and they made ready the paſſeouer.

* When the eue was come, he ſate doune with the twelue. And as they byd eate, he ſayd: Therely, I ſaye vnto you, that a one of you ſhall betraye me. And they were excoꝛdinge ſorrowfull, and beganne euery one of them to ſaye vnto him: Lord, iſt it I? he answered and ſayde: be that dyppeth hys hande with me in the diſche, the maſter ſhall betraye me.

* The ſonne of man truly goeth, as it is written of him: but wnto that man, by whom the ſonne of man is betrayed. It had bene good for þ mā, iſe he had not bene boꝛne. Then Judas which betrayed hi, answered, and ſayd: maſter, iſt it I? he ſayde vnto him: þ haſt ſayd. When they were eating, Iesus toke bread, and what he had geue thankes, he brake it, & gaue it to þ diſciples, & ſayd: Take heate, this is my body. And he toke þ cup, & thāked, and gaue it the, ſayinge: drinke ye all of this. For this is my bloud, which is of the new teſtament: that is ſhed for many, for þ remiſſion of ſynnes. But I ſaye vnto you: I will not drinke hence forth of this fruite

of the vyne tree, vntill that daye, when I ſhall drinke it newe with you in my fathers kyngdome.

* And whē they had ſayde grace, they went out vnto mount Oliuete. Then ſayeth Iesus vnto the all ye ſhal be offended becauſe of me this nyght. For it is wyrtte: * I will ſmyte the ſhepherde, & þ ſhepe of the flocke ſhal be ſcattered abroade. But after I am rylen againe, I will go before you into Galile. Peter answered, & ſayde vnto him: though all men be offended becauſe of the, yet will not I be offended. Iesus ſayd vnto him: Therely, I ſaye vnto the, that in this ſame nyght, before the cocke crowe, thou ſhalt denie me threty. Peter ſayde vnto him: Yee, though I ſhuld dye with the, yet will I not denie the: Like wyſe alſo ſayde all the diſciples.

* Then came Iesus w the vnto a farme place (which is called Gethſemane) and ſayde vnto the diſciples: ſyt ye hēre while I go and praye yonder. And he toke with him Peter and the two ſonnes of zebede, and began to wepe ſorrowfull and heupe. The ſayde Iesus vnto the: * my ſoule his heuy, euen vnto the death. Tēp ye hēre: and watche w me. And he toke a ſprell farther, and ſell ſat on his face, and prayed, ſayinge: O my father, yf it be poſſible, * let this cuppe paſſe frome: neuer theleſſe, not as I will, but as þ wilt. And he came vnto þ diſciples, & founde them aſleepe, and ſayeth vnto Peter: what, couldeſt thou not watch with me one houre: watche, ad praye, that ye entre not into teſtacyon. * The ſpyete is willinge, but the fleſhe is weak.

* He went awayne once againe and prayed, ſayge, O my father, yf this cuppe maye not paſſe a waye frome me, excepte I drinke of it, thy will be fulfilled. And he came, and ſoude the aſleepe againe. For their eyes were heuy. And he leſte the & went againe, and prayed þ threty tyme, ſayinge þ ſame wordes. Then cometh he to his diſciples, and ſayeth vnto the: Sleepe on now, and take your reſt. Beholde, the houre is at hande, & þ ſonne of mā is betrayed into the handes of ſynners. Arise, let vs be goinge: behold, he is at hande, that doth betraye me. * Whil he yet ſpake: lo: Judas one of the nombre of the twelue, came, & with him a greate multitude, w ſwordes & ſtaues, ſent from the cheſe pretres and elders of the people. But he þ betrayed him gaue the a token, ſayinge: whomſoeuer I kysse, that ſame is he, hold him faſt. And forth with he came to Iesus, and ſayde, hāyle vnto the: and kysſed him. And Iesus ſayde vnto him: friend, wherfore aet thou come? The he came thyr, and laped handes on Iesus and toke him.

And beholde, one of them which were with Iesus, ſtretched out his hāde, and byas his ſwordes, and ſtroke a ſeruaunt of the hye

The Gospell.

hve prestes, and smote of his eare. & he sayd. Iesus vnto him: putt up thy sweerde into his sheath.

* **For** All they that take the sweerde, shall perishe with y^e sweerde. & thinkest thou that I cannot now praye to my father, and he shall geue me: (nam now) more then twelue

* **Legions** of angels? But how then shall the scriptures be fulfilled: for * this must ar- be. In that same houre sayde Iesus to the multitude: * ye be come out as if were vnto a thefe, with swerdes and staves, for to take me. I sat daylie with you, teachinge in the temple, and ye toke me not. * But all this is done, that the scriptures of the prophetes myght be fulfilled. * Then all the disciples forsooke hi, and fled. And they toke Iesus, & led him to Capphas y^e hve p^rest, where the

* **scribes** & y^e elders were assembled. But Peter folowed him a farr of, vnto the hve prestes palace: & went in, and sat with the waiters, to see the ende.

* **The** chfe prestes and the elders, and all the councell, soughte false witness agaynst Iesus (for to putt him to deeth) but founde none: for, when many false witness came, they could not find him.

* **At** the last came two false witness, and sayde: & this fellowe sayde: * I am able to destroye y^e temple of God, & to builde it agayne in thre dayes. * And the chfe prest arose, & sayd vnto him: answerest thou nothing? Why do these beare witness agaynst the? But Iesus helde hys peace. * And the chfe prest answered and sayde vnto him: I charge the by the lyvinge God, y^e thou tell vs, whether thou be y^e Christ the sonne of God. Iesus sayeth vnto hym, thou hast sayd. Neuertheless I saye vnto you * hre after shall ye see the sonne of man sittynge on y^e right hande of power, and comynge in the cloudes of the skye.

* **The** y^e prestes rert his clothes, sayynge: he hath spoken blasphemy: what neede we of cōpinoo witness? & scholdr, now ye haue heard his blasphemie: what thinke ye? & they answered, and sayde: he is worthy to dye.

* **Then** byd they spyt in his face, & buffetted him with fistes. And other smote him on the face with the palme of their handes, sayynge: tell vs thou Christ, who is he that smote the?

* **Peter** sat with oute in the palace. And a dāsell came to him, sayynge: Thou also wast with Iesus of Galile: but he denyed before the all, sayynge: I woot not what thou sayest. Whē he was gone out into the porche, a nother wenche sawe him, and sayde vnto them that were there: & this fellowe was also with Iesus of Nazareth. And agayne he denyed with an othe: (sayeng.) I do not knowe the mā. And after, a whyle, came vnto him they

(y^e stood by) and sayde vnto Peter. * Surely y^e art one of the, for thy speache be waspeth the. & then beganne he to curse and to sweare, that he knewe not the mā. And immediately * the cocke crew. And Peter remembered the worde of Iesu, which sayde vnto him: before the cocke crowe, thou shalt denye me thretye: and he went out, and wepte bytterly.

The xxviij Chapter.

* **Christ** is deliuered vnto Pilate. Judas then: geith hym selfe. & buyeth a kyrtle, and geith it on. He is crucified, & buried, & wake upen agayne the graue.



hen y^e manyng was come, all the chfe prestes & the elders of the people delibe- rated a conspirc agaynst Iesus, to putt him to deeth. And brought him bounde: & deliuered him vnto Pontius Pilate the debite.

* **Then** Judas (which had betrayed him) seing that he was cōdemned, repented hym selfe, and brought agayne the thirtie plates of syluer, to the chfe prestes & elders, sayynge: I haue synned, betrayng the innocent blood. And they saye: what is that to vs? He thou to that. And he cast downe the syluer plates in the temple, and departed: * and went and hanged hym selfe.

* **And** the chfe prestes toke the syluer plates, and sayd: it is not lawfull for to putt them into the treasure, because it is the pyece of blood. And they toke counsell: and bought with them a potters felde to bury straungers in.

Wherfore y^e felde is called: y^e Felde of blood, vntill this daye. Then was fulfilled, that which was spoken by y^e prophet, sayynge: * and they toke thirtie syluer plates, the pyece of the chyldren of Israel, and gaue them for the potters felde, as the Lorde apointed me. * Iesus rode be- fore the debite, and the debite asked him, sayynge: art thou the kyng of the Jewes? Iesus sayeth vnto him: Thou sayest. And when he was accused of the chfe prestes & elders, he answered nothing. Then sayeth Pilate vnto him: herest thou not, how many witness they lape agaynst the? & he was answered him to neuer a worde: in so much that the debite marvelled greatlye.

* **At** that feast, the debite was wonte to deliuer vnto the people a prisoner, whom they wold desier. He had then a notable prisoner, called Barabas.

* **Wherefore**, when they were gathered together, Pilate sayd: * whether wold ye that I geue loose vnto you? Barabas, or Iesus, whych is called Christ? for he knewe y^e for euery they had deliuered hym.

When

Of S. Matthew. Ro. xiii.

When he was set downe to geue iudgement, his wyfe sent vnto him sayinge: haue þu nothynge to do with þu selfe mā. For I haue suffered many thinges this daye in my selfe because of him. * But the chiefe prestes and the elders perswaded the people, þat they shoulde aske Barrabas, ad bestrope Iesus. The debite answered, and sayde vnto the: whether of the twayne, wilt thou, that I let loose vnto you? They sayd: * Barrabas. Pilate sayde vnto them: * what shall I do then with Iesus wherby is called Christus? They all sayd vnto him: let hi be crucified. The debite sayde: what cruell hath he done? But they cryed the more, sayinge: let him be crucified. When Pilate sawe þe he coulde perswade nothinge, but that more busynesse was made, he toke water, and washed hys handes before the people, sayinge: I am innocēt of the blood of this iust person. þe shall se. Then answered all the people, and sayd * his blood be on vs, and on oure children. * Then let he Barrabas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

* Then the loudcours of the debite toke Iesus in the comen hall, and gathered vnto him all the company. And they stripped him, and put on him a purpill robe, and platted a crowne of thornes and put vpon his heed, ad a rebe in his ryght hande: and bowed þe kyne before him: & mocked hi, sayinge: haile, kynge of the Jewes: and whan they had spyt vpon him, they toke the rebe, and smote him on the heed.

And after that they had mocked him, they toke the robe of him agayne, and put hys awne rayment on him, & led him awaye to crucifye him. And as they came out, * they founde a mā of Cyren (named Simon) him they compelled to beare his crosse. * And they came vnto the place which is called Golgotha (þis is to saye, a place of deed ned sculles) and gaue hym veneger to drinke mingled with gall. And whan he had tasted thereof, he wolde not drinke.

When they had crucified him, they parted his garments, & dyd cast lottes: þe myght be fulfilled which was spoken by the prophet. * They departed my garments amonge them: and vpon my vesture dyd they cast lottes. And they late and watched him there, and * set vpon oure his heed the cause of hys deeth, wrytten: This is Iesus the kynge of the Jewes. * Then were there two theues crucified with him, one on the ryght hande, and another on the lyfte.

* They that passed by, reviled him, waggedge their heades, and sayinge: thou that destroyest the temple of God and dydest build it in the dayes, saue thy selfe. * Ithou be the sonne of God, come downe from the crosse. Like wyse also þe hye prestes, mocking

him with þe scerles and elders sayde: he saved other, him selfe can he not save. If he be þe kynge of Israel: let him now come downe fro the crosse, & we will beleue him. * He trusted in God, let him deliuer him now, þe he will haue him: for he sayde, I am þe sonne of God. The theues also, which were crucified with him, cast the same in his teth.

* Ihesu xpye house was there bereknes ouer all the lande vnto the nynt houre. And about the nynt houre, Iesus cryed, with a loude voyce, sayinge: Eli, Eli lama sabathai. That is to saye: my God, my God, why hast thou forsaken me? Some of them þe stode there, wher they herde þe sayde: This man calleth for helias. And they cryd wyse * one of them ranne, and toke a sponge, & whan he had fylled it full of veneger, he put it on a rebe, and gaue him to drinke. Where sayde, let be: let vs se whether helias will come, & deliuer hi. Iesus, whan he had cryed agayne w a loude voyce, yelied vpon þe goost.

And beholde, þe voyde of the temple dyd rent in to two partes, from the toppe to the bottome, and the earth dyd quake, and the stones rent and graues dyd open: and many bodies of santes which slept, arose, & went out of the graues after his resurrection, and came in to the holy cytie, and appeared vnto many. * Whan the Centurion and they that were with him watching Iesus, sawe the earth quake, and those thinges which happened, they feared greatly, sayig: Truly, this was the sonne of God.

* And many women were there beholdinge hym a farr off: wherby followed Iesus fro Galile, mynstringe vnto him. Amonge which was Mary Magdalen, and Mary mother of James and Ioses, and the mother of zebedee chyliden. Whan þe cun was come * there came a riche man of Tramarich named Ioseph, which also was Iesus discipule.

He went to Pilate and begged the body of Iesus. Then Pilate commaunded the bodye to be deliuered. And whan Ioseph had taken the body, he wrapped it in a cleane linnen cloth, and laied it in hye newe tombe, whiche he had hewen out, euen in the rocke, and rolled a grete stone to the doore of the sepulchre & departed. And there was * Mary Magdalene and the other Mary spynging ouer agaynste the sepulchre. The nexte daye that followed, & the daye of preparinge, the hye prestes and pharisees came together vnto Pilate, sayeng: Syy, we remember, that this deceauer sayde wchyle he was yet aliv.

* After the dayes I will arise agayne. * I maunde therfore that the sepulchre be made sure vntill the thryd daye, lest þe disciples come, & steale him awaye and saye vnto the people: he is risen from the ded, & the last error shalbe worse then the first. Pilate sayde

Mat. xvi. 18.

Mat. xvi. 18.

Mat. xvi. 18.

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Mat. xvi. 18.

Mat. xvi. 18.

Mat. xvi. 18.

The Gospell.

The Gospell of S. Marke.

bepe vnto them: Ye haue the watch go your
waie, make it as sure as ye can. So they
went, and made the sepulchre sure with wot-
che men, and sealed the stone. **¶**

The xxviii. Chapter.

At the resurrection of Christ. As hee preached
the soldiers money to saye that Christ was fallen
out of his graue. And appeared to his disciples,
and shewed them how to goe forth and to baptise.

Mark the evening of the * Sab-
bathes, wherby downeth the first
daye of * Sabbathes, came Ma-
ry Magdalene & the other Mary,
to se the sepulchre.

And beholde, there was a greates earthquake.
For * anngell of * Lord descended fro hea-
uen, & came & rolled backe the stone fro the
doore, and sat vpon it. His countenance was
lyke lightynge, and his raiment whyte as
snowe. And for feare of him the keepers were
astonnied, and became as dead men.

* The anngell answered, & sayd vnto the
women, feare ye not. For I knowe, ye se like
Iesus which was crucified: he is not here: he
is risen as he sayde. Come ye place where ye
see * Lord was layed: & go quickly, & tell his di-
sciples, * he is risen agayne fro the dead. And
behold, he goeth before you into Galile, there
ye shall se him. Lo I haue tolde you: **¶**

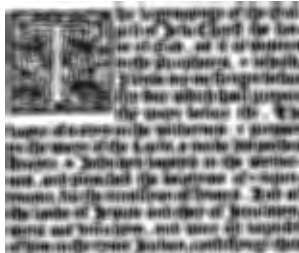
* And they departed quickly from the
sepulchre, with feare and greates Joye, & dyd
runne, to hying his disciples worde. And as
they wet to tell his disciples: behold, Iesus
mette, sayinge: All halle. And they came, &
held him by the fete, & worshipped him. The
sayd Iesus vnto the: he not a frayde. Go
tell my brethren, * they go into Galile: & there
shall they se me. Whē they were gone, behold,
some of the keepers came into the cite & the-
wed vnto the hye priestes, all * things that
had happened. And they gathered the ege-
ther with the elders, & toke counsell, & gaue
large money vnto * soldiers, sayinge: Shape
ye, * his disciples came by night & stole hym
awaye whyle ye slept. And ye this come to *
rulers eares, we will perswade him, and saue
you harmles. So they toke * money, & dyd
as they were taught. And this sayinge is
noyed amonge * Iewes vnto this daye. **¶**

* Then the * disciples wet a waye into
Galile, into a mountayne where Iesus had ap-
pointed them. And whē they sawe hym, they
worshipped hym. But some doubted. And Ie-
sus came, and spake vnto the, sayinge: * All
power is geuen vnto me in heauē, & in erth.
So ye therefore, & teach all nations, bapti-
sing them in the name of the father, & of the
sonne, & of the holy goost: Teaching the to
observe all thinges, whatsoeuer I haue com-
manded you. And lo I am with you all
waye, euen vntill * ende of the worlde. **¶**

There endeth the Gospell of
S. Marke.

The first Chapter.

Of the birth of Iohn the baptist. The baptyme of
Christ by Iohannes, his sayings, and the cal-
linge of Peter, Andrew, James & John, Christ lea-
ueth them with the vnfaithfull, begetteth Iohannes
mother in lawe, and cleanseth the leper.



lymes.

* Iohn was clothed with camilles here,
and was a grebpyl of a sayn about his lynes.
And he dyd cate locustes and wild: honny. **¶**
And he preached sayinge. * he that is stronger then
I, cometh after me, whose sho lacheth I am
not worthy to stoupe downe, and vnloose, I
haue baptised you with water: but he shall
baptise you with the holy goost. **¶**

And it came to passe in those dayes, * Je-
sus cam fro Nazareth, of Galile: & was
baptised of Iohn in Iordan: And as soone as
he was come vp out of the water: * he
sawe heauē open, & the spere descended vpon
him lyke adoue: And there came a voyce
from heauen. * Thou art my deare sonne in
whom I delecte. **¶**

And immediatly * spere droue him in-
to wilderness: and he was there in * wylde-
nes. xl. dayes, and was tempted of Satan, &
was with wilde beastes. * And the angels
minystrd vnto hym. After that Iohn was
told * Iesus came into Galile: preachinge
the Gospell, of * kyngdō of God, & sayinge.
the tyme is come, & the kyngdōm of God is
at hand: & repent, and beleue the Gospell. **¶**

As he walked by the see of Galile, he sa-
we Simon & Andrew his brother, casting
nettes into * see, for they were fischer. And
Iesus sayde vnto them: folowe me, & I will
make * you to become fyshers of men. And
straight waye, they forsoke their nettes, &
folowed him. And when he had gone a litle
further thence, he sawe James the sonne of
zebede, & Iohn his brother, which also were
in the shyppe, mendinge their nettes. And
as soone he called them. And they left their fa-
ther zebede

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

* Mar. c. vi. a
John. i. c. a.

ther rebode in the tynp wyth the byrd seruantes, and folowed hym.

C And they came into Capernaum: and streight waye on the Saboth dayes, he entered into the synagoge, & taught. And they were astonyed at his learninge. * For he taught them as one that had auctoryte, & not as the scribes.

And there was in their synagoge an vnclene spirite, and he cryed sayinge: What haue we to do with the thou Iesus of Nazareth? Art thou come to destroye vs? I knowe the what thou art eue that holy one of God. And Iesus rebuked hym sayinge: holde thy peace, and come out of the man. And whan the vnclene spirite had toarne him, & cryed with a loude voyce, he came out of him. And they were all amazed, in so much that they demaunded one of another amonge them selues sayinge: what thyng is this? What newe doctrine is this? For with auctorite commaunded he the foule spirites, and they obeyed hym. And immediately his fame spred abroad through out all the region borderinge on Galile.

And forth with, whā they were come out of the synagoge * they entred into a house of Symon and Andrew, wyth James and John. But Symons mother in lawe laye sick of a feuer. And anon they tell him of her. And he came, & toke her by the hande: & lifte her vp: & immediatly she feele forsoke hyr. & she mynistred vnto the. And at euen when some was downe, they brought vnto him all that were dyscaised, and them that were vexed with deuils. And all the cytie was gathered together at a dore, ad he healed many that were sick of diuers diseases, ad cast out many deuyls, & suffered not the deuyls to speake, because they knewe him.

And in the mornynge depe early, Iesus (whan he was risen vp) departed, and wot out into a solitary place, and there prayed. And Symon and they that were with hym, folowed after hym. And when they had founde him, they saye vnto him: all men seke for the. And he sayd vnto them: let vs go into the next townes, that I maye preach there also: for therfore am I come. And he preached in their synagoges, in all Galile, and cast the deuyls out.

And ther came a leper to him, beseeching hym, and kneeling downe, and sayde vnto him, if thou wilt, thou cannest make me cleane. And Iesus had compassion on hym, & putte forth his hande, touched hym, & sayeth vnto him: I will, be thou cleane. And asone as he had spoken, immediatly the leprosy departed fro him, and he sent him awaye forth with, and sayeth vnto hym. * Se thou saye nothinge to any man: but get the hence, & shewe thy selfe to the p̄sente, and offer for thy

clensinge, those thynges whiche Moses commaunded, for a witness vnto them. But he (asone as he was departed) beganne to tell many thynges, and to publyshe the sayenge: in so much that Iesus coulde nomore openly enter into the cytie, but was wont in desert places. And they came to hym from euery quarter.

C The ij. Chapter.

C he chose the min of the p̄sente, called by the open synagoge, and called by the people.

After a fewe dayes also, he entred into Capernaum agayne, and it was noyed he was in the house. And anon many were gathered together, in so much that now there was no come to receaue them, no not so moche as about the dore. And he preached the woordes vnto them. * And they came vnto him, bringe one synke of palsye wher was borne of fower men. And when they coulde not come nye vnto him for pease, they vncouered the rofe of the house that he was in. And whā they had broken by the rofe, they dyd (wyth coardes) let downe the bed wherin the synke of the palsye laye. When Iesus sawe theye sawth, he sayde vnto the synke of the palsye: * sonne thy synnes be forgiven the.

But ther were certayne of the scribes spytinge there, & thynking in their heart: why doth he speake thus blasphemys? who can forgive synnes, but God onlye? And immediately when Iesus perceaued in hys spyrte, that they so thought wyth in them selues, he sayeth vnto them: whye thynke ye such thynges in youre heartes? Whether it is clayer to saye to the synke of the palsye: thy synnes be forgiven the: or to saye, arise, take vp thy bed, and walke? But that ye maye knowe, that the sonne of man hath power in earth to forgive synnes, he spake vnto the synke of the palsye: I saye vnto the: arise, and take vp thy bed, and get the hence vnto thine awne house. And immediatly he arose, toke vp the bed, and went forth before them: all in so much that they were all amazed, & glorified God, sayinge: we neuer sawe it on thus fallow.

And he went agayne vnto the see, & all the people resorted vnto hym, and he taught them. And as Iesus passed by, he sawe leue the sonne of Aiphe, sittinge at the receypte of custom, and sayde vnto hi: folow me. And he arose, and folowed hym. And it came to passe that whan Iesus late at meate in hys house, many publicans and synners late also together at meate wyth Iesus and his disciples. For there were many, & folowed hym. And when the scribes and pharisees sawe him eate wyth publicans and synners, they saye vnto his disciples: howe hyppocrites it, that he eateth & dryncketh wyth publicans and synners,

The Gospell

and spinners: When Iesus bearde y, he sayde vnto them: They that be whole, haue no neede of the physicion, but they that are sicke.

* 1. Tim. i. 6.

* Mat. 9. 12.

* And the disciples of Iohn and the Pharisees dyd fast: and they come and saye vnto him. Why do the disciples of Iohn and of y Pharisees fast, but thy disciples fast not? And Iesus sayde vnto the: can the children of the weddinge fast while the bypdygrome is with them? As longe as they haue the bypdygrome with them, they cannot fast. But the dayes wyll come, when the bypdygrome shalbe taken awaye from them, and then shall they fast in those dayes.

¶ An man also soweth a peece of new cloth vnto an olde garment, els taketh he awaye the new peece thereof from the olde, & so is the rent worse. And no man powreth new wine into olde botels: els y new wynd doth burst the botels, and the wyne runneth out, and the botels are marred. But new wine must be putte into new botels:

* Mat. 13. 12.

* Luc. 11. 12.

* And it chaunced * (agayne) that he went thorow y cozie felde on y Sabbath dayes, and his disciples, begonne by the waye to plucke the eares of cozie. And the Pharisees sayde vnto him: beholde, why do they on the Sabbath dayes, that whyche is not lawfull? And he sayde vnto them: haue ye neuer read what David doyd, when he had neede, & was an hungered, both he, & they that were with him? * how he went into the house of God in the dayes of Aunthar the hye Priest, and dyd eate the wybread, (whyche is not lawfull to eate, but for the Priestes onely) & gaue also to them whiche were wyth hym? And he sayde vnto them: the Sabbath was made for man, & not man for the Sabbath. Therefore is the sonne of man, Lord also of the Sabbath.

* 1. Cor. 10. 16.

* 1. Cor. 10. 16.

The iij. Chapter. ¶

¶ He beghyn the m. with the dydd hunde, (which he had bought), & c. (which out the vnticaine spire), which the Pharisees ascripbe vnto the dydd well. The brother, sister and mother of Iesus.

* Mat. 13. 12.

* Luc. 11. 12.

¶ And he entred agayne into the synagoge, and ther was a ma there whiche had a y withered hande. And they watched hym, whether he wolde heale hym on the Sabbath daye, that they myght accuse hym. And he sayde vnto the man whiche had the withered hande: arise, & stode in the middes. And he sayeth vnto them, whether is it lawfull to do good on the Sabbath dayes, or to do euill? to save lyfe, or to kyll? But they helde thier penne. And whan he had looked round aboute on them, with anger, mournynge on the byndnes of thier hartes, he sayeth to the ma, stretch forth thine hande. And he stretcht it out. * And his hande was reioyced, even as

* Mat. 13. 12.

* Luc. 11. 12.

whole as the other.

* And the Pharisees departed, ad dreight waye gathered a councell (with them that he longed to herode) agaynst hym, that they myghte destroye him. But Iesus answered w his disciples to the se. * And a greete multitude followed hym from Galile: and from Iurie, and from Ierusalem, and from Iudaea, and from beyonde Iordane, * and they y dwelled about Tyre and Sidon, a greete multitude of inf: whiche whel they had herd what thinges he dyd, came vnto hym.

¶ And Iesus commaunded his disciples, that as a ship shuld wayte on hym, because of y people, lest they shuld theunge hym. For he had healed many, in somoch that they pressed vpon him, for to touch him, as many as had plagies. And when the vnticaine spires sawe him, they fell downe before him, & cryed, sayinge: thou art the sonne of God. And he stronly charged them, that they shuld not make him knowe.

¶ And he went vp into a mountayne, & called vnto hym whom he wolde, and they came vnto him. * And he ordeyned the twelue that they shuld be with him, and y he myght sende the forth to preach: & that they myght haue power to heale synners, & to cast out deuyls. And he gaue vnto Symon to name, Peter. And he called James the sonne of zebede and Iohn, James brother, and gaue the to name Boanerges, which is to saye, the sonnes of thunder. And Andrew, & Philip, and Bartolomew, and Mathew, & Thomas, and James the sonne of Alpha, and Thaddaeus, and Symon of Canaan, ad Judas Iscariot: whiche also betrayed him.

¶ And they came into the house, & y people attempted together agayne, so that they had not tyme, so inoch as to eate brede. And when they that belonged vnto hym, heard of it, they went out to laye handes vpo him: for they sayde: he is madd. And y scribes whiche came downe from Ierusalem, sayde: he hath Belzebub, and * by the chefe deuyll, casteth he out deuyls. And he called the vnto him, and sayde vnto them in parables.

¶ How can Satan dryue out Satan? And yf a realme be deuoyded agaynst it selfe, that realme cannot endure. And yf a house be deuoyded agaynst it selfe, that house cannot stpne. And yf Satan make inuirtreccon agaynst him selfe, & be deuoyded, he cannot stpne, but hath an ende. So man can entre into a stronge mans house, & take awaye yf goodes, excepte he fyest hynde yf stronge man, & then spoyle his house. Verely I saye vnto you, all synnes shalbe forgiven vnto men: children: and blasphemys wherwith souer they haue blasphemed. * But he yf speaketh blasphemy agaynst the holy goost, hath neuer forgiveness, but is in daunger of eternall damnacyon:

* Mat. 13. 12.

* Luc. 11. 12.

* Mat. 13. 12.

* Luc. 11. 12.

Barnabae: For they sayde: he hath an vncleane sperte. * There came also his mother & his brether, and stode with out, and sent vnto him to call him out. And y people far aboute him, ad sayde vnto him: beholde, thy mother & thy brether sicke for the with out. And he answered them, sayinge: who is my mother and my brether? And when he had loched rounde about on his discyples, which sat in compasse about him, he sayde: behold my mother and my brether. For whosoever doeth the will of God, the same is my brother and my sister and mother.

¶ The liij. Chapter. ✠

¶ The parable of the sowes. Christ telleth the tempest of the wynd, whych shal be hym.

And he began agayne, to teach by p se byde. And there gathered together vnto him much people, so gregethat he had to enter into a ship, & ad sat in the see, and all the people was by the see syde on the wynde. And he taught them many thynges by parables, and sayde vnto them in his doctrine: hearken to: beholde, * there went out a sower to sow. And it sowed as he sowed, that some fell by p waye syde, and the fowles of the ayre came, and deuoured it vp: Some fell on stony grounde where it had not moche erth: and immediately sprauge vp, because it had not deapth of erth: but as some as the sonne was vp, it caught heat: & because it had not rotyng, it withered awaye.

And some fell amonge thornes, & p thornes grew vp, and choked it, and it gaue no fruite. And some fell vpon good ground, and dyd yelde fruite that sprang vp, and grew, and brought forth, some thyrty folde, and some fiftie folde, and some an hundred folde. And he sayde vnto them: he that hath eares to heare let him heare. ✠

And when he was alone, they that were aboute hym wyth the twelue asked hym of the parable. And he sayde vnto them. * To pou it is geuen to knowe the mystry of the kyngdome of God. But vnto them that are

with out, all thynges happen by parables: y when they see, they maye se, and not discern, ad when they heare, * they maye heare, and not vnderstande: lest at any tyme they shuld turne, and their synnes shuld be forgiven them. And he sayde vnto them: knowe ye not this parable? and how then wyll ye knowe all other parables?

* The sower soweth the woide. And they (wherof some be repented to be by p waye syde) are those, where the woide is sowne: And wha they heare, sathā cometh immediately, and taketh awaye the woide y was sowne in theyr hertes. And lyke wyse the other that receaued seide in to the stony ground, are they: whych when they heare the

woide, atonce receaue it w gladnes, yet haue no rote in the selues, and so endure but a tyme: ad anone whā trouble a persecutorye seeth for y woide sake, they fall immediately. There be other also p receaue seide into thornes: and those are those as heare y woide, & y cares of this worlde, and y dyssempfulness of ryches and plussers of other thynges, entre in and choke y woide, ad it is made vnfertill: and other ther be, y haue receaue seide into a good ground: they are those y heare y woide, and receaue it, so that one cometh doth bynge forth thyrty, some thyrty, some an hundred.

And he sayde vnto them: * is the candle lyghited, to be put vnder a busshell, or vnder the tabler? Is it not lyghited to be put on a candlestyk? * For there is nothyng so preuy, so shall not be opened: neether hethit bene so secret, but y it shall come abroade. I feyn man haue eares to heare, let him heare. And he sayde vnto them: take hede what ye heare: * with what measure ye mete, with the same shall other men measure vnto pou agayne. And vnto pou that heare, shall more be geuen. * vnto him that hath, shall it be geuen, ad from him that hath not, shall be taken awaye, euen that which he hath.

And he sayde: so is the kyngdome of God, ent as * p a man shuld sow seide in p ground, and shuld slepe, and ryle vp nyght and daye: and the seide shuld spryng and growe vp, while he is not a ware. For p earth bynggeth forth fruite of her selfe: first the blade, then the care, after that the full cometh in the care. But when the fruite is brought forth, anone he throoteth in the spikell, because the heryell is come.

And he sayde: where vnto shall we lyken the kyngdome of God: or with what comparison shall we compare it? * It is lyke a grayne of mustart seed: whych when it is sowne in the earth, is lesse then all seedes that be in the earth: whan it is sowne, it groweth vp, and is greater then all herbes: and beareth greake bzaunches, so that the fowles of the ayre maye make their nestes vnder the shadow of it.

* And with many soche parables spake he the woide vnto them, after as they myght heare it. But wyth out parable spake he no thyng vnto the. But whā they were alone, * he expounded all thynges to his discyples. And the same daye when eue was come, he sayde vnto them: let vs passe ouer vnto the other syde. And they lefte the people, & toke him euen as he was in the ship. And ther were also wyth hym other discyples.

* And ther arose a great boyme of wynde, & p waues bathed in to p ship, so that it was now full. And he was in the sterne a slepe on a pelowe. And they awoke him, & saie vnto hym: Master, carest y not, that we perishe? And he

* Mat. h. b
Luce. vii. c
and. xi. c.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

* Mat. x. c
Luce. vii. c
and. xii. a.

The Gospell

And he rose up, and rebuked the wynde, and sayde vnto the see: pence, be still. And the wynde ceased, & the folowyd a greaſe calme. And he sayde vnto them: why are ye so fearefull: how happeneth it, that ye haue no fayth? And they feared exceedingly. & ſayde one to another: who is this? for both wynde and ſee obeye hym.

¶ The. viij. chapter.

¶ As when he was in the burlane ſide, he ſaw a woman in from the burlane ſide, and ſayd: ſhe had bene diſeaſed.

* Mat. viij. 16
Luce. viij. 16

And they came * oner to the other ſyde of the ſee into the countrey of Gadarenes. And when he was come out of the ſhippe, immediatly there met hym out of the graues a man poſſeſſed of an vncleane ſpyete, whych had byd abydinge amonge the graues. And no man coulde bynde him: no not with cheynes, becauſe that when he was often boūde with fetters and cheynes, he plucked the chaynes a ſunder, and brake the fetters in peeces, & ſeether coulde eny man tame hi. And alwayes, nyght and daye he was in the mountaynes and in the graues, cryeng and beating hym ſelfe wpyth ſtones. But when he had ſpyed Jeſus a ſarre of, he ranne, and worſhipped hym, and cryed with a loude voyce and ſayde: what haue I to do wpyth the? Jeſus the ſonne of Dauid ſayd vnto hym: I requyre the in the name of God that thou to me: me not. for he ſayd vnto hym: come out of the man thou ſoule ſpyete. And he aſked hym: what is thy name? And he answered and ſayde vnto hym: my name is Legion, for we are many. And he prayd hym inſtantly, that he wolde not ſende them awaye out of the countrey.

¶ But ther was there nye vnto the mountaynes * a greaſe heerd of ſwyne ſcyringe, & all þe deuils beſought hym, ſayinge: ſende vs in to the heerd of ſwyne, that we maye enter into the. And anon Jeſus gaue them leaue. And the vncleane ſpyetes went out, and entered in to þe ſwyne. And þe heerd was caryed by aduynge into the ſee. They were almoſt ij. hundredes ſted, and ſolde in the crite, and in the ſeldes. And they went out for to ſe, what had happened: & came to Jeſus, & ſaw him þe was decked with the ſende & had þe Legion, for both clothed and in his eyght mynde, & the ſwyne were aſcaped. And they þe ſaw he tolde them, how it had happened to him that was poſſeſſed wpyth the deuill: & alſo of þe ſwyne.

* And they beganne to praye hym, that he wolde departe out of their coaſt. ¶ And when he was come into the ſhippe, he þe had the deuill, prayd hym, that he myght be w hym. Howbeit, Jeſus wolde not ſuffer hym, but ſayde vnto him: go to thyne a wne houſe and to thy frendes, and ſhe we the how greaſe

thynges the Lord hath done for þe, and how he hath had compaſſion on the. And he departed, & beganne to publyſhe in the ten cetyes, how greaſe thynges Jeſus had done for hym, and all men byd merueyle.

¶ And when Jeſus was come ouer agayne by ſhyppes vnto the other ſyde, moche people gathered vnto him, and he was nye vnto the ſee. ¶ And beholde, there came one of the rulers of þe ſynagoge, whoſe name was Jairus: and when he ſaw we him, he fel downe at his fete, and beſought hym greatly, ſayinge: my daughter lyeth at poyne of deeth, I pray the come, and lape thy hande on her, that ſhe maye be ſafe & aduyn. And he went with hym, & moche people folowed him, & they ged hym.

* And ther was a certain woman, which had bene diſeaſed of an yllne of bloude, xij. yeres, & had ſuffered many thynges of many phyſicions, & had ſpent all þe had, & ſelte none amendement at all, but rather was worſe, and worſe. Whē he had herde of Jeſus, ſhe came in þe preſence behinde him, & touched his garment. For ſhe ſayde: yf I maye but touch his clothe, I ſhall be whole. And ſtreight waye the fountayne of her bloude was dryed up, & ſhe fel in her body, that ſhe was healed of that plage.

¶ And Jeſus immediatly felynge in hi ſelfe, that verue proceeded fro him, tourned him a boure in the preſence, & ſayde, who touched my clothes? And þe byſpyed ſayde vnto him: þe ſerſt the people thouſt þe, and aſſect, þe who byd touch me? And he looked roūd about for to ſe her that had done theſe thynges. But the woman fearing and reſbling, knowynge what was done wpyth in her, came, and fell downe befoze him, & tolde him all the truth. And he ſayd vnto her: daughter * thy fayth hath ſaued the: go in pence, and be whole of thy plage.

* Whpyl he yet ſpake, there came fro the ruler of the ſynagoge houſe, certayne which ſayd: thy daughter is deſed: why diſturbſt þe þe Maſter any further? None as Jeſus heard the woide that was ſpoken, he ſayde vnto the ruler of þe ſynagoge: be not afraid, onely beleue. And he ſuffered no man to folowe him, ſauē Peter, and James, & John the brother of James. ¶ And he came vnto the houſe of the ruler of the ſynagoge, and ſaw we the woundynge: and them that wepte and wailed greatly, and went in, and ſayde vnto the: why makeſt thou a doo, & wepeſt? The damoſell is not deſed, but ſlepeſt. And they laught him to ſcozne. But he put them all out, and toke the father & the mother of the damoſell, and them that were wpyth him, and entred in where the damoſell laye, & toke the damoſell by the hande, & ſayd vnto hye: Tabita, cumi: wpych is (þe one do interpret it) damoſell, I ſay vnto þe: ariſe. And ſtreight

* Mat. ix. 18
Luce. ix. 18

* Mat. ix. 18
Luce. ix. 18

* Luce. ix. 18

* Mat. ix. 18
Luce. ix. 18

* Mat. ix. 18
Luce. ix. 18

* Luce. ix. 18
Luce. ix. 18

And strepght waie the damosell arose, and walked. For the wons of the age of twelue years. And they were astonyed out of measure. And he charged them straitely, that no man shuld knowe of it, and commaunded, to geue her meate.

The vij. Chapter.

¶ Copye of the vij. Chapter of the Gospell of S. Marke. The vij. Chapter of the Gospell of S. Marke.

And he departed thence, & cam into hyss awne countre, and hyss dyscyples folowed hym. And when the Sabbath daye was come, he beganne to teache in the synagoge. And many that hearde hym were astonyed, and sayd: from whence hath he these thynges? And what wysdome is this, that is geuen vnto hym, and suche vertues y are wrought by hyss handes? *¶* Is not this the carpenter & Joses sonne, the brother of James and Joses and of Judas & Symon? are not hyss sisters here with vs? And they were offended at hym. Iesus sayd vnto the: *¶* A prophet is not despised, but if hyss awne countre, and amonge hyss awne kynne, as in his owne house hold. And he coulde there thew no myracle, but lappe hyss handes vpo a fewe sycke folcke, and healed them, and merueyled, because of theyr vnbeliefe. *¶*

¶ And he went aboute by the townes that laye on euery syde, teaching. And he called the twelue, and beganne to sende them forth two & two, and gaue the power agaynst vncleane spytes. And he commaunded the, that they shuld take nothing in their iourney: *¶* save a rodde onely: no serpye, no bread, no money: if theyr pover, but a lute, & shooe of sandals. And that they shuld not put on two cootes. And he sayde vnto the: wher soeuer ye entre I to an house, there abide, & tyll ye departe thence. *¶* And whosoever shall not receaue you nor heare you, wher ye departe thence, shake of y duste that is vnder your fete, for a witnesse vnto them. *¶* I saye verely vnto you: if shalbe easier for yodom & Gomoz in the daye of iudgement, then for that crite. *¶* And they wet out & preached, that men shuld repent: & they cast out many deuyles: & annoynted many y were sycke with oyle, and healed them.

¶ And kynge Herode hearde of hym: (for hyss name was spread abroad) and he sayde: John Baptiste is risen agayne fro y dead, & therfore myracles are wrought by hi. Wher sayd it is helyas: some sayd: it is a prophet, as one of the prophetes. But when Herode hearde of hym, he sayde: it is John whom I beheaded, he is risen from death agayne. *¶* For Herode hym selfe had sent forth men of warre, and layed handes vpon John, and bounde hym, & cast hym into prison for Herodias sake, hyss wythes wyfe (because he had maryed her). For John sayde

vnto Herode. *¶* It is not lawfull for y to haue thy wythes wyfe. Herodias layd wythes for hym, and wolde haue kylled hym, but she coulde not. For Herod feared John, knowing that he was a iust ma & an holy: & gaue hym reuerence: and when he hearde hym, he yd many thynges, and hearde hym gladly.

And when a cōuenient daye was come, y Herode on hyss birthdaye, made a supper to y lordes hye capitayns, & chefe officers of Salile: & wha y daughter of the same Herodias cam in, & daunced, & pleased Herode & the that sate at boure also: the kynge sayde vnto y damosell: alke of me what thou wilt, and I will geue it the. *¶* And he swore vnto hyr: what soeuer y shall aske of me, I will geue it y, euen vnto y one halfe of my kynngdome. And she went forth, & sayde vnto her mother: what shall I aske: the sayd: John Baptistes head. And she ca i strepght waie wyth haste vnto y kynge, & asked, saying: I will, y thou geue me by and by in a charger, the head of John Baptiste. And y kynge was forp: howbeit for hyss othes sake, and for the sake wherby late at supper also, he wolde not cast her off. And immediately the kynge sent the hangman, and commaunded hyss head to be brought in. And he went, and beheaded hym in the prison, and brought his head in a charger, and gaue it to the damosell, and the damosell gaue it to her mother. *¶* And when hyss dyscyples hearde of it, they came, and toke vpp hyss body, and layed it in a graue. *¶*

And the Apostles gathered the selues together vnto Iesus, as told hym all thynges both what they had done, ad what they had taught. And he sayd vnto the: come ye alone out of y waie into the wyldernes, & rest a whyle. For there were many commers, and goers, and they had no leasure to moch as to eate: *¶* And he went by shyp out of the waie into a desert place. And the people foyed the when they departed: & many knewe hym, & came a fote thither out of all cittyes, and came thither before the, and came together vnto hym. And Iesus wote our & sawe moche people, & y had compasson on the, because y they were lpye thepe, not hauing a shepherde. And he beganne to teach the many thynges. *¶*

¶ And when y daye was now farre spent, y dyscyples came vnto hym, saying: this is a desert place, and now the tyme is farre passed, let them departe, that they maye go into the countrey round about, and into the townes, & bye them bread: for they haue nothinge to eate. He answered and sayd vnto them, geue ye them to eate. *¶* And they sayde vnto hi: shall we go & bye two hundred pennyworth of bread, & geue the to eate? he sayde vnto the: how many loaves haue ye? So y loke. And wher they had searched, they sayd: seue and

¶ Mat. xviij. 12.

¶ Gen. xli.

¶ Mat. xviij. 12.

¶ Gen. xli.

¶ Mat. xviij. 12.

¶ Mat. xviij. 12.

¶ Mat. xviij. 12.

¶ Mat. xviij. 12.

¶ Mat. xviij. 12.

The Gospell

fyue & two fyfthes. And he commaunded them, to make them all fyve doune by copanyes vpo the grene grasfe. And they late doune here arowe and there arowe, by hundreides ad by fyfties. And wold he had taken the fyue loanes and the two fyfthes, ad lohed vp to heauen, he wold bleffed and bryke the loanes, and gaue them to hye dyscyples, to set before the: & the two fyfthes deuided he among them all. And they all dyd eate, and were fatisfyd. And they roke vp twelue baskettes full the of, ad of the fyfthes. And they that dyd eate, were about fyue thousand men.

If * And ftryght waye he caufed his dyscyples to go into the thyppe, and to go ouer the fee before vnto Bethfayda, whyle he fte awaye the people. * And as fone as he had fent them awaye, he departed into a moultayne to praye.

And whē eue was come, the thyppe was in the myddes of the fee, and he alone on the lande, & he fawe them troubled in rowpunge, for the wynde was cotrary vnto them. And aboute the fourth watch of the nyght, he came vnto them, walkyng vpon the fee, ad wold haue paffed by the. But whē they fawe hym walkyng vpo f fee, they fupposed it had bene a fpyte, & cryed out: for they all fawe hym, and were affrayed. And as fone as he talked wth them, and fapd vnto them: be of good cheare, it is I, be not affrayed.

And he went vp vnto them into the thyppe, & the wynde ceafed, & they were fore amazed in the felde beynde meafure, and marueled. For they remembred not of the loanes, becaufe fith herte was blindyd.

And whā they were ouer the water, they came into the lande of Genzarcth & dwe vnto the hauen. And as fone as they were come out of f thyppe, ftryght waye they knewe hym, and ranne forth through out all the regyon rounde about, & began to cary about in beddes thofe that were fyche, when they heard that he was there. And wherther foner he entred into townes, cytyes, or byllages, they fapde the fyche folkes in the ftreets, & prayed hym that they myght touche, & it were but the heime of hys vefture. And as many as touched hym, were fafe.

Che vij. Chapter.

The dyscyples & he forth vnto Bethfayda. The foummeiment of God is fcaufecyted by mynes fcaufecyted. The woman of Bethfayda. The

Ad * the wharles came to-
gether vnto hym, & dyuers of f
fcorpes whych came fro Jeru-
falem. And whē they faw ce-
taine of his dyscyples eate bread
wth comen (that is to faye, wth vnwef-
ren) handes, they complained. For the wha-
ryles and all the Jewes, excepte they waf-
sh: thez handes ofte, eate not, obferuyng f
tradycions of the elders. And whē they co-

me fro the market, except they wafhe, they
eate not. And many oether thynges there be,
whych they haue taken vpon the to obferue,
as the wafhyng of cuppes and cruets, and
brazen veffels, and of tables.

Then afflic hym the wharles & fcorbes: **W**
hy walkie not thy dyscyples accordyng to
the custom, oþerwyf by the elders, but eate
bread wth vnwafhen handes? he anfw-
ered & fapd vnto the: well prophetyed & fays
of you, ypocrytes, as it is wyrtten: * **T**he
people honoereth me wth theyr lppes, but
they heret is farte fro me: howbeit, i bapne
do they ferue me, teachyng the doctrynes ad
commaundmentes of me. For ye laye f comma-
ndment of God aparte, & obferue f constitu-
cyon of me, as f wofhyng of cruets & of cu-
ppes, ad many oether foche lye thynges ye do.

And he fapde vnto the: well, ye caft a fyde
the commaundment of God, to mayntayne
poure a wyne constitucyon. * For whyles fapd:
honoure thy father & thy mother: & whoso
curfeth father or mother, let hym dye f death.
But ye faye: a mā shall faye to father or mo-
ther, Cozban: whych is: what gyfte foce-
ner commeth fro me, thatbe for thy profyt.
And to ye fuffre him no more to do ought for
hys father or hys mother, and make f woide
of God of noue effecte, through poure a wyne
constitucyon whych ye haue oþderneyd. And
many foche thynges do ye.

And whā he had called all the people vnto
to hym, he fapde vnto the: herchen vnto me, &
euery oue of you, and vnderftande. * **T**here
is nothyng wyth out a mā that can defe-
le him, whē it entereth into him: but the thyng-
es whych procede out of a mā, thofe are
they that defyle the mā. Forp mā haue
eares to heare, let hym heare. And whē he
came in to the houle a waye from the people,
his dyscyples afked him of f fymilitude. And
he fapd vnto the: are ye alfo fo greatly wyth
out vnderftādyng? Wo pe not yet perccaeue,
f what fouer thynges from wout, entereth in
to a mā, it cā not defyle hi, becaufe it entereth
not into his hert but into f bely: & goeth out
into the draught, pouryng out all meates.

And he fapde: that whych commeth out
of a mā defyleth the mā. For froun wyth in,
euen out of the herte of men procede euyl
thoughtes, aduouty, fornicacyon, murdher,
theft, couetoufnes, fraude, decepte, vnclen-
nes, & wretched eyre, blaſphemyes, pyde, fo-
lychues: all thefe euyl thynges come fro w
in, and defyle a mā. * And from thence he
rofe, & went into f boizers of Tyre & Sidon:
& entred into an houle, & wold f uo mā ſhuld
haue knowf. But he could not be byd. For
a certayne woman i whose daughter had a
foule fpyte (as fone as he heard of hym, came,
and fell at hys fete. **T**he woman was a
Tyche out of f nacyon of Bethſayda, & the
befouled

besought him, that he wolde cast out the deuyll from her daughter. But Iesus sayd vnto her: let the chyldren fyrst be fedd. For it is not mete, to take the chyldrens bread, and to cast it vnto whelpes. She answered & sayde vnto hym: euen so lord, & neuerthelesse, the whelpes also eat vnder the table of the chyldrens croones. And he sayde vnto her: for thyng sayinge go thy waye, the deuyll is gone out of thy daughter. And when she was come home to her house, she founde that the deuyll was departed, and her daughter lyinge on the bedd.

* And he departed agayne fro the coastes of Cyeze and Sidon, and came vnto the fere of Galile theozon the wyldes of the coastes of the ten cyties. * And they broughte vnto him one that was deaffe & had an impediment in hys speche, and they prayd hym to put his hande vpon him. And when he had taken hym of syde from the people, he put hys fyngers into hys eares, and byd hysse. & touched hys tonge, and lohed vp to heauen, and syghed, and sayde vnto hym: Ephraï, that is to saye, be opened. And straight waye his eares were opened, and the styng of his toung was loosed, and he spake playne. * And he commaunded the, that they shoulde tell no man. But the more he forbad them, so much the more a greates deale they publisshed, sayinge: he hath done all thynges well, he hath made both the deaffe to heare, and the deute to speake. †

¶ The viij. Chapter.

¶ The miracle of the leuen loaves. The Pharisees also & the Jewes. The leuen of the Pharisees. The blinde receaue hys sight.

¶ In those dayes * whither was a very great company, and had nothyng to cate. Iesus called his disciples to him, and sayde vnto them: I haue compassion on the people, because they haue nowe bene w me thre dayes, and haue nothing to cate: and ye I fnde thet a waye saylyng to thez awne houses, they shall sayne by the waye. * For diuers of them came from farr. And his disciples answered hym: Where shalbe a man hane bread here in the wyldernes to satisfye these? And he asked them: how many loaves haue ye? They sayde: seuen. And he commaunded the people to syt downe on the grounde. And he toke the seuen loaves, and when he had geuen thanckes, he brake, and gaue to hys disciples, to let before them. And they did let them before the people. And they had a fewe small fyngers. And when he had blessed, he commaunded them also to be set before them. And they byd cate, and were satisfied. And they toke wy of the brokenmeate that was left: seuen basketes full. And they that byd cate: were about foure thousande.

And he sent them awaye. †

And anon he entred into a chapp with his 23
disciples, and came into the parties of Dalmanutha. * And the Pharisees came forth, and beganne to dispute with hym, schyvinge of hym a sygne from heauen, & trespunge hym. And when he had spghed in hys spirit, he sayeth: why doth thyng generacion seke a sygne? Verely I saye vnto you, there shall no sygne be geuen vnto thyng generacion. And he left them, and went into the ship agayne, and departed ouer the water.

And they had forgotten to take bread w them, neither had they in the chapp with them more then one loafe. And he charged them, saying. * Take heede, beware of the leuen of the Pharisees, and of the leuen of hyrote. And they reasoned amonge them: seuen sayenge: We haue no bread. And Iesus knewe it, and sayth vnto the: why talle ye thought, because ye haue no bread: perceaue ye not yet neither vnderstande: haue ye yowre hert yet blynded: haue ye eyes, and se not: and haue ye eares, and heare not? So ye not also remembred? * When I brake fyue loaves among fyue thousande men, how many basketes full of brokenmeate toke ye vp? They saye vnto him, twelue. * When I brake seuen amonge foure thousand, how many basketes of the leaunges of the brokenmeate toke ye vp? They sayd: seue. And he sayd vnto the: how happeneth it that ye do not vnderstande?

† And he came to Bethsaida, and they brought a blinde man vnto hym, and desired hym to touche him. And he caught the blinde by the hand, and lead him out of the towne: and wol an he had syt in his eyes, & put his handes vpon him, he asked him yf he sawe ought. And he lohed vp, & sayd: I se the men: for I perceaue the walke, asthey were tress. After that, he put hys handes agayne vpon hys eyes, and made hym se. And he was reioiced, and saue euery man clearely. And he sent him home to hys house, sayinge: neither go into y towne, ner tel it to eny in y towne. †

* And Iesus went out, & hys disciples into the towne that longe to the cyrie called, Celarea Philippi. And by the waye he asked his disciples, saying vnto the: whom do me saye y I am? And they answered: some saye, that thou art Iohn baptist, & some saye, Elias. Agayne, some saye, that that thou arte one of the nobbe of the phetres. And he sayde vnto them: but whom saye ye y I am? Peter answered & sayth vnto him: * thou art verely Christ. And he charged the, that they shoulde tell no mā of him. And he begane to teach the: how that the sonne of mā must suffer many thynges, and be reioyned of the chere, and of the hye prestes, and scribes, and be kyllid, & after thre dayes arise agayne. And he spake that sayinge openly. And Peter toke hym

Et ij. alpe,

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aside, and began to chide him. But he turned about, and looked on hys disciples, and rebuked Iherc. saying: So after me Satan. For thou sauerst not the thynges that be of God, but the thynges that be of men.

* Mat. ch. b.
and. c. b.
and. ch. b.

* And when he had called the people vnto hym with hys disciples also, he sayde vnto them. Whosoener wyll folow me, lett hym forsake him self, and take vp hys crosse, and folow me. For whosoener wil saue his life, shall lose it. But whosoener shall lose his life, for my sake & the gospels, the same shall saue it. If o: what shall it profit a man, yf he wyne all the world, and lose his awne soule: o: what shall a man geue to redeme hys soule with all agayne? Whosoener therfore shall be ashamed of me & of my wordes, in this aduours and synfull generacion: of hym also shall the sonne of man be ashamed, when he cometh in the glorie of hys father with the holy angels.

* Mat. c.
Luce. ch. b.

Ch. ix. Chapter.

The transfiguration. The lunatyne brethens: The dyssuadeyn who shoulde be the greates. Offences as folowyn.

* Mat. ch. b.
Luce. c.

And he sayd vnto them: Hierc. I saye vnto you: * There be some among the that stande here, which shall not taste of death, tyll they haue seene the kyngdome of God come with power.

* Mat. ch. b.
Luce. c.

* And after sixe dayes Iesus taketh Peter and James, and Iohn, and ledeyth them vp into an hye mountayne out of the wynde alone: and he was transfigured before them. And hys raiment byd shyne, and became very whyte, euen as snowe: so whyt as no fuller can make vpon the earth. And ther appeared vnto the Elias with Moyses. And they talked with Iesu. After, here is good beyng for vs: let vs make also. iij. tabernacles, one for the, and one for Moyses, and one for Ihesus. For he wyll not what he sayd: for they were astraped. And there was a cloude that shadowed them. And a voyce came out of the cloude, saying: * This is my beloued sonne: heare hym. And sodenly whan they had looked rounde aboute, they sawe no man moze then Iesus onely with them.

* Mat. ch. b.
and. ch. b.
Luce. c.
Mat. ch. b.
Luce. c.

* And as they came downe fro the hyl, he charged them, yf they shuld tell no man those thynges that they had sene, tyll the sonne of man were repleyn fro death agayne. And they kepte that sayeng with them, and demanded one of another, what they sayng from death agayne shoulde meane? And they asked hym, sayinge: why then saye the scribes, that Ihesus must first come: he answered and sayd:

* Mat. ch. b.
Mat. ch. b.

B vnto the: * Ihesus hereby when he cometh first, rethorall all thynges. And the sonne of man (as it is writen of him) shall suffice many thynges, & be sett at naught. But I saye

* Mat. ch. b.
Luce. c.

* Mat. ch. b.
Luce. c.

vnto you, that Ihesus is come, and they haue done vnto hym whatsoeuer they wolde, as it was writen of hym.

And wha he came to hys disciples, he sawe much people aboute them, & the scribes disputing of them. And straight waye all the people wha they behelde hym were amazed, ad ean to hym, & saluted hym. And he asked the scribes: what dispute ye among the? * And one of the companie answered, & sayde: Master, I haue brought vnto y my sone, whych hath a dome sperte. And whensoener he taketh him, he teareth him, and be someth, and gnaweth with hys teth, and smyth a waye. And I spake to thy disciples that they shuld caste hym out, and they coulde not.

* Mat. ch. b.
Luce. c.

He answered them, and sayd: O faithles nation, how lge shall I be to you: how lge shall I lustre you: Whyge hym vnto me. And they brought h vnto hym. And as none as the sperte sawe hym, he tare h. And he fell downe on the ground, wallowing & foming. And he asked his father: how lge is it agons this happened hym? And he sayde: of a chyld: & oft tymes it hath cast hym into the fyre, & into the water, to be strape hym. But yf thou canst do eny thing, haue mercy on vs and helpe vs. Iesus sayd vnto hym: yf thou couldest beleue * all thynges are possible to hym that beleuech. And straight waye the father of the chyld cried with teares, saying, Lord, I beleue, helpe thou myne vnbelefe.

* Mat. ch. b.

When Iesus sawe yf the people came cunynge together vnto him, he rebuked yf soule sperte, saying vnto hym: Thou done a deff sperte. I charge the come out of him, and entre nomoze into him. And the sperte wha he had cried, & rent hym foze: came out of hym, and he was as one that had bene dead, in to much that many sayd: he is dead. But Iesus caught hys hand, and lyft him vp: and he rose. And when he was come into the house, * his disciples asked hym secretly: why coulde not we cast hym oute? And he sayde vnto them: this kynde can come forth by nothing: but by praye and fastyng.

* Mat. ch. b.

* And they departed thence, & toke theye tozneye thozow Galile, and he wold not, that eny man shuld knowe it. For he taught hys disciples, and sayd vnto them: * the sonne of man shall be deliuered into the handes of me, and they shall kill hym: and after that he is kylled, he shall aryse agayne the thryd daye. But they wyl not what he sayde, and were astraped to aske him. And he came to Capernaum. And wha he was come into yf house, he asked the: what was it yf ye disputed among your selues by yf wyne? And they belde theire peace: for by the wyne they had reasoned among them selues, who shuld be the cheffest. And when he was set downe, he called the twelve to hym, and sayd vnto the: yf eny man desyre

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* Mat. ch. b.
Luce. c.

despise to be spelt, the same shall be last of all, and seruauit to all. * And he toke a chylde, and set hym in the mpyddes of the. * when he had taken hym in hys armes, he sayde vnto them: whosoener receueth eny solche a childe in my name, receaueth me. And whoso- uer receaueth me, receueth not me, but hym that sent me. † Gen. i. d. † Mat. i. d. † Luc. i. d.

If John answered hym, sayinge: * After, we sawe one cast out devylls in thy name, & he foloweth not vs: ad we forbaide hym, be- cause he foloweth vs not. But Iesus sayde: forbyd him not. For * there is no man whych (yf he do a myracle in my name) can lpghte- ly speake cull of me. For he is not agaynst vs, is on oure parte. * Whosoener shall in my name geue you a cuppe of water to drin- ke, because yf he belonge to Chryste, verely I saye vnto you: he shall not loose hys reward. † Mat. x. d. † Luc. x. d.

* And whosoener shall offende one of these myddes, that beleue in me, it were better for hym, yf a myllstone were hanged aboute his necke, and he were cast into the see. * Where- fore * yf thy hande bynder the, cut it of. It is better for the, to enere into lyfe maimed, then (haupinge two handes) to go into hell, into fyre that neuer shalbe quenched, where theye woyme dyeth not, and the fyre goeth not out. And yf thy fote be a hynderaunce vnto yf, cut it of. It is better for yf to go halt into lyfe, then (haupinge two fete) to be cast into hell, into fyre that neuer shalbe quenched: where theye woyme dyeth not, and the fyre goeth not out. * And yf thyne eye hinder the, plucke it out. It is better for the to go into the kyngdome of God with one eye, then (haupinge two eyes) to be cast into hell fyre: where theye woyme dyeth not, and the fyre goeth not out. † Mat. v. d.

Every man shalbe salted with fyre. * And every sacrifice shalbe seasoned with salt. * Salt is good. But yf the salt be vnla- uery, what shall ye season ther wryth? haue salt in youre selues, and haue pence amonge youre selues, one wryth another. † Mat. x. d. † Luc. x. d.

¶ The .x. chapter.

¶ Of denoement. The spic maniche pouerth with Laryp. ¶ Of the fumes of rebere. Martheu the blynd man.

Ad when he rose from thence, he * went into the coastes of Ju- ryre through the regyon that is beyonde Jordan: And the peo- ple resorted vnto hym a frethe, and as he was wout, he taught them agayne. And the pharysers came, and asked hym. Is it lawfull for a man to put awaye hys wyfe: to yone hym. And he an- swered, and sayd vnto the: * what dyd Mo- ses byd you do: and they sayde, * Moyses suf- fered to wyte a testimonall of denoement, and to put her awaye. And Iesus answered and sayde vnto them: for the hardnes of

your herte he wrote thys precept vnto you. But at the first cracyon. * God made them man and woman. * Therefore shall a ma lea- ue hys father & mother, & byde by hys wyfe, & they twayne shalbe one fleche. So then are they now not twayne, but one fleche. Therefore, what God hath coupled together let not man separate. † Gen. i. d. † Mat. i. d. † Luc. i. d.

And in the house hys disciples asked him agayne of the same matter. And he sayeth vn- to them. * Whosoener putteth awaye hys wyfe, & marryeth another, breaketh wedlo- ke to her warde. And yf a woma forsake her husband, and be marryed to another, she com- myteth aduocerye. * And the which brought chyliden to hym, that he shulde touch them. And hys disciples rebuked those that brou- ght them. But when Iesus sawe it, he was dyspleased & sayd vnto them: suffer the chil- dren to come vnto me, forbyd them not. For of such is the kyngdome of God. Verely I saye vnto you, whosoener doth not receaue þ kyngdome of God * as a childe, he shal not entre therein. And whā he had taken the by in hys armes, he put his handes vpon them, and blessed them. † Mat. x. d. † Luc. x. d.

And when he was gone forth into the waye, ther came one cnapge and knied to hym, & asked hym: * good master, what shal I do, that I maye enherite eternal lyfe? Iesus sayde vnto hym: why callest thou me good? There is none good, but one, which is God. Thou knowest the commandementes: beca- he not marrymory: hyl not: sleale not, beare no false wytnes: defraude no man: honour thy father and mother. He answered ad sayd vnto hym: After, all these I haue observed from my yowth. Iesus behelde hym, and fa- uoured hym, and sayd vnto hym: one thyng thou lackest. * So thy waye. * Sell that thou hast, and geue to the poore, & yf thou haue treasurie in heauen, and come, folow me. And take vp my crosse vpon thy shul- ders. But he was dysforted because of that sayinge, and went awaye mournyng for he had great possessions. † Mat. x. d. † Luc. x. d.

And whā Iesus had looked rounde aboute, he sayde vnto his disciples. * how vncaspe shall they þ haue money: entere to the kyng- dome of God. And the disciples were aston- nyed at hys wordes. But Iesus answered agayne, & sayeth vnto the: childe, how harde is it for the, that trust in money, to entre in- to þ kyngdome of God? It is easier for a camel to go thorow yf of an nedle, then for the ryche to entre into þ kyngdome of God. And they were astonnyed out of measure, sayinge betwene them selues: who then can be saved? Iesus toke vpon them, and sayd: with me it is impossible, but not with God: for * with God all thynges are possible. † Mat. x. d. † Luc. x. d.

And Peter began to saye vnto byn: Lo.

¶ I will followe thee whithersoever thou shalt go.

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*Mat. xix.
Luk. xiiij.

* We haue forsaaken all, & haue followed the. Jesus answered, & sayde: Alerty I saye vnto you, ther is no ma that hath forsaake house, or brether, or sisters, or father, or mother, or wyfe, or chyldren, or landes for my sake & the Gospelles, but he shall receaue an hundred fold more in this lyfe, house & bretheren, and sisters, and mothers, and chyldren, and landes wryth persecutions: & in þe wyll be to come, eternal lyfe. * But many þe are fyt, that laste a yaste, fyt. And the y were in þe wyse goryng vnto Jerusalem. And Jesus went before them, and they were amazed, & folowed, and were asfaydr.

*Mat. xvi.
Luk. xiiij.

And Jesus toke the twelue agayne, and beganne to tell the what thynges shalbe daye vnto hym. * Schole, we go vnto Jerusalem, & the sonne of ma shalbe deliuered vnto the hye Priestes, and vnto the Scribes: so they shall condemne hym to deeth, and shall deliuer hym to the gentyls, and they shall mocke hym, and scourge hym, spyt vpon hym, and kyll hym. And the yde daye he shall ryse agayne.

*Mat. xvi.

* And James and John the sonnes of zebedee came vnto him, sayyng: Chaster: we wolde, that thou shouldest do for vs whatsoeuer we desyre. he sayde vnto them: what wolde ye that I shuld do for you? They sayde vnto hym: graunt vnto vs, that we maye sette, one on the ryght hande, and the other on the lyfte hande, in thy glory. But Jesus sayd vnto them: Ye wote not what ye aske. Can ye drynche of the cup, that I drynche of: and be baptysed wryth the baptysme, that I am baptysed wryth? And they sayde vnto hym: that we can. Jesus sayde vnto them: ye shall in dede drynche of the cup, that I drynche of: ad wryth þe baptysme that I am baptysed wryth all, shall ye be baptysed in: but to sye on my ryght hande, & on my lyfte hande, is not myne to geue, but it shall happen vnto them, for whom it is prepared.

*Mat. xvi.

* And when þe ten heard it, they began to dyscayne at James and John. But Jesus whan he had called them to hym, sayd vnto them: ye knowe, that * they wyche are seene to beate rule amonge the people, raygne, and Lordes ouer them. And they that be greete amonge the, exerceye auctorite vpon them. Fenertheles, so shall it not be amonge you: but whosoever of you wyll be greete amonge you, shalbe poure mynister. And whosoever wyll cheefe, shalbe seruaut of all. For * the sonne of man also came not to be mynistered vnto: but to mynister, ad to geue his lyfe for the redempcion of many.

*Mat. xvi.

* And they came to hierico: * And as he wete out of þe cite of hierico wryth his dyscyples, and a greate nombre of people: blynde Bartymew the sonne of a tymer, satte by þe wayes syde beggynge. And when he hearde

*Mat. xvi.

that it was Jesus of Nazareth, he began to crye, ad to saye: Jesus, thou sonne of Dauid, haue mercy on me. And many rebuked hym, that he shuld holde hye peace. But he cryed the more a greate deale: thou sonne of Dauid haue mercy on me. And Jesus stode still, ad commaunded hym to be called: And they called þe blynde, sayyng vnto hym: Be of good comforte: ryse, he calleth the. And he threwe a waye hye cloke, and rose, and came to Jesus: And Jesus answered, and sayde vnto hym: what wylt thou that I do vnto the? The blynde sayde vnto hym: Chaster, that I myght se. Jesus sayde vnto hym: go thy waye, thy fapth hath saved the. And immediately he receaued hye sight, & folowed Jesus in the waye.

*Mat. xvi.

* The xj. Chapter.
 * Christ ryseth to Jerusalem. & he ryseth wryth þe dyscyples and there are cast out of the temple. The dyscyples quere hym to the churche.
 * And when the y came nye to Jerusalem vnto Bethpaze a Bethanien, belynde mount Olyuete, he sendeth forth two of hye dyscyples, and sayeth vnto the: So poure wape into the toune, that is aue agaynst you. And as soon as ye be entred into it: ye shall fynde a colte bounde, wheron neuer ma fate: lose hym, and byrnye hym byther. And yf eny man saye vnto you: why do ye so? Saye ye, that the Lorde hath neede of hym: and it cryght waye he wyl sende hym byther. And they went thetyr waye, and founde the colte tyed by the doore wryth out in a place wher two wapes met, & they loosed hym. And dyuers of them that stode there, sayde vnto them: * what do ye, loosinge the colte? And they sayde vnto them, euen as Jesus had commaunded: And they let them go. And they broughe the colte to Jesus and cast thez garmentes on hym: and he satte vpon hym. And many spake thez garmentes in the waye. Other cut downe bryanches of the trees, and strowed them in the waye. And they that went before and they that folowed: cryed, sayyng. Hosanna: * blessed is he that cometh in the name of the Lorde. Blessed be the kyngdome of me, that cometh in the name of hym that is Lorde of oure father Dauid: Hosanna in the heye.

*Mat. xvi.

And the Lorde entred into Jerusalem and into the temple. And wher he had loosed robb about vpon all thynges, and now the euen tyde was come, he went out vnto Bethanien wryth the twelue. * And on the morow when they were come out from Bethanien, he hungered. And whan he had spied a fyg treer a farr of, haupnge leaues, he came to it, yf he myght fynde eny thynges thereon. And when he came to it, he founde nothyng but leaues.

*Mat. xvi.

*Mat. xvi.

*Mat. xvi.

*Mat. xvi.

*Mat. xvi.

*Mat. xvi.

*Mat. xvi.

*Mat. xvi.

*Mat. xvi.

*Mat. xvi.

but leaues for the tyme of hys death was not yet. And Iesus answered, and sayde vnto the fygge tre: neuer man eate frute of the here after: whyl the woelde stode. And hys disciples hearde it.

And they came to Ierusalem. And Iesus went into the temple, & began to saye vnto them that solde and bought in the temple, ad ouerthrew the tables of the monye chaungers, & the stoles of them that solde dones: and wolde not suffer, that any man shuld carye a vessel thowow by tye. And he taught, sayinge vnto them: is it not wyrtten: my house shalbe called the house of prayer vnto all nacpous: But ye haue made it a denne of theiers.

And the Scribes and hye pnestes hearde it, and sought howe to destrope hym. & for they feared hym, because all the people marvelled of hys doctryne. And when euen was come, Iesus went out of the temple. & And in the morninge as they passed by, they sawe a fygge tree dyed vp by the cotes. And Iesus remembered, and sayde vnto him: master, beholde, the fygge tree whych thou cursedst, is wyddozed awaye. And Iesus answered and sayde vnto them: haue confydens in God.

And I saye vnto you, that whosoener shall saye vnto this mountayne: remoue, & ad cast the selfe into the see, and shall not doute in hys herte, but shall beleue that those thynges whiche he sayeth shal come to passe, what soeuer he sayeth he shall haue.

Therefore I saye vnto you, what thynges soeuer ye desire wyl ye praye, beleue ye pr receaue them, and ye shall haue them. And when ye stand & praye, & forgeue, ye pr haue ought agaynst any man, that youre father also whych is in heauen, maye forgeue you your trespasses.

And they came agayne to Ierusalem. & And as he walked in the temple, ther came to him the hye pnestes, & the Scribes, & the elders, and saye vnto hym: by what auctorite doest thou these thynges: and who gaue the thes auctorite, to do these thynges? Iesus answered, and sayd vnto them: I wyl also aske of you a certayne thyng: & answer me me, & I will tell you by what auctorite I do these thynges. & The daytyme of Iohn, whether was it fro heauen, or of me? Answer me. And they thought in the selues, sayinge: ye wyl saye, fro heauen: he wyl saye why then did ye not beleue hym: but ye they had sayd, of me, they feared the people. For all me couited Iohn, & he was a verie prophet. And they answered & sayd vnto Iesu: we cannot tell. And Iesus answered, and sayd vnto the: neither wyl I tell you by what auctorite I do these thynges. I



And he beganne to speake vnto them by paraboles. A certayne man planted a vynyard, and compassed it aboute wth an hedge, and ordeined a wyne presse, and bylt a toure, and let it out to hye vnto husbandmen, and went into a straile countre. And whē the tyme was come, he sent to the husbandmen a seruant, that he myght receaue of the husbandmen of the frute of the vynyard. And they caught hym, and bet hym, and sent hym awaye agayne emptye. And mozeouer, he sent vnto the another seruant, and at hym they cast stones and brake hys heeb, & sent him awaye agayne all to reupled. And agayne, he sent another, and him they kyllde: & many other, beatinge some, and kyllinge some.

And so when he had yet but one beloued sonne, he sent him also at the last vnto them, sayinge: they wyl feare me some. & But the husbandme sayd amongest the selues: this is his heyre: come & let vs kyll him, & the heritage shalbe oures. And they took him & kyllde hi, & cast hym out of the vynyard. What shall therfore the Lorde of the vynyarde do: he shall come, and destrope the husbandme, & let out the vynyard to other. haue ye not red this scripture: & The stone whych by builders byd refuse, is become y chief stone of the corner: this is the Lorde doinge, & it is meruelous in oure eyes. & They wot about also to take him, & feared the people. & For they knewe, & he had spoken the parable agaynst the. And they left hym and went the waye.

And they sent vnto hym certayne of the pharisees & herodes seruantes, to take him his wordes. And as those as they were come, they sayd vnto him: Master, we knowe that thou arte true, & carest for no man: for thou cōspirest not by word appearance of men, but teachest y waye of God truly: Is it lawful to paye tribute to Cesar, or not? Dought we to geue, or ought we not to geue? But he vnderstode they spmulated, & sayd vnto the: Why tepte ye me: bringe me a peny, & I maye se it. And they brought it. And he sayeth vnto the: Whose is this penyage & super-scrip? And they sayd vnto hym: Cesar. And Iesus answered, and saye vnto them: & Geue to Cesar the thynges that belonge to Cesar: and to God, the thynges whych pertyne to God. And they meruelled at hym.

There came also vnto hym the Saduces, & whych saye f there is no resurreccion. And they asked hym sayinge: Master & Moses wrote vnto vs, pfeenyng many brother byc, & ad leaue hys wyfe behynde hym, and leaue no chyldzen: that hys brother shuld take hys wyfe, and reffe by seed vnto hys brother. & There were seven brethren, and the first took a wyfe: and when he dyed, left no seed.

Ec iij behynde

Of the xij. Chapter.

Of the vynyarde (sicoure). & unto Cesar that belongeth to Cesar. & of the shadowe, of the doctore of lawe: & of the iudgement of the doctore of the lawe.

The Gospell

behynde hym. And the seconde toke hyr, and dyed: neither left he any seed. And the thyrde lyke wyfe. And seuen had hir, ad left no seed behynde the. Last of all the wyfe dyed also. In the resurreccyon therfore when they shall ryse agayne: whose wyfe shall the be of the? For seue had her to wyfe. And Iesus answered, and sayd vnto them: Do ye not therfore erre, because ye vnderstande not the scriptures, neither the power of God: for whē they shall ryse agayne fro deeth, they neither marry, nor are marryed: but are as the angels, which are in heauē. As touching the deeth, y^e they ryse agayne: haue ye not redde i the booke of Moses, how in p^ro^phetie, God spake vnto hym, saying: I am the God of Abraham and the God of Isaac, but the God of Jacob: he is no God of deeth, but y^e God of lyuynge. Ye are therfore greatly deceaued.

* And whā ther came one of the Scribes, and had hearde them dysputynge to gether (and perceaued that he had answered them well): he asked hym: which is the fyrst of all the commaundementes? Iesus answered him, the fyrste of all the commaundementes is: heare O Israel. * The Lorde oure God, is Lord onely: And thou shalt loue the Lorde thy God with all thy hart, & wyth all thy soule, and wyth all thy mynde, and wyth all thy strength. This is the fyrste commaundment. And the seconde is lyke vnto this: * Thou shalt loue thy neyghbour as thy selfe. Ther is none other commaundment greater then this.

And the Scribe sayde vnto hym: well master, thou hast sayd the truthe, for ther is one God, & ther is none but he. And to loue hym wyth all the herte, and wyth all the mynde, & wyth all the soule, & wyth all the strength: and to loue a mans neyghbour as hym selfe, is a greater thyng, then all burnt offerynges and sacrificys. And when Iesus sawe y^e he answered discretly, he sayde vnto hym: Thou art not farre from the kyngdome of God. And no man after that, durst aske hym any questyon.

And Iesus answered & sayde, teachynge in the temple: how saye the Scribes y^e Chyrt is the sonne of Dauid: for Dauid him selfe inspyred y^e p^ro^phetie goost, sayd: * The Lorde sayde to my Lorde, syt on my ryght hande: tll I make thyne enemyes thy fote stoe. Dauid himselfe calleth hē Lorde: & how is he then hys sonne? And moche people hearde him gladly. And he sayde vnto them in his doctrine: be ware of the Scribes, which & loue to go in lōge clothynge: & loue saluatiōs in the market places, and the chiefe seates in the congregacyons, ad the hyppermost countes at feastes: whych deuoure wydowes houles, ad vnder a patience, make longe prayers. These shall receaue greater dampnacyon.

* And when Iesus sat ouer agaynst the treasury, he behelde, * how the people put money i to the treasury. And many that were ryche, cast in moche. And ther cam a certayne pooze wydowe, and she threw in two mytes, whych make a farthyng. And he called vnto hym hys discyples & sayed vnto the. Secretly I saye vnto you, that this pooze wydowe hath cast more in, then all they which haue cast into the treasury. For they all dyd cast in of their superfluyte: but she of her pouerte, dyd cast in all that she had, euen all her lyuynge.

Chapter. 4.

¶ The ende of the wynde. The hope and the bourge is vnknewen.

¶ As as he went out of the temple, * one of his discyples sayde vnto hym: Master. se what stones, and what buyldynges are here. And Iesus answered and sayde vnto hym: Drect y^e these greates buyldynges: Ther shall not be left one stone vpon another, that shall not be throwen downe. And as he sat on mounte Syon, ouer agaynst the temple, Peter, and James, and Iohn, and Andrew, asked hym secretly: tell vs, when shall these thynges be? And what is the sygne when all these thynges shall be fulfilled? And Iesus answered them, and began to saye: * take hede, lest any mā deceaue you. For many shall come in my name sayynge: I am Chyrt, and shall deceaue many.

When ye shall heare of warres, and tydinges of warres, be ye not troubled. For such tpynges must nedes be: But the ende is not yet. For ther shall nacp aryle agaynste nacpon, and & kyngdome agaynste kyngdome: And eber thalbe creth quakes in all quarters, and famyngment shall ther be, and troubled. These are y^e begynnynges of sorowes. * But take ye hede to poure selues. * For they shall byngne you by to the counceils, and into the synagoges, and ye shall be beaten: yet, and shall be brought before rulers and kynges for my sake, for a testimoniall vnto the. * And the Gospell must fyrste be published among all nacpons.

* But whē they leade you and present you, take ye no thought, neither pnyng in aforehande what ye shall saye: y^e what shal be geuen you in the same houre, that shal speake. For it is not ye y^e speake, but the holy goost. The brother shall deliuer y^e the brother to deeth, and the father the sonne: and the chyliden shall ryse agaynste thez fathers & mothers, and shall put them to deeth. And ye shall be hated of all men for my names sake. But who so emburcht vnto the ende, the same shall be safe.

* Wapour

* Cretsch.
1547. 1548.
Euseb. 4.

* Mat. 23. 10.

* Luc. 11. 13.
Mat. 23. 10.

* Luc. 11. 13.
Mat. 23. 10.
Euseb. 4.

* Luc. 11. 13.
Mat. 23. 10.

* Mat. 23. 10.
Euseb. 4.

* Luc. 11. 13.
Mat. 23. 10.

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* Luc. 11. 13.
Mat. 23. 10.

* Luc. 11. 13.
Mat. 23. 10.

* Luc. 11. 13.
Mat. 23. 10.

Am. xxi. b.
Luc. xii. b.
Mat. x. a.

* **W**hereouer, when ye se þe abhominacion of desolacion (whereof is spoken by Daniel þe prophet) stand where it oughte not: let hym þe readerly understand. Then letteth that be in Turpe, fye to the mountaynes. And let hym that is on the house toppe, not go downe into the houle, nether entre therein, to fetch eny thing out of his house. And let hym that is in the felde, not tourne backe agayne vnto the thinges which be left behynde him, for to take his clothes with him. Who shall be then to them that are with chylde, and to them that gene sucke in those dayes. But praye ye that your flyghe be not in the winter. For ther shall be in those dayes siche tribulacion, as was not from the begynnyng of creaturess (whiche God created) vnto this tyme, nether shall be. And excepte that þe Lord shuld shorte those dayes, no fleshe shulde be saved. But for the electes sake, whom he hath chosen, he hath shorted those dayes.

Am. xxi. b.
Luc. xxi. c.

* And then, yf eny man saye to you, lo here is Christ: lo, he is there, beleue not. For falsse Christes & falsse prophetes shal ryse, & shall shewe myracles & wonderes, to deceaue yf it were possible, euen the electe. But take ye heede: behold, I haue the word you all thinges before.

Am. xxi. b.
Luc. xxi. c.

* **W**hereouer, in those dayes, after that tribulacion, the some shall were darke, and the mone shal not geue her light, & the starrs of heauen shall fall: & the powers whiche are in heauen, shall moue. * And then shall they se the some of man commynge in the cloudes, w grete power & gloz. And then shall he sende hys angels, & shall gather together his electe fro the fourne wyndes, from the ende of the erthe, to the verymost parte of heauen.

Am. xxi. b.
Luc. xxi. c.

* **L**earne a synilitude of the fygge tree. When his boughes is yet tender, and hath brought forth leaues, þe knowe, þe sommer is nare. So ye in lyke maner: when ye se these thynges come to passe: vnderstand, that he is nye euen at þe doores. Alrely I saye vnto you, that thys generaciō shall not passe, tyll these thynges be done. heauen and erth shall passe, but my wordes shall not passe. But of that daye & tyme knoweth no man: no not þe Angles which are in heauen: & nether the sonne him selfe: save the father only.

Am. xxi. b.
Luc. xxi. c.
Mat. xxv. b.
Luc. xxi. c.

* **T**ake hede, watche & praye, for ye knowe not when the tyme is. As a mā which is gone into a steaming cuntry, and hath lefte his house, and geuen his substaunce to his seruantes, and to eury man his wozhe, and commaunded the porter to watche. Watche ye therefore, for ye knowe not whē the master of the house will come, at euen, or at mydnyght, whether at the cocke crowyng, or in þe dawnyng: lest yf he come suddenly, he finde you slepyng. And that I saye vnto you, I saye vnto all. watche.

¶ Many synagagis annoynteth Christ. The rather le-
bens said. And he said. These synagagis, wherby
manys other synagagis: it were demaunded of him.



After two dayes was Caſar, and the dayes of watche. And þe hye Dyctres ad þe scribes fought, how they myghte take hym by craffe, & put him to death. But they sayde: not in the cast daye, lest any bysynesse arylse amonge the people. * And whan he was at Bethania, in the houle of Simon the leper, euen as he sat at meate, ther cam a woman hauyng an alabaſter boxe of oynment, called Marde, that was pure and costly: & she brake the boxe, & powwed it on his heede. And ther were some, that were not content wth in the felices, & sayde: what neded this waste of oynment: for it myght haue bene solde for moze then the hundred pennis, & haue bene geuen vnto the poore. And ther grudged a gaynst her.

Am. xxi. b.
John. xi. c.

And Iesus sayde: lett her alone, why from bleue her: she hath done a good wozke vnto me. * For ye haue poore w pou all wayes: when fouer ye wyl, ye maye do them good: but me haue ye not atwayes. She hath done yf it coulde: she came afor hande, to annoynt my body to þe buryng. Alrely I saye vnto you: wherfouer this Gospell shall be preached thorow the whole worlde: this also shall the hath done, that be reheard in reuē.

Am. xxi. b.

* And Judas Iscariot, one of þe twelve went a waye vnto þe hye Dyctres, to betraye him vnto them. When they herde that, they were glad, and promysed that they wolde geue hym money. And he soughte, how he myght commently betraye him.

Am. xxi. b.
John. xii. d.

* And the fyrste daye of wyte dyed: wher they offered. Þe Passouer: his disciples sayd vnto hi: wher wyl þe that we go & prepare, that thou mayest ete the Passouer? And he sendeth forth two of his dykiples, & sayeth vnto the: Go ye into þe cite, & ther shall mete you a man bearyng a pichet of water, folow we hi. And whither fouer he goeth in, saue ye to þe good mā of þe house, yf master sayeth: where is the grete chāber, where I shall eate passouer with my disciples? And he will shewe you a grete parlour, pauced and picpaped: ther make ready for vs. And hys dykiples went forth, and came into the cite, and founde as he had sayd vnto them: and they made ready the Passouer.

Am. xxi. b.
Luc. xxi. d.

* And whan it was now nyghte he came with the. xiij. And as they sat at borde & dyd eate Iesus sayde: Alrely I saye vnto you: one of you (þe catery with me) shall betraye me. And they beganne to be soze, & to saue to him one by one: if it I? And another sayde:

Am. xxi. b.
Luc. xxi. d.

Am. xxi. b.

The Gospell.

is it? He answered & sayd vnto them: It is one of the xij. euen he that blyppeth wyth me in the pletter. The sonne of mā tēpeth goerly as it is wyrtēn of him: but wo to that man by whom the sonne of mā is betrayed. Good were it for that man, yf he had neuer bene bozine.

* Mat. xxi. b.
Luce. xxi. b.

* And as they dydeate, Iesus toke dyced: and whan he had geuen thankes he brake it, and gaue to the, and sayde: Take, eate, this is my body. And he toke the cup, & when he had geuen thankes he toke it to them, & they all dranke of it, and he sayde vnto the: This is my bloude of the newe Testamēt, whych is shedd for many. Merely I saye vnto you: I will drynke nomore of the frute of the vyne: vntill that daye, that I drinke it newe in the kyngdome of God. * And when they had sayde grace: they went out to mount Oliuete.

* Mat. xxi. b.

And Iesus sayeth vnto the: All ye shal be offended becaufe of me this nyght. For it is wyrtēn: * I will smyte the shephred, & the shepe shal be scattered: But after that I am rysen agayne, I will go into Galile to you. Peter sayde vnto him: And though all men be offended, yet will not I. And Iesus sayeth vnto him: Merely I saye vnto y, that this daye, eue, in this nyght before the cocke crowe thre tyme, thou shalt deny me thre tymes. But he spake more vehemently: no, yf I shulde dye with thee, I will not deny thee: I shal wyll also sayde they all.

* Mat. xxi. b.
Luce. xxi. b.
John. xxi. b.

* Mat. xxi. b.

* And they came into a place whych was named Gethsemane. And he sayeth to his disciples: Asye pe here, whyle I go asyde, and praye. And he talyeth wyth him Peter & James & John, & began to waite a halfe houre, & to be in an agonye, & sayeth vnto them: * My soule is heuy, eue vnto the death, tarye pe here and watche. And he went forth a lytle & fell downe flat on the grounde, & prayed: that yf it were possible, the houre myght passe fro him. And he sayde: * Abba father, all thinges are possible vnto thee, take a waye this cup from me. Neuertheless, not that I will: but that thou wilt, be done.

* Mat. xxi. b.
John. xxi. b.

* Mat. xxi. b.
Luce. xxi. b.

And he cam & fownde the slepping, & sayeth to Peter: Simon, sleepest thou? Coudest not thou watche one houre? watche ye, & praye, lest ye entere into temptation, the spete tēpeth is ready, but the flesch is weakie. * And agayne he went asyde, & prayed, and spake y same wordes. And he returned, & fownde the a slepe agayne. For their eyes were heuy: neither wyl they, what to do with him. And he came the thirde tyme & sayde vnto the: Slepe hens forth, and take youre ease, it is ynough. The houre is come, beholde, the sonne of mā is betrayed into the handes of synners. As yet vp, let vs go. Lo, he hath betra ydome, is at hande. * And immediatly wyl he yet spake,

* Mat. xxi. b.
Luce. xxi. b.

cometh Judas (whych was one of y twelve) & with him a grente number of people wyth swordes and stauces from the hye pfectes and scribes & elders. And he that betrayed him, had geuen the a generall token, saying: whosoener I do kyss, that same is he: take him & leade him a waye warily. And as sone as he was come, he goeth straight waye to him, & sayeth vnto him: Gualter, Gualter, & kyssed him: And they layde their handes on him, and toke him. And one of the that stode by, dyne out a sworde, and smote a seruant of the hye pfecte, & cut of his eare.

And Iesus answered & sayd vnto them: * Ye be come out ns vnto a thete w swordes & w stauces, for to take me. I was daylye w you in the tēple, teaching, & yete tolme not: but these thinges come to passe, that y scriptures shuld be fulfilled. * And they all forsoke him, & ranne awaye. And there folowed him a certayne younge man, clothed in lynnen upon y bare, & the yongmen caught him, & he leste his lynnen garment, & fled from the naked. * And they ledd Iesus a waye to the hye pfecte of all y with him come all y hye pfectes, & the elders, & the scribes. And Peter folowed him a grente waye of euen tyll he was come into the palace of the hye pfecte (and he sat with the seruautes, and waitemed him selfe at the fyre.

* Mat. xxi. b.
Luce. xxi. b.

* Mat. xxi. b.
Luce. xxi. b.
John. xxi. b.

* Mat. xxi. b.
Luce. xxi. b.
John. xxi. b.

* And the hye pfectes & all the counsell sought for wytnes agaynst Iesu, to put hym to death, & fownde none: for many bare falsse wytnes agaynst hym, but their wytnesses agreed not together. And they arose certayne, and brought falsse wytnes agaynst hym, saying: We herde him saye: * I will destroye this temple that is made wyth handes, and wexh in thre dayes I will builde another, made without handes. But per their wytnesses agreed not together.

* Mat. xxi. b.
Luce. xxi. b.

* Mat. xxi. b.
John. xxi. b.

* And the hye pfecte stode vp amongest them, and asked Iesus, sayinge: answerst y nothinge? how is it that thele beare wytnes agaynst the? But he helde his peace, & answered nothing. Agayne * y hye pfecte asked him, & sayde vnto him: Art thou Christ the sonne of the blessed? And Iesus sayd: I am.

* Mat. xxi. b.

* Mat. xxi. b.

* And ye shall se the sonne of man sitting on the ryghe hand of power, & comming in y cloudes of heauen. Then y hye pfecte rent his clothes, & sayd: what neede we any further of wytnesses? Ye haue heard blasphemye, what thincke ye: & they all condemned hym to be worthy of death. And sone began to spyt at him, & to couer his face, & to beate hi with fistes, & to saye vnto him, A reade: And the seruautes boffered him on the face.

* Mat. xxi. b.
Luce. xxi. b.
John. xxi. b.

And as Peter was beneth in the palace ther cam one of the wyches of the hye pfecte: * & when he sawe Peter warminge hym self, he looketh on hym, & sayeth: wast not y also,

* Mat. xxi. b.
Luce. xxi. b.
John. xxi. b.

also wth Iesus of Nazareth? And he denyed, saying: I knowe hym not, neither wote I what thou sayest. And he went out into the porche, and the cocke cride. And a damsell (whan she sawe hym) begane agayne to saye to them that stode by. this is one of the. And he denyed it agayne. And anone after, they that stode by, sayde agayne to Peter: surely thou art one of them, for thou art of Galyle, & thy speache agreth thereto. As he beganne to curle, & to sweate, sayinge: I knowe not this man of whom ye speake. And agayne * the cocke krew, & Peter rememberd the worde that Iesus sayde vnto him: before the cocke crowe I wote, thou shalt deny me thre tymes. And he beganne to wepe.

C The .xx. Chapter.

Of the passion, death, and buryall of Ihesu.

And anone in the dawninge * the hye Priestes helde a counsell wth the elders & the Scribes, & the whole congregation, & bounde Iesus, & ledde him awaye, & deliuered hym to Pilate. And Pilate asked him: art thou k^{ing} of the Jewes? And he answered, & sayd vnto hym: thou sayest it. And the hye Priestes accused him of many thynges. So Pilate asked him agayne, sayinge: * Answerest thou nothing? Beholde, how many thynges they lay vnto thy charge. Iesus yet answered nothing, so that Pilate merueyled.

At that feast Pilate byd deliuer vnto the a prisoner: whomsocuer they wolde desyre. And ther was one that was called Barabaz, wherby laye bounde with them that made insurrection: he had conuyncted murder. And the people called vnto him, and began to desyre him, that he wolde do, accordyng as he had euer done vnto them. Wylate answered them sayng: Will ye that I let loose vnto you the k^{ing} of the Jewes? For he knewe, that the hye Priestes had deliuered him of enuy. But the hye Priestes moued the people, that he shulde rather deliuer Barabaz vnto them.

Pilate answered agayne, and sayde vnto them: * What will ye then that I do, vnto him, whos ye call the k^{ing} of the Jewes? And they cryed agayne: crucifie hym. Wylate sayd vnto the, what couldest thou haue done? And they cryed the more feruently: Crucifie hym. And so Wylate wyllynge to content the people, * let lose Barabaz vnto them & deliuered vnto Iesus (whan he had scourged hym) for to be crucified.

And the souldiers led him awaye into the common hall, and called together the whole multitude, & they clothed him with purple, & they plantid a crowne of thornes, & crowned him withall, & beganne to salute him: haile k^{ing} of the Jewes. And the y^{mo}te hym,

on the heed wth a reede and byd spitt vpon hym & bowed their knees, & worshipped hym.

And whē they had mocked him, they toke the purple of hym, & put his auncient clothes on him, & ledde hym out, to crucifie hym. * And they cōpelled one that passed by, called Simon of Cyrene: the father of Alexander and Rufus) which came out of the felde, to bære his crosse. * And they brought him to a place named Golgotha: wherby is of a man interpreted: the place of deedmyns skulls) and they gaue him to drinke, wyne mingled wth mycke, but he receaued it not.

And when they had crucified hym * they parted his garments, casting lots vpon them, what euer man shulde take. And it was aboute the third houre, & they crucified hym. And the tittle of his cause was writte: The k^{ing} of the Jewes. * And the president with him two theues. The one on the right hande, & the other on his lyfte. And the scripture was fulfilled which sayeth: * he was counted amonge the wicked.

* And they that went by, rayled on hym: wagging their heedes, ad saying: A wretch the thou that destroyest the temple, and buildest it in thre dayes: saue thy selfe, & come downe from the crosse. Lykewys also mocked hym the hye Priestes amonge them selves with the Scribes & sayde, he saved other men, hym selfe he cannot saue. Let Christ the k^{ing} of Israel defende now frō the crosse, that we may se, & beleue. And they that were crucified with him checked him also.

* And whē the syxte houre was come, darkness arose ouer all the erth, vntyll the nyynth houre. And at the nyynth houre Iesus cryed wth a loude voyce, saying: Eloi, Eloi, lama sabachthani: wherby is (of one interpreted) * my God, my God why hast thou forsaken me? And some of them that stode by, when they heard that, sayd: beholde, he calleth for Helias. * And one ran, and fyllid a sponge full of vineger, and putte on a reede, & gaue him to drinke, sayinge: let him alone, let vs se, whether Helias wyl come and take hym downe.

But Iesus cryed wth a loude voyce, & ad gaue vp the goost. * And the vayle of the temple byd rent in two peces, from the toppe to the bottoome. * And when the Centurion (which stode before him) sawe, that he so cryed, and gaue vp the goost, he sayde: truly this man was the sonne of God. * Ther were also wemen a good wape of, beholding him: amonge whome was Mary Magdalen, and Mary the mother of James the ylle: & of Ioseph, & Mary Salome * (which also when he was in Galilee had followed him & ministered vnto him) and many other women, whych came wth Iesus vnto Ierusalem.

And now when the euen was come (because it was

The Gospell.

it was the daye of preparing that goeth be-
fore the Sabbath) * Joseph of p̄ete of Ara-
* Mat. xxviii.
* Luke. xxiij.
* John. xxiij.
marthus, a noble Councillour which also looked
for p̄kingdome of God, came, & wet in bol-
dely vnto Pilate, & begged of hym the body
of Iesu. And Pilate merueled, that he was
already dead, and called vnto him the Centu-
rion, and asked of him, whether he had bene
eny whyle dead. And whē he knewe the tru-
eth of the Centurion, he gaue the body to Jo-
seph. And he bought a linnen clothe, & toke
him downe, and wapped him in the linnen
clothe, and layde him in a sepulchre, that was
hewen out of the rocke. And Mary Magda-
len and Mary Ioseph behelde wher he
was layde.

The xviij. Chapter.

¶ The resurrection of Iesu Christ, and howe he ascended into heauen.

Ad when p̄ Sabbath was past,
Mary Magdalen, & Mary Ia-
cob, & Salome, bought sweete
spices, p̄ they myght come, &
amongst him. * And early in the
morning, the first daye of the Sabbath
they came vnto the sepulchre, when the shē
was risen. And they sayd among them sel-
ues: who shall rolle vs a waye the stone frō
the doore of the sepulchre? And when they
looked, they sawe how that the stone was ro-
lled a waye, for it was a very greate one. And
they wet into the sepulchre, and sawe a younge
man sittynge on the right syde, clothed in a
longe white garment, & they were afrayed.

* And he sayeth vnto them, be not afrayed:
ye see Iesus of Nazareth, whych was cru-
cified. he is risen, he is not here. Shoulde the
place where they had put hī. But goe yowre
waye, and tell his disciples, & Peter, that he
goeth before you into Galilee: there shall ye se
hī, as he sayd vnto you. * And they wet
out quickly, and fledd from the sepulchre.
for they trembled & were amazed. Neither
sayde they eny thyng to eny man, for they
were afrayed.

* When Iesus was risen early the first
daye after the Sabbath: he appeared first
to Mary Magdalen, out of whō he had cast
seuen deuyles. And she went, and tolde them
that were with him, as they mourned & we-
apte. And they, whan they herde that he was
a lyue, and had appered vnto her, beleued it
not. * After that, appeared he vnto two of
them in a Trauering figure, as they walked,
& went in to the country. And they went &
tolde it to the remanant. And they beleued
not these alio.

* Afterwarde he appeared vnto the
eleuen as they sat at meate: and cast in there
their vnbelefe, and hardnes of herte: be-
cause they beleued not them whych had sene
that he was risen agayne frō the dead. And

he sayde vnto the: * Go ye into all the worl-
de, and p̄che the Gospell to all creatu-
res. he that beleueth & is baptised, shall be sa-
ued. But he that beleueth not, shall be
damned.

And these tokens shall folowe them that
beleue. * In my name they shall cast out de-
uyles, they shall speake with newe tonges,
they shall & dryue awaye serpentes. And p̄
they drynke any deadly thyng, it shall not
harme them. They shall laye their handes on
the sycke, & they shall recover.

So then, when p̄ Loed had spoken vnto
them: he was receined into heauen, and sat
on the right hand of God. And they went
forth, and p̄ached euery where: the Loed
workynge with them: and confyrmyng the
woyde with myracles folowing.

The ende of the Gospell of S. Marche.

The Gospell of S. Luke.

As moche as many haue ta-
ken in hande to set forth the de-
claracion of those thynges, which
are most surely to be beleued
among vs, euen as they de-
pured them vnto vs, whych from the begyn-
nyng sawe them the selues with their eyes,
and were witnesses of the thynges that they
declared: I determyned also (as sone as I
had leached out diligently all thynges from
the begynnyng) that then I wolde wyte
vnto p̄ good Theophilus: that thou myght
knowe the certēte of those thynges wher
of thou hast bene informed.

The first Chapter.

¶ The conception and birth of Iohn the baptist. The
circumcision of Iesu. The thanksgynges of Mary
and zachary.

There was in p̄ dayes of he-
rode the kynge of Iurie, a
certaine p̄est named za-
charyas: of the coule of
Abia. And his wyfe was of
the daughters of Aaron: and
her name was Elizabeth:
they were, both pyghteous before God, and
walked in all the lawes and ordynances
of the Loed, that no mā coulde fynde fauoure
with them. And they had no chyldre, because
that Elizabeth was barren, and they booth
were now well stricken in age.

And it came to passe, p̄ whē zachary execu-
ted the p̄esties offyce before God, as his
course came (accorpyng to the custome of the
p̄stres

presses office) hys lot fell to burne incense.

And he * went into the temple of the Lorde, & the whole multitude of people were with out in prayer, whilst the incense was burninge. And there appeared vnto him an Angell of the Lorde, standing on the ryght syde of the altare of incense. And when zacharias sawe him, he was abashed, & feare d on him.

But the Angell sayde vnto him: feare not zachary, for thy prayer is heard. And thy wyfe Elizabeth shall beare thea sonne, and thou shalt call his name John. Ad thou shalt haue soye and gladnes, and many shall reioyce at his birth. for he shall be great in the sight of the Lorde, and shall nether dunke wyne ner strange drinke. And he shall be tyed with the holy goost, euen fro his mothers wombe: and many of the chyldren of Israel shall tourne to their Lord God. And he shall go before him in the spyte & power of * helias, to tourne the hertes of the fathers to the chyldre, and the vnbelievers to the wisdom of the iust men, to makereadye a perfect people for the Lorde.

And zacharias sayde vnto the angell: by what token shall I knowe this: for I am olde, and my wyfe well streyken in yeres. And the angell answered, and sayd vnto him. I am Gabriel, that stande in the presens of God, and am sent to speake vnto the: and to shewe the thes gald tydings. And beholde it shall come to passe, that thou shalt be domine, ad not be habd to speake, untill the daye that these thynges be performed, because thou beleuost not my wordes, which shall be fulfilled in this season.

And the people wrotyd for zacharias, ad merueyled that he taryed in the temple. And when he came out, he coulde not speke vnto them. And they perceaued, that he had sene a visyon in the temple. And he beckened vnto them, and remayned speechlesse.

And it fortuned, that as sone as the dayes of his office were out, he departed into his awne house. And after thole dayes, his wyfe Elizabeth conceaued, & hid her selfe sone monethes, sayinge: Theys wyfe hath God deare with me, in the dayes wherein he hath looked on me, to take from me my rebuke amonge men. And in the syxt moneth the angell Gabriel was sent from God vnto a cytye of Galile, named Nazareth, to a virgin spoused to a man, whose name was Ioseph, of the house of dauid. Ad the virgins name was Mary. And the angell went in vnto her, and sayde. Haple full of grace, the Lorde is with the: blessed art thou amonge women.

When she sawe him, she was abashed at his sayinge: and cast in her mynde, what maner of salutation that shulde be. And the angell sayde vnto her: feare not Mary: for thou shalt haue grace with God. Behold, * thou

shalt conceaue in thy wombe, & beare a sonne, & * shall call his name Iesus. he shall be great, & shall be called the sonne of the hyst. And the Lorde God shall geue vnto him the sente of his father dauid: ad * he shall rule ouer the house of Jacob for euer, and * of his kyngdome there shall be no ende.

Then sayde Mary vnto the angell: how shall this be, seynge I knowe not a man? And the angell answered, & sayde vnto her. The holy goost shall come vpon y, and the power of the hyst shall ouer shadowe the. Therfore also that holy thyng which shall be borne, shall be called the sonne of God. And be holbe, thy colyn Elizabeth, she hath also conceived a sonne in her age. And this is her syxt moneth, which was called barren: for * with God shall nothing be vnpossible. And Mary sayde: beholde the hande mayden of * Lorde, be it vnto me according to thy word. And the angell departed from her.

And Mary arose in thole dayes, & wnt into the mountayns with haste, into the cytye of Iewrie, and entred into the house of zachary, and saluted Elizabeth. And it fortuned, that when Elizabeth heard: si salutation of Mary, the babe sprang in her wombe. And Elizabeth was fylled with the holy goost, & cried with a loud voice, and sayde: Blessed art thou among women, and blessed is the frute of thy wombe. And whence happeneth this to me, that y mother of my Lorde shulde come to me: for lo, as sure as the voyce of thy salutation sounded in myn eares, the babe sprang in my wombe for soye. And blessed art thou that hast belued: for thole thynges shall be performed, which were tolde the from the Lorde. And Mary sayd.

* My soule magnifieth the Lord. And my sprete hath reioyced in God my sauour. For he hath looked on the lowe degre of hys hande mayden: for lo: now from hence forth shall all generations call me blessed. Because he that is my gyfry, hath done to me grate thynges, & holpe is his name. And his mercy is on the that feare him, from generation to generation. he hath shewed strength with his arme, he hath scattered the that are proud in the ymaginacyn of their herte. * he hath putte downe the mygthy from their seates, and exalted them of lowe degre. he hath fylled the hongry with good thynges: and sent awaye the ryche emptye. he hath helpe bys seruaut Israel, in remembraunce of hys mercy.

* Euen as he promysed to oure fathers, * Abraham, and to his seede for euer. And Mary abode with her aboute a. iij. monethes, ad retourned agayne to her a wne house.

Elizabeths tyme came that she shulde be deliuered, and she brought forth a sonne. And her neyghbours and her colyns heard howe

Y. m. th. i. a.
Luce. i. c.

Y. c. l. i. b.
Y. d. m. i. b.
Y. c. l. i. b.

Y. l. i. c. h. b.
Y. m. i. b.
Y. c. l. i. b.

Y. d. m. i. b.

Y. c. l. i. b.

Y. c. l. i. b.

Y. c. l. i. b.

Y. c. l. i. b.

Y. c. l. i. b.

The Gospell

howe the Lorde had shewed greate mercy vpon her, and they reioyced with her.

* Gene. xviij. and. xxiij. & Luc. i. xviij.

And it fortuned that in y^e eighth daye, they came & to cercise the chylde: and called his name zacharias, after y^e name of hys father. And his mother answered and sayde: not so but he shalbe called Iohn. And they sayd vnto her: There is none in thy kynred, that is named with this name. And they made sygnes to his father, howe he wolde haue be called. And he aiaied for wytyng tables, and wrote, saying: his name is Iohn. And they marvelled all. And hys mouth was opened immediately, & his tongue also, & he spake, and prayled God. And feare came on all the that dwelt nye: vnto them. And all thesaynges were noyfed abroade throughtout all y^e hill countre of Iurie: and all they that herde the layde them vp in their hertes, saying: What manner of chylde shall this be? And the hande of the Lorde was with him:

And his father zacharias was filled with the holy goost, and prophesied sayinge:

* * * * * Prayed be the Lord God of Israel, for he hath... visited and redeemed his people: And hath rayed vp... a boye of saluacion vnto vs, in the house of his seruaunt Dauid.

* Luke. i. xviij.

Asen as he promysed by the mouth of his holy prophetes, which were sens the wolde began. That we shulde be saued fro oure enemies, and from the hande of all that hate vs.

* Gen. xxiij.

That he wolde deale mercifully with oure fathres, and remember his holy coneuance. * And that he wolde performe the ooth, which he sware to oure father Abraham, for to geue vs.

* Gen. xxiij. vnto.

* That we deliuered oute of the handes of oure enemies, might serue him with out feare, all the dayes of oure lyfe, in such holynes and righteuousnes as are accept before hi

And thou chylde shalt be called the prophet of the hieft: for thou shalt go before the face of the Lorde, to prepare his wayes: to geue knowledge of saluacion vnto his people for the remission of synnes. Through the tender mercy of oure God, wherby the daye synging from an hye hath visited vs.

* Gen. xxiij. & Luc. i. xviij.

* To geue light to the y late in darcknes & in the shadowe of deathe, to gyde oure feete into the waye of peace. And the childe grew and waxed strong in sperte, and was in wilderness, tyll the daye came, when he shulde shewe him selfe vnto the Israelites.

The seconde Chapter.

* The birth and circumcison of Iesus. How he was receiued into the temple, howe Simeon and Anna prophesie of him, and how he was founde in the temple among the doctours.

And it chaunced in those dayes: that ther went oute a commaundement from Augustus the Emperour, y^e all the world shulde be taxed. And

thys taxing was the fyrst, & executed when Syrenus was leftenant in Syria. And every man went vnto his awne cytie to be taxed. And Ioseph also ascended fro Galile, out of a cytie called Nazareth, into Iewry: vnto a cytie of Dauid, which is called Bethlechem, because he was of the house and lynage of Dauid, to be taxed with Mary his spoused wyfe, which was with childe.

* Luc. i. xviij.

And it fortuned that while they were there, her tyme was come that she shulde be deliuered. And she broughte forth her fyrst begotten sonne, & wrapped him in swadynge clothes, and layde him in a manger, because ther was no rowme for him in the pynce.

* * * * *

And ther were in the same region shepherdes, watchynge and keepynge their flocke by night. And lo, the angell of the Lorde stode harde by them, and the brightnes of the Lorde shone rounde aboute the, & they were loze afrayed. And the angell sayde vnto the: Be not afrayed. For behold, I bringe you tydings of greate ioye, that shall come to all people: for vnto you is borne this daye in the cytie of Dauid, a sauour which is Christ y^e Lord. And take this for a sygne: ye shall fynde the childe wrapped in swadynge clothes, & layed in a manger. And the veryght waye ther was with the angell a multitude of heauently sowyers, prayng God: & sayinge: Glorify to God on hye, and peace on the erth, & vnto men of a good will.

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And it fortuned, as lone as y^e angels were gone awaye from them into heauyn, the shepherdes sayde one to another: let vs go now eue vnto Bethlechem, and se this thing that we heare saye is happened, which the Lorde hath shewed vnto vs. And they came wth hast, & founde Mary and Ioseph & the babe layde in a manger. And when they had seene it, they published abroade the saynges, which was tolde them of that chylde. And all they that hearde it, wondered at those thynges which were tolde the of the shepherdes. But Mary kepte all those saynges, and pondered them in her hert. And the shepherdes returned, prayng and lauding God for all the thynges that they had herde and seene, eue as it was tolde vnto them.

* And whē the eighth daye was come y^e the childe shulde be circumcised: his name was called Iesus: which was named of y^e Angell, before he was conceived y^e wode.

* Gen. xviij. & Luc. i. xviij.

* And when the tyme of their purification (after the lawe of Moyses) was come, they brought him to Iherusalem, to present him to the Lorde (as it is wyrtten in the lawe of the Lorde: euery man chylde that fyrst openeth y^e matrix, shalbe called holy to y^e Lorde) and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doves, or two pounge pignons. And beholde, ther was a man in Iherusalem

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hierusalem whose name was Simeon. And the same man was iust & godly, & looked for the consolation of Israel, and the holy goost was in him. And an answer had he receaved of the holy goost, y^e he shoulde not se death, excepte he fynde lawe the Lordes Christ. And he came by inspiration into the temple.

And when the father & mother brought in the chyldre Iesus: to do for him after the custome of the lawe, then toke he him byn in his armes, & sayd: Lorde, now lettest thou thy servant departe in peace, accordyng to thy wordes. For myne eyes haue seene, & my saluacion: which thou hast prepared before the face of all people. A lycht to lighten y^e gentils, & the glory of thy people Israel.

And his father & mother: incruypled at those thynges, wher he spoken of hym. And Simeon blessed them, and sayde vnto Mary his mother: beholde, this chyld is sett to be fall and vpspring agayne of many in Israel, & for a signe which shalbe spokē agaynst. And moouinge, the hearte of all peace thy soule, that the thoughtes of many hartes maye be opened.

And ther was a Prophetesse, one Anna, y^e daughter of Iohnan of the tribe of Aser: which was of a great age, & had lyncd with an husbande, viij. yeres from der virginite. And she had bene a widowe aboute. iij. score & iij. yere, which departed not from the temple, but serued God with fastinges and prayes night & daye. And she came forth y^e saye houre, and prayed to the Lorde, & spake of him, to all the that looked for redempcyon in hierusalem.

And whan they had performed all thynges accordyng to the lawe of the Lorde, they returned into Galile, to thire awncitie Nazareth. And the chyldre grew, and were stronge in sperte, & was fylled with wysdome, & the grace of God was vpon him.

And his father & mother went to hierusalem every yere: at the feast of easter. And when he was. xij. yere olde, they went vp to hierusalem after the custome of the feast daye. And when they had fulfilled the dayes: as they returned home, the chyldre Iesus a boode styll in Ierusalem, & hys father & mother knewe he not of it: but they supposyng him to haue bene in the company, came a dayes iorney & sought him amonge their kynfolke & acquaintance. And when they founde him not, they went backe agayne to hierusalem, and sought him. And it fortuned that after. iij. dayes, they founde him in the temple, spetynge in the myddes of the doctours, hearing them, & posynge them. And all the that heard him, were astounyed at his vnderstanding & answers.

And when they sawe him, they marueyled. And his mother sayde vnto him: sonne,

why hast thou thus dealt with vs? Beholde, thy father & I haue sought the, forswage. And he sayde vnto the: how is it y^e sought me? wylt ye not, that I must goe aboute my fathers busynesse? And they vnderstode not that saynges which he spake vnto them. And he went downe with them, & came to Nazareth, & was obedient vnto them. But his mother kept all these saynges together in her herte. And Iesus increaseth in wysdome & age, and in fauoure, with vs & men.

¶ The iij. Chapter.

¶ The preaching, baptisme, and presentment of Iohn. The baptisme of Iesus, and acceptall of the generation of the fathers.

In the fyfteenth yere of the raygne of Tiberius the Emperoure, Pontius Pilate beyng leftenant of Iewrye, and Herode beyng: Tetrach of Galile, and his brother Philip Tetrach of Syreia & of the region of the Tetracotes, & Lyfaniath the Tetrach of Trablone. Wher Iudas and Cayphas were the hie prestes, y^e worde of the Lorde came vnto Iohn the sonne of a charias in the wyldernes. And he came in to all the coastes aboute Jordan, preachinge baptisme of repentance for the remission of synnes, as it is wyrtte in the booke of y^e wordes of Eysaas the prophet, sayenge: The voyce of a crier in wyldernes: prepare y^e waye of the Lord, make his pathes straight. Every valley shalbe fylled, & every mountayne & hyll shalbe brought lowe. And thynge that be croked, shalbe made streight: & y^e rough wayes shalbe made playne: & all the that see, the saluation of God.

Then sayde he to the people, that were comē forth to be baptyzed of him: & wege generation of vyces, who hath taught you to fye from the wrath to come? & bring forth therfore due frutes of repentance, & begyn not to saye wyth in youre selues: we haue Abraham to oure father. For I saye vnto you, God is able of these stones to reseyse vp chyldren vnto Abrahā. Now also is the axle leyde vnto the rote of the trees: & every tree therfore which byngeth not forth good frute, is hewen downe, & cast into the fyre.

And y^e people asked him, sayenge: what shal we do then? he answered and sayeth, vnto the: he that hath two coats, let him parte wyth hym that hath none, & he y^e hath meate, let him do lyke wyse.

Then cam y^e publicans also to be baptyzed, & sayde vnto him: Master, what shal we do? And he sayde vnto them: requyre no more, then that which is appointed vnto you.

He founde also the wyse demaund of him, sayenge: and what shal we do? And he sayde vnto them: hurt no man: neyther trouble any man wrongfully: and be content with youre wages.

The Gospel.

And many other things in his exhortacion preached he vnto the people.

*Ela. rlt. a.

*Mat. Phil.
Mat. II 1.2.
Eukr. Phil.
John. V. 6.

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***Drutt W.
and M. H. H.**

And he crept him to Jerusalem, and set him on a pinnacle of the temple, and said vnto him: *Pe thou be the sonne of God, cast thy selfe downe from hence. for it is wyrtten: I will geue his Angels charge ouer thee, to keepe thee, and in their handes they shall beare the vp, that thou dost not thy foot agaynst a stone.* And Iesus answered, and sayde vnto him, it is sayd: *thou shalt not tempte the Lord thy God.* And as tyme as all the tentation was ended, the diuell departed from him for a season.

And Jesus returned by the power of the spirit, into Galile, and there went a fame of him throught out all the region. And he taught in the synagogues and was commended of all men.

And he came to Nazareth where he was nourished and (as his custom was) he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the booke of the prophete Esaias. And when he had opened the booke, he founde the place, where it was written. The spirit of the Lord upon me, because he hath anointed me: to preach the Gospel to the poore he hath sent me: to heale the broken hearted, to preach deliveraunce to the captiue, & sight to the blinde: freely to set at libertie the that are bound, and to preach the acceptable penne of the Lord.

And he closed the booke, and gaue it agayne to the minister, and satte downe. And the eyes of all them that were in the synagogue, were fastened on him. And he began to saye vnto them: This daye is this scripture fulfilled in your eares. And all bare hym witness: and wondered at the gracious wordes, which proceeded out of his mouth. And they sayde: Is not this Iosephs sonne?

And he sayd vnto them: Ye will utterly saye vnto me this puerbe: Phisicion, heale thy selfe. What seruice we haue heard done in Capernaum, do the same here likewise in thynne owne countre. And he sayde: Verily I saye vnto you: No prophete is accepted in his owne countre.

But I tell you of a trouth: many widowes were in Israel in the daies of helias when heauen was shut thre yeres and syxe monethes, when greate famynment was throughout all the lande, and vnto noone of the was helias sent, saue into Sarepta beydes Sidon, vnto a womā that was a widowe. And many lepers were in Israel in the tyme of Elisha the prophete: none of the was clyed, sayng I amman the syrtid.

And all they in the synagogue (when they herde these thinges, were filled with wrath: and rose vp, and thrust him out of the churche, & led him euē vnto the edge of the hyll: where on the churche was bylde) & they myght cast him downe headlong. But he departed, and went bys waye euē throught the myddes of the. And came downe to Capernaum, (a churche of Galile) and there taught them on the Sabbath dayes. And they were astounded at his doctrine: for his preaching was with power. And in the synagogue there was a man which had an vniclaue spirit of a deuill, and cryed with a loud voice, sayinge: let me alone, what hast thou to do with vs, thou Iesus of Nazareth? Art thou come to destruye vs? I knowe the what thou art, cuz

the holp of God. And Iesus rebuked him, sayinge: holde thy peace, and come out of hym. And when the deuill had throught hym in the myddes, he came out of him, and hurt him not. And ferre cam on the all, and they spake among them selues, sayinge: what manner a thing is this? For with aucthoritie & power he commaundeth the foules spirtes, and they come out. And the fame of hym was spreade throught out euery place of the countre rounde aboute.

And when he was rylen bys come out of the synagogue, he entred into Simons house. And Simons mother in lawe was taken with a great feuer, and they made intercession to hym for her. And he stood ouer her, and rebuked the feuer, and the feuer left her. And immediatly she arose, and ministered vnto them.

When the sonne was downe, all they that had syck, take with diuers diseases, brought them vnto hym: and he layde his handes on euery one of the, and healed them. And the mylles also came out of many, crying a saying: thou art Christ the sonne of God. And he rebuked the, and suffered them not to speake: for they knewe that he was Christ.

As sone as it was daye, he departed, and went into a desert place, & the people sought him, and came to hym, and kept hym that he shulde not departe from them. And he sayde vnto them: I must preach the kyngdome of God to other cities also: for therfore am I sent. And he preached in the synagogues of Galile.

Ch. v. Chapter.

Chap. v. Chapter. The disciples forsake all, and folowe hym. He cleanseth the leper: heareth the man of the palsey, called Paralytic the custome, and certy thus open spence.

ICame to passe that (whā þe people pressed vpon him, to heare the word of God) he stode by the lake of Genesareth: & sawe two fischers stande by the lake syde, but the fischermen were gone out of them, and were washing their nettes. And he entred into one of the fischpes, (which perteyned to Simon) and prayed him that he wold thrust oute a lyttell from the lande. And he satte downe, and taught the people out of the fisch. When he had lefte speakinge, he layde vnto Simon: Launche out into the depe, ad let fische poure nettes to make a draught. And Simon answered, and sayd vnto hym: Master, we haue laboured all nyght, and haue taken nothinge.auertheles, at thy commaundement I will lofe forth the net. And whē they had this done, they closed a grente multitude of fische. But they net bane, & they beckened to the fisch folowers (which were in the other fisch) that they shulde come, and brise

The Gospell

helpe them. And they came: and fylled both the thymmes, that they sonke agayne.

When Symon Peter sawe this, he fell downe at Iesus knees, saying: Lord, go fre me, for I am a sinful man. For he was assayed a all y were with hym, at the draught of fyshes which they had taken: and so was also James and John the sonnes of zebedee, which were partners with Symon. And Iesus sayde vnto Symon: feare not, from hence forth thou shalt catche men. And they brought he the thymmes to lande, & and forsooke all, and folowed hym. * Mat. 11.16. 12.1. 13.1. 14.1. 15.1. 16.1. 17.1. 18.1. 19.1. 20.1. 21.1. 22.1. 23.1. 24.1. 25.1. 26.1. 27.1. 28.1. 29.1. 30.1. 31.1. 32.1. 33.1. 34.1. 35.1. 36.1. 37.1. 38.1. 39.1. 40.1. 41.1. 42.1. 43.1. 44.1. 45.1. 46.1. 47.1. 48.1. 49.1. 50.1. 51.1. 52.1. 53.1. 54.1. 55.1. 56.1. 57.1. 58.1. 59.1. 60.1. 61.1. 62.1. 63.1. 64.1. 65.1. 66.1. 67.1. 68.1. 69.1. 70.1. 71.1. 72.1. 73.1. 74.1. 75.1. 76.1. 77.1. 78.1. 79.1. 80.1. 81.1. 82.1. 83.1. 84.1. 85.1. 86.1. 87.1. 88.1. 89.1. 90.1. 91.1. 92.1. 93.1. 94.1. 95.1. 96.1. 97.1. 98.1. 99.1. 100.1.

* And it fortuned that when he was in a certen cytie: behold, there was a man full of leprosy, & when he had spyed Iesus, he fell flat on hye face, and besought him, saying: Lord, if thou wilt, thou canst make me cleane. And he stretched forth his hand, and touched him saying: I will, be thou cleane. And immediately the leprosy departed fro hym. And he charged hym, y he should tell no man: but go shew thy selfe to the prieste, & offer for thy cleansing accordyng, as Moyses commaunded, for a wytnesse vnto them.

But so much the more went there a faine abode of hym, and much people came together to heare, & to be healed of hym of theyr infirmities. And he kepte hym oute of the waye in the wildernesses, and gaue him selfe to prayer.

* And it happened on a certen daye: that he taught: and ther late the pharises and doctors of lawe, which were come out of all the townes of Galile and Jewrye, and Ierusalem. And the power of the Lord was present, to heale the. * And behold, men brought in a bed, a man which was take with a palse: and they sought meanes to bring him in, and to laye him before hym. And when they coude not fynde on what syde they myghte bring hym in (because of the people) they went vp on the toppe of the house & let him downe thowre the tpyng, bed and all, euen in the myddes before Iesus. When he sawe they sayde he sayd vnto him: man, thy synnes be forgiven the. And the scribes and the pharises began to thincke, saying: What fellowe is this, which speaketh blasphemye: * who can forgive synnes but God only?

But whē Iesus perceaued their thoughtes, he answered, and said vnto them: What thyngke ye in your hartes: whether is ealier to saye thy synnes be forgiven the, or to saye: be thou cleane.

* But y ye maye knowe that the sonne of man hath power to forgive synne on earth, he sayd vnto the synke of the palse: I saye vnto thy: arise, take vp thy bed, and go vnto thy house. And immediately he rose vp before them, and toke vp his bed, (where on he laye) and departed to his owne house, praising God. And they were all ama-

sed, and they gaue the glosp vnto God. And were fylled with feare, saying: We haue sene draungethynges to daye.

* And after this, he went forth, and sawe a publican named Leuy, (sytyng at the receyte of custome, & he sayd vnto him: folow me. And he left all, and rose vp, and folowed him: And Leuy made hym a greute fcaste in his owne house. And ther was a greute compaignie of publicans and of other that sate at meate, with them. * And the scribes and pharises murmured against his disciples, saying: Why do ye receyte and dyner with publicans and sinners? And Iesus answered, and sayd vnto them: They that are whole, neede not the physician: but they that are sycke. I came not to call the ryghte wse, but synners to repentance.

And they sayde vnto hym: * Why do the disciples of John fast often, and praye, & the disciples of the pharises also: but thyne eate and dyner? he sayde vnto them: * Can ye make the chylde of the wedding fast, wyle the byrdge come is with the? * The daye wyl come, when the byrdge come also: thalbe take awaye from the: then shall they fast in those dayes.

he spake also vnto them a similitude. No man putteth a peece of a newe garment, into an old vesture, for yf he do, then breaketh he the newe, and the peece that was take out of the newe, agreeth not with the olde. And no man putteth newe wyne into olde bottels, for yf he do, the newe wyne wyl burst the bottels, and runne out it self, and the bottels shall perishe. But newe wyne must be put in to newe bottels, and both are preferred. No man also that dycketh old wyne, straight waye can a waye with newe: for he sayeth the olde is better.

¶ The vi. Chapter.

The crucifixion of the dysciple, that plucked the eares of coine, becaus he for man with the wyrd hand, cheseth bye the waye of justice, maketh a better sermon and secretly to go good he euill.

It happened on an after pyppynall Saboth, that he went: thow he went to the coze felde, and his disciples plucked the eares of coine, and dyd eate, and rubbed them in theyr bandes. And certayn of the pharises said vnto them: Why do ye that, which is not lawfull to do on the Saboth dayes? And Iesus answered the, and sayde: * Hane ye not redde what would byd, when he him selfe was anbyngred, and they which were with hym: home he went into the house of God, and dyd take and eate the Hew * bread, and gaue also to them that were with hym: which are not lawfull to eate, but for the y prestes only? And he sayde vnto them: * The sonne of man is Lord also of the Saboth daye.

* And

¶ *Mat. 11. 10*
¶ *Mat. 11. 10*

¶ And it fortuned in another Sab-
both also, that he entred into the synagoge,
& taught. And ther was a man, whose right
hande was dyed by. And the scribes & pha-
risees watched hym whether he woulde heale
on the sabboth daye, that they myght fynde
how to accuse hy. But he knewe their thou-
ghes, and sayd to the man which had y^e wy-
ched hand: Ryse vp, and stande forth in the
myddes. And he arose & stode forth. Then
sayd Iesus vnto the: I will aske you a que-
stion: Whether is it lawfull on the sabboth
dayes to do good, or to do euil: to save ones
life, or to deffrope it? And he behelde them al
in compalle, and sayd vnto the mā: Stretch
forth thy hand. And he dyd so: & his hande
was restored agayne as whole as the other.
And they were fylled with madness, and co-
myned together amonge them selues, what
they myght do to Iesu. ¶

¶ *Mat. 11. 10*
¶ *Mat. 11. 10*

¶ And it fortuned in those dayes, ¶ he wet
out into a mountayne for to praye, & con-
tynued all nyght in prayer to God. And as so-
ne as it was daye, he called bys disciples, & ¶
of them he chose xij. whos also he called apo-
stles. Symon whom he also named petre, &
Andrew his brother, James ad John, Phi-
lip & Bartholomew, & Mattheu & Thomas,
James the sonne of Alpheus, and Symon
which is called zelotes, and Judas James
sonne, and Judas Iscariot, the same that
was the traitor.

¶ *Mat. 11. 10*
¶ *Mat. 11. 10*

¶ And he came downe with the, & stode
in the playne felde, and the company of his
disciples, & a grente multitude of people
(out of all Jewrye and Ierusalem, & from the
seecoast of Egipte and Sydon) which came
to heare him, and to be healed of their dysca-
ses and they y^e were vexed with foule sprecs
and they were healed. And al y^e people pre-
sented to touche him, for they went to receiue
of hym, and healed them all.

¶ *Mat. 11. 10*
¶ *Mat. 11. 10*

¶ And he lyft vp his eyes vpo the disciples
and sayd: ¶ Blessed be ye, for ye are poore, for yours
is the kingdome of God. Blessed are ye that
houge now, for ye shall be satysfied. Blessed
are ye that wepe now, for ye shall laugh. Ble-
ssed shall ye be, when men hate you, & thrust
you out of their companye, and saye on you,
and abhorre your names as an euill thing,
for the sonne of mannes sake. Reioyce then in y^e
daye, and be glad: for beholde, your rewarde
is grente in heauen. ¶ For thus dyd they
fathers vnto the prophetes.

¶ *Mat. 11. 10*
¶ *Mat. 11. 10*

¶ But aske two vnto you that are ready: for
ye haue your consolaciō. Woe vnto you that
are full: for ye shall hunger. Woe vnto you y^e
now laugh: for ye shall wepe & wepe. Woe
vnto you whē all men prayse you: for so dyd
they fathers to the false prophetes.

¶ But I saye vnto you which heare. Loue
your enemies. Do good to them which ha-

te you. Blesse the that curse you. And praye
for them which wrongfully trouble you.
¶ And vnto hym that smyteth the on the one
cheek, offer also the other. ¶ And him that taketh
awaye thy gowne, forbyd not to take
thy cote also. ¶ Seue to euery man that aseth
of the. And of him y^e taketh a waite thy good-
des, as the not agayne. ¶ And as ye woulde
that men shuld do to you, do ye also to them
likewyse.

¶ *Mat. 11. 10*
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¶ And yf ye loue the which loue you, what
thanke haue ye? For synners also loue theyr
louers. And yf ye do good for them which do
good for you, what thanke haue ye? For syn-
ners also do euen the same. And yf ye leue to
them of whō ye hope to receaue: what thanke
haue ye? For synners also lende to synners, to
receaue forchipe agayne. But loue ye poure
enemies, and do good, and lende, loyng
for nothinge agayne: and your reward shal
be grente, and ye shalbe the chyldren of the
hysht: for he is kynde vnto the vnkyned and
to the euill.

¶ *Mat. 11. 10*
¶ *Mat. 11. 10*

¶ And ye therfore mercifull, as your fa-
ther also is mercifull. ¶ Judge not, and ye
shall not be iudged: Condemne not, and ye
shall not be condemned. Forgeue, and ye shal
be forgeuen. ¶ Seue, and it shalbe geue vnto
you: good measure and pressed downe, ad
shaken together and running ouer, shall me-
sure geue into poure bolomes. ¶ For with the sa-
me measure that ye mete withall, shall other
men mete to you agayne.

¶ *Mat. 11. 10*
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¶ And he put forth a similitude vnto them
¶ Can the blynde leade the blynde? Do they
not both fall into the dyche? ¶ The discip-
le is not aboue his master. ¶ Every man shalbe
perfected, euen as his master is. ¶ Withy seest
thou a moate in thy brothers eye, but con-
siderest not the beame that is in thine awne
eye: Either howe canst thou saye to thy bro-
ther. Brother, let me pull out the moate that
is in thine eye, whē thou seest not the beame
that is in thine awne eye. ¶ Thou hypocrite cast
out the beame out of thine awne eye fyyst, &
then shalt thou se perfectly, to pull out the
moate that is in thy brothers eye. ¶

¶ *Mat. 11. 10*
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¶ For it is not a good tree, that bringeth
forth euill frute: neither is that an euill tree,
that bringeth forth good frute. For euery tre,
that is laden by his frute. ¶ For of thornes do
not men gather fygges, nor of busshes ga-
ther they grapes. ¶ A good man out of y^e good
treasure of his herte, bringeth forth that
which is good. And an euill man, out of the
euill treasure of his herte, bringeth forth that
which is euill. ¶ For of the aboundance of the
hert, his mouth speaketh.

¶ *Mat. 11. 10*
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¶ Why call ye me ¶ Lord Lord, and do not
as I byd you: whosouer cometh to me & hen-
reth my saynges, and doth the same, I wyl
shewe you to whom he is like. ¶ He is lyke a
¶ *Mat. 11. 10*
¶ *Mat. 11. 10*

¶ *Mat. 11. 10*
¶ *Mat. 11. 10*

The Gospel

man which byle an house, and bygged deye, and layde the foundation on a rock. When the waters arose, the flud bett upon that house, & coude not moure it. For it was ground vpon a rocke. But he that heareth and doth not, is lyke a man that without foundacy byle an house vpon the earth, against which yf floud byd brate, and it fell immediately. And the fal of that house was greate.

The vii. Chapter.

¶ He healeth the carapaces seruaut, & restitue the wydowes soule. & comforteth the weepers whom John baptist sent vnto hym. comendeth John: re- proueth the Jewes and cauech with the pharisee. ¶ He woundeth his feet with his teares, and he comforteth her that fautes.

¶ Mat. 23. 13. 14.

When he had ended all his sayengs in the audier of yf people, * he en- tred into Capernaum. And a certē Centurions seruaut which was deare vnto hym laye sick, and was in perell of death. And when he heard of Iesu, he sent vnto him the elders of the Jewes, beseechinge him that he wold come, & heale his seruante. And whā they came to Iesus, they besoughte hi instāly, saying: he is worthy that thou shouldest do this for hym. For he loueth oure nation, and hath buyle vs a synagoge. And Iesus went with them.

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¶ Mat. 23. 15.

And when he was now, not farre fro the house, the Centurion sent frendes to hym, sayinge vnto hym: * Lorde, trouble not thy self: for I am not worthy: that thou shouldest enter vnder my rooffe. Wherefore I thought not my self worthy to come vnto y: but saye thou the word, & my seruaut shall be whole. For I also am a man set vnder power, and haue vnder me soldiers, as I saye vnto one go, and he goeth, & to another, come, & he cometh: and to my seruaut, do this, & he doth it. When Iesus heard this, he inclyned at hym, and turned hym about, and sayde to the people that folowed him: I saye vnto you, I haue not founde so great faith, no, not in Is- rael. And they that were sent, turned backe home agayne and founde the seruaut whole that had bene sick.

¶ And it fortuned after this, yf he went into a cytie which is called Naun, & many of his disciples went with him, and moche peo- ple. When he came nye to the gate of the cy- tie: behold, ther was a deef man caryed out, which was the onely sonne of his mother, & she was a widow, & moche people of the cy- tie was with her. And when the Lord sawe her, he had compassion on her, and sayde vn- to her: wepe not. And he came nye, & touch- ed the cōfyn: and they that bare him stode styl. And he sayde: Penge man, I saye vnto the, arise. And he that was deef, sat vp, & began to speake. * And he deliuered him to his mo- ther. And ther came a feare on them al. And

¶ Mat. 23. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

they gaue the glory vnto God, sayinge: * ¶ And great prophete is risen vp among vs, & God hath visited his people. ¶ And this rumoz of him went forth throughout al Ju- ry, and thowout all the regions which ye rounde about.

And the disciples of John shewed him of all these thinges. * And John called vnto bi- two of his disciples, & sent the to Iesus, say- ing: Art thou he that shuld come: or shall we looke for another? When the men were come vnto him, they sayde: John baptiste sent vs vnto the, saying: Art thou he yf shulde come: or shall we wayte for another? And in that same houre he cured many of their infirmi- ties and plagues, and of euill spyrtes, and vn- to many yf were blind he gaue sight. And he answered, & sayd vnto them: Go your waye and bring worde agayne to John, what this- ges ye haue seene & heard, how yf the blinde se, the halt go, the lepers are clefied, the deaf heare, the dead ryls agayne: to the poore is yf glad tydinges preached, ad happy is he that is not offended at me.

¶ And whē the messengers of John were departed, he began to speake vnto yf people concerning John. What went ye out into yf wilderness for to se: a redbreast w the wind? But what went ye out for to se: A man clothed in soft raiment? Behold, they which are gorgeously appparelled, and lyue delicately, are in kpynges courtes. But what went ye forth for to se: A prophete? Yee, I saye to you, & more then a prophete. ¶ This is he, of whom it is writen: * Beholde, I sende myne an- gell before thy face which shall prepare thy waye before yf. For I saye vnto you, amonge wemen's childe, is there not a greater prophete then John baptist. ¶ Wherefore, he that is lesse, i yf bigdom of God is greater the he. ¶

And all the people, and the publicā that heard him, & iustified God, and were bap- tized with the baptisme of John. But the pharisees and lawres despised the counsell of God agaynst them selues, and were not be- lieued of hym.

¶ And the Lord sayd: * Whereunto shall I lyke in the men of this generation: and what thinge are they like? They are lyke vnto chil- dren sitting in the market place, & cryng one to another, and saying: We haue ypped vnto you, & ye haue not dauided: we haue mourned to you, and ye haue not wept. ¶ For John baptist came, nether eatyng bread, ner dryn- kyng wyne, and ye saye: he hath the deuyl. ¶ ¶ The sonne of mā is come, and eateth & drin- keth, & ye saye: behold a glotonous man, ad an vnreuerable dyspeller of wyne, a friend of publicāns and synners. And ¶ wisdom is iustified of all her childe. ¶

¶ And one of the pharisees desired hym yf he wolde, cate with hym. And he went into the

¶ Mat. 23. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Mat. 23. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Mat. 23. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Mat. 23. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Mat. 23. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Mat. 23. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Mat. 23. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Mat. 23. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Mat. 23. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The Gospell

And they came to hym, and awoke hym saying: Master master, we are loost. Then he arose, and rebuked the wynde and the feyfe of water, and they ceased, and it waxed calme. And he sayde vnto them: where is your fayth? They feared, and wondered amonge the felus, saying: what thyngke ye is this? for he commaundeth vnto the wyndes & water, and they obey hym? * And they sayde vnto the regis of the Cederenites, which is ouer agaynst Galile.

* Mat. viii. 10
mar. vii.

And when he went out to land, ther met him out of the citty a certayne man, which had a deuyll longe tyme, and ware no clothes, neither abode in any house: but in graues. When he sawe Iesus & had cryed, he fell downe before hym, & w^a loud voice sayde: * What haue I to do with the Iesus, þⁱ son of the God most byest? I beseeche the to tyme me not: for he commaunded the foule spⁱrite to come out of the man. For ofte tymes he had caught hym, and he was bounde with chaynes, and hefte with fetters: and he brake the boundes, and was carryed of the senter into the villages.

* Mat. viii. 10
mar. vii.

E And Iesus asked him siting: What is thy name? And he sayde: Legion, because many deuyls were entred into hym. And they besought hym that he wolde not commaunde them, to go out into the deye. And there was there, an herd of many swyne, feeding on an hyl: ad they besought him, that he wolde suffer them to enter into them. And he suffered them. Then went the deuyls out of the man, & entred into the swyne. And the herd cane herdryng with violence into the lake, and were chokod. When the herdsme sawe what had chaunced, they fled, and tolde it in the citty & in the villages.

* Mat. viii. 10
mar. vii.

And they came out to se what was done: and came to Iesus, & founde the man (out of whom the deuyls were departed) sitting at the fete of Iesus: clothed, & in his right mynde, and they were astayed. They also which sawe it, tolde them by what meanes he (that was possessed of the deuyl) was healed. And all þⁱ multitude of the Cederenites, besought him, that he wolde departe from th^e. For they were taken with great feare. * And he gate him vp into the ship, and returned backe agayne. Then the man (out of whom the deuyls were departed) besought hym that he myght be with hym. But Iesus sent him awaye, sayinge: Go home agayne to thynne howe houle, and shewe what thynges forer God hath done for þⁱ. And he w^a his waye, and preached thorow out all the citty, what thynges forer Iesus had done vnto him.

* Mat. ix. 1
mar. vi.

And it fortuned that whⁱ Iesus was come agayne, the people receaued blⁱ. For they all wayted for hym. * And beholde, there came a man named Iairus (& he was a ruler

of the synagoge) & he fell downe at I^es fete, praying him, þⁱ he wolde come into his houle, for he had but one daughter onely, y^ete a chylde of age, and she laye a dyng. But as he went, the people thronged hym.

* And a woman, hauing an issue of bloud xij. yeres (which had spent all her substance vpon physicians, neither coulde be holpen of any) came behynd him, & touched the hem of his sayment: & immediately her issue of bloud stanchod. And Iesus sayd: who is it þⁱ touched me? But euery man denyed, Peter (and they þⁱ were wth hym) sayd: Master, the people thrust the & were the, & sayest thou who touched me? And Iesus sayd: Some body þⁱ hath touched me: for I perceaue, that vertue is gone out of me. When the woman sawe that she was not byd, she came tremblng, and fell at his fete, and tolde hym before all the people, for what cause she had touched him, and how she was healed immediatly. And he sayd vnto her: Daughter, be of good comforte. * They sayd both laud & the go in peace.

* Mat. ix. 1
mar. vi.

* Mat. ix. 1
mar. vi.

Whyle he yet spake, ther came one fro the rulers of the synagogs houle, which sayd to hym: thy daughter is deed, desceit not þⁱ daughter. But when Iesus heard that worde, he answered the father of the damosell. * Feare not, beleeue onely, ad she shalbe made whole. And when he came to the houle, he suffered no man to go in with hym, save Peter, James, and John, and the father and the mother of the mayde. Euery body weeped, & sorrowed for her. And he said: wepe not. The damosell is not deed, * but slepeth. And they laught hym to scoone, knowing that he was deed. And he thrust himselfe all out, ad caught her by the hand, and cryed, sayinge: Mayde, aryse. And her spⁱrite came agayne, and she rose straight waye. And he commaunded to geue her meat. And the father & the mother of her were astonyed. But he warned them, þⁱ they shuld tell no man what was done.

* Mat. ix. 1
mar. vi.

* Mat. ix. 1
mar. vi.

¶ The ix. Chapter. ¶

¶ He senteth out the twelve apostles to preache, & to heale the sick of hym. He clothed v. m. men with v. louses, and two v. louses, the disciples came to hym to the house of Sodebe transfigured hym self vpon the mount, & sheweth the possessed, and teacheth his disciples to be lowly. They beseege vengeance, but he reproueth them.

Iesus called the * twelve together, and gaue them power, and auctorite ouer all deuyls, ad that they might heale diseases. And he sent the to preache the kyngdome of God, * and to heale the syck. And he sayd vnto the: Take nothing to pouer: neither staffe, nor scrip, neither bread, * neither money, neither haue two coats. * And what soeuer house ye enter into, there abyde, & thence departe. And whosoever will not receaue

* Mat. x. 1
mar. vi.

* Mat. x. 1
mar. vi.

receiue you, when ye go out of the citie, whiche of the very dust from poure feete, for a testimonye agaynst them. And they departed and went thowoe the townes, preaching the gospel and healinge euery where. ¶

mar. xlii. b
paul. b

¶ And herode the Tetrarch heard of al þ was done by him, & he doubted, because that it was layde of some, that John was yfien agayne from death: and of some, that helias had appeared, and of some, that one of the olde prophetes was yfien agayne. And herode layde: John haue I beheaded: but who is this of whom I heare such thinges. And he desired to se him.

23

mar. xlii. b
mar. vii. b
paul. vii. b

And the apostolice returned: & tolde him all that they had done. ¶ And he toke the, & wēt nyte into a solitary place nye vnto the ctyte that is called Bethsaida. Whiche whā þ people knewe, they folowed him. And he receiued them, & spake vnto the of the kyngdome of God, & healed them: & had neede to be healed. And when the daye begāne to weare awaye, then came the. xij. and sayd vnto him: send the people awaye, that they maye go in to the townes and nexte villages & lodge, & get meate, for we are here in a place of wyl-derness. But he sayd vnto the: Seie ye the to eate. And they sayd: We haue no mo but. v. loaves and two fyshes, except we shulde go and bye meate for all this people. And they were about a. v. 40. men. And he sayd to his disciples: Cause them to sit downe by fyfties in a companye. And they dyd so, and made the al to set downe. And he toke the fyeue loaves: and blessed them, and brake, and gaue to the disciples, to set before the people. And they all dyd eat, & were satisfied. And there was taken vp of that remayned to them, twelue baskettes full of broken meate.

mar. xlii. b
mar. vii. c
mar. xlii. c
mar. vii. c

¶ And it fortuned as he was alone pray- ing: his disciples were with him, and he asked them sayng: Who saye the people that I am? They answered, and sayd: John Baptist: Some saye helias, and some saye that one of the olde prophetes is yfien. he sayd vnto them: But who saye ye that I am? Suma Peter answered, & sayde: thou art þ Christ of God. And he warned and commaunded them that they shuld tell no man that thing, sayng: & the sonne of man must suffer many thinges, & be rejoyced of the elders, and of the hye prestes, and scribes, & be slayne, and geue agayne the chylde daye.

mar. xlii. b
mar. vii. c
mar. xlii. c
mar. vii. c

And he sayd to them all, pferuy man will come after me, let him denye him self, & take vp his crosse dayly, & folowe me. ¶ For whosoener will loose hys lyfe shall lose it. But whosoener doth lose his lyfe for my sake, the same shall saue it. For what a mannynge togeth it is mē, pfe be wyne the whole world, and lose him selfe, or runne in dammina-

mar. xlii. b
mar. vii. c
mar. xlii. c
mar. vii. c

ge of hym selfe? For: who so is a hained of me, and of my wordes, of him shall the sonne of man be a hained, when he cometh in his maiesty, and in the maiesty of his father, and of the holy angels. I tell you of a treuth: ¶ There be some standinge here, which shall not tast of death, tyll they se the kyngdome of God.

mar. xlii. b
mar. vii. c
mar. xlii. b
mar. vii. c

¶ And it fortuned þ about an. viij. dayes after these thinges, he toke Peter and John and James, & went vp into a mountayne to praye. And as he prayed, the cassyon of his countenance was chaunged, & his garment was whyte, & shone. And behold, they talked with him two men which were Moses and helias, & appeared in the maiesty, & spake of his departing, which be shalbe ende at Ierusalem. But Peter and they that were with him, were heavy with slepe. And when they awoke, they sawe his maiesty, & ad two men standinge with him.

mar. xlii. b
mar. vii. c
mar. xlii. b
mar. vii. c

¶ And it chauned as they departed from him, Peter sayde vnto Iesus: Master, it is good bringe here for vs. Let vs make also thye tabernacles, one for the, ad one for Moses, and one for helias: and wist not what he sayd. ¶ While he thus spake, a thre came a cloude and ouerthadowed the, and they feared when they were come into þ cloude. And there came a voyce out of the cloude sayng: ¶ This is my deare sonne, & heare him. And as soone as the voyce was past, Iesus was founde alone. And they hept it cloofe: & tolde no man in those dayes, any of those thinges which they had seie.

mar. xlii. b
mar. vii. c
mar. xlii. b
mar. vii. c

¶ And it chauned that on the nexte daye (as they came downe from the hyll) moche people met him. And beholde, a man of the company cried oute, sayng: Master, I beseeche the behold my sonne, for he is all that I haue: and se, a sperte taketh him, and suddenly he cryeth, and he knoweth, tereth hym, that he cometh agayne, and with moch payne departeth from him, when he hath rent him, ad ¶ I be sought thy disciples to cast him oute, & they coulde not, Iesus answered and sayde: O faythles, and croked nation, howe longe shall I be with you: a shal suffer yet: I sayng the sonne hither. For he was per a comming, the sende rent him, and tare him. And Iesus rebuked the vnderane sperte, and healed the chylde, and deliuered him to his father. ¶ And they were all amazed at the myghty power of God.

mar. xlii. b
mar. vii. c
mar. xlii. b
mar. vii. c

But whyle they wondered euery one at all thinges which he dyd, he sayde vnto his disciples: Lett these saynges synke downe in to your eares. For it will come to passe: that the sonne of man shalbe deliuered into the handes of men. ¶ But they wist not what þ wordes meant, and it was hyd from them, & they vnderstode it not. And they feared to

mar. xlii. b
mar. vii. c
mar. xlii. b
mar. vii. c

mar. xlii. b
mar. vii. c
mar. xlii. b
mar. vii. c

mar. xlii. b
mar. vii. c
mar. xlii. b
mar. vii. c

mar. xlii. b
mar. vii. c
mar. xlii. b
mar. vii. c

mar. xlii. b
mar. vii. c
mar. xlii. b
mar. vii. c

And they feared to

The Gospel

at the bin of that sayinge. And there entred a thought among them which of them shoulde be the greatest. When Iesus perceaued the thought of their betes: he toke a chyld, and set him hard by hym, & sayd vnto the: Whosoener receaueth this chyld in my name, receaueth me. * And whosoener receaueth me, receaueth him that sent me. For he that is leest among you all, the same shall be greates.

And John answered, and sayde: Master, we sawe one castinge oute deuyls in thy name, ad we forbadde him, because he followeth not with vs. And Ies. sayd vnto him: Forbyde ye him not. For he that is not agaynst vs, is with vs.

And it fortuned when the tyme was come that he shoulde be receaued vp, he set his face to go to Ierusalem, and sent messengers before him. And they went and entred into a cytie of the Samaritans, to make ready for him. And they wold not receaue him, because his face was as though he wold go to Ierusalem. When his disciples, James & John sawe this, they sayde: Lorde, wilt thou that we commaunde fyre to come downe fro heauen and consume them, eue as * Elias byd? Iesus turned about, and rebuked them, saying: ye wote not what manner spirit ye are of. For the sonne of man is not come to destroye iustices lyues, but to saue the. And they wete to another towne. * And it chaunced that as they were walking in the wyne, a certayne man sayd vnto him, * I wyl folowe the whithersoever thou goest. Iesus sayde vnto him: forsooke haue holes, ad byrdes of the ayre haue nestes: but the sonne of man hath not where to laye his head.

And he sayde vnto another: folowe me. And the same sayde: Lorde, suffer me first to go and bury my father. Iesus sayde vnto him: * Let the deed burye their deed: but go þ, and preache the kyngdome of God. And another sayde: Lorde, * I wyl folowe the: but let me first go byd them fare well, which are at home at my house. Iesus sayde vnto hym: No man that putteth his handes to the plowe, and looketh backe, is apte to the kyngdome of God.

Chap. x. Chapter.

The tenth day the lre. before him to please, and geueth them a charge how to beuote them selues, prayeth his iustaucy father, and receiveth the scripe that is geuen hym, and by the example of the Samaritan: the which shoulde be a maner neighbour. After receaueth the Lorde: into her house, many exagolaine pa dyrs gent in bearyng hym woude.

After these thynges, the Lorde appoynted other. lre. * (two and two) also, and sent them tway and tway before hym into euery cytie & place, whyther he him selfe wolde come. Therefore sayd he vnto them: * the haruest is great, but the labourers are fewe. Praye ye therefore þ lord

of the haruest, to sende forth labourers into his haruest. So your wapes: * be bold, I sende you forth as labbers among wolues. Beware no wollet, neither kerry, nor shoces, & * lute no ma by the waye. * Into whatsoeuer house ye enter, first saye: Peace be to thy house. And if the sonne of peace be there, your peace shall rest vpon him: yf not, it shall turne to you agayne. And in the same house tary tyll, eatyng and drychlyng such as they geue: for the labourer is worthy of his rewarde. *

So not from house to house, & into what soeuer cytie ye enter, & they receaue you, cate such thynges as are set before you, and heale the sicke that are therein, and saye vnto them: the kyngdome of God is come npe vpon you. * But into whatsoeuer cytie ye enter, & they receaue you not, go your wapes out into the streets of the same, & saye: euen the deery dust of pouer cytie (which cleaueth on vs) do we wype of agaynst you: Notwithstanding, be sure of this, that the kyngdome of God was come npe vpon you. I saye vnto you: þ it shall be easier in that daye for zodome, then for that cytie.

* And vnto the Chorazin: wo vnto the Bethsaida. For þ miracles had bene done in Cyre and Sidon, which haue bene done in you, they had a greates whyle ago: yepented of theyr synnes, yettyng in beecloth and asines. Neuertheles, it shall be easier for Cyre and Sidon, at the iudgement, then for you. And thou Capernaum (which art exalted to heauen) shalt be thurst downe to hell. * Ye þ heareth you, heareth me: and he that despyseth you, despyseth me: and he that despyseth me, despyseth him that sent me.

And the lre. turned agayne w hope, sayng: Lorde, euen þ very deuils are subbued to vs thorow thy name. And he sayd vnto them: * I sawe Satan (as it had bene lightning) falling downe from heauen. * Behold, I geue vnto you power, to treade on serpents, and scorpions, and ouer all manner power of the enemy, and nothing shall hurt you. Neuertheles, in this reioyse not, þ þ wyetes are subbued vnto you: but reioyse, that þ pouer names are wypten in heauen.

That same houre reioyled Iesus in (the bold) ghost, and sayd: I thanke the, O father. * Lorde of heauen and earth, that thou hast byd these thynges from the wyte and wynde, and hast opened them vnto babes. Euen so father, for to pleased it the. * All thynges are geue me of my father. * No man knoweth who the sonne is, but the father: ad who the father is, but the sonne, & he to whos þ sonne wyl shewe hym.

And he turned to his disciples, and sayde secretly: * I happy are the eyes, which se þ thynges that ye se. For I tell you, that many prophetes

* Mat. xiii. 12

* Mat. xiii. 12

* Mat. xiii. 12

* Mat. xiii. 12

* Mat. xiii. 12

* Mat. xiii. 12

* Mat. xiii. 12

* Mat. xiii. 12

* Mat. xiii. 12

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* Mat. xiii. 12

* Mat. xiii. 12

* Mat. xiii. 12

* Mat. xiii. 12

* Mat. xiii. 12

prophets and kinges haue desired to se those things which ye se, and haue not sene the: and to heare those things which ye heare, and haue not hearde them.

E And behold a certayne lawyer stode by, & tempted him, saying. * After, what shall I do, to inherit eternall lyfe? he sayde vnto him: What is written in the lawe: how redest thou? And he answered ad sayde: I loue the Lorde thy God, with all thy heart, & with all thy soule, & with all thy strength, & with all thy mynde: and thy neyghbour as thy selfe. And he sayde vnto him: Thou hast answered right. & this do, and thou shalt lyue. But he willinge to iustifie him selfe, sayde vnto Iesus: And who is my neyghbour?

Iesus answered, & sayde, A certayne man descended from iherusalem to hierico, & fell among theenes, which robbed him of his rayment & wounded him, ad departed, leupnge him halfe dead. And it chaunced, that there came downe a certayne puelle yf same waie, & whē he sawe hi, he passed by. And lyke wyse a Leuite, whē he wēt nye to yf place, came ad looked on hi, & passed by. But a certayne Samaritane, as he cogneped, came vnto hym: ad when he sawe him, he had compassion on him & wēt to, and boude vp his woundes, & poured in oyle & wyne, and set him on his owne beast, and brought him to a cōmyn pynne, ad made piousion for him. And on the morow, whē he departed, he toke out .ij. pēce, & gaue the to yf host, & sayd vnto hi. Take care of hi & whatsoeuer yf spendest moare, whē I come agayne I will recōpence the. Which now of these thre thynkest yf, was neyghbour vnto him yf fell among the theues? And he sayd: he that sheweth mercy on him. Then sayde Iesū vnto him: Go, and do thou lyke wyse.

E It fortained that as they went, he entered into a certayne towne. And a certayne woman named Martha receaued him into her house. And this woman had a syster called Mary, which also sat at Iesus fete, & heard his worde. But Martha was troubled aboute moche scrupunge, & stode & sayde: Lorde, dost yf not care, that my syster hath left me to serue alone: And byd her therefore, yf she helpe me. And Iesus answered, & sayde vnto her: Martha, Martha, thou art carefull, & troubled aboute many thynges: wherelys one is nedefull. A ry hath cholen the good parte, which shall not be taken a waie from her.

E The xij. Chapter.

E The teachys his disciples to praye, depyeth out a deuyll, & rebuketh the blasphemous Pharisee. They reuenge Ierosolym. He exhorty with the Pharisee, & rejoyceth the people of the Iherusalem, for they are poynted.



Ad it fortained as he was prayinge in a certayne place: whē he ceased, one of his disciples sayde vnto hym: Lorde, teach vs to praye, as Iohn also taught bys

disciples. And he sayde vnto them: when ye praye, saye. * O our father which art in heauen, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, euen in earth also as it is in heauen. Our dayly bread geue vs this daye. And forgie vs our synnes: for euen we forgiue euery man that treasareth vs. And Leade vs from temptacion. But deliuer vs from euyl.

And he sayd vnto them: If any of you shall haue a frend, & shall go to him at myght, and saye vnto him, frende: lende me thre loanes, for a frende of myncis come out of the waie to me, and I haue nothinge to set before him, and he withyn answer, and saye: trouble me not, the doie is now shut, and my chyldren are with me in the chamber, I cannot ryle and geue the. I saye vnto you, though he wyl not arise and geue him, because he is his frende: yet because of his importunite he will ryle, ad geue him as many as he nedeth. And I saye vnto you: * alke, and it shall geuen you. Seke, and ye shall fynde: knocke, ad it shall be opened vnto you. For euery one yf asketh, receaueth: and he that seeketh, fyndeth: & to him yf knocketh, shall it be opened. If some shall aske byrd of eny of you that is a father, wyl he geue him a stone? Or yf he aske fish, wyl he forgyue geue him a serpent? Or yf he aske an egge, will he offer him a scorpion? Yf ye then begyng euyl, can geue good giftes vnto youre chyldren, how much moare shall your father of heauen geue the holy sperte to them, that desyre it of him.

* And he was castinge out a deuyll, and the fame was domine. And whē he had cast out the deuyll, the domine spake, & the people wonderd. But some of them sayde: * he casteth out deuylls thoroowe Beelzebub the chefe of the deuylls. And other tempted him and requyred of him a signe from heauen. But he knowinge their thoughtes, sayd vnto them: Euery kyngdome deuied agaynst it selfe, is desolate: and one house doth fall vpon another. If Satan also, be deuyned agaynst him selfe, how shall his kyngdome endure? Because ye saye, that I cast out deuylls thoroowe Beelzebub. If I, by the helpe of Beelzebub cast out deuylls, by whose helpe do youre chyldren cast them out. Therefore shall they be your iudges. But yf I, with the synger of God cast out deuylls, no doute the kyngdome of God is come vpon you.

* When a stronge man armed watcheth his house: the thynges that he possideth are in peace. But when a stronger then he cometh vpon him, and ouercometh him, he taketh from him all his barnes (wherin he trusteth) ad deuierth his goodes. Ye that is not with me, is agaynst me. And he that gathereth not with me, scattereth his gode.

wd v when

The Gospel.

* Mar. 11. b. * When the vniuersall fyre is gone out of a man, he walketh through dyar places, seeking rest. And when he fyndeth none, he sayeth: I will returne againe vnto my house, whence I came out. And whil he seeketh, he fyndeth it swept and garnished. Then goeth he and taketh to him seuen other fyres: worse then him selfe: and they enter in, & dwell there. And the ende of that mō, is worse then the beginninge.

And so fortuned that as he spake these
thynges, a certayne woman of the company
lyfte vph her voyce, and said vnto him. Hay-
py is the wombe that bare the, and the pap-
pes which gaue the sucke. But he sayde. Yee,
happy are they that heare the wordes of God
and keue it.

When the people were gathered thicke together, he began to saye. This is an euill nation, they seke a sygne, and euer shall seeke a sygne be gentie them, but the sygne of Ionas the prophet. For as Ionas was a sygne to the Ninuities, so shall also the sonne of man be to thys nation. * The queene of the south shall cyle at the iudgement, with the men of thys nation, and condemne them: for she came from the vttermost partes of the erth, to heare the wisdom of Salomon. And beholde, a greater then Salomon is here. * The meane of Ninue shall cyle at the iudgement with thys nation: and shall condemne them: for they were brought to repentance by p peca- chynge of Ionas. And beholde, a greater then Ionas is here.

E ¶ * No man lygtheth a candell, and putteth it in a piew place, neither under a bushell: but on a candell he putteth it, that they which come in, maye see the light. * The lyght of the body is the cpe. Therefore, when thys cpe is syngle, all thy body also shalbe full of lyght. But if thys cpe be cull, thy body also shalbe full of darkness. Take heed therefore, that the lyght which is in the, be not darckened. ¶ If all thy body therefore be cleare, haunged no parte darcke: the that it all be full of lighr, even as when a candell doeth lyght the wyth wyndowes. ¶

And as he spake, a certayne Ipharye be-
sought him, to dyne with him, and Iesus
went in, and sat doune to meate. When the
Ipharye sawe it, he maruelled, that he had
not fyste followed before byner. And y^e Lozbe
saide vnto him: y^e go to do ye Ipharies, ma-
ke cleane the out syde of the cup, and the plat-
ter: but your inward parte is full of rauen-
nyng, and wylchynesse. Ye fooles, dyd not he
(that made that which is without) make
that which is within also? Agyerhell.

*Esa. lvi. b. ¶ **H**old, all thinges are cleane vnto you. *But
two vnto you Pharises, for ye reyne mynt ad-
rewe, and all manner crybes, and vasse ouer-

indgement and the love of God. These ought ye to haue done, and yet not to leaue the other undone.

the chiefe vniuors:
 * **W**ho vnto you Pharisees: for ye loue the
 vppermost seat in the sinagoges, and gre-
 tings in the market. Who vnto you scribbles
 and Pharisees, ye pporities, for ye care as gra-
 ues which appere not, and the me that wal-
 ke ouer them, are not ware of them. ¶ Then
 answered one of the laweers, and sayde vnto
 him: I answer, thus saying thou puttest vnto
 to rebuke also. And he sayde: * **W**ho vnto you
 also ye lawers: for ye lade men with burthenes
 which they be not not able to beare: and ye
 poure selues touche not the packes with, ouer
 of your fingers. Who vnto you: * ye blypde
 the scripblers of the Prophets, and your
 fathers hyllid them, truly ye beare witnes,
 that ye p loue the deces of your fathers: for
 they hyllid them, and ye blypde their scrip-
 blers. ¶ Therfore sayde the wisdome of God,
 * **I** will fnd them: Prophets and Apostles
 and some of them they shall slaye and pre-
 sente: that the bloude of all Prophets, which
 is shed from the begynninge of the worlde
 maye be required of this generacion, from
 the bloude of * Abell, vnto the bloud of
 zachary, which perished betwene the oulter
 and the temple. Surely I saye vnto you: it shall
 be required of this nation.

Two wynter pen la warers: for ye haue taken a wayte the herte of knowledge, ye entered not in yowre felices, ad them that came in, ye forbad. When he thus spake vnto them, the la warers and the Pharisees began to wexe bityr aboute him, and capiciously to alke him many thinges, layinge wayte for him, and felynge to catche some thinge of his mouth, wherby they mighte accuse him.

The. xi. Chapter.

The leuen of the Whirles, Chiefe comforteth
hystatitples agaynst preferuon, warneth them
to beware of couetousnes by the symilitude of a
recti: puerophem, he will not haue them to chaunge
vpon a rashly thynke, but to watch, and to be ready
agaynst bycommage.



So they gathered together an innumerable multitude of people (in so moche that they trood one another) he began to say vnto his disciples : first of all

* beware of the kute of the Phariseis which
is hypocrysy. * For they is nothing com-
reth, that shall not be vncouered: neither hyd,
that shall not be knownen. * For what thin-
ges ye haue spoken in darknes, shall be ma-
de in the lichte. And that which ye haue spo-
ken into the eare, euen in secret places, shall
be preached on the toppes of the houses. * I
saye vnto you my frendes: be not afraid
of them that kill the body, and after that
haue no moare, that they can do. But I will
be with you, whom ye shall feare. feare him,
which after this

which after he hath kyled, hath power to cast ito hell. Yee, I sape vnto you: feare him. Aee not fyne sparowes bought for two farthinges? And not one of them is forgotten of God. No, euen þe very heeres of pouce herd are all nombred. Feare not therfore: þe are moare of value then many sparowes.

Mat. x. 1. I sape vnto you * every one: whosoever confeseth me before men, him shall I sonne of man knowe: also before þe angels of God. And he that denyeth me before men, shall be denied before þe angels of God. * And whosoever speaketh a worde agaynst þe sone of man, it shall be forgiven him. * But vnto him y blasphemeth the holy goost, it shall not be forgiven. When they bringe you vnto the synagoges, and vnto the rulers and officers, take ye no thought, how or what thing ye shall answer, or what ye shall speake: for the holy goost shall reache you in the same houre, what ye ought to sape.

* One of the company sayde vnto him: Master, speake to my brother, that he deuide the inheritance with me. And he sayde vnto him: Man, who made me a iudge or a deider, ouer you? And he sayde vnto them: take heede, and be warre of couetousnes. For no mannes lyfe standeth in the abundance of the thynges which he posseseth. And he put forth a synpleynde vnto them sayinge: The grounde of a certaine riche mā brought forth plentiful frutes, and he thought with in him selfe sayinge: what shall I do? because I haue no roume where to bestowe my frutes. And he sayd: This will I do. I will destroye my barnes, and bylde greater, and therein will I gather all my goodes that are growen vnto me: and I will sape to my soule: Soule * thou hast moche goodes layd vp in stooes for many yeaeres, take thyne ease: eate, drinke, be mery. But God sayd vnto him: * Thou folle, this nyght will they feete the awnye thep soule agayne from the. * The whos shall those thynges be, which thou hast prouided? So is it with him that gathereth riches to him selfe, and is not riche to warde God.

And he spake vnto his disciples: Therefore I sape vnto you. * Take no thought for youre lyfe, what ye shall eate: neither for the body, what ye shall put on. The life is moare the meate, and the body is moare then rayment. Consider the rauens, for they neither lo we nor repe, which neither haue, boozee house nor barn, and God feedeth them. In how moche aee ye better then fethered foules?

Mat. vi. 25 * Which of you (with his takinge thought) can add to his stature one cubit? If ye then be not able to do that thinge which is least: why take ye thought for the remnaunt? Consider the lylies how they growe: They labour not: they spyn not: and yet I sape vnto

you, that Salomon in all his royaume, was not clothed lyke one of thes.

If God do clothe the grasse (which is to daye in the felde, and to morowe is cast into the foynne) how moche moare will he clothe you. O ye of lyle fapth: And also not ye what ye shall eate, or what ye shall drinke, neither cline ye vp an hys: for all solche thynges do the hethen people of the world seke for. Your father knoweth, that ye haue neede of solche thynges. Wherefore, * seke ye after the kyngdome of God, and all these thynges shall be ministred vnto you. * Feare not lytell flocke, for it is youre fathers pleasure, to geue you the kyngdome. * Well that ye haue, and geue almes. And prepare you bagges, which were not olde, eue a treface that fapleth not in heauen, where no thefe cometh, neither moth corrupteth. For where poure treasure is, there will poure herte be also.

* Let poure lynes be geerd about, a your lightes be burning: as in pore lanternes and ye poure selues lyke vnto men that wapte for thep: Lorde, when he will returne from the wch: dinge: that whan he cometh and knocketh they maye ope vnto him immediatly. Happy are those seruantes, whom the Lorde (when he cometh) shall fynde wakynge. Verily I sape vnto you, that he shall gyde hym selfe and make them to sye downe to meate, and walke by, and minister vnto them. And yf he come in the seconde watch, pre, yf he come in the thirde watch, and fynde them so, happy are those seruantes. This vnderstand, that yf the good man of the house kene we, what houre the thefe wolde come, he wolde surely watch, and not suffer his house to be broken vp. * So ye therfore ready also: for the sonne of man will come at an houre when ye thincke not.

Peter sayde vnto him: * Master, tellest thou this similitude vnto vs, or to all men? And the Lorde sayde: whos is a faythfull and wise steward, whom his Lorde shall make ruler ouer his householde, to geue them their due of meate in due season: * happy is that seruunt, whom his Lorde when he cometh, shall fynde so doing. Of a trouth I sape vnto you, that he will make him ruler ouer all that he hath. But and yf the seruunt slepe in his herre. * Wye Lorde will desire his conduminge (and shall begynne to smite seruantes and maydens) to eate and drinke, and to be dronchen: the Lorde of that seruant will come in a daye when he thinketh not, and at an houre when he is not ware, and will bewee him in pees, and geue him his reward with the vnbeleuers.

* The seruant that knewe his masters will and prepared not him selfe, neither byd accordinge to his will, shall be beaten with many

* Mat. vi. 25
* Luce vi. 25
* Luce xii. 25
* Luce xii. 25

* Mat. xii. 25
* Mat. xii. 25

* Luce vi. 25
* Luce vi. 25

* Mat. xii. 25
* Mat. xii. 25

* Mat. xii. 25
* Mat. xii. 25

* Luce xii. 25

* Mat. xii. 25

* Luce xii. 25

The Gospell.

many stryppes. But he that knewe not, and dyd romynlyt thynges worthy of stryppes, qualbe beaten with fewe stryppes. For vnto whomlouer more is geuen, of him shallbe more requyred. And to whom men haue committed moch, of him wyll they aske þe more.

I am come to sende sƿer on erth: & what is my desire, but þe were all readye lundled?

* Mat. 23. f. Not withstandinge I must be & baptyzed wth a baptysm: and how am I payned, tyll it be ended? * Suppose ye, that I am come to

* Mat. 23. f. sende peace on erth? I tell you naye, but rather dyspysom. For from hence forth they

shall be sƿer i one house deuided, thre agaynst two, and two agaynst thre. The father shall be deuided agaynst the sonne, and the sonne agaynst the father. The mother agaynst the daughter, and the daughter agaynst the mother. The mother i lawe agaynst hyz daughter in lawe, and þe daughter in lawe, agaynst hyz mother in lawe.

* Mat. 23. f. He sayde also to the people: * when ye se a cloude ryse out of the west, straght waye ye saye: ther cometh a shower, and so it is: And when ye se the south wynde blowe, ye saye: it will be hote, ad it cometh to passe. Ye hypocrytes, ye can discerne the outwarde appareance of the skye and of the erthe: but how happeneth it, that ye can not skil of this tyme? Ver, and why iudge ye not of pccur felices whan this is repht.

* Mat. 23. f. b. þe soue. c. 11. b. * Whan thou goest with thine aduersary to the ruler, and thou este in the waye, geue diligence that thou mayst be deliuered fro him, lest he byynge the to the iudge, and the iudge deliure the to the iaylaue, and the iaylaue cast the into prison. I tell the, thou shalt not departe thence, tyll thou haue made good the vsmost myste.

¶ The xiiij. Chapter.

¶ Of the Galyleans whow dydlate sƿer, and of those that dyed in dydlate. The symprison of the sƿer tre, whiche dealeth the sƿer woman. The parable of the mustarde see and treuen, whiche encre into the kyngdome. Alsas repouche Jerosale and Jerusalem.

Iher was present at the same season, certayne men that shewed him of the Galyleans, whose bloude dydlate had myngled with theyr awne sacrefyce. And Iesus answered, and sayde vnto the: Suppose ye that these. * Galileas were greater synners the all the other Galyleans, because they suffered suche punishment? I tell you naye: but except ye repent, ye shall all lyke wyse perishe. Orholc. xviij. vpon which the toure in dydlate fell, and slewe them, thynke ye, that they were synners aboue all men that dwelle in Jerusaleme? I tell you naye: But excepte ye repent, ye all shall lyke wyse perishe.

* Mat. 23. f. b. c. ¶ He tolde also this similitude: a certayne man had a * fygge tree planted in his vineparde & he came and soughte frute therof,

and founde none. Then sayde he to the dydlate of his vineparde: beholde, this thre yere haue I come and soughte frute in this fygge tree, and fynde none: tat it doune: why cometh it the ground and he answered & sayd vnto him: Lorde, let it alone this yere also, tyll I bygge rounde aboute it, and donge it, to se whet her it will beare frute: ad yf it beare not then, after that shalt þeu it doune.

¶ And he taught in one of theyr synagoges on the Saboth dayes. And beholde, ther was a woma, which had a sperte of infirmite. xviij. yeres: and was bowed together, and coude in no wyse lyste by her hende. Whē Iesus sawe her, he called her to him, and sayde vnto her woman, thou art deliuered from thy dyscase. And he layde his handes on her, and immediatly, she was made straght. ad glorified God. And the ruler of the synagoge answered with indignacion: because that Iesus had healed on the Saboth daye) and sayde vnto the people. Ther are sƿer dayes in which men ought to worke, in them tyme, that ye may be healed, and not on the Saboth daye.

¶ But the Lorde answered him and sayde: ¶ Thou hypocrite, dost thou not eache one of you on the Saboth daye? towche his ore or his ale from the still, and leade him to the water? And ought not this daughter of Abraham, whom Sata hath bounde (to. xviij. yeres) be loosed from this bonde on the Saboth daye? And when he thus sayde, all bys aduersaries were ashamed, and all the people reioyced on all the excellent dedes, that were done by him.

¶ Then sayde he: what is the kyngdome of God like: or wherto shall I compare it? ¶ It is like a grayne of mustarde seebe, which a man toke, and sowed in his garden: and it grew and waxed a greute tree, and the foules of the ayre made nestes in the boughes of it.

¶ And agayne he sayde: wher vnto shall I lyken the kyngdome of God? ¶ it is like leuen, which a woman toke, and byddin the peches of meale, tyll all was leuened. And he went thorow all cities and townes, teachinge, and tozuepinge towardes Jerusale.

¶ Then sayde one vnto him: Lorde, are ther few that be saved? And he sayde vnto him: I saye vnto you, I will seke to entre in, and shall not be able. When the good man of the house is sƿen vp, and hath quit to the doze, and ye beginne to stonde without, and to knocke at the doze sayinge: Lorde, Lorde, open vnto vs, and he answereth and saye vnto you. ¶ I knowe pou not whet ye are. ¶ Then shall ye begyn to sƿer: we haue eaten & drinke in thy presence, & thou hast taught our strectes. And he shall saye: I tell you, I knowe pou not

you not whence ye are : departe from me all ye þe worke iniquite. There shalbe wynginge & gnaunginge of teeth, when ye shall se Abraham and Isaac and Jacob, and all the Prophetes in þe kyngdome of God, and ye poure selust þrust out. * And theþ shall come fro the east and from the west, and from þe north and from the south, and shall sit downe in þe kyngdome of God. And beholde, * there are last, which shalbe fyrst. And ther are fyrst, which shalbe last.

G The same daye came there certayne of the Pharisees, and sayde vnto him, get the out of the waye, and departe hence: for herode will kyl the. And he sayde vnto them: So ye, and tell that fowr, beholde, I cast out deuyls and heale the people to daye and to morowe, and the thyrde daye I make an ende. Neuertheless, I must walke to daye and to morowe, and the daye folowynge: for it cannot be that a Prophet perishe the empyr other where, save at Jerusalem.

* O Jerusalem, Jerusalem, which killest Prophetes, and stonest the that are sent vnto the: how ofte wolde I haue gathered theþ children together, as a byrde doth gather her poung under her wynges, and ye wolde not: youre habitation is left vnto you desolate. I tell you, ye shall not se me, vntyll the tyme come that ye shall saye * blessed is he that cometh in the name of the Lorde.

¶ The xliij. Chapter. ✠

¶ Jesus enteth with the Pharisees, healeth the droop vpon the Sabbath, tenderly to be slowe, relecth of the grete supper, and bewecheth them that they will folow hym, to lape theynes accompanie before, what it will cost them. The last of the carow.

A And it chauned, that he went into the house of one of the these Pharisees, to eate bread on a Sabbath daye: and they watched hym. And beholde, there was a certayne man before him which had the droop. And Jesus answered and spake vnto the lawyers and Pharisees, sayynge: * is it lawfull to heale on the Sabbath daye? And they helde theþ peace. And he toke him and healed him, and let him go: and answered them, sayynge, which of you shall haue an asse or an oxe fall into a pyt and wyl not straghe wyne pull him out on the Sabbath daye? And they coude not answer him agayne to these thynges.

¶ He put forth also a similitude to the geses, when he marked how they prented to þeyst rowme, and sayde vnto them: When þe art bydden of anye man to a weddinge, sit not downe in the best rowme, lest a more honorable man then thou be bydden of him, and he: that bade him and the come, ad saye to the: geue this man rowme, and thou then beginne to shame to take the lower rowme. But rather when thou art bydden, go ad sit

in the lowest rowme: that whē he that bade the, cometh, he maye saye vnto the: * sitte here: for by hye. Then shal þe haue worchipp in the presence of the that sit at meate with the. * For whosoever exalteth him self, shalbe brought lowe. And he that humblyeth hym self, shalbe exalted. ¶

¶ Then sayde he also to hym, that had desired him to dyner: ¶ When thou makest a dyner or a supper, call not thy frendes, nor thy bretheren, neither thy kynsmen: lest thy neyghbours: lest they also bydden the agayne, and a recompence be made the. But whē thou makest a feast, call the poore, the feble, the lame, and the bynde, a thou shalt be happy, for they can not recompence the: But thou shalt be recompensed at the resurrection of the iuste men.

¶ When one of them that sat at meate also, hearde these thynges, he sayd vnto him: happy is he that catcheth bread in the kyngdome of God. ¶ Then sayde he vnto hi. * A certayne man opened a grete supper, and bade many, and sent his seruaut to suppe tyme, to lape to them that were bydden, come: for all thynges are now ready. And they all atōce beganne to make excuse. The fyrst sayde vnto him: I haue bought a farme, and I must nedes go, a seite. I praye the haue me excused. And another sayde: I haue bought fyne pooke of oxen, and I go to yoke them. I praye the, haue me excused. And another sayde: I haue married a wyfe, and therefore I cannot come. And the seruaut returned and brought his master worde agayne therof.

¶ Then was the good man of the house displeased, and sayde to his seruaut: Go out quickly into the stretes and quarters of the cyte, and bring in hyer the poore, and the feble, and the halt and the bynde. And the seruaut sayd: Lorde, it is done as thou hast commaunded, and yett there is rowme. And þe Lorde sayd to the seruaut: Go out vnto the hye wayes and hedges, and * conuall them to come, that nup house maye be fylled, for I saye vnto you, þe none of those men which were bydden, shall tast of my supper. ¶

¶ Ther went a grete company with hym, and he turned, and sayd vnto them: ¶ * If a man come to me, and hate not hys father and mother, and wyfe and chyldren, and bretheren, and sisters, &c, and his awne lyfe also, he cannot be my discipule. And whosoever doth not breare his crosse, and come after me, cannot be my discipule.

¶ Which of you dyspoted to buyde a toure, spyeth not downe before, and counterthe the cost, whether he haue sufficient to performe it: lest after he hath layde the foundacion, ad is not able to performe it, all that brdoleth it, begynne to mocke hym, sayynge: this man beganne to buyde, & was not able to make an ende?

The Gospell.

So au ende: What kyng goinge to make battle agaynſt another kyng, ſetteth not downe ſpye, and calleth in his mynde, whether he be able with ten thouſande, to meete him, that cometh agaynſt him with xx. thouſande: Or els while the other is yet a greate waye of, he ſendeth ambaffatours, and deſireth peace. So I ſhew you, whoſoeuer he be of you that ſo ſaith he hath, he cannot be my diſciple. ¶

¶ Mat. 13. 12.
Mat. 13. 12.

* Salt is good, but if ſalt haue loſt the ſaltneſſe, what ſhal be ſeaſoned therewith: It is neether good for the lande, nor yet for the donge hill, but men caſt it out at the doore, be cauſe that hath eared to heare, let him heare.

¶ The xv. Chapter.

¶ The launge mercy of God is openly ſet forth in the parable of the ſynners ſepe, and of the ſonne that was loſt.

I then reſorted vnto him * all the phariſeans and ſynners, for to heare hi. And the phariſeans and ſcribes murmured, ſayinge. he receaueth ſynners, and eateth with them. But he put forth this parable vnto them, ſayinge. * What man of you hauyng an hundred ſhepe (yf he loſe one of them) both not leaue nyntie and nyne in the wildernes, ad go after that which is loſt, untill he fynde it: And when he hath founde it, he layeth it on his ſhulders withiope. And aſſone as he cometh home, he calleth together his louers and neyghbours, ſayinge vnto them: Reioyce with me for I haue founde

¶ Mat. 13. 12.
Mat. 13. 12.

¶ Mat. 23. 17.

25 my ſhepe, which was loſt. I ſay vnto you, that like wyſe ſoule ſhal be in heauen ouer one ſynner that repenteth, more then ouer nyntie and nyne iuſte perſons, which nede no repentance. ¶ And what woman hauyng ten groates, yf ſhe looſe one) both not light a candle, and ſeape the houſe, and ſeke diligently till ſhe fynde it: And when ſhe hath founde it, ſhe calleth her louers and her neyghbours together, ſayinge: Reioyce with me, for I haue founde the groate which I had loſt. Like wyſe I ſaye vnto you, ſhall there be ioye in the preſence of the angels of God, ouer one ſynner * that repenteth. ¶

¶ Luke. 15. 17.

* And he ſayd: A certa yne man had two ſonnes, and the yonger of them ſapde vnto the father: father, geue me the porcion of the goodes, y to me belongeth. And he deuſed vnto che his ſubſtance. And not longe after, when the yonger ſonne had gathered all that he had together, he toke his ioyney into a farre countrey, and there * he waſted his goodes with riotous liuing. And when he had ſpent all, ther aroſe a greate dearth in all that land, and he began to lacke, and went, ad came to a citeſyn of the ſame countrey: and he ſent him to his ſarme, to kepe ſwyne. And he wolde ſayne haue ſelled his bely with the coddres y the ſwyne dyd eate: & no mā gaue vnto him.

¶ Luke. 15. 17.

¶ Then he came to him ſelfe, and ſayd: how many hyred ſeruauntes at my fathers houſe breed enough: and I periſhe with hunger. I wolli aſpe, ad go to my father, and will ſaye vnto he: father, I haue ſynned agaynſt heauen, and before the, & am no more worthy to be called thy ſone, make me as one of thy hyred ſeruauntes. And he aroſe, & came to his father. * But whē he was yet a greate waye of, his father ſawe him, and had compaſſion, and ran, and fell on his neck, and kysſed him. And the ſonne ſayde vnto him: father, I haue ſynned agaynſt heauen, and in thy ſight, & am nomore worthy to be called thy ſonne. But the father ſayd to his ſeruauntes: bringe forth the beſt garment, and put it on him, and put a rynge on his hande, and ſhoes on his feet. And bringe hyther that fatt cauſe, and kyll it, and let vs eate and be mery: for this my ſonne was deed, and is alpye agayne, he was loſt, and is founde. And they began to be mery. ¶ The elder brother was in the felde: and when he came and dreynepe to the houſe, he herde mynſtrelly & dauncyng, and called one of his ſeruauntes, and aſked, what thoſe thynges meane. And he ſayd vnto him: the brother is come, and thy father hath kyllid the fatt cauſe, becauſe he hath receaued him ſafe and founde. And he was angry, and wolde not go in. ¶ Then came hyſ father out, and entreated him. He answered and ſayde to his father: Lo, theſe many yeres haue I done the ſeruaice, & neether brake at any tyme thy commandement, and yet gaueſt thou me neuer a kid, to make me mery with my ſerues: but aſſone as this thy ſonne was come (which hath deuoured thy goodes with harlores) thou haſt for his pleaſure kyllid the fatt cauſe. And he ſayde vnto him: Sonne, thou art euer with me, ad all that I haue is thine: it was mete that we ſhulde make mery and be glad: for this thy brother was deed, and is alpye agayne: and was loſt, and is founde. ¶

¶ Mat. 23. 17.
Mat. 23. 17.

¶

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¶

¶ The xvij. Chapter.

¶ The parable of the wyrded ſeruauntes. For one tye of Gods wyrd ſhal perſeue, & the tye of man, and of poore ſeruauntes.

Ad he ſayde alſo vnto his diſciples. ¶ Ther was a certa yne man, which had a ſteward, and the ſame was accuſed vnto hym, that he had waſted hyſ goodes. And he called him, and ſayde vnto him: how is it, that I heare theſe of the: Geue accomptes of thy ſtewardſhippe: for thou mayſt be no longer ſteward. The ſteward ſayde with in him ſelfe: what ſhall I do: for my Maſter taketh awaye from me the ſtewardſhippe. I cannot bygge, to begge I am aſhamed. I wote what to do, y when I am put out of the ſtewardſhip, they maye receaue me into their houſes.

So when

B So whā he had called all hys masters detters together, he sayde vnto the p̄syt: how moch owest thou vnto my master? And he sayde: an hundred tonnes of oyle. And he sayde vnto him: take thy byll, & s̄t boune quyche and wyte s̄f̄t̄pe. Then sayd he to another: how moch owest thou? And he sayde: an hūdr̄d quarters of wheate. he sayde vnto him: Take thy byll, and wyte four̄e scoore. And the Lorde cōmended the vn̄tull serward, because he had done wylly. f̄or the chyldren of this wolde are in theȝ nation, & vn̄t̄e then the chyldren of israhel. And I saye vnto you: make you frendes of the vnygh̄t̄ous & māmon, that when ye shall haue neede they may receaue you into euerylastyng habytacions. **K**

Ite that is sayd full in that which is least, is sayd full also in moch. And he that is vnygh̄t̄ous in the least, is vnygh̄t̄ous also in moch. So theȝ, yf ye haue not ben sayd full in the vnygh̄t̄ous māmon, who wil beleue you in that which is true? And yf ye haue not ben sayd full in another mannes bysnes, who shal geue you ȳ which is your owne? So seruaunt cā serue two misters: for ether he shall hate the one, and loue the other: or els he shall leaue to ȳ one, & despyse the other. Ye cā not serue God & māmon.

All these thynges herde the pharises also, which were couetous, and they mocked him. And he sayd vnto theȝ: Ye are they which iustifye poure selues before men: but God knoweth your hertes. For that which is hyghly esteemed amonge men, is abhominable in the syght of God. **K**

The lawe and the pharises raygned vntill John: and sence that tyme, the kyngdome of God is preached, and every man strepeth to go in. * Calsey is it for heauen and erth to p̄ryf̄e, then one tye of the lawe to sayll. * Whosoeuer forsaketh hys wyfe, and marieth another, committeeth adoultre. And he which marieth her that is deuoyced from her husbande, committeeth adoultre also.

Ther was a certayne r̄p̄che mā, which was clothed in purple and s̄yne whyte, and fared deliciouly every daye: And there was a certayne begger named Lazarus, which laye at his gate full of sores, despyng to be refreshed with the cōcrumes, which fell from theȝ r̄p̄che mannes bozde. **K** (And no man geue vnto hym.) The dogges came also, and lyked his sores, And it fortuned, that the begger died, and was carryed by the angelles into Abrahams bosome. The riche man also dyed, and was buryed.

And beinge in hell in tormentes, he lyfte up his eyes and sawe Abraham a father of and Lazarus in hys bosome, and he cryed ad sayde: father Abraham: haue mercy on me,

and sende Lazarus, that he maye dyppe the tpype of hys s̄pynger in water, and cole my tongue: for I am tormētēd in this flame. But Abraham sayde: Sonne: remember that thou in thy lyfe tyme, receauest thy pleasure, & cōtray wyle, Lazarus receauest payne. But now is he comforted, and thou art punished. Responde all this, betwene vs and you ther is a greates set, so ȳ they which wolde go from hence to you, cannot: neyth maye come from thence to vs.

Then he sayd: I praye the therfore father, & sende him to my fathers house. (For I haue s̄yne brethren) for to warne them, lest they also come into this place of torment. Abraham sayde vnto him: they haue Moses and the pharises, let them heare them. And he sayde: maye father Abraham, but yf one come vnto the from the dead, they will repent. he sayde vnto him: If they heare not Moses and the pharises, neyth will they beleue, though one come from the dead. **K**

¶ The xviij. Chapter.

C Christ teacheth hys disciples to auoyde occasions of euill, and to beguile another, sheweth to what in God and in man to p̄f̄ume in hys thre works. He telleth the tēpters, speaketh of the latter dayes and of the ende of the world.



he sayde vnto the disciples: it cā not be: but offences wyll come.

After this he s̄e: was vnto hym those to who they come. It were better for him that a myllstone were hanged aboute his necke, and he cast into the see, then that he shulde offende one of these lytel ones. Also hebe to poure selues. * If thy brother trespass agaynst the, rebueth hym: and yf he repent, forgive hym. And though he tpyne agaynst the seven tymes in a daye, and seven tymes in a daye tourne agayne to the, saynges: if repenteth me, thou shalt forgive hym.

And the apostles sayde vnto the Lorde: increase oure faith. And the Lorde sayde: * yf ye had faith lyke a grynne of mustard seede, & shuld saye vnto this s̄p̄caynye tree, plucke thy selfe vp by the rootes, and plant thy selfe in the see: it shulde obey you.

Who is it of you, yf he had a seruaunte plowynge or sedyng: cattell, that wyll saye vnto hym when he cometh from the fild: So quickly, and s̄t downe to meat, & sayeth not rather vnto him, dresse, wher? I maye suppe, & geue vp thy selfe, and serue me, yll I haue eaten and dronken: and after ward, cate thou, and drinke thou: worth he thanke that seruaunt, because he dyd the thynges that were commaunded vnto him: I trowe not. So lyke wyse ye, when ye haue done all thale thynges which are commaunded you, saye: we are vnprofitable seruaunts. We haue done that, which was oure duty to do.

And it chaunced as he went to Ierusalem, that he

¶ vii.

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The Gospell.

that he passed thorow Samaria ad Galile. And as he entred into a certayne towne, they met him thence that were lepers. Which stode a farr off, and put forth theyr voyces and sayde: Jesu maister, haue mercy on vs. When he sawe the he sayd vnto them: * Go, shewe youre leines vnto the prestes. And it came to passe, that as they went, they were cleded. And one of them, when he sawe that he was cleded, turned backe agayne, & with a loude voyce prayd God, and fell downe on hys face at hys fete, and gaue hym thankes. And the same was a Samaritan. And Jesus answered, & sayde: are ther not ten cleded? But where are those nyne? Ther are not founde that returned agayne, to geue God prayse, save only this stranger. And he sayd vnto him: arylse, go thy way, thy fayth hath made the whole. **K**

E When he was demaunded of the Pharisees, when the kyngdome of God shulde come, he answered them and sayd: The kyngdome of God shall not come with waiting for, neither shal they saye. Lo here, O to the re. For beholde the kyngdome of God is within you.

And he sayd vnto the disciples: I dayed will come, whe ye shall desyre to se one daye of the sonne of man, and ye shall not se it.

* **mat. xxiij. 13.** * And they shall saye to pou: Se here, se there. So not after them, nor folowe them: for as the lyghtenyng that apereth out of the one parte that is vnder heauē, & thyncth vnto the other parte which is vnder heauen, so shall the sonne of man be in hys dayes.

* **mat. xxiij. 14.** * But hys must be faste many thynges & be refused of this nation.

And as it happened in 5 * dayes of Aor: so shall it be also in the dayes of the sonne of man. They dyd cate & dryncke, they maryed wyues and were married, euen vnto that same daye that Aor went into the Arke: and the floud came, and destroyed them all. Lyke wyse also as it chaunced in the dayes of Lot. They dyd cate, they dyancke, they bought, they solde, they plantred, they buylded: But euen the same daye that Lot went out of sodom, it rayned with fyre and byrmstone from heauen, & destroyed them all. Euen thus, shall it be in the daye, when the sonne of man shall appere.

* **mat. xxiij. 15.** * At that daye he that is on y house topp, and his busse in the house: let him not come downe to take it out. And let not him that is in the felde, turne backe agayne to y thynges that he lefte behinde. * Remember Lottes wyfe, & whofoerer wyl go aboute to saue hys lyfe, shall lose it: and whofoerer shall lose hys lyfe, shall saue it. I tell you: In that night

* **mat. xxiij. 16.** * ther shall be two in one bed, the one shalbe receaued, the other shalbe forsaken: & two shalbe agredynge together: the one shalbe

receaued, and the other forsaken. * **mat. xxiij. 17.** And they answered, and sayd to him, where is the Lorde. He sayde vnto them: * wher soeuer the body shalbe, thither wyl also that Egles be gathered together.

The xliij. Chapter.

* **mat. xliij. 1.** * He that is in the synners house, & eateth & dryncketh with them, shall be receaued. And they answered, and sayd to him, where is the Lorde. He sayde vnto them: * wher soeuer the body shalbe, thither wyl also that Egles be gathered together.



As he put forth a parable vnto them, signifying that cō men ought * all wyse to praye ad not to be wery, sayinge: Ther was i a certayne ctyte a fudger, which feared not God, nether regarded mā. And ther was a certayne wedowe in the same ctyte, and she came vnto hym, sayinge: auenge me of myne aduersary. And he wolde not for a whyle. But after warde he sayd within him selfe: though I feare not God, nor care for man, yet because thys wedowe is importune vpon me, I wyl auenge her, lest she come at the last and rāpe on me. And the Lorde sayde, heare what the vnyuersalwes Judge sayeth. And that not God auenge his electe, which cōte daye and nyght vnto him, yet, though he be seuerelye. I tell you that he will auenge them, & that quickly. * **mat. xliij. 2.** * Seuerelye, whē the sonne of mā cometh, shall he visite fāth on the erth.

* And he tolde this parable, vnto certayne which trusted in them selues that they were perfect, and despyed other. Two men went vnto the temple to praye: the one a Pharise, and the other a publicā. The Pharise stode and prayed thus with hym selfe: God, I thanke the, that I am not as other men are, extorsioners, vniuile, aduocaters, or as this publicā. I faste twyse in the weke. * **mat. xliij. 3.** * I geueythe of all that I possesse. And the publicā stounding a farr off, wolde not lye by his eyes to heauen, but smote vpon hys brest, sayinge: God be mercifull to me a synner. I tell you: thys man departed home to hys house in synned, more then the other. * **mat. xliij. 4.** * For euerie one that exalteth him self, shall be brought lowe. And he that humbled him self, shall be exalted.

* They brought vnto him also yong children, that he shulde touche them. When hys disciples sawe it, they rebuked them. But Jesus when he had called them vnto hym sayde: Suffer children to come vnto me, ad forbyd them not. For of such is the kyngdome of God. Wherof I saye vnto you: who soeuer receueth not the kyngdome of God * **mat. xliij. 5.** * as a chyld, shall not enter therein. * And a certayne ruler asked him, sayinge: good maister, what ought I to do, to obtaine eternall lyfe. Jesus layd vnto him: Why callest thou

* **mat. xxiij. 13.**

* **mat. xxiij. 13.**

* **mat. xxiij. 14.**

* **mat. xxiij. 15.**

* **mat. xxiij. 16.**

* **mat. xxiij. 17.**

* **mat. xxiij. 18.**

* **mat. xxiij. 19.**

* **mat. xxiij. 20.**

* **mat. xxiij. 21.**

* **mat. xxiij. 22.**

* **mat. xxiij. 23.**

* **mat. xxiij. 24.**

* **mat. xxiij. 25.**

me good / None is good, save God onely.
Thou knowest the commandementes: Thou
shalt not commit adultery: Thou shalt not
kill: thou shalt not steale, thou shalt not beare fal-
se wytnes: honour thy father & thy mother.
And he sayde: all these have I kept from my
youth vp. And Jesus hearde that, he sayd vn-
to hym: Per lackest thou one thyng.

Well all thou hast, and distribute vnto the
poore, and thou shalt haue treasure in heauē,
& come, folowe me. When he hearde this,
he was sorowful: for he was very ryche.

When Jesus sawe þe was sorowful, he sayde
* wryth what diffyculte shall they that haue
mony enter into the kyngdome of God / It is
easier for a camell to go thorow a needles
eye, then for a ryche man to enter into the
kyngdome of God. And they that hearde it:
sayd. And who can then be saued? And he say-
de: * The thynges which are impossible to
men, are possible wryth God.

Then Peter sayde: * Lo, we haue forsa-
ken all, and folowed the. He sayde vnto them:
Querely I saye vnto you: ther is no man that
hath forsaken houle, ether father or mother,
ether brethren, or wyfe, or chyldren (for the
kyngdome of Goddes sake) which shall not
receaue much more in this worlde, and in the
wyghe to come, lyfe euertyllynge.

* Jesus toke vnto him the twelue, & sayd
vnto them: * Beholde, we go vp to Jerusa-
lem, and all thatbe fulfilled, that are wryt-
ten by the prophetes, of the sonne of man.
For he shalbe deliuered vnto the gentylis, &
shalbe mockyd, and despytfully entreated, &
spetted on: & when they haue scourged him,
they will put hym to deeth, & and the thyr-
d daye he shall aryse agayne. And they vnder-
stode none of these thynges. And this sayng
was byd from them, so that they perceaued
not the thynges which were spoken.

* And it came to passe, that as he was come
nye vnto hierico, a certayne blynde man sa-
te by the waye syde, beggyng. And when
he hearde the people passe by, he asked what
it meant. And they sayde vnto hym, that
Jesus of Nazareth passed by. And he cryed,
sayng: Iesu thou sonne of Dauid, haue mer-
cy on me. And they whych went before, rebu-
ked hym, that he shoulde holde his peace. But
he cryed so much the more: * thou sonne of
Dauid, haue mercy on me. And Jesus stode
still, and commaunded hym to be brought
vnto hym. And when he was come near,
he asked hym, sayng: what wilt thou that
I do vnto the? And he sayde: Lorde, that I
may receaue my syght.

And Jesus sayd vn-
to hym: receaue thy syght: thy sayth hath sa-
ued the. And immediatly he receaued his
syght, and folowed hym, prayng God.
And all the people, when they sawe it, gaue
praise vnto God.

Of Zachary and the Circumcises, to whiche the
times were deliuered. And he was in Jerusalem,
and dwelt there.



And he entered in, & went thorow
hierico. And beholde, ther was
a man named zachary, which
was a ruler amonge the publi-
cans, and was ryche also. And
he sought meanes to se Jesus, what he shoul-
de: and coulde not for the prynces, because he
was lytle of stature. And he ran before, and
climbed vp into a wilde figge tree, to se hi-
m: for he was to come that waye. And when Je-
sus cam to the place, he looked vp, and sawe
hym, and sayd vnto hym: zachy, come downe
at once, for to daye I must abyde at thy hous-
e. And he came downe hastely, and recei-
ued hym ioyfully. And when they sawe it,
they all grudged, sayng: he is gone to sa-
re wryth a man that is a synner.

And zachy stode forth, and sayd vnto the
Lorde: beholde Lorde, the halfe of my good-
es I geue to the poore: and if I haue done any
man wronge, I restore him foure fold. Je-
sus sayde vnto him: this daye is health ha-
pened vnto thy house, because that he also
is become: the chyld of Abraham: & for
the sonne of man is come to salue, and to saue
that which was loste.

As they hearde these thynges, he addyd
thereto a parable, because he was nye to Je-
rusalem, and because they thought, that the
kyngdome of God shoulde thysp appere.
He sayde therfore: * A certayne noble mā
went into a farre countre, to receaue hym a
hyngdome, and to come agayne. And he cal-
led bys ten seruantes, and deliuered them
ten pounde, sayng: vnto the: Occupeye, tyll
I come. And bys cytelens hated hym, & sent
a messager after him, sayng: we will not ha-
ue this man to raigne ouer vs.

And it came to passe, that when he had re-
ceaued his kyngdome, he returned, & comma-
ded these seruantes to be called vnto hym
(to whom he had geuen the money) to wete
how much euery man had done. Then came
þe first, sayng: Lorde, thy pounde hath ga-
yned fte poude. And he sayd vnto hym: * Well
thou good seruant: because thou hast bene
faythfull in a very lyttell thyng, haue thou
auctorite ouer ten cytys. And another ca-
me, sayng: Lorde, thy poude hath ma-
de fyue pounde. And to the same he sayd: be thou
also ruler ouer fyue cytys.

And another came, sayng: Lorde, beholde
here is thy pounde, which I haue kept in a
napkin: for I feared the, because thou art a
strayt man: thou takest vp that thou lay-
dest not downe, so reuelst that thou dydest
not sove. He sayeth vnto hym: * Of thyne

The Gospell

awone mouth, wyl I luge the, thou cypil
seruant. I knowe thou that I am a straunge
man, takinge up that I layde not downe, &
reapynge that I dyd not sow. And wherfo
ce gauest not thou my money into the bak,
and at ny commynge I myght haue requir
red myne awone with banuages.

Mat. xxi. b.
Luce. xxi. b.
Mat. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

Mat. xxi. c.
Luce. xxi. c.

And he sayd vnto them that stode by, eac
he from hym that pounce, and geue is hym
that hath ten pounce. And they sayde vnto
hym: Lorde, he hath ten pounce. For I saye
vnto you, that * vnto euery one which hath,
shal be geuen * (and he shall haue abundance) & from
hym that hath not shal be taken awaye, euen
that which he hath. Wherefore, those myne
enemies, (whych wolde not þ I shuld saue
ouer them) buyenge hyther, and see them
before me. * And when he had thus spoken,
he proceeded forth, takinge hys iourney, to go
up to Iherusalem. ¶

* And he fortuneth, when he was come nye
to Bethphage & Bethany, besides þ moite
whych is called Bnyete, he sent two of hys
discyples sayinge: go ye into þ towne, which
is ouer agaynst you: vnto the whych a sone
as ye are come, ye shall fynde an asse colte
tyed, wheron yet neuer man sate. Loose him,
and bringe hym hyther. And yf eny man aske
you, why do ye loose him: thus shall ye saye
vnto hym: the Lorde hath nede thereof.

¶ They that were sent, went their waye, &
founde, euen as he had sayd vnto them. And
as they were a lorrynge the colte, the owners
ther of sayd vnto them, why loose ye the colte:
And they sayde: for the Lorde hath nede
of hym. And they brought him to Iesus, and
cast their capitt on the colte, and lett Iesus
theron. And as he went, they spake thes
clothes in the waye.

¶ And when he was now come nye to the
goringe downe of the mounte Bnyete, the
whole multitude of the discyples began to
reioyce, & to praye God with a loude voyce,
for all the myracles that they had sene, say
ynge: * blessed be the kyng that cometh in
the name of the Lorde: peace in heauen, and
glory in the hest. And some of þ phariseis
of the company sayd vnto hym: Master, re
buke the discyples. he sayd vnto them: I tell
you, yf thes holde they: peace, * then shall
the stones crie.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

¶ And when he was come neare, he be
helde the cyrie, and * wept on it, sayinge: If
thou haddest knowen thes thynges whych
belonge vnto this: * peace, euen in this thy
dape, I wolde take hede. But now are they
hydde from thyne eyes. For the dayes shall
come vpo the, * that thy enemies also shall
cast a banke aboute the, and compass the
with, and hepe the in on euery syde, and make
the quen with the grounde, and thy chyldren
whych are i the. And * they shall not leaue in

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

þ one stone vpon another, because thou know
est not the tyme of the byllencyn.

* And he went into the temple, and beganne
to cast out them that solde therin, and them
that bought, sayinge vnto the: It is writte:
* my house is the house of prayer: but ye ha
ue made it a den of theues. And he taught
dauy in the temple. ¶ * As the tyme draweth
nigh, & the scribes and the chiefe of the people wet
aboute to destroye hym: * coule not fynde
what to do. For all þ people flacke by hym,
whan they hearde hym.

¶ Chapter.

¶ At the tyme the churche was quene, and brackish them
another. The parable of the vineyard. ¶ The tyme to
be geuen vnto Iesus, & the tyme to be geuen vnto
the church.

¶ As he fortuneth in one of those dayes
as he taught the people in the temple
and preached the gospell, the byr d
les, and the scribes came together with the
elders, & spake vnto him sayinge: * Tell vs
by what auctorite doest thou these thynges:
¶ ether who is he, þ gaue the thes auctorite:
Iesus answered & sayd vnto the: I wil
aske you one thyng, & answer me. ¶ The byr
tyme of Iohu: was it sed beauen of men:
And they thought wyth in them selues say
ynge: yf we saie sed beauen, he will saye: why
then beleue þ hym not: but a yf we saie:
of men, all þ people wyl stone vs. For they
be perswaded, that Iohu is a Messyng.
And they answered, that they coule not tell
whence it was. And Iesus sayd vnto them:
neither tell I you, by what auctorite I do
these thynges. ¶

¶ Then beganne he to put forth to the people
this parable: * A certayne man plantet
a vineyard, and let it forth to husband men,
and went hym selfe into a strange countre
for a greate season. And when the tyme was
come, he sent a seruant to the husband men,
that they shulde geue hym of the frute of the
vineyard. And they bet hym, and sent hym,
a waye emptye. And agayne, he sent yet ano
ther seruant. And hym they dyd beat, and
entreated hym shamefully, and sent hym a
waye emptye. Agayne, he sent the thyrde al
so, and hym they wounded, and cast hym out.
¶ Then sayd the Lord of the vineyard: what
shall I do: * I will sende my deare sonne:
peraduenture they will stande in awe of him,
when they se hym.

¶ But when þ husbandmen sawe hym, they
thought wythin them selues, sayinge: this is
the heire, * come, let vs kyll hym, that the
inheritence maye be oures. And they cast
hi out of þ vineyard, & kyllid hi. ¶ What shall
the Lord of þ vineyarde therfore do vnto the:
he shall come, & destroye thes husbandmen,
& shall let out þs vineyard to other. When
they hearde this, they sayde: God forbid.

¶ And he behelde them, and sayde: what is
this then

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
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Mat. xxi. b.
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Mat. xxi. b.
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Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
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Mat. xxi. b.
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Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
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Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

Mat. xxi. b.
Luce. xxi. b.

thys then that is wyrtten: * the stone that the buylders refused, the same is become the hebd of the corner: Whosoever doth stromble vpon þ stone, shalbe broken: but on whosoeuer it faileth, it wyll gyrende him to powder. And the hys preless and the serybes the same houre wyll about to lape handes on hym, * and they feneed the people. for they perceaued that he had spoken thys spemilude agaynst them.

D And they watched hym, & sent forth spies, which shuld sayne the ielus ryghteous me, * to take him in hys wordes, and to deliuer him vnto þ power & auctorite of the debyte. And they asked hym, sayng: Master, we knowe that thou sayest & teachest ryght, neither considerest þ the outward appareance of any man, but teachest the waye of God truly. Is it lawfull for vs to geue tribute vnto Cesar, or no: he perceaued the practising, and sayde vnto them: * why tempt ye me, shew me a peny. Whose ymage & superscription hath it: They answered and sayde: Cesar. And he sayde vnto the: geue then vnto Cesar, the thynges which belonge vnto Cesar, & to God the thynges that pertain vnto God. And they coulde not reprove his sayng before the people: & they maruailed at his answer, and helde their peace.

E Then came to hym certayn of the Saducees, & which denye that ther is any resurrection. And they asked him sayng: * Master, Moyses wrote vnto vs, if eny mannes brother dye hauing a wyfe, & he dye without chyldren, that then hys brother shulde take hys wyfe, and rapse vp seede vnto hys brother. Ther were therfore seuen brethren, and the fyrste toke a wyfe, & dyed without chyldren. And the seconde toke her, and he dyed chyldlesse. And the thyrde toke her: and in lyke wise the residue of the seuen, and left no chyldren behynde them, and dyed. Last of all the woma dyed also. Now in the resurrection, whose wyfe of them shal she be: for seuen had her to wyfe.

F Jesus answered and sayd vnto them. The chyldren of this worlde mary wyues, ad are maryed: but they which shalbe counted woorth of that worlde and the resurrection from the deed, do not mary wyues, neither are maryed, nor yet can dye any more, for they are equall vnto the angels, and are * the sonnes of God, in as much as they are chyldren of þ resurrection. And that thy: deed shal rse agayne: Wholes also the werth besides the busshie, when he calleth: the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of deed, but of lyuynge. For all hys vnto him. Then certayne of the Pharisees answered, and sayd: Master, thou hast wel sayd. And after that burst they not alic him any question at all.

And he sayde vnto them: * how saye they that Chyryl is Dauides sonne: And Dauid himselfe sayeth in the boke of þ Psalmes: * The Lord sayde vnto my Lord: sit thou on my ryght hande, tyll I make thys enemye thy foie: skole. And then therof calleth hym Lord: and how is he then hys sonne?

G Then in the audyence of all the people, he sayde vnto his disciples: * beware of þ Scribes, which wyll go in longe clothyng: & to be greetynge in the marketes, and the hys sentes in the synagoges, and the chese rowmes at feastes, which deuoure wyddowes houses, rapynge lode papers: the same shal receaue greater dampnacion.

C The xxi. Chapter.

C Compt commente: * poore wyddowes, scyth of the destruction of Ierusalem, of all teachers, of the scribes & trouble for to come, of the synagoge, of the, and of the synagoge.



A Sh he belde, * he sayde the rynges into the treasure. he laide also a certayne poore wyddowes, which cast in thysche two myses. And he sayde: of a trueth I saye vnto you, * that thys poore wyddow hath put in moare then they all. for they all haue of thes superfluous added vnto the offerynge of God: but she, of her penury hath cast in all the substance that she had.

B And vnto some that spake of the temple, how it was garnysched with goodly stones and Jewels, he sayde: * The dayes wyll come, in the which of thes thynges which ye se: there shall not be left one stone vpon another, & shall not be therof one fene. And they asked hym sayng: Master, when shall thes thynges be, and what sygne wyll ther be when thes thynges come to passe?

C And he sayde: * take heed, that ye be not decaued. for * many shall come in my name, and saye that they are Chyryl: and theye shal decaue the. folowe ye not the therfore. But when ye here of warres and sedicions, be not afrayed. for thes thynges must first come to passe, but the ende foloweth not by and by. Then sayde he vnto them. * Nacion shall rse agaynst nacion, & kyngdome agaynst kyngdome, and greate earthquake shalbe in all places, and hunger, and pestilence, & fearfull thynges. And grente sygnes shal be from heauen.

D But before all thes, * they shal lape habes on you, and persecute you, delperunge you vnto the synagoges & into prisons, & shal bringe you vnto kynges & rulers for my names sake. And thys shal chaunce you for a testimony. Be at a sure point therof: your hertes, not to fudy before, what ye shal suffer: for * I wyll geue you a mouth & wyddome, where agaynst, all your aduersariese. **E** i. shal

* Mat. xxi. d.
* Mat. xxi. d.
* Mat. xxi. d.

* Mat. xxi. d.
* Mat. xxi. d.

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* Mat. xxi. d.
* Mat. xxi. d.

The Gospell

The .xxij. Chapter. ✠

✠ Acts. vi. c.
✠ Matth. vii. b.

✠ I shall not be able to speake nor resist. Whore-
ouer ye shall be betrayd of youre fathers and
mothers & brethren, & kynfolke & frendes, and
some of you shall they put to deeth. And ha-
ted shall ye be of all men for my names sake, &
ther shall not one herre of youre head persy-
fyt. ✠ ¶ Whosoevr ye pourre soule by patience.

✠ Mat. xxiij. b.
✠ Matth. xxiij. b.

✠ And whē ye se Jerusalem beseged wryth
an hoste, then be sure that the desolacyon of
the same is nye. ✠ Then let them which are in
Jerwyke, fflye to the moystaynes. And let the
whych are in the myddes of it, departe out.
And let not them that are in other countreyes,
enter therein. For these be the dayes of ve-
gurance, that all thynges which are wrytten,
maye be fulfilled. As was vnto them that
be with chylde, & to them that geue sucke in

✠ 2. Thes. ii. b.

✠ Those dayes: for there shall be greate trouble i
the lande, and ✠ warthou all this people.
And they shall fall thowout the edge of the
swardes, and shall be led awaye captiue into
all nacions. And Jerusalem shall be troden
downe of the gentylis, vntill the tyme of the
gentylis be fulfilled.

✠ Mat. xxiij. b.
✠ Matth. xxiij. b.

✠ And then shall theygeue in the Son-
ne, and in the Moone, and in the starres: and
in the erth ✠ the people shall be at their wryt-
ten end, thowout dyspayre. ✠ The see and the
water shall roare, and all mennes hertes shall
fayle them for feare, and for lonyng after
those thynges which shall come on the erth.
For the powers of heauen shall moue. And
then shall they se the sonne of man come in a
cloud, with power and greate glozy.

✠ ¶ These thynges begynne to come to passe: then
loke vp, and ✠ lyfte vp youre heades, for
your redempcyon draweth nye.

✠ Mat. xxiij. b.
✠ Matth. xxiij. b.

✠ And he shewed them a synnitude: be-
holde the fygge tree, and all the trees, when
they shoot forth their budde, ye se and know
of youre aune felnes, ✠ somer is then
nye at hand. So I shew vnto ye also (when ye
se these thynges come to passe) be sure, that
the kyngdome of God is nye. Verely I saye
vnto you: this generacō shall not passe, till
all be fulfilled. Heauen and erth shall passe:
but my wordes shall not passe.

✠ Mat. xxiij. b.
✠ Matth. xxiij. b.

✠ ¶ Take heede to your selues, lest at anye
tyme your hertes be ouercome with surfey-
tyng, and dyligence and cares of this lyf-
tyng, and so the dape come vpon you vnwares.
For as a thare shall it come on all them that
dwell on the face of the whole erth. ✠ Watch
ye thetore continually, and praye, that ye
maye escape all these thynges that shall co-
me, and that ye maye stande before the son-
ne of man. ✠

✠ Mat. xxiij. b.
✠ Matth. xxiij. b.

✠ In the dape tyme, he taught in the tem-
ple: and at nyght, he went out, and abode in
✠ the mount that is called Olyuete. ✠ And all
the people came in the mornynge to hym in
the temple, for to heare hym.

✠ ¶ Whiche is betrayd. They ate the easter lambe. The
ministres of the sacrament. ✠ At her tyme who shall gra-
te, he persyfyeth them. ✠ The persyfyeth them vpon the
mount. ✠ Whiche hym I saynge drawe to the blyssed
house: ✠ Peter cometh hym to tyme, and ther byngue vnto
before the council.



✠ He ✠ feast of swete byed dyne
nye, which is called Easter, and
the hye pascles, and serues
longe how they myght kyll
him, for they feared the people.

✠ Mat. xxiij. b.
✠ Matth. xxiij. b.

✠ ¶ Then entred Satan into Judas, whose
syr name was Iscariot (which was of the
nombre of the twelue) and he went his waye
and cōmmed with the hye pascles and offi-
cers, how he myght betraye him to this. And
they were glad & promysed to geue hym mo-
ney. And he consented, and sought oportu-
nity to betraye hym vnto them, when the peo-
ple were awake.

✠ Mat. xxiij. b.
✠ Matth. xxiij. b.

✠ ¶ Then came the dape of swete byed, whē
of necessitye Passouer must be offered. And
he sent Peter & John, sayynge: go & prepare
vs the Passouer, that we maye eate. They
sayde vnto him: Where wilt thou, p we pre-
pare? And he said vnto the: Beholde, when
ye entre into the cytye, ther shall a man mete
you, bearynge a pyrcher of water, he folowe
into the same house that he entereth in, and ye
shall saye vnto the good man of the house:
The master sayeth vnto the: where is y gell
chamber, where I shall eate Passouer w my
disciples? And he shall shewe you a greate
parlour paved. Ther make ready. And they
went and founde as he had sayd vnto them,
and they made ready the Passouer.

✠ Mat. xxiij. b.
✠ Matth. xxiij. b.

✠ And when the houre was come, he sate
downe, & the .xij. Apostles wryth hym. And
he sayde vnto them: I haue inwardly desy-
red to eate this Passouer wryth you, before
that I suffre. For I saye vnto you: hence
forth I will not eate of it any more, vntill
it be fulfilled in the kyngdome of God. And
he toke the cup, and gaue thankes, and sayd:
Take this, and drynke it amonge you. For
I saye vnto you: I will not drynke of the
fente of the vyne, vntill the kyngdome of
God come.

✠ Mat. xxiij. b.
✠ Matth. xxiij. b.

✠ And he toke byed, and whan he had ge-
uen thankes, he brake it, and gaue vnto the,
sayynge: This is my body, whych is geuen
for you. This do, in the remembrance of
me. I shew vnto you, when he had supped, he
toke the cup, sayynge: This cup is the new
testament in my bloude, whych is shed
for you.

✠ Mat. xxiij. b.
✠ Matth. xxiij. b.

¶ But beholde, y haue of hym that betrayeth
me, is wryth me on the table. And trulye the
sonne of man goeth, as it is appointed: And
wo vnto that mā, by whom he is betrayd.
And they began to enuygne amonge them
selues,

¶ felues, whych of them it was, þ shulde do it.

¶ And ther was a fyre amonge them, whych of them shuld seme to be the greatest. And he sayde vnto them: the henges of na-
¶ Mat. x. 2

cyons raygne ouer them: and they that haue auctorytie vpon them, are called gracious lordes. But ye shall not be so. ¶ But he that is greatest amonge you, shalbe as the younge-
¶ Mat. x. 2

ster: and be that is chefe, shalbe as he that doth mynister. For whether is greater, he that syteth at meate, or be that serueth? Is not he þ syteth at meate? But I am amonge you, as he þ mynistereth. ¶ Are they, whych haue bydden wryth me in my temptacons. And I apoynted vnto you a kyngdom, as my father hath apoynted to me: that ye maye eat and drynke at my table in my kyng-
¶ Mat. x. 2

dom, & syt on seates, iudgeyng the twelue tribes of Israel. ¶ And the Lord sayde: Symon, Symon, be-
¶ Mat. x. 2

holde, Satan hath despyed to spyte you, as it were wheate: but I haue prayed for the, that they sayth sayle not. And when thou arte conuerted, strengthe thy brethren. And he sayde vnto hym: ¶ Lord, I am ready to go wryth the into prison, and to deeth. And he sayd: I tell the Peter, the cocke shall not crou-
¶ Mat. x. 2

theys dape, tyll thou haue thyselfe denyed that thou knowest me.

¶ And he sayde vnto them: ¶ when I sent you without wallet and scrippe and shoes lached ye eue thyng: And they sayde, no. ¶ Then he sayde vnto them: but now be that hath a wallet, let hym take it vp, and lpe-
¶ Mat. x. 2

wyke hys scrippe. And he þ hath no swerde, let hym sell hys coate, and bye one. ¶ For I saye vnto you, that yet the same whych is wrytten, must be performed in me: ¶ euen amonge the wycked was he reputed. ¶ For those thynges whych are wrytten of me, be-
¶ Mat. x. 2

come to pass. And they sayde: Lord, beholde, here are two swerdes. And he sayde vnto them: it is enough.

¶ And he came out, and went (as he was wonte) to mounte Oliuete. And the disci-
¶ Mat. x. 2

ples folowed hym. And when he came to the place, he sayd vnto them: ¶ praye, lest ye fall into temptacon.

¶ And he gate hym selfe from them, about a stones cast, and knelt downe, ad prayed, saying: father, yf thou wilt, remoue this cup from me. Neuerthelesse, ¶ not my will, but thine be fulfilled. ¶ And ther appeared an angell vnto hym from heauen, confor-
¶ John. vi. 1

tyng hym. And he was in an agonye, and prayed the longer. And hys sweate was like dropes of blood, trychlyng downe to þ ground. And when he rose vp from praye-
¶ Mat. x. 2

and was come to hys disciples, he founde them slepyng for heynicte, and sayde vnto them: why slepe ye? for sayde: I suffer þe care forre forth. ¶ And when he touched bys eare he healed hym.

¶ Then Iesus sayde vnto the hye prestes and rulers of the temple and the elders, whych were come to hym. ¶ Ye be come out, as vnto a thefe, wryth swordes and staves. When I was bapty wryth you in the temple, ye stretched forth no handes agaynst me. But this is euen poure verproue, and the power of darkness. ¶ Then toke they hym, and ledde hym, and brought hym to the hye prestes house. But Peter folowed a farre of.

¶ And when they had kyndled a fyre in the myddes of the palace, and were set downe together, ¶ Peter also satte downe amonge them. But when one of the waiters beheld hym, as he satte by the fyer (and lohed vp on hym) he sayde: this same felow was also wryth hym. ¶ And he denyed hym, sayyng: woman, I knowe hym not. ¶ And after a ly-
¶ Mat. x. 2

tell whyle, another sawe hym, ad sayd, thou art also of them. And Peter sayd: man, I am not. ¶ And about the space of an houre after, another affirmed, sayyng: verely this felow was wryth hym also, for he is of Galile.

¶ And Peter sayde: ma I wote not what thou sayest. And immediatly whyll he yet spake, þ cocke crowe. And the Lord touned backe, and loked vpon Peter. ¶ And Peter remem-
¶ Mat. x. 2

bered the worde of the Lord, how he had sayd vnto hym: before the cocke crowe, thou shalt deupe me thyselfe. And Peter went out, and wryte byttery.

¶ And the me that toke Iesus, mocked him, and smote him: and whā they had byndfolded him, they stroke hym on the face, & asked hym, sayyng: arde, who is it that smote the? And many other thynges despytfull he sayd they agaynst hym.

¶ And as tyme as it was daye, the elders of the people and the hye prestes and Scribes came together, and ledde hym into the colicell, sayyng: art thou verp Christ? tell vs. And he sayde vnto them: yf I tell you, ye wyl not belue. And yf I aske you, ye wyl not answer me, nor let me go: ¶ her after shall the sonne of man syt on the rygth hande of the power of God. ¶ Then sayde the al: art thou then the sonne of God? he sayd: ¶ he saye that I am. And they sayde: ¶ what
¶ Mat. x. 2

¶ And they sayde: ¶ what
¶ Mat. x. 2

¶ And they sayde: ¶ what
¶ Mat. x. 2

¶ And they sayde: ¶ what
¶ Mat. x. 2

The Gospell

nide we eny further wrytnes / for we oure selues haue herde of hye awne mouth.

¶ The xxiij. Chapter. ✠

¶ Jesus brought before Pilate and Herode. The Herodians make lamentacion for hym. And sayeth to hye enuyres, forasmuch as theye byen wrauthed be, and dyed on the crosse, and is buryed.

*mat. xxiij.
mar. xviij.
john. xxiij.

And þe whole multitude of the Iewes, adiled hym vnto Pilate. And they began to accuse hym, sayinge: we founde this fellowe peruerterre the people, and forbyddynge to paye tribute to Cesar: sayinge, that he is the kyng of the Iewes. And Pilate apolled hym, sayinge: art thou the kyng of the Iewes? he answered hym, and sayde: thou sayest it. Then sayde Pilate to the hye prestes, and to the people: I fynde no faulte in this mā. And they were the more fawre, sayinge: he moueth the people, teachyng thow rownt all Jewes, and begaune at Galile, euen to this place.

*luc. xxiij.

¶ When Pilate hearde mencion of Galile, he asked, whether the man were of Galile. And as soon as he knewe that he belonged vnto Herodes Iurisdiction, he sent him to Herode, which was also at Ierusalem at that tyme. And whē Herode sawe Iesus, he was exceeding glad, for he was desirous to see hym of a longe season, because he had hearde many thynges of hym, and he trusted to haue sent some impacoe done by hym. And he questioned with him many wordes. But he answered hym nothing. The hye prestes & scribes, stood forth, accused hym traitely. And Herod with his men of warre, despyed hym: and when he had mocked hym, he arrayed hym in whyte clothynge, and sent hym agayne to Pilate. * And the same daye Pilate and Herod were made frendes together. For before, they were in variacione.

*mat. xxiij.

¶ And Pilate called together þe hye prestes and the rulers, and the people, and sayde vnto them: ye haue brought this mā vnto me, as one that peruertereth the people. And behold, I examined hym before you, and fynde no faulte in this man, of those thynges whereof ye accuse hym: so nor yet Herode. For I sent you to hym: and lo, nothinge worthy of death is done to hym. I will therefore chaunge hym, and let hym go. For of necessity, he must haue let one losse vnto them at the feast.

*mat. xxviij.
mar. xviij.
john. xxiij.

¶ And all the people cryed at once, sayinge: awaye with hym, and deliuer to vs Barababas: (whiche for a certayne insurreccyon made in Ierusalem and for moche, was call in prison) Pilate shalke agayne to them wyllynge to let Iesus losse. But they cryed, sayinge: Crucifye hym. Crucifye hym. He sayde vnto the chiefe tyme: What euill hath he

done? I fynde no cause of death him. I will therefore chaunge hym, & let him go. * And they cryed with loude voyces, requyryng that he myght be crucified. And the voyces: of the and of the hye prestes prevaileth.

*mat. xxiij.
mar. xviij.
john. xxiij.

¶ And Pilate gaue sentence, that it shuld be as they requyred: * and he let losse vnto the hym that for insurreccyon & moche) was call in prison, whom they had desired, and he deliuered vnto them Iesus, to do wth hym what they wolde. * And as they ledde hym awaye, they caught one Symon of Cyren, comynge out of the felde: and on hym layde they the crosse, that he myght beare it after Iesus.

*mat. xxiij.
mar. xviij.
john. xxiij.

¶ And three folowed hym a grete company of people, and of women: * which bewailed and lamented hym. But Iesus turned backe vnto them, and sayde: Pe daughters of Ierusalem, wepe not for me: but wepe for your selues, and for your chyldren. For behold, the dayes wyl come, in the which they shal saye: * happy are the baren and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shal they begynne to saye to the moctaynes: fall on vs: and to the hylles, couer vs. For yf they do this in a grene tree, what shalbe done in the drye?

*luc. xxiij.

*mat. xxiij.
mar. xviij.
john. xxiij.

¶ And ther were two euill doers ledde wth hym to be sayne. * And after that they were come to the place (which is called Caluery) they crucified hym, & the euill doers, one on the right hande, and the other on the left. Then sayd Iesus: father, forgewe them, for they wote not what they do. * And they parted his rayment, and cast lottes. And the people stood, and beheld.

*mat. xxiij.
mar. xviij.
john. xxiij.

¶ And the rulers mocked him with them, sayinge: he saued other men, let him saue himselfe, yf he be the choyse of God. The ioudes also mocked hym, and came, and offered hym veneger, and sayd: yf thou be the kyng of the Iewes, saue thy selfe. * And a superlcription was wrytten ouer hym, w letters of Greke, & Latin, & Hebrew: This is the kyng of the Iewes.

*mat. xxiij.
mar. xviij.
john. xxiij.

¶ And one of the euill doers whiche had god, rayled on him, sayinge: If þe be Christ, saue thy selfe and vs. But the other answered: & rebulid him, sayinge: I searche thou not God, saynge thou art in the same damnyacion: we are rightously punyshed, for we receaue accordynge to our dedes: But this man hath done nothinge amysse. And he sayde vnto Iesus. Lord, remember me, when thou comest into thyng-dome. And Iesus sayde vnto hym: I surely I saye vnto the: to daye shalt thou be with me in paradys.

*mat. xxiij.
mar. xviij.
john. xxiij.

¶ And it was about the fyrte houre. And eber was darknes ouer all the earth, vntill the nynt houre, and the sonne was darkened.

*mat. xxiij.
mar. xviij.
john. xxiij.

darchened. * And the daye of the temple dyd
eene, euen thozow the myddes. And whan
Jesus had cryed with a loude voyce, he sayd:
Father, into thy handes I commende my
spete. And when he thus had sayd, he gaue
up the goost. * When the Centurion sawe
what had happened, he glorifyed God say-
inge. A true, this was a righteous mā. And
all the people fcame together to that spght,
& sawe the thynges whych had happened.
smote they bestes, and returned. And all
hys acquaintaunce & the women that lo-
ved hym from Galile, stode a farrre of, be-
holdyng these thynges.

And beholde * ther was a mā (named Jo-
seph) a counsellour, and he was a good man
and a iuste: the same had not consented to the
counsell & dede of them, whych was of An-
nachas, a cpyte of the Jewes, whych same
also wanted for the kyngdome of God: he
wente unto pylate, and begged the bodye
of Jesus, and toke it downe and wrapped
it in a linnen clooth, and layed it in a sepul-
chre that was hewn in stone, wherein neuer
man before was layed. * And that daye
was the preparyng of the Sabboth, and the
Sabboth daye on. The women that folo-
wed after, whych had come with hym from
Galile, beholde the sepulchre, and how his bo-
dy was layed. And they returned and pre-
pared sweete oboours and oylmentes: but
rested the Sabboth daye, accordyng to the
commaundement.

¶ The xxxviij. Chapter.

¶ The women come to the grave, & fynd it
emptye, & they saye that it is emptye. ¶ The
women, & they saye that it is emptye.

But upon the first daye of the
Sabbothes, very early in the mor-
nyng, they came unto the sepul-
chre, and brought the sweete obo-
ours whych they had prepared, and other we-
men with them. And they founde the stone
rowled awaye from the sepulchre, and they
went in: but founde not the bodye of the Loz-
de Jesu. And it happened, as they were ama-
sted therat, beholde, two men stode by them
in chynnyng garmentes. * And as they we-
re aspayde, and bowed downe theyr faces to
the erth, they sayde unto them: why seek ye
the lyvyng amonge the dede? he is not here:
but is risen. Remember, how he spake unto
you, whē he was yet in Galile, sayyng: that
the sonne of man must be deliuered into the
handes of synfull men, and be crucifyed, and
the thyrde daye rise agayne.

And they remembred hys wordes, & retur-
ned from the sepulchre, & tolde all these thyng-
es vnto those eldern, & to all the remnant.
* It was Mary Magdalen, & Joanna, and

Mary Jacobi, and other that were with
them, whych tolde these thynges vnto the
Apostles. And theyr wordes seemed vnto the
sayned thynges, neither beleued they them.
Then arose Peter and ran vnto the sepul-
chre, and looked in, and sawe the linnen clo-
thes layde by them selfe, and departed, won-
dryng in hym selfe at that whych had hap-
pened. ¶

* And beholde, two of them went
that same daye to a towne (called Emmaus)
whych was from Jerusalem about thre ho-
re forlonges, and they talked together of all
these thynges that had happened. And it
chaunced, that whyle they communed to-
gether and reasoned, Jesus hym selfe dyue nea-
re, & went with them. But they eyes
were holden, & they quide not knowe hym.
And he sayde vnto them: What maner of
communycacions are these that ye haue one
to another, as ye walke, and are ladd? And
the one of them (whose name was Cleo-
phas) answered, and sayde to hym: art thou
onely a stranger in Jerusalem, and hast thou
not knowen the thynges whych haue chaunced
there, in these dayes? he sayde vnto them:
what thynges?

And they sayd vnto hym: of Jesus of Na-
zareth, whych was a Prophet, myghtye in
debe and word before God and all the peo-
ple: and how the hye Priestes, & our rulers
deliuered hym to be condemned to death:
& haue crucifyed hym. But we trusted that
it had bene he whych shuld haue redeemed Is-
rael. And as touchyng all these thynges,
to daye is eue the thyrde daye, that they we-
re done.

* Yet, and certayne women also of our co-
pany made vs assaynyed, whiche came early
vnto the sepulchre, and founde not hys bodye:
and came, sayyng, that they had seene a vi-
sion of angels, whych sayd that he was al-
iue. And certayne of the whych were with
vs, went to the sepulchre, and founde it eue
so as the women had sayde: but hym they sa-
we not.

And he sayde vnto them: O fooles & slo-
we of herte, to beleue all that the Prophetes
haue spoke. * Wought not Christ to haue suf-
fered these thynges, and to enter into hys glo-
ry? And he began at Moses, and all the Pro-
phetes, & interpreted vnto them in all scri-
ptures whych were written of hym. And
they dyuerse vnto the towne, whych they
went vnto. And he made, as though he wold
haue gone further. And they * conscripned
hym sayyng: abyde with vs, for it draweth
towards nyght, and the daye is farre past.
And he went into eary with them.

* And it came to passe, as he late at men-
te with them, he toke bread, and blessed it,
and brake, and gaue to them. And their eyes

The Gospell

The Gospell of Sapnter John.

The first Chapter.

¶ The euangelijss byth of Chrys, and how he became man. & be testimony of John. & he callijng of anijss, & Peter.



In the begynnynge was the woꝛde, and the woꝛde was wꝛth God: and God was the woꝛde. The same was in þe begynnynge wꝛth God. ¶ All thynges were made by it, & wꝛthout it, was made nothyng that was made. ¶ In it was lyfte, and the lyfte was the lyfte of men, and the lyfte shyneth in darcknes, and the darcknes comprehended it not.

There was sent from God a man, whose name was John. The same ca as a wꝛtnes to beare wꝛtnes of the lyfte, that all men thꝛough hym myght beleue. ¶ He was not þe lyfte: but was sent to beare wꝛtnes of the lyfte. That lyfte was þe true lyfte, whych lygtheth euery man that cometh into the woꝛlde. He was in the woꝛlde, and the woꝛlde was made by hym: and the woꝛlde knewe hym not.

He came amonge hys owne, and hys owne receaued him not. As many as receaued hym: to them gaue he power to be the sonnes of God: euen them that helened on hys name: whych were bozne, not of bloude nor of the wyll of the fleshe, nor yet of the wyll of man: but of God.

¶ And the same woꝛde became fleshe, and dwelt amonge vs: and we sawe the glory of it, as the glory of the onely begotten sonne of the father, full of grace and trueth.

¶ John beareth wꝛtnes of hym, and cryeth sayyng: ¶ Chys was he of whō I spake: whych though he came after me, went before me, for he was before me. ¶ And of hys fulnes haue all we receaued, euen grace for grace. For the lawe was geuen by Moyses, but grace & trueth came by Iesus Chyrl.

¶ No man hath sene God at any tyme. The onely begotten sonne, whych is in the bolome of þe father, he hath declared hym.

¶ And chys is þe recorde of John: when þe Iewes sent Barthe and Leuites fro Jerusalem, to aske hym, what art thou? And he answered & denyed not, & sayde plainly. I am not Chyrl. And they asked him: what art thou? He sayde: I am not. ¶ Art thou that prophete? And he answered no. Then sayde they vnto hym: what art thou, that we maye geue an answer to them that

were opened, and they knewe hym: and he waspshed out of their syght. And they sayd betwene them selues: dyd not oure hertes burne wꝛth vs, whylt he talked wꝛth vs by the waye, and opened to vs the scriptuꝛes? And they rose by the same houre, and returned agayne to Jerusalem, and founde the cleuen gathered together, and them that were wꝛth them, sayyng: the Loyde is rylen in dede, & hath apere to Symon. And they tolde, what thynges were done by the waye, and how they knewe hym, in brennyng of byrds.

¶ As they thus spake: Iesus hym self stode in the myddes of them, and sayeth vnto þe: peace be vnto you. ¶ But they were abashed and asfraid, & supposyd that they had sene a spete. And he sayd vnto them: why are ye troubled, and why do the thyghtes ayle in poure hertes? Scholde my byrdes and my fete, that it is euen I myselfe. ¶ And he me and se: for a spete hath not fleshe and bones, as ye se me haue. And whē he hat thus spoken, he shewed them hys handes and hys fete. And whylt they yet beleued not for loye, and wonderd, he sayd vnto the: ¶ Haue ye here any meate? And they offered hym a pecce of a byrped fleshe, and of an honny come. And he toke it, and dyd eate before them.

¶ And he sayde vnto them. ¶ These are the woꝛdes whych I spake vnto you, whylt I was wꝛth you: that all must nedes be fulfilled. ¶ Whych were wꝛtten of me in the lawe of Moyses and in the Prophetes, and in the Psalms.

¶ ¶ Then opened he they wꝛttes, that they myght vnderstande the scriptuꝛes, and sayde vnto them: ¶ Thus is it wꝛtten, and thus it behoued Chyrl to suffre, and to ryse agayne from deeth the thyrde daye, & that repentaunce and remysyon of synnes shoulde be preached in hys name amonge all nacions, & in must begynne at Jerusalem. And ye are wꝛtnesses of thes thynges. ¶ And beholde, I will sende the promys of my father vpon you. ¶ But tary ye in the cyte of Jerusalem, vntill ye be endewed wꝛth power from an hye.

¶ And he led them out into Bethany, and lyfte by hys handes, and blessed them. ¶ And it came to passe, as he blessed them, he departed from them, and was caried by into heauen. And they worshipped hym, and returned to Jerusalem wꝛth greate ioye, and were contynually in the temple prayyng & laudinge God, & Amen.

¶ There endeth the Gospell of
Sapnter Luke.

* John xvi.

* John xvi.

* John xvi.

* Mat. xvi.

* Acts xvi.

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* John xvi.

them that sent vs. What sayest thou of thyself? he sayde * I am the voyce of a crier in the wilderness, make straight the waye of y^e Lord, & as sayde the Prophet & Isaia.

And they which were sent, were of the Pharisees: And they asked him, & sayde vnto him: why baptisest thou then, if thou be not Christ, nor helias, neither that Prophet? John answered the sayinge * I baptise with water: but there standeth one amonge you, whom ye knowe not, he it is which though he came after me, was before me, whose sho lachet I am not worthy to vnloose. These thynges were done in Bethabara beyonde Jordan: * where John byd baptise. * Mat. iii. 14. Mar. i. 9. Luc. iii. 16. Joh. i. 33.

* The next daye, John seeth Iesus cominge vnto hym, and sayeth * beholde the lambe of God, which taketh awaye y^e synne of the world. This is he of whō I sayd: After me cometh a man, which went before me, for he was before me, and I knewe him not: but that he shulde be declared to Israel, therefore am I come baptisinge with water. * Joh. i. 35. Mar. i. 10. Luc. iii. 17. Joh. i. 33.

And John bare recorde, sayinge: I sawe the spere descende from heauen, lyne vnto a doue, & abode vpon him, and I knewe hym not. But he that sent me to baptise in water, the same sayde vnto me: vpon whom thou shalt se the spere descende, and tarye still on hym, the same is he which baptiseth with y^e holy goost. And I sawe, and bare recorde, that he is the sonne of God. * Joh. i. 34. Mar. i. 11. Luc. iii. 18. Joh. i. 33.

The next daye after, John stode agayne, & two of his disciples, ad he behelde Iesus as he walked by, & sayeth: beholde y^e labe of God. And the two disciples hearde hym speake, and they followed Iesus. And Iesus turned about, and sawe them folowe hym, & sayeth vnto them: what see ye? They sayd vnto hym: Rabbi (which is to saye y^e one interpreteth it Master) where dwellest thou? he sayeth vnto them: come & se. They came, & sawe where he dwelt: & abode with hym y^e daye. For it was about the tenth houre. * Joh. i. 35. Mar. i. 12. Luc. iii. 19. Joh. i. 33.

One of y^e two which hearde John speake, and folowed him, was y^ender Simon Peter's brother. The same founde hys brother Simon fyste, and sayeth vnto him: we haue founde Messias (which is by interpretation, anointed) and brought him to Iesus. And Iesus behelde hym, & sayde: thou art * Simon the sonne of Jonas, thou shalt be called Cephas: which is by interpretation a stone. * Joh. i. 36. Mar. i. 13. Luc. iii. 20. Joh. i. 33.

The daye folowyng, Iesus wolde go in to Galilee, and foinde Philip, and sayeth vnto him: folowe me * Philip was of Bethsaida the cite of Andrew and Peter. Philip founde Nathanael, and sayeth vnto him: we haue founde hym, of whome * Moyses in the lawe & the Prophetes dyd wyte, Iesus y^e sonne of Ioseph of Nazareth. And Nathanael sayd vnto h^e: can there any good thyng

ge come out of Nazareth? Philip sayeth vnto him: come and se.

Iesus sawe Nathanael comyng to him, & sayeth of hym: Beholde a ryght Isaac yte, in whom is no gyle. Nathanael sayeth vnto him: where knowest thou me? Iesus answered, and sayde vnto him: Before that Philip called the, when thou wast vnder the figge tree, I sawe the. Nathanael answered and sayd vnto him: Rabbi, thou art cut the very sonne of God, thou art y^e kynge of Israel. Iesus answered, and sayde vnto him: Because I sayde vnto the, I sawe the vnder y^e figge tree, y^e beleuest. Thou shalt see greater thynges then these. And he sayeth vnto him: Verely, verely, I saye vnto you: hereafter shall ye se heauen open, & y^e angels of God ascending & descending ouer y^e sonne of man. * Joh. i. 37. Mar. i. 14. Luc. iii. 21. Joh. i. 33.

¶ The ij. Chapter.

¶ Christ turneth the water into wyne, and baptyzeth the dyers sitlers out of the temple.



Ad the third daye, was ther a marriage in Cana a cytie of Galilee, the mother of Iesus was there. And Iesus was called: & his disciples vnto the marriage. And when the wyne fayled, the mother of Iesus sayeth vnto him: they haue no wyne. Iesus sayeth vnto her: woman * what haue I to do wyth the, myne houre is not yet come. His mother sayeth vnto the mistresses: whatsoeuer he sayeth vnto you, do it. And there were standinge there, syre waterpotes of stone after the manner of the purifyinge of the Jewes, containinge two or the thre huns a peece. * Joh. i. 38. Mar. i. 15. Luc. iii. 22. Joh. i. 33.

Iesus sayeth vnto the: fill the waterpotes with water. And they fylled the vp to y^e brim. And he sayeth vnto them: drawe out now, & beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water that was turned vnto wyne, and knewe not whence it was (but y^e mistresses which bare the water knewe) he calleth y^e bygdgegonne, & sayeth vnto hym: Every man at the beginninge doth first good wyne, & then whyn men be doneche, then that wyne is worse. But thou hast kept the good wyne, vntill now. * Joh. i. 39. Mar. i. 16. Luc. iii. 23. Joh. i. 33.

Thys beginninge of myrracles dyd Iesus in Cana of Galilee, and shewed hys glory, & his disciples beleued on hym. * After this he went downe to Capernaum, he & his mother, and his brethren, and his disciples, and there continued not manye dayes. * Joh. i. 40. Mar. i. 17. Luc. iii. 24. Joh. i. 33.

* And y^e y^e Jewes there was eueryn habode, and Iesus went vp to Ierusalem, & soide spyrtyng in the temple, those that solde oxen and shepe and doves, & chaungers of money. And when he had made (as it were) a scourge of linal cordes, he dyd ouer them all. * Joh. i. 41. Mar. i. 18. Luc. iii. 25. Joh. i. 33.

The Gospell

out of the temple, with the shepe & oxen, and powred out the chaungers money, & ouer-
threw the tables, & sayde vnto the that solde
doves: haue these thinges hence, & make not
my fathers house an house of merchandise.

And his disciples remembred it was written:
* the relic of thyne house hath euen eaten me.

Then answered þe Iewes and sayde vnto him:
what tolken thouest thou vnto vs, saying
that thou dost these thinges? Iesus an-
swered & sayde vnto them: * despoyle this
temple, and in thre dayes I will reare it vp.

Then sayde þe Iewes. xlvi. yeris was this
temple an vnbryng: & thou saydest it vp
in thre dayes? But he spake of the temple of
his body. Allone, therefore as he was ryen
from death agayne, his disciples remembred
that he thus had sayde. And they beleued the
scripture, & þe wordes which Iesus had sayde.

When he was in Ierusalem at Easter in
þe feast daye, many beleued on his name, whē
they sawe his myracles whych he dyd. But
Iesus dyd not comēt him selfe vnto them, be-
cause he knewe all men, and neded not, that
any man shuld testifie of him. * For he knewe
what was in man.

¶ The .iiij. Chapter.

¶ The communication of Christ with Nicodemus
of the doctrine and baptisme of Iohn, and what mys-
teries be secret of a child.

¶ There was a mā of the Pharisees na-
med Nicodemus, a ruler of þe Ie-
wys. * He came cam to Iesus by
nyght, and sayde vnto him: Rabbi, we knowe
that thou arte a teacher come from God: for no man
coulede do suche myracles as thou doest, excepte God
were wth him. Iesus answered & sayd vnto hi:
Niccolay, verely, I saye vnto the, excepte a mā
be borne from above, he cannot se the kyng-
dom of God. Nicodemus sayeth vnto hym
how can a man be borne wthē he is older
can he enter into his mothers wombe and
be borne agayne? Iesus answered * verely,
verely, I saye vnto the: excepte a man be borne
of water & of the sprete, he cannot enter
into the kyngdom of God. * What whych is
borne of the fleshe, is fleshe, and that which
is borne of the sprete, is sprete. A man can-
not thou that I sayd to the, ye must be borne
from above. The wynde bloweth where it
listeth, & thou hearest the soude thereof: * but
canst not tell whence it cometh & whethere
it goeth. So is every one that is borne of the
sprete.

Nicodemus answered and sayde vnto hym
how can these thinges be? Iesus answered &
sayde vnto hym: art þa master in Israel,
& knowest not these thinges? Verely, verely
I saye vnto the: we thinke þe we do knowe, &
testifie þe we haue seene: and þe receaue not ouer
wysnes. If I haue tolde you earthly thin-

ges, and ye beleue not: how shall ye beleue,
if I tell you of heauenly thinges.

* And no man ascended vnto heauen, but * he that
came downe fō heauen, euen the sonne of man
whych is in heauen.

* And as Moyses lyfte vp the serpent in þe
wyldernes, euen so must the sonne of man be
lyfte vp, that whosoever beleueth in him, he
perishe not, but haue eternall lyfe.

* For God so loued þe world, that he
gaue his only begottē sonne, that whosoever
beleueth in him, shulde not perishe, but haue
euertlasting lyfe. * For God set not his sonne
into the world, to condemne the world: but
that by the world through him myghte be
saured. He that beleueth on him, is not con-
demned. But he þe beleueth not, is condemned
already, because he hath not beleued in the
name of the onely begotten sonne of God.

And this is the condemnation: * that lyght
is come into the world, and men loued dar-
kenes more the lyght, because their dedes were
euill. For * euery one that euill doeth, ha-
teth the lyght: neither cometh to the lyght,
lest his dedes shuld be reprobued. But he that
doth truely, cometh to the lyght, that his
dedes maye be knowne, how that they are
wrought in God.

¶ After these thinges came Iesus & his dis-
ciples into the land of Iewry & ther he taried
with the. * and baptised. And Iohn al-
so baptised in Enon beydes Salim, because
there was much water there, & they came &
were baptised. * For Iohn was not yet
cast into prison.

¶ And ther arose a question betwene
Johns disciples and the Iewes, aboute puri-
fyinge. And they came vnto Iohn, & sayde
vnto him: Rabbi, he þe was with the beyde
Jordan (to whom thou barest wytnesse) be-
holde the same baptiseth * & all men come to
hym. Iohn answered, & sayde: a man can re-
ceaeue nothinge, excepte it be given him from
heauen. Ye your selues are witnesses: * how
that I sayd: I am not Christ, but am sent be-
fore him. He that hath the byrde, is the byr-
degrome. But the frende of the byrdegrome,
whych standeth and heareth hym, reioyceth
greatly because of the byrdegromes voyce.
This my tope therefore is fulfilled. he must
increase: but I must decrease.

¶ He that cometh from an hye, is aboue all:
he that is of þe erth, is earthly, and speaketh
of the erth. He that cometh from heauen, is
aboue all, & what he hath seene and hearde: þe
he testifieth: and no man receauech his testi-
mony. He that hath receauech his testi-
mony, * & hath set to his seale, that God is
true. For he whō God hath sente, speaketh
the wordes of God. * For * God giveth not
the sprete by measure vnto him. The father
loueth the sonne: & hath giuen all thinges
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the sprete by measure vnto him. The father
loueth the sonne: & hath giuen all thinges
into

my wytnes were not true. Ther is another y^e beareth witness of me: I am sure, that the wytnes which he beareth of me, is true.

* Ye went vnto John, & he bare wytnes vnto y^e French. But I receaue not the recoorde of man. Nevertheless, these things I saye that ye myght be safe. he was a burninge, & a thynninge lyght, & ye wolde for a season haue reioyced in hys lyght. But I haue greater wytnes, then the wytnes of John: for the woordes which the father hath geue me to fulfill, y^e same woordes that I do, beare wytnes of me, y^e the father hath sent me. And y^e father him selfe which hath sent me: & hath borne witness of me. Ye haue not heard hys voyce at any tyme nor sene hys shap, hys word haue ye not abiding in you. for who he hath sent, him ye beleue not.

Search the scriptures, for in them ye thinke ye haue eternall lyfe: & they are they which testify of me. And yet wyl ye not come to me, that ye myght haue lyfe. I receaue not praye of men. But I knowe you, that ye haue not y^e loue of God in you. I am come in my fathers name and ye receaue me not.

* If another come in hys owne name, hym wyl ye receaue: how ca ye beleue, which receaue honour out of another, & like not the honour that cometh of God onely?

Do not thynke that I will accuse you to my father. Ther is one y^e accuseth you: euen y^e world in whd ye trust. for had ye beleued y^e wordes, ye wolde haue beleued me: for he wrote of me. But ye ye beleue not hys wordes: how shall ye beleue my wordes? I

¶ The vi. Chapter.

¶ Jesus feareth foue thousand men. & seareth alwaye that they wold not make him away, and reioyce in the fleshy heares of hys wordes. The ciuill are offences at hym.

¶ After these thinges & Jesus went hys waye ouer the see of Galilee whiche is the see of Tiberias: & a great multitude folowed him, because they sawe his myracles which he dyd on them that were diseased. And Jesus went vp into a mountayne, & there he saie wryth hys disciples. I and easter, afeast of y^e Jewes was nye. ¶ * When Jesus then yfste vp hys eyes, and sawe a great company come vnto him, he sayeth vnto Philip: whence shall we bye bread, that these maye eate? This he sayd to proue hym: for he him selfe knewe, what he wolde do.

¶ Philip answered him: two hundred peny worthe of bread are not sufficient for them, y^e every man maye take a litle. One of his disciples (Andrew, Simon Peters brother) sayeth vnto him: There is a lad here, which hath fyue barley loaves and two fysshes: but what are they amonge so many? And Jesus sayde: Make y^e people sit downe. Ther was

much grasse in y^e place. So the men late downe in number, about fyue thousand. And Jesus toke the bread: And whan he had givene thanks, he gaue to the disciples, and y^e disciples to the that were set downe: And y^e wyle of the fysshes as much as they wolde.

When they had eaten pough, he sayeth vnto his disciples: gather vp y^e broken meate which remaineth: y^e nothinge be lost. And they gathered it together, and fylled twelue bishettes with the broken meate of the fyue barley loaves: which broken meate remained vnto them that had eaten. Then those men (when they had sene the myracle that Jesus dyd) sayd: this is of a trouth & y^e same Prophecie, y^e shulde come into the world.

¶ When Jesus therefore perceaued, y^e they wolde come, & take hym vnto make hym kynge, & he departed agayne into a mountayne him selfe alone.

* And when euen was now come, hys disciples wnt downe vnto the see, & gat vp into a shippe, and came ouer the see vnto Capernaum. And it was now darke, and Jesus was not come to them. And y^e searole with a greate wynde that blew. So when they had rowen about a. c. v. or. xlii. furlonges, they sawe Jesus walkyng in the see, & a drawinge nye vnto the shippe, & they were afayred. But he sayeth vnto them: It is I, be not afayred. Then wold they haue receaued him vnto the shippe, & immediately the shippe was at the lande whether they went.

¶ The daye folowynge whan the people (which stode on the other syde of the see) sawe, y^e ther was none other ship there, save that one whereto his disciples were entred, & that Jesus went not in wryth his disciples into y^e shippe: but that his disciples were gone awaye alone: howbeit, there ca other shippes fro Tiberias nye vnto the place, where they dyd eate bread, after that the Lord had givene thanks: when the people therefore sawe that Jesus was not there, neither hys disciples, they also toke shippynge, & came to Capernaum, seekinge for Jesus.

¶ And when they had founde hym on the other syde of the see, they sayde vnto hym: Rabbi, where camest thou hyther? Jesus answered them, and sayde: verely, verely I saye vnto you: ye seke me, not because ye sawe y^e myracles but because ye dyd eate of the loaves, and were fylled.

* Labour not for the meate which perissheth, but for that which endureth vnto euertlastinge lyfe, which meate is the sonne of man: shall geue vnto you. for y^e hym hath God the father sealed.

¶ Then sayde they vnto him: what shal we do, that we myght worke the workes of God? Jesus answered sayde vnto the: This is the worke of God, that ye beleue on him, whome

John. 1. b.

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John. 1. b.

The Gospell.

whom he hath sent. They sayde therfore vnto him: what sygne shewest thou then, that we maye fey, and beleue the? What doest thou woynke? Wher fathers dyd eate Manna in the desert as it is wyrtte: he gaue the: bread from heauen to eate. Then Iesus sayde vnto the: verely, verely I saye vnto you: Whos eate gaue you not that bread from heauen: * but my father geueth you the true bread from heauen. For the bread of God is he, whych cometh downe from heauen, and geueth lyfe vnto the world.

Then sayd they vnto him: Lord, euermore geue vs this bread. And Iesus sayd vnto they: I am the bread of lyfe. he that cometh to me shall not hunger: and he that beleueth on me shall neuer thurst. ¶ But I sayde vnto you: that ye also haue fene me, and yet ye beleue not. All that f father geueth me shall come to me: and he that cometh to me, I call not a waye: for I came downe fro heauen: * not to do that I will, but that he will, whych hath sent me. And this is the fathers will whych hath sent me, that of all whych he hath geuen me, I shall loose nothinge: but rayse them vp agayne at the last daye. And this is I will of him that sent me: that euerp one whych seeth the sonne: * and beleueth on him, haue euerlasting lyfe. And I will rayse him vp at the last daye. The Jewes the murmured at him, because he sayd: I am I bread comynge downe from heauen. And they sayde: * Is not this Iesus the sonne of Ioseph, whose father & mother we knowe? how is it the he sayeth, I came downe fro heauen? Iesus answered & sayd vnto them: Murmur not amonge youre selues. ¶

¶ So man can come to me, except the father whych hath sent me, drawe hym: And I will rayse hym vp at I last daye. It is wrytten in the Prophetes: * and they shal be all taught of God. Euerp man therfore I hath hearde, and hath learned of the father, cometh vnto me. ¶ Nor that eny man hath fene the father, save he which is of God: the same hath fene the father.

¶ Verely, verely, I saye vnto you: he I putteth his trust in me, hath euerlasting lyfe. I am that bread of lyfe. Your fathers dyd eate Manna in the wyldernes, & are deed: ¶ This is that bread, whych cometh downe from heauen, that a man maye eate therof, & not dye. I am that Ipyng bread, whych came downe from heauen. If eny man eate of this bread, he shall lyue for euer: * And the bread that I will geue, is my fleshe, whych I will geue for the lyfe of the world. ¶

¶ The Jewes therfore stroue amonge them selues, sayng: how ca this felowe geue vs I fleshe of his, to eate? Then Iesus sayde vnto them: ¶ Verely, verely, I saye vnto you, except ye eate the fleshe of the sonne of

man, and drynke his bloude: ye haue no lyfe in you. Whoso eateth my fleshe & drynkerh my bloude, hath eternall lyfe, & I will rayse him vp at the last daye. ¶ For my fleshe is meate in dede: and my bloude is dryncke in dede. he that eateth my fleshe & drynkerh my bloude, dwelleth in me and I in him. As the Ipyng father hath sent me, and I line for I father: ¶ When he that eateth me, shall lyue by the meynng of me. This is I bread, whych cam downe fro heauen: not as your fathers dyd eate Manna, & are deed: he that eateth of this bread, shall lyue euer. ¶

These thinges sayd he in the synagoge, as he taught in Capernaum. Many therfore of his disciples (whych they had herde this) sayde: this is an harde sayng: who can abyde the hearinge of it? Iesus knewe in hym selfe, that his disciples murmured at it, & he sayd vnto them: Doth this offende you? What and ye shall be I forme of man attende vp thither where he was before? ¶ It is the spere that quyknerh, the fleshe wylteth nothinge. The wordes I I spake vnto you, are spere and lyfe. But there are some of you that beleue not. For Iesus knewe from the begynning, whych they were, that beleued not, & who shalde betraye him: And he sayd: therfore sayde I vnto you: that * no man can come vnto me, except it were geuen vnto hym of my father.

¶ From thym many of his disciples went backe, and forsoke him, and walked nomore with hym. Then sayde Iesus to the twelue: will ye also goo awaye? Then Simon Peter answered him: Lord, to whom shall we go? ¶ Thou haste the wordes of eternall lyfe: * and we beleue and are sure that thou art Christ the sonne of the Ipyng God. Iesus answereth the: haue not I chosen you twelue, and * one of you is a deuyll? he spake of Judas Iscariot the sonne of Simon. ¶ For he it was, that shuld betraye hym, heynge one of the twelue.

¶ The viij. Chapter.

Iesus cometh to Iherusalem at the feast, teacheth the Jewes & rebueth them: Where are they that saye they are of God, & yet they hate not his sayng? ¶

¶ After these thinges, Iesus went about in Galile: for he wolde not go aboute in Ierow because he feared that the Jewes sought to kyll hym. ¶ The Jewes * feast of tabernacles was at hande. ¶ His brethren therfore sayde vnto him: get the hence, and go into Ierow, that thy disciples also maye see thy workes that thou doest. For ther is no man that doeth eny thyng in secret, and he hym selfe: he shal to be knowne openly. ¶ If thou do such thinges, shewe thy selfe to I world. For

* Mat. xij. 1-5
and xij. 1-5
John. vi. 1-5
Luce. xij. 1-5

* Mat. xij. 1-5

* Luce. xij. 1-5

* John. vi. 1-5

* Mat. xij. 1-5
Luce. xij. 1-5

* John. vi. 1-5

* John. vi. 1-5
John. vi. 1-5

* Mat. xij. 1-5
Luce. xij. 1-5
John. vi. 1-5
John. vi. 1-5

* Luce. xij. 1-5

G

* John. vi. 1-5

* Mat. xij. 1-5
Luce. xij. 1-5
John. vi. 1-5

* Luce. xij. 1-5
John. vi. 1-5

* Luce. xij. 1-5
John. vi. 1-5
John. vi. 1-5

For his brethren believed not in him.

Then Iesus sayde vnto them: Whi eyme
 (is not yet come: but yowre eyme is all waye
 ready. The woode cannot hate pon: a wyte
 merit hate: becauſe I teſtifie oft, that theſe
 woordes ſhall of are euill. Sope vnto this
 fealt, I will not go by yet vnto this frait.
 fo y myne is not yet full come. wha he haad
 in theſe woordes vnto them he alode ſpelle
 in ſayde. But as ſone as he had beechen were
 come, then wold he alſo go vnto the fealt.

come, they were he also up vnto the caft. not
openly: but as it were privately. Then fought
him the Jewes at the caft, & fayde: * where
is he? And moche murmuring was ther of
him amonge y^e people. For some fayde: * he
is good, other fayde naye, but he deceauneth
the people. Now he is no man: fpoke openly
of him. For cause of the Jewes. ¶

¶ Now when halfe off feate was done,
 Jesus went up into the temple, and taught:
 And the Jewes maneyed, saying: how
 knowest thou the scriptures, seeing he neuer
 learned? Jesus answered them, saying: My
 doctrine is not mine: but his, which sent me.
 Every man will be obedient unto his will, he
 than knowe of the doctrine, whether it be of
 God, or whether I speake of my selfe. he
 speaketh of him selfe. I knowe his word: p^{er}
 what he hath secretly bys p^{er}aph that sent
 him, the same is true, & no vngyfte weas
 is in him.

* Did not I shew you a lawe, a yet none of you heareth it: why go ye about to kill me? The people answered and sayde: thou hast the deuil: who goeth about to kill the? Iesus answered, and sayde vnto them: * I haue done one worke, and ye all maruaile. I shewed these fewe daies vnto you I circumsise you: not because it is of Moses, but ^b of the fathers: And yet ye vs the Saboth daye, circumsise a man. If a man on the Saboth daye receiue circumcision without breachinge of the lawe of Moses: disspaine ye at me, because I haue made a man euery whit whole on the Saboth daye? * Iudge not after the vnter apperience, but iudge with a righteous iudgement.

Then sayde some of them of Ierusalem: is not this he, whom they go about to kill? But he, he speaketh boldly, and they saye nothing to him. Do the rulers knowe it? he saith: this is verie of himselfe: I wil be it: we knowe this man whence he is: but when Christ cometh, no man knoweth whence he is.

Then cryed Iesus in þe temple (as he taught) saying: ye both knowe me, and whence I ampe knowe. And I am not come of my selfe: but he that sent me is true, whom ye knowe not. But I knowe him: * (And þe 3. say: he that I knowe we bryn not. 3. Gathe a lyer the vnto you, but 3. knowe bryn for I am of hf, he hath sent me. * The thep that taught to take him, but no man to ye he had

on him, because his houre was not yet come
 * Many of the people beleued on him. **It** sayde: when Christ cometh, will he do moore
 miracles the these, that this man hath done?

The Pharisees hearde that the people murmured such things concerning him. ¶ And the pharisees and hye priestes sought to take him. ¶ The layde Iesus vnto thee. Pet am I a Iewell whyle wylst thou, and then go I vnto him that sent me. ¶ I shall seke me, and shall not fynde me: & where I am, thither can ye not come. Then layde the Jewes among them selues: whither wylt he go, that we shall not fynde him? ¶ Wylt he go amonge the gentyle (whiche are scattered abroad) and teach the gentyls: What manner of saying is this that he sayd: ye shall seke me, I shall not fynde me: and where I am, thither can ye not come.

In the last daye, that great daye of þe feast
 Iesus stood, and cryed, sayinge: * I feyn in a
 thynp, leet him come vnto me, & dwelke. He
 that beleueth on me (as sayeth the scripture),
 out of his belly shall flowe ryuers of wyer
 of lyfe. But this spake he of þe sperte, whiche
 they that beleue on him, shoulde receaue. I
 fey þe holy goost was not yet there, because
 Iesus was not yet glorified.

¶ Chanp of the people therefore (w^ho) hee
hearde this saying: sayd * of a tricke: this is
a prophet: but other sayde: this is Christ.
¶ But some sayd: D^gl Christ come out of Ga-
lilee: * Sayeth not y^e scripture, y^e Christ shall
come of y^e seed of David: and out of y^e towne
of Bethleem where dauid was: So was
ther dissention amouge the people because of
him. And some of the wolde haue taken him
but no man layde handes of him. ¶ He came
the mynistrs to the hye priestes and Phari-
ses. And ther sayed vnto them: why haue ye
not brought hi? ¶ The mynistrs answered:
neuer man spake as this maⁿ doeth, ¶ He an-
swered the y^e pharises: are ye also disceiued?
Doth eny of the rulers or of the pharises de-
clare on him? But this came men which
knowe not the lawe, are curst. Nicodemus
sayeth vnto them: (* he that came to Iesus
by night, & was one of the) Doth oure lawe
iudge eny maⁿ, befoze it heare hi, and knowe
what he hath don? ¶ They answered, and sayd
vnto hi: art th^{ou} of Galile: ¶ Searche loke,
for out of Galilee ariseth no prophete. And
euery man went into his owne house. L.

¶ The. viii. Chapter. ✠

¶ A woman is taken in adultery, which belongeth
bet. The freedom of such as followe this, whom they
accuse to have the devil within hye, and go about
to steepe him.

Thus went he vnto mount olyuete, and early in the morninge he came agayne into the temple, and all the people came vnto hym, & he saide vnto them, & taught them. And y^e scribes & pharisees

John. 8. 12 the Jewes, ad sayd vnto him: Saye we not well, that thou art a Samaritan, and hast the deuyll. *John. 8. 13* He answered: I haue not the deuyll: but I honour my father, and ye haue dishonored me. I seeke not myne awne prayse: ther is one that seeth, and iudgeth.

John. 8. 14 Therely werely, I saye vnto you: pfa man kepe my saying, he shall neuer se death. Then sayd the Jewes vnto him: How knowe we that thou hast the deuyll. *John. 8. 15* Abraham is beed, and the prophetes, and thou sayest: yf a man kepe my saying, he shall neuer taste of death. Yet thou greater then our father Abraham, which is beed, and the prophetes are beed. Whom makest thou thy selfe

John. 8. 16 Iesus answered: If I honour my selfe, myne honour is nothinge. It is my father y honoureth me, which ye saye, is your God, & yet ye haue not knowen hym: but I knowe him. And yf I saye, I knowe him not, I shal be a lyar lyke vnto you. But I knowe him, and kepe his sayinge.

John. 8. 17 Your father Abraham was glad to se my daye: & and he sawe it, & reioyced. Then sayd the Jewes vnto him: thou art not yet. I. yere olde, and hast thou sente Abraham. Iesus sayd vnto the: Therely werely, I saye vnto you: yet Abraham was borne, & I am. *John. 8. 18* ¶ Then tolde they vnto Iesus, to call at hym: But Iesus theyd him selfe, and went out of the temple. *John. 8. 19* ¶

¶ The ix. Chapter. ¶

¶ Christ maketh the man to se that was borne blynde.

John. 9. 1 ¶ And as Iesus passed by, he sawe a man, which was blynde from hys birth. And his discyples assured him sayinge: Master, who dyd synne, this man, or hys father and mother, that he was borne blynde. Iesus answered: Neither hath this man sinned, nor yet his father and mother: but that the workes of God shulde be shewed in hym. I must worke the workes of hym that sent me, whyle it is daye. The nyght cometh, when no man can worke. As longe as I am in the worlde. ¶ *John. 9. 2* ¶

John. 9. 3 ¶ As he had thus spoken, he spat on the ground, and made claye of the spittle, and rubbed the claye on the eyes of the blynde, & sayd vnto him: Go, worsche thein in the pole of Siloe, which by interpretation is a noche to lape as, sent. He went his waye therfore, and washed, & came agayne, seinge: So the neighbours and they y had sent him before (how y he was a begger) said: is not this he that sat and begged? Some sayd: this is he. Agayne, other sayd: ¶ *John. 9. 4* ¶

John. 9. 5 ¶ He hym selfe sayde: I am curen he. Therfore sayde they vnto hym: howe are thyne eyes opened? he answered and sayde: The man that is called Iesus, made claye, and anoynted myne eyes, and sayd vnto me: Go

to the pole Siloe, and washe. And whan I went & washed, I receaued my sight. ¶ Then sayd they vnto him: where is he? he sayde: I cannot tell.

John. 9. 6 ¶ They brought to the pharises, hym that a lytel before was blynde: and it was the Sabbath daye, when Iesus made claye, and opened hys eyes. ¶ Then agayne the pharises also asked hym, howe he had receaued his sight. He sayd vnto them: he put claye vpon myne eyes, and I washed, and do se. ¶ Therfore sayd some of the pharises: thys mā is not of God, because he keepeth not the Sabbath daye. ¶ Other sayde: howe can a man y is a synner, do such myracle? And ther was a stryfe amonge them. ¶ They spake vnto the blynde mā agayne: What sayst thou of him, because he hath opened thyne eyes? he sayd: ¶ *John. 9. 7* ¶

John. 9. 8 ¶ But the Jewes dyd not beleue of the mā (how that he had bene blynde, and receaued hys sight) vntill they called the father and mother of him that had receaued hys sight. And they asked them, saying: Is thys youre sonne, who ye saye was borne blynde? how both he now se then? his father and mother answered them, and sayde: we knowe, that thys is oure sonne, and that he was borne blynde: but by what meane he now seeth, we cannot tell. ¶ Who hath opened his eyes, cannot we tell he is olde ynough, aske him, let hym answer for hym selfe. ¶ Suche wordes spake hys father ad mother, because they feared the Jewes. ¶ For the Jewes had conspyred all ready, that yf any man dyd confesse that he was Christ, he shulde be crucified. ¶ Therfore sayd hys father and mother: he is olde ynough, aske him. ¶ *John. 9. 9* ¶

John. 9. 10 ¶ Then agayne called they the man y was blynde, and sayd vnto hym: Seue God the waye: we knowe that thys man is a synner. he answered therfore, and sayde: Whyther he be a synner or no, I cannot tell. One thinge I am sure of: that where as I was blynde, now I se. ¶ Then sayd they to hym agayne: What dyd he to the? how opened he thyne eyes? he answered them: I tolde you yer whyle, and ye dyd not heare. Wherefore wold ye heare it agayne? Wyl ye also be his disciples? ¶ He answered them hym, & sayd: y his discipule. We are Iudhis discipules. We are sure, y God spake vnto Moses. ¶ As for this selowe, we knowe not fro whence he is.

John. 9. 11 ¶ The man answered, and sayde vnto the: this is a maruelous thing, that ye wote not from whence he is, and yet he hath opened myne eyes. ¶ For we be sure, y God heareth not synners. But yf euyr man be a worshipper of God, and obedient vnto his wyl, him heareth he. ¶ Hence the wold begyn saye it not hearse, that any man opened the eyes

The Gospell

named Caiphas being the hye priefte & same
perceiued vnto them: Perceiued nochtynge
at all, nor confydred, that it is expedient for
vs, that one man dye for the people, and not
for all the people perishe. & thus spake he not
of him selfe, but beyng hye priefte that same
yere, he prophesied that Iesus shulde dye for
the people, and not for the people onely, but
that he shuld gather together in one, the chil-
dren of God, & were scattered abrode. & Then
from that daye forth they toke connect toge-
ther, for to put him to death.

Iesus therfore walked homow openly a-
mong the Jewes: but went his waye thence
vnto a countreye to a wilderness, into a cy-
tie which is called Bethaniam, and there con-
tinued wth his disciples. & And the Jewes Cas-
sar was nyer of hand, & many went out of &
countreye vnto Jerusalem before the Easter,
to purifie the felues. & He soughte they for Ie-
sus, & spake among the felues, as they stode
in the temple: & What thinke ye, seying he ch-
meth not to the fests daye? & The hye prieftes
and pharises & had geuen a commaundement,
if ye any man knewe wher he were, he shuld
queweit, that they myght take him. &

Chapter xii.

Many murmured against Iesus, because he
saith, Iesus crucified here, and cryeth vnto Jerusalem.

¶ Then Iesus (foure dayes before Ca-
sar) came to Bethany, wher Laza-
rus had ben dead, whome he raysed
from death. & Ther they made hym a supper,
and Martha serued, but Lazarus was one
of them that sat at the table wth him. & Then
toke Mary a poynt of oynment (called Nardus,
perfecete & drecious) and anointed Ie-
sus fete, and wypped his fete with her hear, &
the house was fylled with the odoure of the
oynment. & Then sayd one of his disciples:
(cuen Judas Iscariot) Simons sonne, which
afterward betrayed him) why was not this
oynment helde for thy hundred pence, and
geuen to the poore? & His he sayd, not that he
cared for the poore but because he was a thefe,
& & had the bagge, & bare that which was
geue. & Then sayd Ies: Let her alone, against
the daye of my buryinge hath she kept this,
for the poore allwayes shall ye haue with
you, but me haue ye not allwaye.

¶ And the people of the Jewes therfore had
knowledge that he was elder. And they came
not for Iesus sake onely, but for they myght
see Lazarus also: whom he raysed fro death.
¶ But the hye prieftes hilde a councell, if they
myght put Lazarus to death also, because &
for his sake many of the Jewes went awaye
and beleued on Iesus. &

¶ On the next daye moche people that we-
re come to the feste, when they hearde that
Iesus shuld come to Jerusalem, toke breaun-
ches of palme trees, and went forth to mete

hym, and cryed: hosanna, & blessed is he that
in the name of the Lorde, cometh kyng of
Israell. And Iesus got a ponge asse, and late
theron, as it is wyrtten: & fere not daughter
of Syon, beholde, thy kyng cometh, sye-
ting on an asses colke. & These thinges unde-
stode not his disciples at the first: but when
Iesus was glorified, then remembred they
that such thinges were wyrtten of him, and y
suche thinges they had done vnto hym. & The
people & was with hym: when he called La-
zarus out of his graue, & ad rayed hym from
death) bare recozde. & Therfore mete hym the
people also, because they hearde that he had
done suche a miracle. & The pharises therfore
sayd among them felues: perseeue ye, howe
we preuaple nothing beholde, & all the while
would goeth after him.

¶ Ther were certen Gekes among the
that came to worshipp at the feste: the same
came therfore to Philipp (which was of Beth-
saida a cytie in Galilee) and desired hym, say-
ing: Syr, we wolde sayue fe Iesus. And Iesus an-
swered them, sayinge: & the honre is come, &
the sonne of man must be glorified.

¶ Truly verely, I saye vnto you: except
the wheate cozne fall into the ground, & dye,
it byrdeth alone. If it dye, it bynggeth forth
much fruite. & He y loucht thus lyfe, shall de-
stroye it: and he y hath thus lyfe in this
world, shall kepe it vnto lyfe eternall. If any
man mynist vnto me, lett him followe me,
and & where I am, there shall also my min-
ster be. If any man mynist vnto me, hym
will my father honoure. &

¶ Nowe is my soule troubled, & ad what shall
I saye: Father, delpner me from this houre:
but therfore came I vnto this houre. & Fa-
ther, glorify thy name. & Then & ther a voyce
from heauē, sayng: I haue both glorified
it, & will glorify it agayne. & The people ther-
fore that stode by and heard it, sayde, that it
thounded. & Other sayde: an angell spake to
hym. Iesus answered and sayde: this voyce
came not because of me: & but for your sakes.

¶ Nowe is the iudgment of this world:
& now shall the prince of this world be cast
out. And I (ye I were lyft vp from the erth)
will drawe all men vnto me. & Thus he sayde
signyfyinge, wher death he shulde dye. & The
people answered hym: We haue heard one of
the lawe, & that & chist byrdeth euer, & ad how
sayst thou: the sonne of man must be lyft vpr
who is that sonne of man? & Then Iesus sayd
vnto the: per a lytel while is the lpgde with
you. & Walke whyle ye haue lpght, lest the
darkenes come on you. He that walkehallo
in the darck, woerth not whether he goeth
whyle ye haue lpght, beleue on the lpght, &
ye maye be the children of the lpght. &

¶ & These

¶ These thynges spake Iesus, and departed, and bid him selfe from them. But though he had done so many miracles before the, yet beleued not they on hym, that the sayinge of Elias the prophet myght be fulfilled, which he spake: * Lord, who shall beleue our sayinge? And to whiche the arme of the Lord declared. Therefore could they not beleue, because that Elias saith agayne: * he hath blynded their eyes, and hardened their heart, that they shuld not se with their eyes, & lest they shuld vnderstand with their heart, and shuld be conuerted, and I shuld heale them. Soch thynges sayd Elias, when he sawe his glozpe, & spake of him. Neuertheles, amonge the chiefe rulers also, many beleued on hym. But because of pharises they wold not be a knowle of us, lest they shuld be excommunicat. * for they loue y people of men, more then the praye of God.

¶ Iesus cryed, and sayd: he that beleueth on me, beleueth not on me, but on hym that sent me. And he that seeth me, seeth him that sent me. * I am come * a lyght into the worlde: that whosoever beleueth on me, shuld not be in darkness. And yf any man heare my wordes, & beleue not, I iudge him not. for * I came not to iudge the worlde: but to saue the worlde. he that refuseth me, & receaueth not my wordes, hath one that iudgeth hym. The worde that I haue spok, the same shall iudge hym in the last daie. for I haue not spoken of my selfe: but the father which sent me: he gaue me a commaundment, what I shuld saye, & what I shuld speake. And I knowe that y his commaundement is yf euerlastinge. Whatsoeuer I speake therefore, as the father bade me, so I speake. ¶

¶ The liij. Chapter.

¶ Whyn washeth the disciples fete, telleth them of Judas the traitor, and commaundeth them earnestly to loue one another.

¶ **B**EFORE the feaste of Easter, whē Iesus knewe that hys houre was come, that he shuld depart out of this worlde vnto y father. Whē he loked his which were in the worlde, vnto the ende he loked them. And whē supper was ended, after that the denyll had * put in the berte of Judas Iscarioth Symons sonne, to be traye hym. Iesus knowyng that * the father had given all thynges vnto hys handes, and that he was come from God, and went to God: he rose from supper, and layde asyde his vpper garmentes: and when he had taken a towell, he gyrded him selfe. After that, he powred water into a balyne, and began to wash the disciples fete, and to wype them with the towell wherwith he was gyrded.

¶ Then came he to Symō Petre. And Peter sayde vnto hym: Lord, dost thou walthe my fete? Iesus answered, and sayd vnto hi: what I do, y wost it not nowe, but y shall

know hereafter. Peter sayeth vnto him: thou shalt neuer walthe my fete. Iesus answered hym: yf I walthe the not, thou hast no parte with me. Symon Peter sayeth vnto hym: Lord, not my fete onely, but all the handes and the head. Iesus sayeth to hym: he that is washed, needeth not, save to walthe his fete, but is cleane euer y wote. And ye are cleane, * but not all. for he knewe who it was that shuld be traye hym. Therefore sayd he: ye are not all cleane. So after he had washed their fete, and reccaued hys clothes, and was sett downe, he sayde vnto them agayne: wote ye what I haue done to you? Ye call me master and Lord, and ye saye well, for so am I. If I then poure lord and master haue washed your fete, ye also ought to walthe one anothers fete. for * I haue geue you an ensample that ye shuld do, as I haue done to you. I cleerly verely, I saye vnto you: yf seruante is not greater then his master, neither y messenger greater then he that sent hym.

¶ If ye vnderstande these thynges * happy are ye, yf ye do them. I speake not of you all, I knowe whō I haue chosen. But that the scripture maye be fulfilled: * ye that catech bread with me, hath yf ye by hys blete agast me. Nowe * tell I you before it come: yf whē it is come to passe, ye might beleue that I am he. Cleerly verely, I saye vnto you: * he y receaueth whomsoeuer I sende, receaueth me. And he that receaueth me, receaueth him that sent me.

¶ Whē Iesus had thus sayd, he was troubled in the spere, and testified and sayd: verely verely, I saye vnto you: that * one of you shall be traye me. ¶ When the disciples looked one on another, do wpyng of whom he spake. ¶ There was one of Iesus disciples, (which leanned on hym) * cūen he whom Iesus loued. ¶ To hym beckened Symon Peter therefore, that he shuld asse, who it was of whom he spake. he then when he leand on Iesus brest, sayd vnto him: Lord, who is it? Iesus answered: he is to whom I geue a foppe. And he wet the bierde & gaue it to Judas Iscarioth Symons sonne. And after the foppe, ¶ Sara entered into him. ¶ When sayd Iesus vnto him: that thou dost, do quickly. ¶ That wist no man at the table, for what intent he spake vnto him. Som of the thought because, * Judas had the bagge, y Iesus had sayd vnto him: bye these thynges that we haue receiued of agaynst the feaste: or y he shuld geue some thyng to the poore. ¶ Aflone the as he had receaued the foppe, he went immediately out and it was night. ¶ Therefore when he was gone oute, Iesus sayd: ¶ Now is the some of man glorified, and God is glorified by him. ¶ If God be glorified by hi, God shall also glorify hym by him selfe: and shall straghte waie glorify hym.

The Gospell

* **I** pte chyldezen, pet a lytel wbole am I with you. * Ye shall see me, & as I sayd vnto the Jewes, wyther I goo, thyshe ca ye not come. Alfo to you saye I now. * A newe commaundement geue I vnto you, that ye loue together, as I haue loued you, that eue so ye loue one another. * Wy this shall all me knowe that ye are my disciples, yt ye haue loue one to another. Symon Peter sayd vnto hym: Lorde, wyther goest thou? Iesus answered him: wyther I go, thou canst not folowe me now, but * thou shalt folowe me after warde. * Peter sayd vnto hi: Lorde, why cannot I folowe the now: * I wyl reoparde my lyfe for thy sake. Iesus answered hym: wyle thou reoparde thy lyfe for my sake? Clerly verely, I saye vnto the: * the cokler shall not crowe, tell thou haue denyed me chylde.

Chc. xliij. Chapter.

Chc. aneth hys disciples with consolacion agaynst trouble, and promysed them the hely ghod.

I And he sayd vnto his disciples: lett not your herte be troubled. Pe beleue in God, beleue also in me. In my father's house are many manions: If it were not so, I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you, I will come agayne, and receaue you euen vnto my selfe: that * wher I am, there maye ye be also. And wyther I go, ye knowe, and the waye ye knowe.

Thomas sayth vnto hi: Lorde, we knowe not wyther thou goest. And how is it possible for vs to knowe the waye? Iesus sayth vnto hym: I am the waye and the trouth, ad the * lyfe. * No man cometh vnto the father, but by me. If ye had knowe me, ye had knowe my father also. And now ye knowe him, and haue seue hym.

Whily sayth vnto hym: Lorde, thewe vs the father, & it sufficeth vs. Iesus sayth vnto hym: haue I bene so longe tyme with you, & yett hast thou not knowe me? Whily, he that hath seue me, hath seue my father. And howe sayest thou then: thewe vs the father? Belonest I not, * I am in the father, & the father in me. * The woordes I speake vnto you, I speake not of my self: but * the father that dwelleth in me is he p doth the woordes. Be- leue me I am in the father, & the father in me. * Als beleue me for the woordes sake.

Clerly verely, I saye vnto you: he beleueth on me, the woordes that I do, the same shall he do also, & greater woordes then these shall he do, because I go vnto my father. * And whatsoeuer ye aske in my name, that will I do, p the father maye be glorified by the sonne. If ye shall aske any thyng in my name, I will do it. * If ye loue me, kepe my commaundementes, & I will praye p father,

and he shall geue you another comforter, that he maye bide w you for euer: eue the spete of treuth, whom the world cannot receaue, because the world seeth hym not, neither knoweth him. But ye knowe him, for he dwelleth w you, & shall be in you. * I wyl not leaue you comforteles: but will come to you.

Et a lytel while and the world seeth me nomore: but ye se me. * For I lyue, & ye shall lyue. * Et that daye shall ye knowe that I am in my father, and you in me, and I in you.

He that hath my commaundementes, and heareth them: the same is he p loueth me. And he that loueth me, shall be loued of my father, and I wyl loue hym, and wyl therwye mune awieselfe to him. * Iudas sayth vnto hym: (not Iudas Iscariot) Lorde, what is done that thou wyle thewe thy selfe vnto vs, and not vnto the world? Iesus answered a sayd: vnto the: p a man loue me, he will kepe my sayings, and my father wyl loue hym, and we wyl come vnto hym, and dwell w hym. He that loueth me not, heareth not my sayings. And the woerde which ye heare, is not myne, but the father's which sent me.

These things haue I saide vnto you, & being yett present with you. But the comforter which is the hely ghod: * whi my father wil sende in my name, he that shall tene all thynges, & bryng all thynges to your remembraunce whatsoeuer I haue sayd vnto you.

Wher I leaue with you, my peace I geue vnto you. Not as the world geneth, geue I vnto you. Let not poure hertes be greued, nether feare. Ye haue hearde howe I sayde vnto you: I go, and come agayne vnto you. If ye loued me, ye wolde verely reioyse, because I sayd: I go vnto the father, for the father is greater then I. * And nowe haue I thewed you before it come, that when it is come to passe, ye myght beleue. Here after wyl I not talke many woordes vnto you. For the prince of this world cometh, and * hath naught in me. But p I wolde make knowe that I loue the father. And as the father gaue me commaundment, euen so do I. * I saye, let vs go hence.

Chc. xlv. Chapter.

Chc. the true vyne, the husbandman and the badde tree. A doctrine of loue and a lytel rebt agaynst persecucion.

I Am * the true vyne, and my father is the husbandman. * Enery bough that beareth not frute in me, he will take awaye. And enery bough that beareth frute, will be pruned, that it maye bring forth more frute. * Nowe are ye cleane thow the woordes which I haue said vnto you. Wyde in me, and I in you. As the boughche cannot beare frute of it selfe, except it byde in the vyne: nomore can ye, except ye abyde in me. I am p vyne, ye are the boughches.

* John. vii. 1

* John. vii. 2

* I. John. vii. 3

* John. vii. 4
Act. xii. 5

* Mat. xvi. 16
Mark. xvi. 17
Luc. xvi. 18

* Iod. xvi. 1

* Mat. xvi. 1

* John. vii. 2
I. John. vii. 3
II. John. vii. 4

* Act. xvi. 1

* I. John. vii. 2
II. John. vii. 3

* I. John. vii. 4
II. John. vii. 5
Iod. vii. 6

* I. John. vii. 6
II. John. vii. 7

* I. John. vii. 8
II. John. vii. 9

* I. John. vii. 10

* I. John. vii. 11

* I. John. vii. 12
II. John. vii. 13
I. John. vii. 14
I. John. vii. 15

* I. John. vii. 16
II. John. vii. 17

branches. He that abyrdeth in me, and I in him, the same bygerth moche frute. For without me can ye do nothing. If a man byde not in me, he is cast forth as a branche, & is withered: and men gather them: and cast the into the fyre, and they burne. * If ye byde in me, and my wordes abyrdin you: aske what ye will, and it shalbe done for you. * Wherin is my father glorified: that ye beare much frute, and become my disciples.

As the father hath loved me, enen so haue I also loved you. Continue ye in my loue. If ye kepe my commandementes, ye shall byde in my loue, enen as I haue kepte my fathers commandementes, & byde in hys loue. These thynges haue I spoken vnto you, p my loue myghte remaine vnto you, and that poure loue myghte be full.

* * * This is my commaundemēt, that ye loue together, as I haue loved you. Greater loue hath no man, then this: that a man bestowe hys lyfe for his frendes. Ye are my frendes, yf ye do whatsoeuer I commaunde you. Hence forth call I you not seruantes: for the seruant knoweth not what hys lord doeth. But you haue I called frendes: for all thynges that I haue heard of my father, haue I opened to you.

Ye haue not chosen me, but I haue chosen you, and ordeyned you, to goo, and byngge forth frute, and p your frute shuld remaine, that whatsoeuer ye aske of the father in my name, he maye geue it you. *

* This commaunde I you, that ye loue together. If the world hate you, ye knowe that it hateth me before it hateth you. If ye were of the world, the world wolde loue his owne: howbeit, because ye are not of p world. But I haue chose you out of p world therfore: the world hateth you. Remember the worde that I sayd vnto you: the seruant is not greater then the lord. * If they haue persecuted me, they will also persecute you. If they haue kept my sayng, they will kepe yours also.

* But all these thynges will they do vnto you for my names sake, because they haue not knowen hym that sent me. If I had not come and spoken vnto them, they shuld haue had no synne: but now haue they nothyng to cloke their synne withall. He that hateth me, hateth my father also: If I had not done amonge them the workes whych none of her man dyd, they shuld haue had no synne. But now haue they both sene, & hated: not onely me but also my father. But this happeneth that the synnyng myghte be fulfilled, that is written in their lawe: * they hated me without a cause. * * But when the comforter is come, y whom I will sende vnto you from p father: enen in the spere of treuth, whych proceedeth of the father: he shall testifie of me.

And ye shall beare witness also, because ye haue bene with me from the beginning.

The xviij. Chapter.

¶ Comforter agaynst trouble. Whypers are hearme thowd. Chapd.

In these thynges haue I sayde vnto you because ye shuld not be offendid. * Thep shall excommunicat, that ye shal be in the tyme shall come, that * whosoever killeth you, will thinke that he doth God seruyce. * And such thynges will they do vnto you, because they haue not knowen the father, neither yet me. But these thynges haue I tolde you, that when p tyme is come, ye maye remember then that I tolde you. * These thynges sayde I vnto you at the beginning, because I was present with you.

* But now I go my waye to hym that sent me, & none of you asketh me whither I go. But because I haue sayd such thynges vnto you, your hertes are full of sorowe. Nevertheless, I tel you the treuth, it is expedient for you, p I goo awaye. For if I goo not awaye, that comforter will not come vnto you. But if I departe, * I will sende hym vnto you. And when he is come, he will rebynke the world of synne, and of righte wronges, & of iudgement. Of synne, because they beleeue not on me. Of righte wronges, because I go to my father, and p shall see me nomore: Of iudgement, because the synnyng of this world is iudged all ready.

I haue yet many thynges to saye vnto you but ye cannot heare them awaye now. Howbeit when he is come, which is the spere of treuth, he will leade you into all treuth. He shall not speake of hym selfe: but whatsoeuer he shall heare, that shall he speake, and he will shewe you thynges to come. He shal glorify me, for he shall receaue of myne, & shall shewe vnto you. * All thynges that the father hath, are myne. Therefore sayde I vnto you, that he shall take of myne and shewe vnto you. *

* After a while ye shall not see me, and agayne after a while ye shall see me: for I go to the father. When sayde some of hys disciples betwene them selues: what is this that he sayth vnto vs, after a while, ye shall not see me, and agayne after a while ye shall see me: and that I go to the father? They sayd therfore: what is this that he sayth: after a while, we cannot tell what he sayth. Jesus perceaued, that they wolde aske him, and sayde vnto them. The enquire of this betwene your selues, because I sayde after a while ye shall not see me, & agayne after a while ye shall see me. Merely verily, I saye vnto you: ye shall wepe and lamente, but contrary wyse, the world shall reioyse. Ye shall forowe, but ye shal forowe shall be turned to ioye.

If iij. A woman

* Mat. xlii.
John. xlii.
Mat. xlii.
John. xlii.

* John. xlii.
John. xlii.

* John. xlii.

* Mat. xlii.
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* John. xlii.

* Mat. xlii.
John. xlii.
John. xlii.

* John. xlii.

* John. xlii.

The Gospell

It would when the trauaileth, hath sozo-
we, because her poure is come: but as none as
she is belivered of the child, she remembreth
none of the anguish she, for sope that a man is
borne into the worlde. And ye now therefore
haue sozowe: but I will se you agayne, and
your hertes shall reioyce, and your sope shall
no man take fro you. **K** And in þ daye shall
ye aske me no question. **I** Verely verely,
I saie vnto you: * whatsoeuer ye shall aske þ
father in my name, he will geue it you. Hy-
therto haue ye asked nothinge in my name.
Aske, and ye shall receaue: that your sope
maye be full.

These thinges haue I spoke vnto you by
prouerbes. The tyme will come, when I shall
nomore speake vnto you by prouerbes: but
I shall shewe you playnly from my father.
At þ daye shall ye aske in my name. And I
saie not vnto you that I will speake vnto
my father for you. For the father him selfe
toucht you, because ye haue loued me, and ha-
ue beleued, that I came out fro God. I wet
out fro the father, and came into the worlde.
Agayne, I leaue the worlde, and go to the
father.

His disciples sayd vnto him: so, now enli-
keth thou playnly, and speakest no prouerbe.
* I now are we free, that * thou knowest all
things, and needst not, that any man shulde
aske the any question. Therefore beleue we, þ
thou camest from God. **I** Iesus answered
them: Now ye do beleue. * Behold, the hono-
re draweth nye, and is all ready come. þ ye
shall be scattered euery mā to his owne, & I
shal leane me alone. And yet am I not alone. For
* the father is with me.

These wordes haue I spoken vnto you,
that in me ye myghte haue peace. For in the
worlde shall ye haue tribulacion: but be of
good chere, I haue ouercome the worlde.

¶ The xviij. Chapter.

¶ The moost hartly and louing prayer of Ihesus vnto
his father, for all such as receaue the trewth.

These wordes spake Iesus, and left vp
his eyes to heauen, and sayde: father,
* the houre is come: glorifye thy sonne
that thy sonne also maye glorifye the: as thou
hast geuen him power ouer all flesh, that he
shuld geue eternal lyfe to as many as thou
wilt geuen him. This is * lyfe eternal, þ they
might knowe the, the onely true God, & Je-
sus Christ whom thou hast sent.

I haue glorified the on the earth. * I haue
finisshed the worke, which thou gauest me
to do. And now glorifye thou me (* father)
with thine awne self, with the glory, which
I had with the, yee the worlde was. I haue
declared thy name vnto the mē, which thou
gauest me out of the worlde. Thine they we-
re, and thou gauest them me, and they haue

kept the worde. Now they haue knowen, þ
all thinges whatsoeuer thou hast geuen me,
are of the. For I haue geuen vnto them the
wordes which thou gauest me, and they ha-
ue receaued them, and haue knowen surely,
that I came out from the: and they haue be-
leued, that thou diddest send me.

I praye for the, &c. I praye not for * the
worlde: but for them: which þ hast geuen me,
for they are thine. And all mine are thine, &
thyne are mine, & I am glorified in the. And
now I am not in the worlde, and they are in
the worlde, and I come to the. **I** * Holy
father, kepe thyow thine awne name, them
which thou hast geuen me, þ they also maye
be one, as we are. Whyte I was with the in
the worlde, I kepte the in thy name. * Those
that thou gauest me, haue I kepte, and none
of them is lost, but that lost childe, * that the
scripture might be fulfilled.

Now come I to the, & these wordes spea-
ke I in the worlde, that they might haue my
joy ful in them. I haue geuen the the worlde,
and * the worlde hath hated them, because
they are not of the worlde, euen as I also am
not of the worlde. I desiree not that þ shuldest
take them out of the worlde: but * that thou
kepe them from euyl. They are not of the
worlde, as I also am not of the worlde. Sancti-
fy them thyow thy treuth. Thy word is
the treuth. As thou bydest send me into the
worlde, euen so haue I also sent them into þ
worlde, & for their sakes sanctifie I my selfe,
that they also myght be sanctified thyow
the treuth.

Nevertheless, I praye not for the alone,
but for them also which shall beleue on me
thyow their preaching: that they all maye be
* one, as thou father art in me, and I in the,
and that they also maye be one in vs: that the
worlde maye beleue, that thou hast sent me:
And the glory which thou gauest me, I haue
geuen them, that they maye be one, as we
also are one. I in the, and thou in me, þ they
maye be made perfecte in one, & þ the worlde
maye knowe, that thou hast sent me: that me
loned them as thou hast loved me.

Father, I will that they which thou hast
geuen me * be with me where I am, þ they
maye se my glory, which thou hast geuen me.
For thou louedest me before the makinge
of the worlde. * O righteous father, þ worlde
also hath not knowe the: but I haue knowe
the: and these haue knowen, that thou hast
sent me. And I haue declared vnto them thy
name, and will declare it, that the loue wher
with thou hast loued me, maye be in them, &
I in them. **K**

¶ The xviij. Chapter.

¶ Ihesus is betrayed. The thynke of the moost
simple the officers to the grounde. Where Ihesus
of Malchus rece. Ihesus þe brought before Anas,
Capitane, and before Pilate.

When

Mat. xxv. 12.
Luce. xiv. 12.

When Iesus had spoke these wordes, * he wot forth with hys disciples ouer the brooke Cedron, where was a garde, into y which he entered and hys disciples. Judas also which betrayed him, knewe the place: for Iesus ofte tymes reposede thysheer w hys disciples. Judas then after he had receaued a bonde of men, (and mynysters of the hye priestes & Pharises) came thysheer with lanternes, and torches, and weapons.

And Iesus knowinge all thynges that shulde come on hym, went forth, and sayde vnto them: whom seke ye? They answered hi:

Iesus of Nazareth. Iesus sayeth vnto them: I am he. Judas also which betrayed hym, stode with them. As sone then as he had sayde vnto the, I am he, they went backwarde and fell to the grounde. Then asked he the agayne: whom seke ye? They sayde: Iesus of Nazareth. Iesus answered: I haue tolde you, that I am he. If ye selle me therefore, let these goe theire waye. But the sayng might be fulfilled which he spak: * of them which thou gauest me, haue I not lost one.

John vi. 16.

Then Simon Peter hauynge a swearde, drew it, and smote the hye priestes seruaunt, and cut of hys ryght eare. The seruauntes name was Malchus. Therefore sayeth Iesus vnto Peter: * put by thy swearde into the sheath: shall I not drynke of the cup, which my father hath geuen me? Then the company and the Capayne, and mynysters of the Jewes toke Iesus, and bounde hym, and led him awaye to Anna high: for he was father in lawe vnto Capphas, which was the hye priest that same yere. Capphas was the, which gaue counsell to the Jewes * that it was expedient, that one man shulde dye for the people.

Mat. xxvi. 56.
Luce. xxii. 47.

* And Symon Peter folowed Iesus, and toke another disciple: that disciple was knowne vnto the hye priest, & went in with Iesus into the palace of the hye priest. But Peter stode at the doore without. Then went out that other disciple (which was knowne vnto the hye priest) and spake to the damsell that he kept the doore, and brought in Peter. Then sayde the damsell that kept the doore, vnto Peter. Art not y also one of this mannes disciples? he sayde: I am not. The seruaunt and the mynisters stode there, which had made a fyre of coles: for it was colde, so they warmede them selves. Peter also stode amonge them, and warmed hym.

Mat. xxvi. 68.
Luce. xxii. 56.

* The hye priest then asked Iesus of hys disciples, and of hys doctrine. Iesus answered hym: I spake openly to the world. I neuer taught in the Synagoge, and in the temple, whyther all the Jewes refozte, and in secret haue I sayde nothing. Why askest thou me? Alaske them which hearde me, what I

haue sayd vnto them. Andholde, they can tell what I sayde. When he had thus spoken, one of the mynisters which stode by, smote Iesus on the face, sayinge: * answerest thou the? he preaske for: Iesus answered hym: If I haue euill spoken, beare witness of the euill: But yf I haue well spoken, why smytest thou me? And Annas sent hym bounde vnto Capphas the hye priest.

Mat. xxvi. 68.

Symon Peter stode, and warned him selfe. * The hye priest then vnto hym: art not thou also one of hys disciples? he denyed it, & sayde: I am not. One of the seruauntes of the hye priestes (hys cosyn whose eare Peter smote of) sayde vnto hym: dyd not I see thein y garde with him? Peter therefore denyed agayne: and immediately the coles errew. * Then led they Iesus from Capphas to the hall of iudgement. It was in the morninge, & they thein selves went not into y iudgement hall: lest they shulde be defyled, but that they myght cate Passouer. Pylate then went out vnto the and sayde: what accusacion bring ye agaynst this man? He answered and sayde vnto him: If he were not an euill doer we woulde not haue deliuered him vnto the. Then sayde Pylate vnto the: take ye hym, & iudge him after your awne lawe. The Jewes therefore sayd vnto hi: It is not lawfull for vs to put any man to death. * That the wordes of Iesus myght be fulfilled * which he spake, signifyinge, what he said he shuld dye.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

* Then Pylate entered into the iudgement hall agayne, and called Iesus, and sayde vnto hym: art thou the kynge of the Jewes? Iesus answered: sayst y that thy selfe, or dyd other tell it the of me? Pylate answered: I am a Jewe: & thine awne nacion and thye priestes haue deliuered the vnto me. What hast thou done? Iesus answered: my kynngdome is not of this worlde. My kynngdome were of this worlde, the woulde my mynisters surely fynde, that I woulde not be deliuered to the Jewes, but now is * my kynngdome not fro hence. Pylate therefore sayde vnto hi: Art thou a kynge then? Iesus answered: thou sayst that I am a kynge. For this cause was I borne, & for this cause came I to the worlde, that I shulde beare witness vnto y trouth. And all that are of the trouth, heare my voyce.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

Pylate sayde vnto hym, what thyng is trouth? And when he had sayde this, he went out agayne vnto the Jewes, and sayde vnto the. * I fynde in him no cause at all. Yet haue a custome, that I shulde deliuer you one looser at Easter. Wyl ye that I lose vnto you y kynge of the Jewes? Then cryed they all agayne, sayinge: * Not him, but Sarrabas: the same Sarrabas was a murdherer.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

John vi. 16.

Mat. xxvi. 68.

Luce. xxii. 56.

¶ The xij. Chapter.
¶ Christ is crucified. He compasseth his mother into a don, dyet, and is buryed.

¶ b. Then

The Gospell.

I When Pilate toke Iesus therfore, & scourged hym. * And the souldiers wounde a crowne of thornes, and put it on his head. And they dyd on him a purple garment. * And came vnto hym, and sayde: haill kyng of the Jewes: and they smote hym on the face. Pilate wote forthagayne, and sayde vnto them: beholde, I bringe hym forth to you, that ye maye knowe, that I fynde no faute in hym. Then came Iesus forth, wea- ping a crowne of thorne, and a robe of purple. And he sayeth vnto the: beholde the ma-
When the hye priestes therfore and mini- sters sawe hym, they cryed sayinge: crucify him, crucify hym. Pilate sayeth vnto them: Take ye him, and crucify him: for I fynde no cause in him. The Jewes answered him: We haue a lawe, and by oure lawe he ought to dye: because he made him selfe the sonne of God. Whē Pilate hearde þ sayinge, he was the more astayde, and went agayne into þ iudgement hall, and sayeth vnto Iesus: whe- ce arte thou? But Iesus gaue him noue an- swere. Then layde Pilate vnto him: Spea- kest thou not vnto me: knowest þ not, that I haue power to crucify the, and haue power to loose the: Iesus answered: Thou couldest haue no power at all agaynst me, * except it were geuen the of heaue. Therfore he that deliuered me vnto the, hath the more syme. And from thence forth sought Pilate mea- nes to loose hym: but the Jewes cryed say- inge: yf thou let him go, thou art not a clere frende. For * whosoener maketh hym selfe a kynge, is agaynst Cesar.
When Pilate hearde þ sayinge, he brought Iesus forth, and fate downe to geue sentence, in a place þ is called þ pament: but in þ he byde couthe, Gabbatha. It was þ preparyng daye of the easter, aboute þ fyfte houre. And he sayeth vnto þ Jewes: beholde your kyg? They cryed, a waye whi, a waye to hi, cruci- fy him. Pilate saith vnto the: Shall I cruci- fy þe? They cryed: We byde þ sayes: we haue no kyg but Cesar. * Then deliuered he hym vnto them, to be crucified.
And they toke Iesus, and led hym a waye. And he bare his crosse, & went forth into a place, whiche is called þ ce of deedes skulles. But i hebreue, Golgotha: where they crucified hym, and two othe with hym, on either syde one. And Iesus in he myddes. And Pilate wrote a tyle, & put it on the cros- se. The wryttinge was, Iesus of Nazareth kyng of the Jewes. Thys tyle reddyng many of the Jewes. For þ place where Ies was crucified, was npe to the cyppe. And it was wrytten in hebreue, and Greke and Latyn. Then sayde the hye priestes of the Jewes to Pilate: wryte not kyng of the Jewes, but that he sayde, I am kyng of the Jewes: Py- late answered: what I haue wrytten, that

haue I wrytten.

Then the souldiers, * when they had cru- cified Iesus, they toke his garmentes & made foure partes, to eueri souldier a parte, & also his coate. The coate was without seme, wrought vps thowowe out. They sayd ther- fore amonge them selues: Let vs not be- nyde it, but cast lotes for it, who shall haue it. That the scripture myght be fulfilled, sayinge: * They parted myement amonge the, and for my coate they cast lotes. And the souldiers byd each thinges in debe.

There stode by the crosse of Iesus his mo- ther, and his mothers syster, Mary the wyfe of Cleophas, & Mary Magdalene. Whē Iesus therfore sawe his mother, & þ disciple stō- dige * who he loved, he sayeth vnto his mo- ther: woman, beholde thy sonne. Then sayde he to þ disciple: beholde thy mother. And from þ houre the disciple toke her for his awne.

After these thinges, Iesus knowinge that all thinges were now performed: þ the scrip- ture myght be fulfilled: he sayeth: I thyt. So they stode a vessel by, full of vnege-
Therfore they splied a sledge with vnege- and wounde it about with ylope, and put it to his mouth. Aflone as Iesus then receaued of the vnege, he sayde, * Iet is finished, & bowed his head, and gaue vp the goost. The Jewes therfore because it was the prayng of the Sabbath, that þ bodys shuld not re- maine vpon the crosse on the sabbath daye (for that sabbath daye was an hye daye) be- sought Pilate, þ their legges might be broke and that they might be taken downe. Then came the souldiers, and brake the legges of þ fyrt, and of the other which was crucified with him. But when they came to Iesus: ad sawe þ he was dede already, they brake not his legges: but one of the souldiers w a spea- re, thrust him into the syde, ad forth with ca- me ther out bloude and water.

And þ sawe it, bare recorde, & byn record is true. And he knoweth þ the sayth true, that ye might beleue also. For these thinges we- re done, þ scripture shulde be fulfilled, & þe shall not breake a bone of him. And agayne another scripture sayeth: they shal loke on him, who they feared. * After this, Ioseph of Aramathia (which was a disciple of Iesus: but secretly for feare of the Jewes) be- sought Pilate, that he might take downe the body of Iesus. And Pilate gaue him licence, & he came thither, and toke the body of Iesus. And he also Nicodemus, which at þ begynnyng came to Iesus by night, brought of myrr and aloes mingled together, aboute an hund- red pounde wayght. Then toke they þ bo- dy of Iesus, & wounde it in linnen clothes w the odours, as the maner of the Jewes is to bury. And in the place where he was cru- cified, there was a garden, and in þ garden a newe

* mat. rebul.
mar. i. v.

20

* mat. rebul.
mar. i. v. a.
Luce. xxi. b.

* Luce. rebul.
J. John. i. b.

25

* Sapi. bibl.
John. i. b.
Rom. xii. a.

* mat. rebul.
mar. i. v. c.
Luce. xxi. c.

30

* Act. rebul.

* mat. rebul.
mar. i. v. d.
Luce. xxi. d.

35

* Zec. xii. a.

* mat. rebul.
mar. i. v. e.
Luce. xxi. e.

40

* mat. rebul.
mar. i. v. f.
Luce. xxi. f.

* John. i. c.

* John. i. d.

* mat. rebul.
mar. i. v. g.

* John. i. e.

* mat. rebul.
mar. i. v. h.

* Luce. xxi. g.

* mat. rebul.
mar. i. v. i.

* Luce. xxi. h.

* mat. rebul.
mar. i. v. j.

* Luce. xxi. i.

newe sepulchre, where was neuer ma layd. There layde they Iesus therfore, because of p preparinge of the Sabbooth of the Jewes for the sepulchre was nye at hande. **K**

¶ The xx. Chapter.

¶ The resurrection of Christ, which appeareth to Mary Magdalene and to all his disciples. to theys greates comforte.

In the first daye of the Sabboothes ca Mary Magdalene early (when it was yet darcke) vnto y sepulchre, & ad sawe the stone taken awaye fco the graue. Then she rane, and came to Symon Peter, and to the other discipyle * who Iesus loued, and sayeth vnto the. They haue take awaye y Lorde out of the graue, & we canot tell where they haue layde him. Peter therfore went forth, & that other discipyle, ad came vnto y sepulchre. They rane both together, & the other discipyle dyd out rane Peter, & came first to the sepulchre. And wha he had stowped downe he sawe the linnen clothes lyenge, yet wet he not in. * Then came Symon Peter, folowinge him, & went into y sepulchre, & sawe y linnen clothes lye, & y napykin that was aboute his hebd, not lyinge w the linnen clothes, but wrappyd together in a place by it selfe. Then went in also y other discipyle, which came first to y sepulchre, and the he sawe & beleneu. For as yet they knewe not y scripture, that he shoulde rse agayne fco deeth. **K**

¶ When the disciples wet awaye agayne vnto theyr owne home. * Mary stode without at y sepulchre weepinge. So as she wepte, she bowed her selfe into y sepulchre, & seeth two angels clothed in whyte, sytting, y oue at the hebd & y other at y fete. where they had layde the body of Ies^{us}. They saye vnto her, womā, why wepest thou? She sayeth vnto the: for they haue take awaye my Lorde, & I wote not where they haue layde hi. Wh^{er} he had thus sayd, she turned her selfe backe, & sawe Iesus standinge, and knewe not yit was Iesus: Iesus sayeth vnto her, womā, why wepest thou? Wh^{er} lokest thou? She supposinge that he had bene a gardener, sayeth vnto him. Sy: pf y haue boyme hi here, tell me wher y hast layde him, ad I will let him. Iesus sayeth vnto her. Mary. She turned her selfe, & sayd vnto hym: Rabbi, which is to saye, my master. Iesus sayeth vnto her, ¶ touch me not, for I am not yet ascended to my father. But go to * my brethe, & saye vnto the: I asende vnto my father & your father: & to my God, & your God. * Mary Magdalene came & tolde y discipules, y she had sene the Lorde, ad that he had spokt such thynges vnto her. **K**

¶ The same daye at night which was the first daye of y Sabboothes, when y doores were shut (where y discipules were assembled together for feare of y Jewes) came Iesus, and stode in the myddes, & saith vnto them:

peace be vnto you. And wh^{er} he had so sayde, he shewed vnto them his handes, & his syde. Then * were y discipules glad when they sa^{we} y Lorde. Then sayd Iesus to the agayne: peace be vnto you. As my father * sent me, eue so sende I you also. And wh^{er} he had sayd those wordes, he blyethed on them and sayeth vnto them: Receiue y y holy goost. Wh^{er} soeuer y spines pe remitte, theye are remitted vnto them. * And wh^{er} soeuer y spines ye re- sayne, theye are retayned. **K**

¶ But * Thomas was not ytwelue: which is called trithymus) one of yt the wh^{er} Iesus came. The other discipules therfore sayde vnto hi: we haue sene y Lorde. But he sayde vnto the: excepte I se in hys handes y print of y napyles, & put my fpynger into y printe of y napyles, I shal not beleue. I will not beleue. And after. viij. dayes, agayne his discipules were w in. * Thomas ad the. Then came Iesus when y doores were shut, & stode in the myddes, and sayde: peace be vnto you.

After y sayd he to Thomas: hyge thy fpynger hether, & se my handes, & reach hys hert by h^{er} h^{er}, & thrust it into my syde, & be not sayth lesse, but beleneue. * Thomas answerd, and sayde vnto him: my Lorde, & my God: Iesus sayeth vnto hi: Thomas, because y hast sene me, thou hast beleued, blessed are they that haue not sene, and yet haue beleued. **K**

¶ And many other thynges truly dyd Ies^{us} in the presence of his discipules, which are not wyrtten in this boke. These are wyrtte, that ye myght beleue, that Iesus is Ch^{rist} y sone of God, and that: in beleneue ye myght haue lpe thozow hys name.

¶ The xxj. Chapter.

¶ The appereth to hys discipules agayne by the fce of Epherias, and commaunde Peter chiefely to feare hys lord.

In the thirde daye dyd Iesus thewe hym y selfe agayne, at the fce of Epherias. And on this wyse he shewed he hym selfe. There were together Symon Peter & Thomas (which is called trithymus) and * J^{ohn} the channell of Cana in Galile, and the sonnes of zebedee, and two other of hys discipules, Symon Peter sayeth vnto them: I wyll go a fishinge. They saye vnto him: we also wyll go with the. They wet the y waye & entred into a shyppe immediatly, & that night caught they nothinge. But when y mornynge was now come, Iesus stode on y shoze: neccerthelesse the discipules knewe not yit was Iesus. Iesus sayeth vnto the: Chyldren, haue ye eny meat: they answered him, no. And he saith vnto the: I call out the net on y right syde of the shyp, & ye shall fynde. They call out therfore, ad aoune they were not able to d^{ra}we it for the multitude of fshes.

¶ Then sayde y discipyle * wh^{er} Iesus loued vnto Peter: It is y Lorde: wh^{er} Symon Peter heard yit was y Lorde, he gyde hys croce vnto him

The Actes.

The Actes of the Apostles.

The first Chapter.

The ascension of Christ, Matthias is chosen in the stead of Judas.

* 2th Tim. 1.

unto him (for he was naked) & sprang into prison. & he other disciples came by him for they were not farre from lande, but as yet were two hundred cubites, & they dyewe þæt net wth fishes. & thus then as they were come to lande, they sawe hoots coles, & fische layd theron, & bread. Jesus sayeth unto the. * þynges of þy fith which ye haue now caught. Symon Peter went vp, & dicte þæt net to lande full of great fishes, an hundred & xij. And for all ther were so many, yet was not the net broke. Jesus sayeth unto the. come & dyne. And none of þe disciples burst aske hi: what art þu? for the lincwe þæt it was the Lord. Jesus then came, and toke bread, & gaue them, and fische lykewyse. & thus is now the thyrde tyme þæt Jesus appeared to his disciples, after that he was risen againe from deeth.

¶ So when they had dyed, Jesus sayeth to Symon Peter. Symon Iohanna, louest thou me more then these? he sayd unto hi. ye Lord, þæt I knowest, þæt I loue þe. he sayeth unto him. feede my lãbes. he sayeth to him againe þæt I feede tyme. Symon Iohanna, louest thou me? he saith unto him. Yee Lord, þæt I knowest that I loue þe. he sayeth unto him. feede my shepe. he sayeth vnto him þæt I thyrde tyme. Symon Iohanna, louest thou me? Peter was soz, because he sayeth vnto him the thyrde tyme. louest thou me? he sayeth vnto him. Lord, thou knowest all thinges, thou knowest that I loue þe. Jesus sayeth vnto him. feede my shepe.

* 1st John. 1.

¶ Clerely, verely, I saue vnto the. whi thou wast yong, þæt gerdest thy selfe, and walkedst whither thou woldest: but when thou art olde, & thou shalt stretch forth thy handes, & another shall gyde the, & leade the whither thou woldest not. & that spake he, signifying, by what deeth he shuld glorifye God.

* 1st John. 1.

¶ And when he had spoken thys, he sayeth vnto hi. folowe me. Peter turned about, and sawe the disciple * whom Jesus loued, folowynge: which also leane on his brest at supper, and sayde. Lord, which is he that betrayeth the? When Peter therfore sawe him, he sayeth to Jesus. Lord, what shall be here do? Jesus sayeth vnto him. If I will haue him to tarye till I come, what is that to the? folowe þe me. ¶ Then went thys sayynge a boorde among the brethren, that þæt disciple shuld not dye. Pet. Jesus saye not to hym, he shall not dye: but yf I will þæt tarye till I come, what is that to þe? The same disciple is he, which testifieth of these thynges, and wrote the thynges. And we knowe, þæt his testimony is true. ¶ & There are also many other thynges which Jesus dyd, the which yf they shuld be wyrtten euery one, I suppose the world coude not containe the booke that shuld be wyrtten.

* 1st John. 1.

¶ Here endeth the Gospel of Sayncte John.



¶ A þæt first treatyse (Denare & theophyl?) we haue spoken of all that Jesus began to do and teache, vntill the daye which he was taken vp, after that he, thozow the holy goost, had geue counsaundes vnto the Apostles, whom he had chosen: to whom also he & thev hym selfe alpue after þys passion (and that by many tokens) appareynge vnto them fouertye dayes, and speakinge of the kyngdome of God, and gathered them together, & cōmaunded them, that they shulde not departe from Ierusalem: but to waite for the promys of the father. ¶ wherof (sayeth he) ye haue heard of me. For & John truly baptyzed with water, but þæt shal be baptyzed with the holy goost after these fewe dayes.

* 1st John. 1.

* 2nd John. 1.

* 1st John. 1.

* 1st John. 1.

* 1st John. 1.

¶ Whi they therfore were come together, they asked of him, sayinge. Lord, wilt thou at this tyme, restore agayne the kyngdome to Israel? And he sayde vnto them. ¶ It is not for you to knowe the tymes, or the seasons, which the father hath put in his owne power: but & ye shal receaue power after that the holy goost is come vpon you. And & ye shal be witness vnto me not onely in Ierusalem, but also in all Jewry and in Samaria, and euen vnto the worldes ende.

* 2nd John. 1.

* 1st John. 1.

* 1st John. 1.

¶ And when he had spoken these thynges, whyle they beheld, & he was take vp an hie, & a cloude receaued him vp out of their sight. And while they looked stedfastly vp to ward heauē, as he went, beholde, two men stode by them in white apparell, which also sayd: yemen of Galile. wher stande ye gasyng vpon into heauen? & this same Jesus which is taken vp from you into heauē, & shall come, euen as þe haue sene hi go into heauē. ¶ ¶ Then returned they vnto Ierusalem from þæt mount (that is called Olpue) which is betwixt Ierusalem, & Bethoth dayes iorney. And whi they were come in, they went vp into a parlour, where abode both & Peter and James, and John and Andrew, philippe & Thomas, Mattheu & iacobus, James þæt sone of Alphens, and Simō zelotes, and Judas the brother of James. & these all consynned with one accord in prayer and supplicacyon with the women & Mary þæt mother of Iesu, and with his brethren.

* 1st John. 1.

* 1st John. 1.

* 1st John. 1.

* 1st John. 1.

* 1st John. 1.

* 1st John. 1.

* 1st John. 1.

¶ And in those dayes Peter stode vp in the myddes of the disciples, and sayde to the nombre

nombre of names that were together, were aboute an hundred and twentie. ¶ Ye men & brethren, this scripture must haue nedes be fulfilled, which the holy goost thowoe the mouth of dauid spake before of iudas, * which was gyde to them that toke iesus. * for he was noybzied with vs, and had obtained felowshipp in this mynistracion. And the same heth now possessed a plat of ground with the rewarde of iniquite: and when he was * hanged, he burst a sonde in the myddes, and all his bowels gushed out. And it is knowne vnto all the inhabitants of ierusalem: in so much that the same felde is called in their mother toge, Acheldama, that is to saye, the bloude felde.

for it is wypten in p boke of psalmes: * hye baptisacion be voyde, and no man be dwellinge therein: * and his bylshoppe like let another take. Wherefore of these me which haue accompanied with vs (all the tyme that the Lorde iesus had all his conuerlacyn amonge vs, begynnynge at the baptisme of iohn, vnto that same daye that he was taken vp from vs) must one be ordeined, to be a witnes with vs of hys resurrection.

And they appointed two, ioseph which is called barabas (whose by name was iustus) and mathias. And whan they prayed, they sayde: thou Lorde, which * knowest the hertes of all me, shew whither of these two thou hast chosen: that he maye take the roume of this mynistracion and apostleship, from which iudas by transgression fell, that he myghte go to hys awne place. And they gaue forth their lotes, and the lot fel on mathias, and he was counted with the eleven apostles. ¶

¶ The .ij. Chapter. ¶

¶ The .ij. chapter of the holy goost. The sermon of iacob before the congregacion at ierusalem, and the increase of the church.

When * the fiftye dayes were come to an ende, they were all with one accorde together in one place. And suddenly ther came a sounde from heauē, as it had bene the commynge of a myghty wynde, and it fylled all the house where they sate. And there appered vnto them cloven tonges, lyke as they had bene of fyre, and it sate vpon eache one of them: * and they were all fylled with the holy goost, and beganne to speake with other tongues, euen as the same spete gaue them vnterstandinge.

¶ Ther were dwellinge at ierusalem, jewes, deuoute men, out of euery nacyn of the that are vnder heauen. When this was noped aboute, the multitude came together, & were assayed, because that euery man hearde the speake with his awne language. They wondered all, and marueyled, sayinge among the

selues: beholde, are not all these which speake, of galilee? And how heare we euery man his awne tong, wherein we were borne. Partheas, and medes and elampites, and the inhabitants of ethiopia, and of turpe, and of capadocia, of pontus and asia, phrygia, and pamphilia, of egypte, and of the parties of lybia which is beynd syren, and dangers of rome. Iewes * * * * * felices, ghekes and arabians: we haue herd them speake in oure awne tonges the grate woordes of god. ¶ They were all amazed, and wondered, sayinge one to another: how can it be this? Other mocked, sayinge: these men are full of new wyne.

¶ But peter lepped forth with p clement, and lyft vp his voyce, and sayde vnto them: ¶ Ye men of ierusalem, and all pe that dwell at ierusalem: be this knowe vnto you, & with poure eares heare my wordes. for these are not droncken, as ye suppose, seyinge it is but the thyrde houre of the daye. But this it that which was spoken by the prophete iohel: And it shalbe in the last dayes, sayth god: of my spete I wyll pouze out vpon all fleshe.

* And poure connes & poure daughters shall prophesy, and poure yonge men shall be wysons, and poure olde men shall dreame dreames. And on my seruantes, & on my hande maydens I wyll pouze out of my spete in those dayes, and they shall prophesy. And * I wyll shewe wonders in heauen aboue, and tokens in the erth beneath, blood and fyre, and the vapour of smoke. The sunne shalbe turned into barcanes, & the moone into bloude, before that great and notable daye of the Lorde come. And it shall come to passe, that * whosoener shall call on the name of the Lorde, shalbe saved. ¶

¶ Ye men of israel, heare these wordes: ¶ Iesus of nazareth a man poured of god amonge you with myracles, wonders and signes, which god dyd by hym in the myddes of you, as ye poure selues knowe: hym haue ye taken by the handes of vnyghte wised persons, after he was deliuered by the determinat counsell * forekno wledge of god, & haue crucifyed and layne him: whan god hath rayled vp, & lookyd for signes of death, because it was impossible, he shulde be holden of it. for dauid spakech of hym. * I fore hande I sawe god alwayes before me: for he is on my ryght hande, that I shulde not be moued. Therfore dyd my hert reioyce, & my tounge was glad. For ouer also my fleshe shall rest in hope, because thou wilt not leaue my soule in hell, nerther wilt thou suffer thine holye to be corrupted. Thou hast shewed me the wayes of lyfe, thou shalt make me full of ioye with thy countenaunce. ¶

¶ Ye men and brethren, let me freely speake vnto you of the patriarche dauid: * for he is borh

¶ The .ij. chapter of the holy goost.

¶ The .ij. chapter of the holy goost.

¶ The .ij. chapter of the holy goost.

¶ The .ij. chapter of the holy goost.

¶ The .ij. chapter of the holy goost.

The Actes.

is both deed and buried, & d hys sepulchre remapureth with vs unto this daye. Therefore, sence he was a Prophet, and knewe p God had twoine with an othe to him, that Chyft (as concerning the flesch) shulde come of the frute of his loynes, and on hys sent, he knowinge this before, spake of the resurrection of Chyft, that his loue shulde not be left in hell: neither hys fleshe shulde be corrupcion. ¶ This Iesus hath God raised vp, * whereof we all are witnesses.

Sence now that he by the ryght hande of God exalted is, and hath receaued of the father ther the promise of the holy Ghoost, he hath shewd forth thys * (actes) which ye now se & heare. For Dauid is not ascended into heu: but he sayeth: * The Lord sayde to my Lord: sye thou on my ryght hand, buttill I make thy footes thy faste stole. So therfore, let all the house of Israel knowe for a surety, p God hath made that same Iesus (whom ye haue crucified) a Lorde and Chyft.

¶ When they heare this, they were pricked in their hertes, and sayd vnto Peter, & vnto the other Apostles: Pe me & bethye * what shall we do? Peter sayde vnto them: repent of your synnes, and be baptized euerie one of you in the name of Iesus Chyft for the remission of synnes, and ye shall receaue the gyfte of p holy goost. For the promise was made vnto you ad to poure chylidren, and to all that are a farr of, euen as many as the Lorde oure God shall call. And with many other wordes bare he witness, and exhorted them, sayinge: Saue poure selues from this vntowarde generation. ¶ Then they p gladly receaued his preachinge, were baptised: and the same daye, ther were added vnto them aboute thye thousande soules.

¶ And they continued in the Apostles doctrine and fellowship, & in brenkynge of bread, ad in prayers. And feare came ouer euerie soule. ¶ And many wonderis & signes were thewed by the Apostles. ¶ At Jerusalem, And great grace came vpon all men: And all that belueed, kept them selues together, & had all thynges comen, and solde their possessions and goodes, ad parted them to all men, as euerie man had neede. And they continued dayly with one accord in p temple, & brake bread by house to house, & dped eate their meate together, wgladnes & singlenes of hert, prayyinge God, ad had fauour with all the people. And the Lorde added to p congregation dayly, soch as shulde be saved.

¶ The iij. Chapter.

¶ The hale is referred to hys fete. Peter preacheth Light vnto the people.

¶ Peter and John went vp together into the temple at the nyght houre of prayer. And a certayne man that was halt from hys mothers wobe, was brought, whom they

layde dayly at the gate of the temple (which is called beuetyfull) to aske almes of them that entred into the temple. When he sawe Peter and John, that they wolde into the temple, he desyred to receaue an almes. And Peter fastened his eyes on him with John, & sayd: loke on vs. And he gaue hede vnto the, trustynge, to receaue some thyng of them. ¶ The sayde Peter: Synner and golde haue I none such as I haue, gene I the. In the name of Iesus Chyft of Nazareth, * ryle vp and walke. And he toke hym by the ryght hand, and lyfte hym vp. And immediately hys fete and anckel bones receaued strenght. And he sprang, stode, and walked, and entred with them into the temple, walkynge, and leapinge, and prayyinge God.

¶ And all the people sawe hym walke and prayse God. And they knewe hym, p it was he, which sat and begged at the beuetyfull gate of the temple. And they wondered and were sore astonyed at that which had happened vnto hym. And as the halt which was healed, helde Peter and John, all the people ranne amased vnto the in the porche that is called Salomons.

¶ When Peter sawe that, he answered vnto the people. ¶ Ye men of Israel, why maruaile ye at this, or why loke ye to on vs, as though by oure a woe power or strength we had made thys man go? ¶ The God of Abraham, and of Isaac and of Jacob, the God of oure fathers hath glorified hys sonne Iesus, whom ye deliuered, * and denyed in p presence of Pilate, when he had lugged hym to be looked. ¶ But ye denyed the holy and iust, * and delieryd a moethere to be geuen poon, and kyled * the Lorde of lyfe, whom God hath rayled from death, of the which we are witnesses. And hys name thowowe the sayth of his name, hath made this ma sound, who ye se and knowe. And the sayth which is by hym, hath geuen to hym thys healt in the presence of you all.

¶ And now bethye, I wote p thowow ignorance ye dyd it, as dyd al the poure euilers. ¶ But God (which before had the wey, by the mouth of all hys prophetes, howe p chyft shuld suffer) hath thus wyle fulfyllid. ¶ Let it * repent you therfore, and chaunge, p poure synnes maye be done awaye. ¶ When p tyme of reftelthyng commeth, which we shall haue of the presence of the Lorde, and when God shall sende him, which before was pached vnto you, that is to wite Iesus Chyft, which must receaue heauen vntill the tyme that all thynges, which God hath spoken by the mouth of all hys holy prophetes, sence p worlde began, be restored agayne.

¶ Whos trulpe sayde vnto the fathers: * A prophet shall the Lorde poure God rayle vp vnto you, cut of poure brenche lyke vnto me: hym



me: him shall ye heare, in all thynges whatsoever he shall saye vnto you. For the tyme will come, that euery soule which will not heare that same Prophet, shall be destroyed from amonge the people. All the Prophetes also from Samuel and thence forth (as many as haue spoken) haue in lyke wyse tolde of these dayes.

Ye are the chyldren of the Prophetes, and of the couenant, which God made vnto oure fathers, sayinge to Abraham: * Euen in thy seede shall all the kynredes of the earth be blessed. For when God had rayled vpon his sonne Iesus vnto you, he sent hi to blesse you, that euery one of you shoulde turne from his wickednes. **R**

Of the iij. Chapter.

¶ The Apostles are taken and brought before the counsell. There are witnesses to praye, but they loose them vnto prayer, and are more obedient vnto God then vnto men.

As they spake vnto the people, the prestes and the rulers of the temple, and the Saducees, came vpon the, takinge it greuouly, that they taughte the people, and preached in Iesus the resurrection from deeth. And they layde handes on them, and put them in holde vntill y nexte daye: for it was now euentyde. Howbeit many of them which heard the wordes beleue, and the nombre of the men was aboute fyue thousande.

And it chaunced on the morow, that their rulers and elders and Scribes, (and Ananias the chefe prest, and Cayphas, and Iohn, and Alexander, & as many as were of y kynred of y hye prestes) gathered together at Ierusalem. And wha they had set them before them, they asked y by what power, or in what name haue ye done this? **R**

Then Peter full of y holy goost sayde vnto the yerrulers of the people, and elders of Israel, yf we this daye be examined of the good dede that we haue done to the speche ma by what means he is made whole: be it knowne vnto you all, and to all the people of Israel, that by the name of * Iesus Chyist of Nazareth, whom ye crucified, whom God rayled agayne from deeth: euen by him doth this man stande here present before you whole. * This is the stone which was cast asyde of you by the elders, which is become the chefe of the corner. Neither is there saluacion in any other. * For amonge men under heauen there is geuen none other name, wherein we must be saved. **R**

When they sawe the boldnes of Peter and Iohn, and understode that they were vnder-standed and lape men, they marueyled, and they knewe them, that they had bene with Iesu: and beholdinge also the man (which was healed) standynge with the, they coulde not saye agaynst it: but commaunded them to go

asyde out of y counsell, and councelled amonge them selues, sayinge: * what shall we do to these men? For a manifest signe is done by them, and is openly knowen to all them that dwell in Ierusalem, and we cannot denye it: But that it be noyled no farther amonge the people, let vs threaten and charge the, y they speake hence forth no man in this name. **R**

And they called them, & commanded them, that in nowise they shoulde speake nexte teach in y name of Iesu. But Peter & Iohn answered and sayde vnto them: whether it be eyght in y sight of God, to heke vnto you more then to God, iudge ye. For we cannot but speake, that which we haue seene & heard. So they threatened they them, and let them go, and founde nothyng: howe to punish the, because of the people. For all men prayled God because of * y which was done: for the man was aboute fouerty yeare olde, on whom theyr myracle of healyng was shewed.

Asone as they were let go, they came to thes fellows, and shewed all that the hye prestes and elders had sayde. And when they heard y, they lyfte vp their voyces to God with one accorde, and sayde: Lorde, thou art God, which hast made heauen and erth, the see, & all that in the is, which * in the holy goost, as by y mouth of thy seruait David: * ouer all thynges thou hast sayd: * Why doth the herbe rage, and the people ymagen vayne thynges? The kyn- gdes of the erth stode vp, and the ruler came together, agaynst the Lorde and agaynst his anoynted.

For of a trouth, agaynst thy holy chyld Iesus whom y hast anoynted: both herode and alio Pontius pylate, with the Scitues and the people of Israel, gathered them selues together: * in this case: for to do what: forner thy hande and thy counsell determy- ned before to be done. And now Lorde, we holde their threatenynge, and graunte vnto thy seruantes, that with all conyden- ce they maye speake thy worde. So that thou stretche forth thyne hande, that healyng ad signes and wonders be done by the name of thy holy chyld Iesus. And asone as they had prayd: y place moued where they were assembled together: * and they were all fylled with the holy goost, and they spake the worde of God boldly.

And the multitude of them that bele- ued, * were of one heart, & of one soule. They ther sayde anye of them, that ought of the thynges which he possessed, was his owne: but they had all thynges common. And with grante power ganne the Apostles wytnes of the resurrection of the Lord Iesu. And great grace was with them all. Neither was there any amonge them, that lacked. For as many as were possessers of landes or houses, solde them, and brought y pryce of y thynges that were solde.

* Ioh. vi.

* Actes. v.

* Actes. ii.

* Ioh. viii.

* I.

* Actes vii.

* Actes. ii.

* Actes. ii.

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The Actes.

were solde, & layde it downe at þe Apostles fete: And distribucion was made vnto euery man accordyng as he had neede.

* Gen. xli.

And * Iosef, which was also called of þe Apostles, Barnabas (that is to saye, þe sonne of consolacion) beyng a Leuite, and of the countrey of Cyprus whan he had lande, solde it, and layde the ppyce downe at the Apostles fete.

¶ The v. Chapter.

¶ The difference of maner and of the office of the Apostles is shewed. For as the office of the Apostles is to be a witness, so the office of the Evangelists is to be a witness. And the office of the Evangelists is to be a witness. And the office of the Evangelists is to be a witness.

A Certayne man named Ananias with Sapphira his wyfe solde a possession, & kepte awaye parte of the ppyce (his wyfe also beyng of counsell) and brought a certayne parte, and layde it downe at the Apostles fete. But Peter sayde: Ananias, how is it, that Sathan hath fylled thine heart, that thou shouldst lye vnto the holy goost, and kepe awaye parte of the ppyce of the lande? Perchayn it not vnto the onely: & after it was solde, was it not in thine awne power? Why hast thou concealed this thinge in thine heart? Thou hast not liden vnto me, but vnto God. Wherfore Ananias herde these wordes, he fell downe, and gaue vp the goost. And great feare came on all them that heard these thinges. And the yonge men rose vp, and put hym a parte, & carryed hym out, and buried hym.

And it fortyneth, that (as it were aboute the space of the houre after) his wyfe came in, ignorant of that which was done. And Peter sayde vnto her: Tell me, how solde ye not þe lande for so much? And she sayd: yee, for so much. Then Peter sayde vnto her: why haue ye agreed together, to test the spete of þe Lord? Beholde, the fete of them which haue buried thy husband, are at the doore, and shall cary the out. Then fell she downe straightly waye at his fete, and yelied vp þe goost. And the yonge men came in, and founde her deed, & carryed her out, & buried her by her husband. And great feare came on all the congregacion, and on as many as heard it.

* Act. xli.

¶ By þe handes of the Apostles * were many signes and wonders wrought among the people. And they were all together with one accord in * Salomons porche. And of other durst no mā tope him self to the newe theologie the people magnified them. The nombred of them that belued in the Lord both of men and women, grew more and more: in so much þe they brought the people into the stretes, and layde them on beddes and couches, that at the leaile waye the shadowe of Peter when he came by, myght shadowe some of them,

¶ And that the people should be delivered from the curse of the lawe.

¶ There came also a multitude out of the cyties rounde aboute, vnto Ierusalem, bringyng theke folkes, and them which were cured with vniuersal sperte. And the people were breaddened by one.

* Then the chefe Prieste rose vp, and all they that were with him (which is the secte of the Saducees) & were full of indignacion, and layde handes on the Apostles, and put them in the comytty prison. * But the angell of the Lord by nyght opened the prison doores, and brought them forth, and sayde: go, and stande, and speake in the temple to the people all þe wordes of this lyfe. When they heard that, they entered into the temple early in the mornynge: and taught. But the chefe ppyete came and they that were with him, & called a counsell together, and all the elders of the chyldeyn of Israel, and sent men to the prison, to fet them. When the mynystrs came, and founde them not in the prison, they returned and tolde, sayyng: the prison truly founde we shut with all bilgiers, and the keepers standyng without before the doores. But wher we had opened, we founde no mā within. When the chefe Prieste and the ruler of the temple, and the hye Priests heard these thinges, they doubted of this, wher vnto this wolde growe.

¶ Then came one and shewed them: beholde, the men that ye put in prison, stande in the temple, and teach the people. Then went the ruler of the temple, with mynystrs, and brought them without violence. For they feared the people, lest they shoulde haue bene stoned. And when they had brought them, they set the before the counsell. And the chefe Prieste asked them, sayyng: * whyd not we straitly commaunde you: that ye shuld not teach in this name? And behold, ye haue fylled Ierusalem with poure doctrine, and intend to byngne * this manys blood vnto vs.

¶ Peter and the other Apostles answered, & sayde: * we ought more to obey God than man. The God of our fathers rayled vp Iesus, whom ye slew, and hanged on tre. hym hath God lyft vp with his ryght hand, to be a ruler and a saviour, for to geue repentance to Israel, and forgiveness of synnes. And we are recorders of these thinges which we sape, and so is also þe holy goost, whom God hath geuen to them þe obey him. Wher they heard that, they claued a sunder, and sought meanes to slea them. Then rode they by one in the counsell, a Pharisee, named * Gamaliel, a doctoure of lawe (had in reputacion among all the people) and commaunded þe Apostles to go alwyde a lytell space, and sayd vnto the: ye men of Israel, take hede to youre selues, what ye entende to do, as touchyng these men. For before these dayes rose vp one Theudas, boastynge hym selfe, to whome resorted a nombre

* Act. xli.

* Act. xli.

* Act. xli.

* Act. xli.

* Act. xli.

* Act. xli.

nombre of men, about a foure hundred, which was slayn: and they all which beloued hym. were scattered abrode, and brought to nought. **A**fter this mā, was there one Judas of *Gallile in the dapes of the tribune, and dyewe awaye moche people after hym. he also perished, and all, euen (as many as hardened to him) were scattered abrode.

And now I sape vnto you: refraine your selues from this men, and lett them alone. for yf this counsel or this worke be of men, it will come to naught. But and yf it be of God, ye cannot destroye it, lest haply ye be founde to stryue agaynst God. And to hym agreed the other: and whan they had called the apostles, they bet them, *and commaunded that they shulde not speake in the name of Iesu, and lett them go.

And they departed from the councill, I reioysing, that they were counted worthy, to suffer rebuke for his name. And dayly in the temple and in euery house they ceased not, to teach and preach Iesus Christ.

The vi. Chapter.

¶ Steuen (an deacon) was ordered in the congregation to do seruyce in necessaty thynges of the body, that the apostles myghte occupye only the worke of God. Steuen is actiue.

At those dapes (whā the number of the disciples grew) there arose a grudge amonge the Grekes agaynst the hebrues, because their weddowes were despayred. In the dayly ministracion. When the twelue called the multitude of the disciples together and sayde, it is not meete, that we shuld leane the worde of God: and serue tables. Wherefore brethren, loke ye out amonge you iensen men: of honest report, and full of the holy ghost and wisdom, to whom we maye committe this busynesse. But we will geue oure selues continually to praye, and to the ministracyō of the worde. And the sayngre pleased the whole multitude. And they chose Steuen a mā full of faith and of the holy ghost, and phylip, and procorus, and nichanos, and timon, and bernemias, and * nicolaus a conert of Antioche. To whiche they bet before the apostles: and when they had prayed, they layde thepp handes on them.

And the word of God increased, and the number of the disciples multiplied in Ierusalem greatly, and a grate compaignie of the pfectes were obedient to the sayth.

And Steuen, full of sayth and power, dyd great wonderes and miracles aminge the people. When there arose certen of the Synagoges, which is called the Synagoge of the Libertynes and Cyrenyces, and of Alexandria, and of Cilicia, and of Asia, disputynge with Steuen. * And they coulde not resylte the wisdom, e the sperte, * which spake. Then sent they in men, which sayde: we

haue heard hym speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people ad the elders and the scribes: and came vnto hym and caught hym, and brought him to the councill, and brought forth false witness, which sayde: This man craileth not to speake blasphemous wordes agaynst this holy place and the lawe: for we heard him saye: this Iesus of Nazareth shal destroye this place, and wil changinge the ordinances, which Moses gaue vs. And all that sate in the councill, looked stedfastly on him, and sawe his face as it had bene the face of an angell.

The vij. Chapter.

¶ Steuen maketh answer to the accusation, touching the hardeneth Iheros, and is comfited vnto death.

When sayd the chefe pfecte: is it true for? And he sa-ye men, brethren and fathers, hearken. The God of gloyp appeared vnto our father Abraham, whan he was in Mesopotamia, befoze he dwelt in Charran, and sayd vnto hym: Get the out of thy countre, and from thy kynred, and come into y land, which I shal shewe y. Then came he out of the labr of Chalde, and dwelt in Charran. And from thence, whan hys father was dead, he brought hym into this lāde in which ye now dwell, and he gaue hym none inheritance in it, no nor the byerth of a sone: * and promysed that he wold geue it to him to possesse: * and his seed after hym, when as yet he had no chylde.

God verely spake on thys wise: that his sode shulde sojourn in a strange land, * that they shulde kepe them in bondage, and * encrease them euell. iij. C. yeres. And the nacyon (to whom they shalbe in bondage) will I iudge, sayd God. And after that shal they come forth and serue me in this place. * And he gaue him the couenaunt of circumcysion. * And he begat Isaac, and circumcised him the right dape. ad * Isaac begat Jacob, and * Jacob begat the twelue patriarches: * And the patriarches hauing indygnacyon solde Ioseph into Egypte. And God was with hym, and deliuered hym out of all his aduersities, and gaue him fauour: * yfdom in the syght of Pharaos kyngs of Egypte. And he * made hym gouernour oure Egypte, and ouer all hys household.

But ther came a deth on all the land of Egypt and Canaan, and great affliction that our fathers coulde no sustenance. But when Jacob heard that there was cozie in Egypt he sent oure fathers thir. * And at the second tyme, Ioseph was knowe of his brethren, * Iosephs kynred was made knowe vnto Pharaon. Then sent Ioseph a messager, and caused hys father to be brought, and all his kynne. ixx. v. soules. * And Jacob descended into Egypte: and dyed both he and

oure

* Gal. ii. 1.

* Act. vi. 1.

* Mat. ii. 1.

* Gen. xli. 1.

* 1 Tim. iii. 1.

* 2 Tim. i. 1.

* Act. vi. 1.

* 1 Tim. iii. 1.

* 2 Tim. i. 1.

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And the next day he shewed him self vnto them as they stroue, and wolde haue felt them at oncagayne, sayinge: *Whye, yearelye theye wythduke ye one another? But he sayd hye neyghboure wronge, thoult hym a payne, sayinge: * who made the a ruler and a iudge ouer vs? wilt thou kyll me, as thou dydest the Egypciall peltre daye? * Then he rebidde ofes at that yeller, and was a stranger in the land of Chabrian, where he began two sonnes.*

* Gen. xii.
Gen. li.
Mat. xxi.
Act. viii.
† Gen. li.

*Fr. 11.4

* Eccl. iii.
Mat. viii.
Mathe. xii.
Luke. x. c.

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✠ When they heard these things, they
broke claunder, and they gnawed on
him

him with thery teeth. But he beyng full of the
holy ghoſt, looked vp ſteafſtly wth hys eyes
into heaue, and ſawe the gloſſe of God, and
Jehus ſtandynge on the ryght hande of God,
and ſayd: beholde, I ſee the heauens open, and
the ſonne of man ſtandynge on the ryght hand
of God. Then they gaue a ſhout with a loud
voyce, and * ſtopped thery eares, and ranne
vpon him all at once, and caſt hym out of the
crite, and * ſtoned him. And the wſtneſſe lay
downe thery clothes at a yong mannes feet,
whole name was Saul. And they ſtoned
ſtrife calling on and ſayinge: Loſe Jeſu.
* receaue my ſpette. And he kneled downe
cepced with a loud voyce: Loſe, I laye not
thys ſynne to thery charge. And whē he had
thus ſpoken, he fell a ſleepe. ¶

The. viij. Chapter.

Paul perfectly the Chyrien. The apostles are
scared abroad, Philip cometh into Samaria, An-
nias magus is baptized, he dyeth, Philip
baptizeth the chamberlaine.

Saul* consented vnto hys death. And at y^e tyme there was a greate persecution agaynst the congregacyon which was at Iherusalem, ad they were all* scattered abrode throughout y^e regions of Jewry and Samaria, except the apostles. But denout men blessed Steuen, and made greate laimentacyon ouer hym. As for Saul he made hauocks of the congregacyon, and entred into euery houle, and drew out both men and women, and thrust them into prison. Therefore, they that were scattered abroad, went euery where preaching the worde of God.

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But there was a certain man called Symon,
which before tyme in faine cypre vied with
chacecraft, and bewitched the people of Sa-
maria, saying that he was a man that coulde
do great thynges. Whom they regarded, frō
the left to p̄ greatell, sayinge: this man is the
power of God, which is called great. And
him they sett moche by, because that of longe
tyme he had bewitched them with lozcerie.
But alſone as they gaue credence to Philip-
ps preaching of the kyngdome of God, & of
the name of Iesu Chriſt, they were baptizd
both men & women. Then Symon hym ſelfe
belieued alſo. And when he was baptizd, he
continued w̄ Philip, and wonderd, beholding
the miracles & ſignes, which were doyd:

✠ When the apostles which were at Je-

culafle herd laye, that Samary had receaued
the word of God, they sent vnto the Peter &
John. Whiche when they were come downe,
prayed for the, & they might receaue the holy
ghost. For as yet he was come on noone of
the; but they were baptised onely in þ name
of Christ Iesu. & Then layd they their handes
on them, & they receaued the holy ghost. &

14. **U**ntil Salmo saue that thou wast laying on
 of the apostles hands, the holp ghoft was ge-
 uen, he offered them money, laying: geue me
 also this power, that on whomsoeuer I put
 the handes, he may receaue the holp ghoft.
 But Peter sayd vnto him: thy money peris-
 the with the, because thou hast thoughte * y
 the gift of God maye be obteyned with mo-
 ney. Thou hast receiued parte, not felowshipp
 in this buyng. For the bert is not ryght in
 the sight of God. Repente therefore of this
 thy wyckednes, & praye God, y the thought
 of thyn heerte maye be forgiuen the. For I
 perceaue that thou art full of bitter gall, and
 manured in iniquite.

Then answered Simon & sayde: *praye
ye to the Lorde for me, & none of these thynges
which ye haue spoken, fall on me. And
they when they had testified and preached y^e
woorde of God, returned towarde Ierusalem,
and preached the gospell in many cities of
the Samaritans.

¶ And the angel of the Lord spake vnto
Philip, saying: Arise, & go toward the south
vnto the waue that goeth downe from Ieru-
salem vnto the cite of Gaza, which is in the
desert. And he arose, & went on. And behold,
a man of Ethiopia, a chamberlaine, & of great
authoritie with Achaie quene of the Ethio-
pians, had the rule of all her treasure. & came
to Jerusalem for to worship. And as he re-
turned home againe spending in byscharct,
he was of say the prophete.

¶ Then the fyrste sayd vnto Philip: go ne-
 ner, and iopne thy self to pouder chere. And
 Philip ran to hym, and heard hym reade the
 prophete Esay, and sayd: vnderstandst thou
 what thou readest? And he said: how can I
 creepe I had a gyde: And he belyued Philip,
 that he wolde come ym, and spke with hym.
 ¶ The tennoure of the scripture which he read,
 was this: * he was led as a shepe to be slay-
 ne: and lyke a lambe domine before his shep-
 er, so opened he not his mouth. ¶ Because
 of hys humblenes, he was not esteemed. But
 who shal declare hys generaciō: for his lyfe
 is taken fro the earth. The chamberlayn an-
 swered Philip, and sayd: I praye the of wōd
 speakest the prophete this: of hym selfe, or
 of some other man?

Philip opened his mouth, and began at the same scripture, and preached vnto hym Iesus. And as they went on theyr waye, they cam vnto a certē water, and the chāberlay-
 Sg ij ne sayd:

The Actes

* Actes. 5. 16
 He said: He, here is water: * what doth let me to be baptised: Philip sayde vnto him: If þe beleue with all thyne heart, thou mayest. And he answered, and sayde: I beleue that Iesus Christ is the sonne of God. And he commaunded the charer to stande still. And they went downe both into the water: both Philip and also the chamberlayn, and he was tyfied hym. And a stone as they were come out of þe water, the spyrte of þe Lord caught away Philip, and the chamberlayn sawe him nomore. And he went on hys waye relayingne: but Philip was founde at Aenon. And he walked thow. And the charer, which was in all the cytie, shoulde come to Celarea. ¶

¶ The ix. Chapter. ¶

¶ Saul is converted, and comfounded the Jewes.
 Peter preacheth to Aethiopia.

AND Saul per hatching out threatenings and slaughter agaynst the disciples of the Lord, wente vnto the hye prestre, and desired of hym letters, to cary to Damasco, to the synagoges: * that yf he founde any of thys waye, (whyther they were inf or weme) he myght bringe them bounde vnto Jerusalem. And when he ioyned, it fortuned that as he was nye to Damasco, suddenly there appered round about hym a lyyght from heauen, and he fell to the earth and heard a voyce, sayinge to him: * Saul Saul, why persecutest thou me? And he sayde: what art thou, Lord? And the Lord sayd: I am Iesus, whom thou persecutest. It is hard for the to kythe agaynst the prestres. And he both tremblinge, & astounded sayde: Lord, * what wylt thou haue me to do? And the Lord sayd vnto hym: aryse, and go into the cytie, and it shalbe told the, what thou must do.

23 ¶ The men which ioyned with hym, stode amazed, hearing a voyce, but seyinge no man. And Saul arose from the earth, & whyle he opened his eyes, he sawe no mā. But they led him by the hande, and brought hym into Damasco. And he was there dayes without syght, and neither dyd eate nor dryncke. And there was a certen discipule at Damasco, named Ananias, and to him sayd the Lord in a visyon: Ananias: And he sayd: behold, I am here Lord. And the Lord sayde vnto hym: aryse, and go into the strette (whych is called Straight) and stee in the house of Iudas after one called Saul: of Tharsus. For behold, he prayeth, and hath sene in a visyon a man named Ananias comyng into him, and puttynge hys handes on hym: that he myght receaue his syght.

¶ Then Ananias answered: Lord, I haue heard by many of this mā: how much euyl he hath done to thy synagoge at Jerusalem: & here he hath autortizede of the hye prestres, to bynde all that call on thy name. ¶ The Lord

vnto him: go thy waye, for he is a chosyn vessel vnto me, to bence my name before y^e Gentyls, and kynges, and the chyldezen of Israel. For I wyl shewe hym, how greates thynges * he must suffer for my names sake.

¶ And Ananias wete his waye, and entred into the house, and put hys handes on hym, and sayd: brother Saul, the Lord that appereth vnto the in þe waye as thou camest, hath sent me, þe thou myghtest receaue thy syght, and be fylled with the holy ghost. And immediately ther fell fro hys eyes as it had bene scales, and he receaued syght: and arose, and was baptised, and receaued meate and was comforted. ¶ Then was Saul a certen dayes with the disciples which were at Damasco. And straight waye he preached Christ in the synagoges, howe that he was the sonne of God, but all that heard hym, were amazed, & sayd: is not this he, that spoyled them which called on this name in Jerusalem, and came hyther for that intent, that he myght bringe the bounde vnto the hye prestres: & wt Saul encreased the more in strength, & confounded the Jewes which dwelt at Damasco, affirminge that this was very Christ. ¶

¶ And after a good while, the Jewes toke councell together, to kill him. But their laying a wayte was knowne of Saul. And they watched the gates daye and nyght to kyll him. ¶ Then þe disciples toke him by nyght and byrt hym thowre the wall, and let hym downe in a basket.

¶ And when Saul was come to Ierusalem, he aslaide to couple him selfe to the disciples: but they were all asfayde of hym, & beleued not y^e he was a discipule. But Barnabas toke hym, & brought hym to the apostles, & declared to the, howe he had sene the Lord in the waye, and that he had spoken to him, & how he had done boldly at Damasco: the name of Iesu. And he had hys conuersacion with them at Jerusalem, speakinge boldly in the name of the Lord Iesu. And he had a dysputed agaynst the Grekes: but they wente aboute to see hym. Which when the brethren knewe, * they brought hym to Celarea, and sent him forth to Tharsus. ¶ Then had the cōgregacon rest thowout all Jeruyp, and Galile, and Samary, and were edifyed, and walked in the feare of the Lord, and multiplied by the comfort of the holy ghost.

¶ And it chaunced as Peter walked through out all quarters, he cam also to the sayntes, which dwelt at Lybon. And there he founde a certen man name Ennas, which had kepte his bed epght yeres, and was speke of the palsy. And Peter sayde vnto hym: Ennas: ¶ The Lord Iesu Christ make the whole: aryse, and make thy bed. ¶ And he arose immediately. And all that dwelt at Lybon and Tarsaron in we him, and tourned to the Lord. ¶ There was

* Actes. 12. 11
 12. 12
 12. 13

* 16. 40
 16. 41
 16. 42

* Actes. 14. 1

* 16. 11
 16. 12
 16. 13
 16. 14

* Actes. 16. 1
 16. 2
 16. 3

* Actes. 17. 1

* 17. 11
 17. 12
 17. 13

* Actes. 18. 1
 18. 2

* Actes. 19. 1
 19. 2
 19. 3

There was at Joppa a certain woman, a disciple named Tabitha (which by interpretation is called Dorcas) the same was full of good works and almesdeeds, which she dyd. And it chaunced in those dayes that she was sicke, & dyed. Whō when they had washed her, they layd her in a chamber. But for as much as Lydda was nye to Joppa, and the disciples had heard of Peter was there, they sent vnto him, besyring him, that he wolde not be creued to come vnto them.

Peter arose, & came with them. And whē he was come, they brought him into the chamber. And all the widows stood round about him, weeping, and shewing the coats and garments, which Dorcas made, while she was with the. And Peter put the all forth, and knyled downe, and prayde. and turned him to the body, and sayd: Tabitha, arise. And he opened her eyes, and when she sawe Peter, she sat vp. And he gaue her the hand, and left her vp. And whan he had called the sapientes and widowes, he he wed her alpyne. And it was knowen thoroout al Joppa, & many belened on the Lord. And it fortuned, that he taried many dayes in Joppa, with one Simon a tanner.

The .x. Chapter.

¶ The vision that Peter sawe. Also he was sent to Cornelius. The hearens also receau the prayer, and are happyed.

There was a certain man in Cesarea called Cornelius, a captain of the soudpers of Italy, a deuote mā, & one that feared God with all hys household, which gaue much almes to the people, and prayde God all waye. The same in we by a vision rudely: about the ninth houre of the daye an angel of God commynge into him, and sayinge vnto him: Cornelius. When he looked on hym, he was asfayred, & sayd: what is it Lord? he sayde vnto hym: Thy prayers & thy almes are come vp into remembrance before God. And now sende men to Joppa, & call for one Symon, whose sypname is Peter. he lodgeth with one Simon a tanner, whose house is by the see syde. he shall tell y, what thou oughtest to do. And when the angell which spake vnto hym, was departed, he called two of hys householdes serauntes, and a deuoute soudice of them that waited on him, and tolde them all the matter, and sent them to Joppa.

When y moxowe as they went on their iorney, and byrwe up vnto the cytie, Peter wet vp * vpon the topp of the house to praye, about the fyrst houre. And whē he was adged, he wolde haue cast. But while they made ready, he fell into a trance, and sawe brauen opened, and a ceteen vessel come downe vnto hym, as it had bene a great tree; knipt at the foure corners, and was let downe

ne to the earth, wherein were * all manner of fourfooted beastes of the earth, & vermen and woymes & foules of the ayre. And ther came a voyce to hi, rise Peter, kyt & eat. But Peter sayd: not to Lord. for I haue neuer eaten eny thinge that is comen of vncleane. And y voyce spake vnto him agayne the second tyme: * what God hath cleened, that call not y comen. This was done thesfe, and the vessel was receaued byngayne into heauen.

Whyle Peter also mused in him self what this vision (which he had sene) meant: Cornelius had made inquirage for Symon house, and stood before the doze: and called out one, and asked whether Simon which was sypnamed Peter were lodged there. Whyle Peter thought on the vision, y spere sayd vnto him: behold, men seke the arye therfore, and get the downe, & go with them, & dwore not for I haue sent them. Peter went downe to the men which were sent vnto hym frd Cornelius and sayd: Behold, I am he whō ye seke, what is the cause wherfore ye are come? they sayd: Cornelius y captaigne iust mā, and one that feareth God, & of good repute amonge all the people of the Jewes, was warned by an holy angell to sende for the in to his house, & to heare woordes of the. Then called he them in, & lodged them.

And on the morowe, Peter went a waye with them, and * certain brethren frd Joppa accompanied hym. And the thryde daye entered they into Cesarea. And Cornelius wayted for them, and had called together hys kynsmen, and speciall frendes. And as it chaunced Peter to come in, Cornelius mette hym, and fell downe at hys fete, & woxypped hym. But Peter toke hym vp, sayinge: stande vp, * I my selfe also am a man. And as he talked with him, he came in, and founde many that were come together. And he sayde vnto them: Ye knowe how that * it is a vniawful thinge for a mā that is a Jewe, to company or come vnto an alient: but God hath thewed me, that I shulde not call any man common or vncleane: therfore came I vnto you without delaye, alloue as I was sent for. For the therfore, for what intent haue ye sent for me.

And Cornelius sayd: This daye now. iij. dayes about this houre, I fast fasting, and at the nynte houre I prayde in my house: and behold, a man stood before me in byghe clothyng, and sayde: Cornelius, thy prayer is heard, and thynne almesdeeds are had in remembrance in the sight of God. So he then therfore to go to Joppa, and call for Symon, whose sypname is Peter. he is lodged in the house of one Symon a tanner by the see syde: which alloue as he is come. Quil speake vnto the. Then sent I for the immediately, & thou

¶ So thū hast

Willm. 1513.
in Reg. ant. 6.
Jo. li. c.

* Gen. i. 24.
D
* Gen. i. 5

* Act. x. 14
Apoc. x. 1
and 1. 1. 1

* Dan. vi. 10

* Mat. 11. 1.
in Reg. ant. 1.

And it chaunced that a whole yere they had their conuersacion with the congregaciō there, and taught much people: in so much, & the disciples of Antioche were the fyrst that were called Chresten.

Actes. xij.

* In thole dayes came prophetes fro the cytie of Iherusalem vnto Antioche. And there stode vp one of the named Agabus, and sygnified by the spere, & there shuld be greater deth thowout all the world, which came to passe in the Emperoure Claudius dayes. Then the disciples euery man accordyng to his abylite, purposed to sende * socure vnto the brethren which dwelt in Jewry. Which thinge they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

Actes. xij. v. 36. vii. 1. 11. 12.

¶ The xij. Chapter.

¶ Herode persecuted the chrysten. Herod's Tetrach, and putted Peter in prison, whom the heauy deliuered by an angell. The shemfull death of Herode.

AT the same tyme herode the kynge stretched forth his handes to bereyten of the congregacyon. And he hymself * James & brother of John with the two. And because he sawe that it pleased the Jewes, he proceeded farther, and toke Peter also. Then were & dayes of sweet bread. And when he had caught hym, he put him in prison also, & deliuered him to iiii. quarters of souldiers to be kept, intendinge after Easter to bringe him forth to the people. And Peter was kept in prison. But prayer was made without ceasinge of the congregacyon, vnto God for hym. And when herode wolde haue brought him oute vnto the people, the same nyght slepte Peter betwene two souldiers, bounde with two chapnes, and the keepers before the doore kepte the prison.

Actes. xii. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Actes. xii. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And behold, * the angell of the Lord was ther present, and a lyght shyned in the halp: eacyon. And he smote Peter on the syde, and steryd him vp, sayinge: aryse by quickp. And his cheynes fel of fro his handes. And the angell said vnto hym: gyyde thy selfe, and bynde on thy & sandals. And to he dyd. And he sayd vnto him: cast thy garment aboute the, & folowe me. And he came oute folowed by, and wylt not that it was truely which was done by the angell, but thought he had sent a visyon. When they were past & fyrst and the secde watch, they came vnto the yron gate, that leadeth vnto the cytie, * whych opened to them by the awone accord. And they wote oute, and passed thowout one strete, and forth with, the angell departed from him.

Actes. xii. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

And whan Peter was come to him selfe, he sayd: nowe I knowe of a surety, that the Lord hath sent his angell, and hath deliuered me out of the hande of herode, and from all the waykinge, of the people of the Jewes. ¶ And as he considered the thinge, he came to y house of Mary & mother of one

John, whose surname was Mark, where many were gathered together: in prayer. ¶ Peter knocked at the entrie doore, a dam-sell came forth to herke, named Rhoda. And whē she knewe Peters voyce, the opened not the entrie for gladnes, but ran in, & told how Peter stode before the entrie. And they sayde vnto her: thou art mad: But she affirmed & it was euen so. Then layd they: it is hyss angell. But Peter continued knocking: & when they had opened the doore, and sawe him, they were astonishd. ¶ And whan he had beckned vnto them with the hande, that they myght holde the; peace, he tolde the by what means the Lord had brought hi out of the prison. ¶ And he sayde: go thewe these thinges vnto James and to the brethren. And he departed, and went into another place.

Actes. xii. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ As soon as it was daye, there was no littell ado among the souldiers, what was become of Peter. When herode had sought for him, and founde hym not, he examined the keepers, and commaunded them to be carryed away. And he descended from Jewry to Cesarea, & ther abode. Herode was displeased w them of Cyze and Sidde. But they came all with one accord, & made intercession vnto Blasius the kynges chamberlayne, and beseyd peace, because their countrey was noryshed by the kynges prouysyon. And vpon a daye appointed, herode arayed hym in royal apparrell, and sett hym in hyss seat, and made an oracion vnto the. And the people gaue a shout, sayinge: it is the voyce of a God & not of a man. And immediately the angell of the Lord smote hym, because he gaue not God the honour, and he was eaten of wormes and gaue vp the ghost. And the worde of God grewe and multiplyed. And Barnabas and Paul returned to Iherusalem, when they had fulfilled their offer, and toke w the * John whose surname was Mark.

Actes. xii. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ The xiiij. Chapter.

¶ Saul and Barnabas are called to preach among the heathen. St. Sergius, Saulus and Elymas the sorcerer. Saul preacheth at Antioche.

There were in the congregacyon that was at Antioche, certayn prophets, and teachers: as Barnabas and Symon that was called Niger, and Lucius of Certe and Mananah, herode the tetrarches noryshelow, and Saul. As they ministered to the Lord and fasted, the holy ghost saide: separate me Barnabas and Saul, for the worke wherunto I haue called them. And whā they had fasted and prayed, and layde their handes on them, they let them go. And they after they were sent forth of the holy ghost, departed vnto Seleucia, & fro thence they sayled to Cyprus. And when they were at Salamine, they thewe the word of God in the sinagoges of the Jewes. And they had * John to the; minister.

Actes. xiii. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ The xiiiij. Chapter.

The Actes

When they had gone thow the ple unto Paphos, they founde a certayne sojournere, **25** a false prophet, a Jewe whose name was Barisus, which was with the ruler of the countre one Sergeius Paulus a prudent man. The same ruler called vnto hym Barnabas and Saul, and desired to heare the worde of God. But Elpinas the sojournere for so is hym name by interpretation) with stode the, and sought to turne awaye the ruler fro the faith. **26** He Saul (which also is called Paul) beinge full of the holy ghost, set his eyes on him, and sayde: O full of all subtilty and disceitfulnes, thou chyld of the drupill, thou enemy of all righteounes: wilt thou cease to persecute the straight wayes of the Lorde? And now behold, the hande of the Lorde is upon the, and thou shalt be blynde, and not see the sunne for a season. And immediately, there fell on hym a miste and a darkness, as he went about, seekinge the that should leade hym by the hande. Then the ruler when he sawe what had happened, he beleved, & won- dered at the doctrine of the Lorde.

When Paul departed from Paphos, they that were with him, came to Perga in Pam- philia: and John departed from them, and returned to Jerusalem. But they wandred thow the countres, and came from Perga to Antioche in Pisidia, and wente into the synagoge on the sabbath daye, and sate downe. And after the lecture of the lawe and the prophetes, the rulers of the synagoge sente unto them, sayinge: Men and brethren, yf ye haue any sermon to exhoite the people, saye on.

Then Paul stode vp, and declared with the hande for syence, and sayde: Men of Israel, and ye that feare God, geue audience: The God of this people chose oure fathers, and exalted the people, when they dwelt in straungers in the land of Egypt, and with a bye arme broughte them out of it, and about the tyme of fourtye yeares, suffered he theyr maners in the wyldernes. And he destroyed Iuen nacions in the lande of Canaan, and subdued theyr land to them by lot. And afterwarde, he gaue vnto them iudges about the space of foure hundred and ftye yeares, vnto the tyme of Samuells the prophete. And afterwarde, they desired a kynge, and God gaue vnto them Saul the sonne of Cis, a man of the tribe of Beniamin, by the space of fourtye yeares. And wha he was put downe, he sett vp Dauid to be theyr kynge, of whom he reppoynted sayinge: I haue founde Dauid the sonne of Iesse, a man after myne owne heart, which shall fulfill all my wyll.

Of this mannes seed hath God (a coo- dyng as he had promysed) broughte forth to Israel, a saviour, one Iesus, when John

had first preached before his comynge the baptisme of repentance to Israel. And wha John had fulfilled his course, he sayde: who se theynke I am, the same am I not. Behold, ther cometh one after me, whose shoes of his feete I am not worthy to loofe.

Men and brethren, chyldren of the generacyon of Abraham, and whosoever among you feareth God, to you is this wyorde of saluacyon sent. For the inhabitants of Jerusalem and theyr rulers, because they knew him not, nor yet the voyces of the prophetes which are cõde euen Saboth daye, they haue fulfilled them, in condemninge him. And when they founde no cause of death in hym, yet desired they to place to kill hym. And when they had fulfilled all that were wyitten of him, they toke him downe fro the tree, and put hym in a sepulchre. But God rayded him agayne from death, & he was seuen many dayes of the which came vp with hym from Galile to Jerusalem: which are bys wytnesses vnto the people.

And we declare vnto you, how the promesse (which was made vnto the fathers) God hath fulfilled vnto their chyldren (euen vnto vs) if he rayded vp Iesus agayne. For as it is wyitten in the psalme: Thou art my sonne, this daye haue I begoten thee. As concernynge that he rayded him vp from death, now nomore to returne to corrupcion he sayd on this wyse: The holy promyses made to Dauid, wyl I geue faithfully to you. Wherfore, he sayeth also in another place, Thou shalt not suffice thyne holy to se corrupcion. For Dauid (after he had in bys tyme fulfilled the wyll of God) fell on slepe, and was layde vnto bys fathers, and sawe corrupcion. But he whos God rayded agayne sawe no corrupcion.

Be it knowne vnto you therfore (men and brethren) that the thowse thes man is preached vnto you the forgiveness of sinnes, and that by hym, all that beleue, are iustified from all thynges, from which ye coude not be iustified by the lawe of Moyses. Beware therfore, lest that fall on you, which is spoken of in the prophetes: Behold, ye despisers, and wonder, and perish: ye for I do a worke in your dayes, which ye shall not beleue, though a man declare it to you.

Wha the Jewes were gone out of the congregacyon, the Gentis besought the they woide preache the word to them the next Saboth. When the congregacyon was broken vp, many of the Jewes and verueous proselytes followed Paul and Barnabas, which spake to the: & exhorted them to continue in the grace of God. And the next Saboth daye cam almost the whole cytie together, to heare the wyorde of God. But wha the Jewes sawe the people

* Eze. viii. 1
and. viii. 1
Actes. viii. 1

* Job. viii. 1

* Actes. viii. 1

* Actes. viii. 1

* Eze. viii. 1

* Job. viii. 1

* Job. viii. 1

* Job. viii. 1

* Job. viii. 1

* Job. viii. 1

* Job. viii. 1

* Job. viii. 1

* Job. viii. 1

* Job. viii. 1

* Job. viii. 1

* Job. viii. 1

* Job. viii. 1

* Job. viii. 1

* Job. viii. 1

* Job. viii. 1
* Job. viii. 1
* Job. viii. 1

* Job. viii. 1

* Job. viii. 1

* Job. viii. 1
* Job. viii. 1

* Job. viii. 1

* Job. viii. 1
* Job. viii. 1

* Job. viii. 1
* Job. viii. 1

* Job. viii. 1

* Job. viii. 1

* Job. viii. 1

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* Job. viii. 1

* Job. viii. 1

* Job. viii. 1

* Job. viii. 1

people, they were full of indignation & spake agaynst thofe thynges, which were spoke of Paul, suckyng agaynst it, & exulted on it:

G Then Paul and Barnabas were bolde, & sayde: it was mete * that the worde of God shoulde first haue bene preached to you. But scynge ye put it from you, and thynke poure selues vnworthy of eternall synge life. lo, we tene to the Gentyls: for so hath the Lorde commaunded vs. * I haue made the a syght of y Gentyls, that thou be the saluacyō vnto the ende of the worlde.

Whan the gentyls heard thes, they were glad and glorified the worde of the Lorde, & belueued: cut as many as were aduerbed vnto eternal lyfe. And the worde of the Lorde was published thowout into all the regyon. But the Jewes moued the deuoute and honest women, and the chiefe men of the cytie, & reysed persecucion agaynst Paul and Barnabas, and expelled the out of theyr contries. * But they thynke of the duiste of theyr sette agaynst them, ad came vnto Iconium. And the disciples were fylled with ioye and with the holy ghoft. **I**

¶ The xiiij Chapter.

Paul and Barnabas preached in Iconium, some be true, some were up streton. At Ephra they wolde be sacrefice to idols, but Paul, aduersed the people to knowe the true God, Paul is thought: after this cometh he to Derba, Ephra, Iconium, and to Antioche.

And it fortuned in Iconium, that they went both together into y synagoge of the Jewes, and so spake, that a greate multitude both of the Jewes and also of y Gentiles belueued. But y vnbelueyng Jewes, steyd by, and vniquited the myndes of the gentyls agaynst the brethren. Longe tyme abode they there, and quyt the selues boldly with the helpe of the Lorde, which gaue testimony vnto the worde of his grace, & graued synge and woundes to be done by their handes. But the multitude of the cytie was deuyded: and parte helde with the Jewes, & parte with the Apostles.

Whan they saw an assaulte made both of the Gentyls & also of the Jewes with their rulers, to do them violence, and to stone them they were ware of it, ad * fled vnto Lystra and Derba, cyties of Lycaonia, ad vnto the regyon that lyeth rounde aboute, and there preached the Gospel. **¶** And all the multitude was moued at theyr doctrine, but Paul and Barnabas stayed still at Ephra. And there lye a certayne man at Lystra was lame in his feete, byngne * creple from his mothers wombe: ad neuer had walked.

The same hearde Paul preache. Which be holdyng hym, and perceauyng that he had sayth to be whole, layd with a loude voyce: stode vpyght on thy feete. And * he stert vp,

and walked. And whē the people sawe what Paul had done, they lyfte by their voyces, sayng in the speache of Lycaonia: * God: des are come downe to vs in the lykenes of men. And they called Barnabas Jupiter, ad Paul Mercurius, because he was the preacher. Then Jupiters pylle, which dwelt before their cytie, brought oren and garlandes vnto the pylle, and wolde haue done sacrefice with the people.

Which whan the Apostles, Barnabas ad Paul herde of, they rent their clothes, and ra in amonge the people, cryng and sayng: why do ye this? * We are mortall men like vnto you, and preache vnto you, that ye shoulde turne from theyr vanities vnto the lyuinge God, * which made heauen and erth and the see and all thynges that are therein: the which in tynes past suffered all unspow to walke in theyr owne wayes. * After theise, he left not hym selfe withoute wynges, in that he thewe hym benefitecs fro heauen, in geuyng vs raine and fructfull seasons, fyllyng oure hertes with fode ad gladnes. And with these saynges, lease retrayned they the people, that they had not done sacrefice vnto them.

Therther came certayne Jewes from Antioche and Iconium: which (whan they had obteyned the peoples consent) * and had stoned Paul, drew him out of the cytie, (supposinge he had bene dead). Wherbet as y disciples rode rounde about him, he arose vp, and came into the cytie. And the nexte daye he departed with Barnabas to Derba. And whā they had preached to that cytie, a had taught many, they returned agayne to Ephra, and to Iconium and Antioche, and strenghted y disciples soules agayne, and * exhorted the to contynue in the faith affyrmyng: that we must * thowowe moche tribulacion en tyn to the kyngdome of God. And whā they had ordeined them elders by electyon in euery cytye: gregacyon, and had prayde and fasted, they commended them to the Lorde on who they belueued. And whan they had gone thowowe out of Asia, they came to Pamphilia, & whā they had preached the worde in Perga, they desired into the cytye Artalia, and thence departed by shippe to Antioche from whence they were committed vnto the grace of God to y woike which they fulfilled. Whan they were come, and had gathered the congreagation together, they reherced all that God had done by them: ad how he had opened the doye of faith vnto the Gentyls. And there they abode longe tyme with the disciples.

¶ The xv Chapter.

At Antioche aboute chrysmyng. The Apostles parished the matter at Antioche. Paul and Barnabas preache at Antioche.

The Actes.

* Galat. ii.



And certayne men which came
downe taught the brethren * ex-
cepte ye becircumcised after the
manner of Moyses, ye cannot be
saved. So when ther was open
dissencion & disputing not a litle vnto Paul
and Barnabas agaynst them. they determi-
ned that Paul and * Barnabas, and cer-
taine other of them, shoulde go vp to Jerusa-
lem vnto the Apostles and elders about this
questyon. And after they were brought on
their waye by the congregacion, they passed
ouer Phenicia and Samaria, declaringe the
conuersion of the Gentylis, and they brought
greatt love vnto all the brethren. And when
they were come to Jerusalem, they were re-
ceaued of the congregacion & of the Apostles
and elders. And they declared all thynges y
God had done by the. The role by certayne
of the secte of the pharysees, which dyd bele-
ue, saying, that it was nedfull to circumcise
them, and to commaunde them to kepe the la-
we of Moyses. And the Apostles & elders ca-
me together, to reason of this matter.

* Galat. ii.

B

And whē ther was moche disputing, Pe-
ter rose vp, & sayde vnto them: Ye men & bre-
thren, ye knowe howe f a good whyle agoon,
God dyd chuse among vs, y the Gentylis by
my mouth shuld heare the worde of the Gos-
pell, and beleue. And God which * knoweth
the hertes, bare them vnto vs, and gaue vnto
them the holy goost, euen as he dyd vnto
vs, and put no differēce betwene vs and the
sepinge y with sayde he * purified thei hertes.
Now therfore, whē I tempte ye God, to
put on y disciples neckes y yoke * which
neither our fathers nor we were able to bea-
re, but we beleue, that thow the grace of
the Lorde Iesus Christ, we shalbe saved, as
they do. Then all the multitude was peased
& gaue audience to Barnabas & Paul, which
tolde what signes & wonders God had shew-
ed amonge the Gentylis by them.

* Actes. x. b.
Rom. viii. c.
Galat. iii. b.

* Iohn. viii. c.

* Actes. vi. a.

A

And whē they helde their prync, James an-
swered, saying: Men & brethren, hearken vnto
me. Symeon tolde, how God at y beginning
dyd visit y gentylis, to receaue of them a peo-
ple in his name. And tacheis agree y wordes
of the prophetes, as it is writtē: * After this
I will retorne, and will builde agayne the
tabernacle of Dauid, which is fallen downe
and that which is fallen in decaie of it, will
I builde agayne, and I will set it vp, that
the residue of me myght leaue after the Lorde
& also the Gentylis vpon whom my name is
named sayde the Lorde, which both all the
thynges: knowe vnto God are all hys wor-
kes frō the begynning of y world. Wherefore
my sentence is, that we trouble not the: which
frō amonge the Gentylis, are turned to God:
but that we wryte vnto them, that they ab-
steyne them selues * from filthynes of yma-

* Iosue. ii. b.

* Ezech. xl. a.

ges, and from fornicacion, and from stra-
glyb, and * from bloude. For Moyses of olde
tyme hath in euery cytie the y preache hym,
in the synagoges, when he is redb euerp Sa-
both daye.

* Gen. ii. c.
Leuit. xii. c.
and, xiii. c.

* Iosue. ii. b.

Then pleased if the Apostles and elders
with the whole cōgregacion, to sende chosen
men of thei awne company to Antioche to
Paul and Barnabas, & they sent * Judas
(whose surname was Saphiras) and Syl-
as, which were chiefe men amonge the bre-
thren, and gaue them letters in thei handes
after this maner.

The Apostles, and elders and brethren
sende greetings vnto the brethren which are
of the Gentylis in Antioche, Syria and Cy-
licia. For as moche as we haue heard, that
certayne which departed frō vs, haue trou-
bled you with wordes, and combyd poure
mynedes saying: Ye must be circumcised, and
kepe the lawe, to whom we gaue no such co-
māndement. It semed therfore to vs a good
thyng, when we were come together with
one accord, to sende chosen men vnto you,
with oure beloued Barnabas and Paul, mē
that haue icoparded thei lyues for the name
of oure Lorde Iesus Christ. We haue sent
therfore Judas and Sylas, which shall all to
tell you the same thynges by mouth. For it
seemd good to the holy gost and to vs, to
charge you with no more, than these necessary
thynges: that is to saye, that ye absteyne frō
thynges offered to ymagēs, and from bloud,
and from strangeled and from fornicacion.
From which yf ye kepe poure selues, ye shall
do well. So fare ye well.

Whē they therfore were departed, they ca-
me to Antioche and gathered the multitude to-
gether, & deliuered y pistle. Which whē they
had red, they reioyced of y consolation. And
Judas & Sylas beinge Prophetes, exhorted
the brethren with much peacheinge, & stren-
ged the. And after they had taried there a
space, they were let go in peace of the brethren
vnto the Apostles. Not withstandinge it plea-
sed Sylas, to abyde there still. * (but Judas: who
passed alone to Jerusalem) Paul and Barnabas co-
tinued in Antioche, teachyng & peacheinge
the worde of the Lorde with other manp.

* Iosue. ii. b.

But after a certayne space, Paul sayd vnto
Barnabas: Let vs go agayne, and visite
oure brethren in euery cytie where we haue
shewed y word of y Lorde, & leaue them do.
And Barnabas gaue counsell to take with
them John, whose surname was Marke.
But Paul wold not take hi vnto their voya-
ge * which departed from them at Pamphi-
lia, & went not with the to the worche. And
the contention was so sharpe betwene the:
that they departed asunder one frō the other
& so Barnabas toke Marke, & layd vnto
Cyprus. And Paul chose Sylas, & departed
besynge

* Iosue. ii. b.

beynge comytted of the byethren vnto the grace of God. And he went thowow Egypt and Cilicia, stablishinge the congregacions:

¹⁰ (Containing to kepe the precepts of the Apostles and others)

The xviij. Chapter.

¹ Timothy is recommended Paul preachers at Ephesus, and there is kept in prison.

When came he to Mersa and to Ephesus, and beholde, a certayne dysciple was there named Timothy, a woman's sonne, which was a Jewe and beleued: but hys father was a Greke. Of whom reported well the byethren that were at Ephesus and Icomu hymn wold Paul that he shulde go forth with him, & toke and circuicised hym, because of the Jewes which were in those quarters: for they knewe all, that hys father was a Greke. As they went thowow the cyties, they deliuered them the decrees for to kepe, that were & ordeined of the Apostles and elders, which were at Jerusalem. And so were the congregacions stablished in the faith, and encreased in number dayly.

When they had gone thowow out Phrygia, and the region of Galacia, and * were forbydden of the holy ghost to preach the word in Asia, they came to Ephesus, and sought to go into the temple. But the spere tolled the not. But what they had gone thowow Ephesus they came downe to * Troada. And a visio appeared to Paul in the nyght. There stode a man of Chacedonia and prayed him, saying: come into Chacedonia, and helpe vs. After he had sene the vision, immediatly we prepared to go into Chacedonia, bringe certified that the Lord had called vs, for to preach the gospel vnto the. Whan we losed forth then fro Troada, we came w a straye courte to Samothracia, and thence dawe to Neapoli, & from thence to Philippi, which is the chiefe cytie in partes of Chacedonia, & a free cytie. We were in that cytie abyding certayne dayes. And on the Saboth dayes we went out of the cite beynde a ryuer, where men were wont to praye. And we sate downe, & spake vnto the womē which recortized thither. And a certayne woman named Lydia in seller of purple, of the cytie of Thyatira, which worshipped God, gaue vs audience. Whose hert the Lord opened, that she attended vnto the thyngs, which Paul spake. When she was baptised, ad her housholde, she besought vs, saying: If ye thinke that I beleue on the Lord, come into my house, and abyde there. And she * constrained vs.

* Act. xvi. 1.
* Act. xvi. 1.
* Act. xvi. 1.
* Act. xvi. 1.

And it fortuned as we went to prayer, a certayne damsell possessed with a spere that prophesied, met vs, which brought her master: a maister moche vauntinge w prophesyinge. The same followed Paul and vs, and

cried, sayinge: * these men are the seruantes of the most hye God, which shew vnto vs the waye of saluacion. And theys dyd the many dayes. But Paul not content, turned aboute, and sayde to the spere. I commaunde the: * in the name of Iesu Christ, that thou come out of her. And he came out the same houre.

And when her maister and maister sawe that * hope of their gannes was gone, they caught Paul and Syllas, and bare the into the market place vnto the rulers, & brought the to the officers, sayinge: These men trouble oure cytie, seeing they are Jewes, & preach ordinaunces, which are not lawfull for vs to receaue, nerher to obserue, if yge we are Romans. And the people ranne agaynst them, and the officers rent their clothes, & commanded the to * be beate with rods. And whē they had beaten them fore, they cast the into prison, commaundynge the payler of the prison to kepe them diligently. Which when he had receaued such commaundement, thrust the into the priuer prison, & made theys fete fast in the stocks.

At mynnyght Paul & Syllas prayed, & lauded God. And the prisoners heard them. And sodenly there was a grete earthquake, so that the foudation of the prison was shaken, and * immediately all the doores opened and euery mannes bandes were loosed. Wōt the keeper of the prison waked out of his slepe and sawe the prison doores open, he dre out his sword, and wolde haue kille him selfe supposing that the prisoners had bene fled. But Paul cryed with a loud voyce, saying: do thy selfe no harme, for we are all here. Then he called for a lyght and sprang in ad ca tremblynge vnto Paul, and fell downe at the fete of Paul & Syllas, and brought them out, & sayde: Syris: what must I do to be saued? And they sayde: beleue on the Lord Iesus, & thou shalt be saued & thy housholde. And they preached vnto him the word of the Lord, & to all that were in hys house. And he toke them the same houre of the nyght, & washed their woundes, and was baptised ad all they of hys housholde straght waye. And when he had brought them into hys house, he set meate before them, and * ioyed that he with all his housholde, beleued on God.

* Luke. ix. 4.
* Act. xvi. 1.
* Act. xvi. 1.
* Act. xvi. 1.

And when it was dawe, the officers sent the ministers, saying: let those men go. The keeper of the prison tolde this fauour to Paul: the officers haue sent word to loose you. Now therefore, get you hence and go in peace. The sayde Paul vnto them: they haue beaten vs openly vncouened, for all that we are Romans, and haue cast vs into prison: & now wolde they sende vs a waye priuely: & spare euerly, but let the come the felices, & set us out. When the ministers tolde thes wordes vnto

The Actes.

unto the officers, they feared when they heard, that they were Romaynes * they came and brought them: and brought them out, and desired them, to departe out of the cytie. And they went out of the person, and entered into the house of Aiden, and when they had sent the brethren, they comforted them, and departed.

Chapter.

¶ Paul cometh to Thessalonica, where the Jews set the cytie on a fire. Paul chapp. cometh to Ates where he preached the true and vnderstand God.

As they made their journey thowrowe Amphipolis: and Apollonia, they came to Thessalonica, where was a Synagoge of the Jewes. And Paul (as hys manner was) went in unto them, and the Sabbath dayes declared out of the scripture vnto them, openinge & allegging, that * Christ must needs haue suffered, and cyle agayne from death, and that thys Iesus was Christ, whom (sayde he) I preach to you. And * some of them beleued, and came and accompanied with Paul & Syllas, and of the deuote Greeks a great multitude, and of the these women, not a few.

But the Jewes which beleued not, had indignacion and toke vnto them euill men, which were vagabundes, and gathered a company, and set all the cytie on a fowre, & made assaulte vnto the house of Iason, & sought to bringe them out to psonell. And when they founde the not, they sette Iason, & certayne othere vnto the heades of the cytie, cryinge: theise that trouble the worlde, are come hither also, whom Iason hath receaued puen: * And these all do contrary to the decrees of Cclar, affirminge another hyng, one Iesus. And they troubled the people, & the officers. And when they were sufficiently awfowed of Iason, ad of the other, they let the go.

And the brethren immediately sent away Paul and Syllas by nyghte vnto Berea. Which when they were come thither, they entred into a Synagoge of the Jewes. These were the noblest of byrth amonge them of Thessalonica, which receaued the word with all diligence of mynde, and searched * the scriptures dayly, whether those thynges were euen so. And many of them beleued: also of worshipfull wemen which were Greeks, and of men not a few. When the Jewes of Thessalonica had knowledge, that Paul & Syllas were there, they came, and moued the people there. And then immediately the brethren sent away Paul, to go as it were to the see: but Syllas and Timotheus abode there still.

And they that gyded Paul, brought hi vnto Athens, & receaued a comendement vnto Syllas & Timotheus, for to come to him in Ipe, & came thither wny. Whil Paul waited for them at Athens, his spere was moued in him, whan he sawe the cytie gauen to worshipinge of ymages. Then disputed he in the synagoge with the Jewes, and with the deuoute persones: and in a market dayly with them that came vnto him by chance. Certayne Philosophers of the Epicures and of the Stoches, disputed with him. And some ther were which sayde: what wilt thys babbler saye: Other sayde: he seemeth to be a tydynges bypger of newe deys, because he preacheth vnto the Iesus & the resurrection. And they toke him, & brought him into a place sterte, saying: maye we not knowe what thys newe doctrine wherof thou speakest, is? For thou byngest straunge tydynges to oure eares. We wold knowe therefore, what these thynges meane. For all the Athenians and straungers which were there, gaue them selues to nothing els, but ether to tell, or to heare some newe thyng.

Paul stode in the myddes of a place sterte, & sayde: ye men of Athens, I perceaue that in all thynges ye are to superstitious. For as I passed by, and behelde the manner how ye worshyp your goddes, I founde an auter wher was writ: vnto the vnknowen God. Whom ye then ignorantly worshyppe, hym shew I vnto you. * God hath made the worlde and all that is in it (eing that he is Lord of heauen and earth) * & dwelleth not in temples made with handes, neither is worshypped with mannes handes, as though he need of any thyng. Seinge he hym selfe * geueth lyfe and breth to all men euery where, & hath made of one bloude all nacions of me, for to dwell on all the face of the earth, and hath assigned before, how longe tyme, & also the endes of their inhabitacon, & they shuld seke God, yf they myght seke and fynde him, though he be not farre from euery one of vs. For in hym we lyue, moue, and haue oure beinge, as certayne of youre awne Poeses sayde: for we are also his generacio. For as much then as we are the generacyon of God, we ought not to thinke that the Godhead is lyke vnto golde, siluer, or ston, grauen by craft and ymaginacyn of man.

And the tyme of this ignorance God regarded not. * But now hideth all men euery where repte because he hath appointed a daye, in the which he will iudge the world by righte wenes, by that man by whome he hath appointed, & hath offered faith to all me, after that he had rayled him from death.

When they heard of the resurrection from death, some mocked, and other sayd: we wold heare the agayne of thys matter. So Paul departed from amonge them. Howbeit certayne men claue vnto him and beleued: amonge

* Gen. 1.1
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* Rom. 1.99
* Rom. 1.100

monge the which was Symonius a synagoge, and a woman named Damaris, and other with them.

C The viij. Chapter.

Paul preached at Laodicea, continuing there apace, and being, goodly came into Syria, commeth to Antioche, Icone and Antioche. At Antioche Aquila and Priscilla.

After this, Paul departed from Athens, and came to Corinth, and soke a certayne Jewe named * Aquila, bozne in Pontus, lately come from Italie with his wife Priscilla (because that * Emperour Claudius had commaunded all Jewes to departe from Rome) ad he drew vnto them, because he was of the same crafte, he abode with them, & wrought: they crafte was to make tentes. And he preached in the synagoge euery Sabbath daye. ^(scribing forth) in the meane while the name of the Lorde Iesus and exhorted the Jewes and the gentylis.

When * Silas, and Timotheus were come from Thracoulia, Paul was constrained by the sperte, to respyre to the Jewes * Iesus was very Christ. And when they sayde contrary * blasphemed * he shoke his raiment and sayde vnto them: your bloude be vpon pouer a wne heades: from hence forth will I go blamelesse vnto the gentylis. And he departed thence, and entered into a certayne manes house, named Titus, a woollhypper of God, whose house toyned hard to the synagoge. howbeit, one Eristus the chiefe ruler of the synagoge * beleued on the Lorde with all his household, and many of the Corinthians whan they gaue audice, beleued, and were baptised.

23 Then spake the Lorde to Paul in puyght by a vision: he not as sayde, but spake, ad holde not thy peace: for I am with the, & no man shall invade the that shall hurt the. For I have much people in this cite. And he continued there a yere and fyve moneths, and taught them the worde of God.

When Gallio was ruler of the countre of Acaia, the Jewes made insurrecepon with one accorde agaynst Paul, and brought hym to the iudgement seate, sayinge: this felowe counceileth men to worship God contrary to the lawe. And wha Paul now was about to open his mouth, Gallio sayd vnto the Jewes: yf it were a matter of wronge, or an euill dede: Oye Jewes Iration wolde I shulde heare you: but yf it be a question of wordes or of names, or of your lawe, loke ye to it your selues, for I will be no iudge of soche matters, and he draine them from the seate. The all the Greeks toke softenes the chiefe ruler of the Synagoge, and smote hym before the iudges seate, And Gallio cared for none of those thynges.

Paul after this, tarped there yet a good while, and then toke his leaue of the brethren and sayed thence into Ciria, Priscilla and Aquila accompanyinge hym. And ^{he} * he more his heed in Cethea, for he had a bowe: And he cam to Ephesus Adicte them there: but he hym selfe entered into the Synagoge, and reasoned with the Jewes. Wher they despyed him to tary longe tyme with them, he consented not, but had them fare well sayinge. I must needs (at this feast that cometh) be in Ierusalem: but I will returne agayne vnto you * yf God will. And he departed from Ephesus: and whan he was come vnto Cetea: and ascended vp and saluted the congregacion, he departed vnto Antioche: and when he had tarped there a while, he departed: and went ouer all the countre of Galatia and Phrygia by order, strengthyng all the discyples.

And a certayne Jew named * Apollos, ^(D) bozne at Alexandria, came to Ephesus, all eloquent man, and myghty in the scriptures. The same was informed in the waye of the Lorde, and spake frequently in the sperte, and taught diligently the thinges of the Lorde, & knewe but the baptisme of Iohn onely. And the same began to speake boldly in the Synagoge. Whan then Priscilla & Aquila had hearde they toke him vnto the, & expounded vnto hym the waye of God more perfectly.

And when he was disposed to go vnto Acaia, the brethren wrote, exhortyng the discyples to receaue him. Which whan he was come helped them moche which had beleued shozow grace. For he ouercame the Jewes myghtis, and that openly, shewing by the scriptures, that Iesus was Christ.

C The xix. Chapter.

Of the doctrine that were dyuyded at Ephesus and what mysdoes were done by Paul & Demetrios moued februous in the cite.

At fortun'd y whyll Apello was at Corinthum, Paul passed thowre the byper coastes, and came to Ephesus, and founde certayne discyples, and sayde vnto them haue ye receaued the holy ghost, sence ye beleued: And they sayde vnto hym: no, we haue not heard whether ther be any holy ghost or no. And he sayde vnto them. wherewith were ye then baptised: And they sayde with * Iohns baptisme. Then sayde Paul: * Iohn verely baptised with the baptim of repentance, sayinge vnto the people that they shulde beleue on hym, which shuld come after hi: that is on Christ Iesus. When they hearde this, they were baptised in the name of the Lorde Iesu. And whan Paul * sayde byss handes vpon them, * the holy ghost came on the, ad they * spake with tongues, and prophesied, and all the men were aboute twelue.

The Actes.

And he went into the synagoge, and behaued hym selfe boldly for þe space of thre monethes, disputinge and geuynge them exhortacions of the kyngdome of God. ¶ When dyuers wexed hard herted and beleued not, but spake euill of the wage (also that before the multitude) he departed fro the, and separated the disciples. And he disputed daily in the scole of one called Tyrranus. And this continued by the space of two yeres: so that all they which dwelt in Asia, heard the word of the Lord Iesu, both Jewes and Grekes.

* Actes. xvi. d. And God * wrought speciall mynacles by the handes of Paul: so that frim his body, were brought vnto the sick, naplums & paretectes, & the diseases departed from them, and * the euill spere went out of them.

* Mat. xvi. d. Then certayne of the vagabonde Jewes eroristes, toke vpon them to call ouer them (which had euill spere) þe name of þe Lord Iesus, sayinge: We aduise you by * Iesu, whom Paul pceareth. And ther were seuen sonnes of one Scen a Jew and chefe of the prestes which dyd so.

* Mat. xvi. d. And the euill spere answered and sayd: Iesus I knowe, & Paul I knowe: but who are ye? And the man in whom the euill spere was, rann on them, and ouercame them, and pryncipled agaynste the so that they fled out of that house naked and wounded. And this was knowne to all the Jewes and Grekes also, which dwelt at Ephesus, & feare came on the all, & the name of the Lord Iesus was magnified.

* Mark. i. d. And many that beleued, came, and * confessed and shewed their workes. Many of them which vsed curious craftes, brought their booke, and burned them before all men, and they counted the pyce of them, and founde it fyfte thousand spulerlynges. So mightely grew the word of God, and pryncipled. After these thynges were ended, Paul purposed in the spere: whan he had passed ouer Macedonia ad Asia to go to Jerusalem, sayinge: After I haue bene there. I must also se Rome. So sent he into Macedonia two of them that ministered vnto hym, euen Timotheus & Erastus: but he hym selfe remayned in Asia for a season.

* Mark. i. d.

* The same tyme ther arose no lytell a do aboute that wage. For a certayne man named Demetrius, a spulermyth (which made spuler chippes for diuans) was not a lytell beneficall vnto þe craftes men. Whom he called together with the workemen of lyke occupation, and sayd: Syis, ye knowe that by this crafte * we haue a ouerlantage. Whereour, ye se & heare that not alone at Ephesus, but almost thowout all Asia, thys Paul hath perswaded & turned awaye moche people sayinge, that * they be not goddes which are made with handes. So that not only this ouer crafte cometh into perill to be

let not nought: but also that the temple of the greate Goddesse Diana shulde be despyed, & her magnificence shulde be destroyed, whour all Asia and the world worshippeth.

¶ When they hearde these saynges, they were full of wrath, & cryed out, sayinge. Greate is Diana of the Ephesians. And al the cytie was on a roze, and they rushed into the comen hall with one assent, & caught Gaius and Aristarcus, men of Macedonia, Pauls compans. When Paul wolde haue entred in vnto the people, the dysciples suffred hym not. But certayne of þe chefe of Asia (which were his freendes) sent vnto him, desyring hym, that he wolde not praeine the comen hall. Some therfore cryed one thyng and some another, & the congregacion was all out of quiete, & they in oare parte knewe not wherfore they were come together.

¶ Some of the company bue forth Alexander, the Jewes thurspinge hym forwardes: Alexander, * bekened with the bande, and wolde haue geuen þe people an answer. Whe they knewe that he was a Jewe, they arose a thoute almost for the space of two houres, of all men, cryinge: greate is Diana of the Ephesians.

¶ When the towne clarche had ceased þe people, he sayde: ye men of Ephesus, what man is it that knoweth not how that the cytie of the Ephesians is a worshyper of the greate goddesse Diana, & of the ymage which came from heauen. Since then that woman sayth here agaynste, ye ought to be content, and to do nothyng rashly: for ye haue brought hyther these men: which are netter robbers of churches, not yet despyers of yonce goddesse. Wherefore, ye Demetrius and the craftes men which are with hym, haue a matter agaynste eny man, the lawe is open, and ther are iuriers, let them accuse one another. But yf ye goo aboute eny other thyng, it shall be determined in a lawfull congregacion. For we are in jeopardy to be accused of thys dappyrour, for as moche as ther is no cause, wherby we maye geue a rekenyng of thys concourse of people. And when he had thus spoken, he let the congregacion be parte.

¶ The xx. Chapter.

¶ Paul goeth into Macedonia and into Grece. At Achaia he captiue vnto a deu body. At Ephesus he calith the elders of the congregacion together, commytinge the charge of the house vnto them, and exhorteth them of false teachers, in many dysprayer with them, and departed to dyppo.



¶ After that the rage was ceased, & Paul called the dysciples vnto hym, and toke hys leaue of the, and departed for to go into Macedonia. And when he had gone ouer those partes, and had geuen them alonge exhortacion, he came into Grece.

Grece & there abode. iij. monethes. And whē
 p Jewes layde waye for hys as he was about
 to slepe into Syria, he purposed to returne
 thowow into Ceonila. Ther accompanied hē in-
 to Asia, Sopater of Berea, and of Thessa-
 lonia, Priscarius and Secundus, and Gaius
 of Derba, & Timotheus, & out of Asia Ty-
 chicus and Trophimus. These goinge be-
 fore, tarped vs at Treas. And we sayled a-
 waye fro Philippios after the dayes of twete
 bread, and cam vnto them to Treas in fyue
 dayes, where we abode seuen dayes.

And vpo one of the Sabboth dayes, whā
 p disciples came together for to breake bread
 Paul preached vnto them (ready to departe
 on p morowe) & continued the preaching vnto
 in mynyping. And there were many lyghtes
 in the chamber, where we were gathered to-
 gether, & ther late in a wyndowe a certayne
 yonge man (named Euticus) beinge falle in
 to a depe slepe. And as Paul was preachynge,
 he was the more overcome with slepe, & fell
 downe from the chyrche loffe, & was take
 vp deeb. But whan Paul went downe, he
 fell on him & embraced him and sayde: ma-
 ke nethynge a do, for his lyfe is in hym. So
 when he was come vp agayne, & had boked
 the byrad & eaten, and talcked a longe whyle
 (euē tyll the mornynge) at the last he depar-
 ted. And thep brought p yonge man aloue, &
 were not a lyrell comforted.

And we went afoze to thyppe, a lowed vnto
 Aalon there to receaue Paul. For to had he
 appoynted, and wolde hym selfe goo a fore.
 When we were come together at Aalon, we
 toke him in, & came to ephyltines. And we
 sayled thence, and cam the nexte daye ouer
 agaynst Chios. And the nexte daye we arri-
 ued at Samos, & taried at Trogydon. The

nexte daye we came to Mylecton: for Paul
 had determined to sayle ouer by Ephesus,
 because he wolde not spende p tyme in Asia.
 For he halld: yf it were possible for him: to
 kepe at Ierusalem p daye of Pentecoste. And
 fro Mylecton he sent messengers to Ephesus,
 & called p elders of p cōgregaciō. Which whē
 they were come to him, he sayd vnto the: Ye
 knowe from the firste daye that I cam into
 Asia, after what maner I haue bene w you
 at all seasons, seruyng the Lorde with all
 humblenes of mynde, and with many teares
 & temptacions which happened vnto me by
 the laynges & wayte of the Jewes, because
 I wolde kepe backe nothyng p was profi-
 table vnto you: but to shewe you and teache
 you openly, & thowow our euery houle, wit-
 nesynge both to p Jewes, & also to the Gre-
 ckes, p repentance, that is toward God, &
 p sayth which is toward our Lorde Iesus.

And now beholde I go bounde in the spete
 vnto Ierusalem, not knowinge the thinges p
 shal come on me there, but p the holy goost

withneseth in euery cytie, saying, that hādes
 and trouble abyde me. But none of these
 thinges moue me: & neither is my lyfe deare
 vnto my selfe, that I mighte fulfyll my cour-
 se with love, & the ministe p p of the word: &
 which I haue receaued of the Lorde Iesu, to
 testifie the Gospell of the grace of God.

And now behold, I am sure, p henceforth
 ye all (thowow whō I haue gone preachynge
 the kyngdō of God) I shall le my face no mo-
 re. Wherefore, I take you to recorde this daye
 that I am pure from the bloude of all men. For
 I haue spared no labour, but haue hē-
 ued you all the counsell of God. & I haue hē-
 therfore vnto youe selues & to all the flocke
 amonge whō the holy ghost hath made you
 ouerleas, to rule the congregacyon of God
 which he hath purchased with his bloude.

For I am sure of this, p after my depar-
 tyng shall greuous wolues entee in amō-
 ge you, not paring the flocke. For ouer, of
 youe a wne selues shall men arise, speak-
 yng peruerse thynges to drawe disciples after the.
 Wherefore awake, & remember, that by the space
 of iij. yeres: I ceased not to warne euery
 one of you nyght and daye with teares.

And now brethren, I comēde you to God
 and to the word of his grace, which is able
 to build farther, & to geue you an inherita-
 ce amonge all them which are sanctified: &
 I haue desyred no mans syluer, golde, or ve-
 sture. For ye your selues knowe that & these
 hādes haue ministered vnto my necessities, &
 to them that were with me. I haue shewed
 you all thinges, how p to labouring ye ought
 to receaue the weake, & to remember the woi-
 des of p Lorde Iesu, how p he sayd: it is mo-
 re blessed to geue then to receaue.

And when he had thus spoken, he knel-
 ed downe: & and prayed with the all. And they
 all wepte soze and fell on Pauls necke, and
 kysed hym, & sorowynge, most of all for the
 wordes which he spak. that they shulde se
 hys face no more. And they conuayed hym
 vnto the thyppe.

Of the xij. Chapter.

Pauls Taryng by Myrra. & of Philipps the Gail
 gylster, & of Aquas the Drapper, which warne hys
 will to go to Ierusalem. He cam vnto Treas in p
 purpose, and is taken in the temple.

And whan it chanced that we had
 launched forth, and were depar-
 ted from them, we came with a
 strapght course vnto Choon and
 the daye folowynge vnto the Rhodes, and
 from thence vnto Patara. And whan we
 had gotten a thyppe that wolde sayle vnto
 pheryres, we went aborde incoit, and set
 forth. But whan Cipus beganne to appea-
 re vnto vs, we leste on the lefte hande, and
 sayled vnto Siria, and ca vnto Tyre. For
 there the thyppe vnted the brethren. And
 when

* 4. Tim. ii. 2.

* 4. Tim. iii. 1.
1. Tim. iii. 2.
1. Pet. ii. 2.
and. iii. 1.Eccl. xlii. c.
1. Tim. iii. 2.
1. Cor. xii. 2.
and. p. 2.
1. Tim. iii. 2.
1. Cor. xii. 2.
and. p. 2.

* 4. Cor. xii. 2.

1. Tim. iii. 2.

1. Tim. iii. 2.

The Actes.

when we had founde brethren, we tarped there. viij. dayes. And they tolde Paul howe the syncke * that he shuld not go vp to Jerusalem. And when the dayes were ended we departed and went oure waye, and they all brought vs on oure waye, with wyues and chyldren, tyll we were come out of the citty. And we kured downe in the thozes * ad prayde. And when we had taken oure leaue one of another, we toke shyppe, & they returned home agayne.

When we had full ended the course from Cye, we went downe to Iherosolyma, & lodged the brethren, & abode with the one daye. The nexte daye, we that were of Pauls company departed, and came vnto C. clarea. And we entered into the house of * Philip & Centurion, which was one of the kene, & abode with hym.

The same man had foure daughters virgins, which byd * prophety. And as we tarped there a good mayny of dayes, there ca a certayne prophet fro Iurie, named Agabus. When he was come vnto vs, he toke Pauls gerdell, & bounde his fete & handes, & sayd: Thus sayth the holy ghozt * so shal the Jewes at Iherusalem bynde yman that oweth this gerdell, and shall deliuer hym into the handes of the Scrutles.

When we hearde this, both we and other which were of the same place, besought hym that he wolde not go vp to Jerusalem. The Paul answered, & sayde: what do ye weppinge & weeping myne berte. I am ready, not to be bounde onely, but also to dye at Iherusalem for the name of the Lorde Jesu. Whē we coude not turne hym mynde, we ceased, sayinge * the wyll of the Lorde be fulfilled. After those dayes we toke vp oure brethren, & went vp to Jerusalem.

¶ Ther went with vs also certayne of the discyples of C. clarea, and brought with them one Mnason of Cyprus an olde discipple, with whō we shulde lodge. And when we were come to Jerusalem, the brethren receaued vs gladly. And on the morow, Paul went in with vs vnto James. And all the elders came together. And whē he had saluted the, he tolde by order all thynges, that God had wrought amonge y gētyls by his mynistracion. And when they hearde it, they glorified the Lorde, and sayde vnto hym: Thou seest brother, how many thousand Jewes there are which beleue, and they are all earnest folowers ouer the lawe. And they are informed of the, that thou teachest all the Jewes which are amonge the gentyls, to forsake Moses and saynt, that they ought not to circumcise the ychyliden, neither to lyue after the customes. What is it therfore? The multitude must nedes come together: for they shal heare that thou arte come. And therfore this, that we saye to the.

* We haue. iij. men, which haue a vowe on them. Them take, & purifie thy selfe with the, and do cost on the, that they maye haue their heads: and all shall knowe, that those thynges which they haue hearde esceynyng the, are nothing: but that thou thy selfe also walkest and kepest the lawe. But as touching the gentyls which beleue * we haue written and concluded, that they obserue no suche thyng: save onely that they kepe them selves from thynges offered to ydoles, and from bloude, and from strangled, and from fornicacion. When the nexte daye Paul toke the mē, and * purgfyed hym selfe with them and entered into the temple, declaringe that he obserued the dayes of the purification, vntill that an offering shuld be offered for euery one of them.

¶ And when the seven dayes were now almost ended, y Iesus which were of Asia whē they laue hym in the temple, moued all the people, and layde handes on him, crying: mē of Israell, helpe. This is the mā, y teacheth all mē euery where agaynst the people and y lawe, and this place. He hath also brought Grekes into y temple, ad hath polluted this holy place. For they had sene with hym one in the citty. * Trophimus an Ephecia, whō they supposed that Paul had brought into y temple. And all the citty was moued, and the people swarmed together. And they toke Paul and drowe hym out of the temple, and forth with, the doores were shut.

¶ As they went about to kyl him, tidings came vnto the hys captayne of the souldiers, that all Jerusalem was moued. Which immediately toke souldiers ad vndercaptaynes, and came downe vnto eheim. When they sawe y byper captayne and the souldiers: they leste lininge of Paul. When the captayne came neare and toke hym, and commaunded hym to be bounde with two chaynes, and demanded what he was, ad what he had done. And some cryed one thinge, some another amonge the people. And when he could not knowe the certayntie for the rage, he commaunded hym to be carryed into the castle. And whē he came vnto a stape, it fortooke that he was borne of the souldiers for the violence of the people. For the multitude of the people followed after, crying: a waye with hym.

¶ And when Paul beganne to be carryed into the castle, he sayde vnto y Captayne: maye I speake vnto the? Whiche sayde: Call thou speake Greke. Yet not thou that Egyptian, which before these dayes madest an vyroure, and leddest out into the wilderness: iij. thousand men that were motheres; But Paul sayde: I am a mā which am a Jewe of * Charlus a citty in Cyell, a Cyelin of no vyle citty, y beleue y suffice me to speake vnto the people. And when he had genned hym lyence, Paul tode on the steppes, * and breched

* Dumes, b. 1. 17

* Actes. ii. 11. 12. 13. 14.

* Actes. ii. 11. 12. 13. 14.

beckened with the hande vnto the people: and when there was made a greate splencie he spake vnto them in the hebreue tonge, sayinge.

¶ The xxij. Chapter.

¶ Paul and sereth the Jewes. He is scourged, and layde in prison agayne.

MEN, brethren, and fathers, heare pemyne as were which I make nowe vnto you. When they hearde, that he spake in the hebreue tonge to them, they kept the more splencie. And he sayeth: I am verely a mā which am a Jewe bozne: I was a cyprie of Cilice: neuertheles, yet brought vp in this cyprie, at the cite of Samariell, and informed diligently in the lawe of the fathers, and was frequent mynded to God ward, as ye all are this same daie, and I persecuted this wyse vnto the death bynyng and deliuryng into prison both men and wemen, as the chiefe priest doth beate me wytnesse, and all the estate of the elders: of whom also I receaued letters vnto the brethren, and went to Damascus to byng them, (which were there bounde) vnto Ierusalem for to be punnyshed.

When he is fortruned (that as I made my ioyney and was come nye vnto Damascus a bouise none) suddenly there shone from heauen a greate lyght rounde aboute me, and I fell vnto the earth, and hearde a voyce sayinge vnto me: Saul, Saul, why persecutest thou me? And I answered: what arte thou Loide? And he sayde vnto me: I am Iesus of Nazareth, whom thou persecutest. And they that were with me, sawe verely a lyghte, and were afrayde: but they hearde not the voyce of hym that spake with me. And I sayde: what wilt thou do Loide? And the Loide sayde vnto me: Arise, and go vnto Damascus, and there it shall be tolde the of all thynges, which are appoynted for the to do. And when I sawe nothinge for the brightnes of that lyght, I was leade by the hande of them that were with me, and came in to Damascus.

E And one Ananias a perfecte man, (and as pertaynyng to the lawe hauiyng good repute of all the Jewes, which there dwelt) came vnto me, and stode, and sayde vnto me: Brother Saul, receaue thy lyght. And the same houre I receaued my lyghte, and sawe hym. And he sayde: the God of our fathers hath ordeyned the befoze, that thou shouldest knowe

hys wyll, and shouldest heare the voyce of hys mouth: for thou shalt be hys wyrties vnto all men of those thynges, which thou hast sene and heard. And nowe, why tarpest thou? Arise, and be bappyled, and waike awake thy spynnes: in calling on the name name of the Loide: And it was tuned, that when I was come agayne to Ierusalem, and prayde in the temple, I was in a trance, and sawe hym, sayinge vnto me: Wake haste, and get the quickship oute of Ierusalem: for they will not receaue thy wytnesse, that thou bearest of me.

And I sayde: Loide, they knowe that I prisoned, and bett in every synagoge them that beloued on the. And whā the bloude of thy wyrties steuen was shed, I also stode by, and consented vnto hys death, and kept the rayment of them that slewe hym. And he sayd vnto me departe, for I will sende the a farre hence vnto the Centuris.

They gaue hym audience vnto this worde, and then lyft vp theyr voyces and sayde: awake with soche a fellowe from the earth: for it is not reason that he shuld hyue. And as they cryed, and talt of this clothes, and thine dust into the ayer, the captayne commaunded hym to be brought into the castlle, and bad that he shuld be scourged, and to be examined, that he might knowe, wherefore they cryed so on hym. And when they bounde hym with thonges, Paul sayde vnto the Centurion, that stode by him: Is it lawfull for you to scourge a man that is a Roman and vncōdemnyed? When the Centurion hearde that, he went and tolde the vpper captayne, saying: What intendest thou to do? For this man is a citizen of Rome.

¶ Then the vpper captayne came, and sayd vnto him: tell me, art thou a Roman? he sayd: Yee. And the captayne answered, with a great soime obtaipned I this freedom. And Paul sayd: I was free bozne. Then straight waye departed from hym they which shuld haue craimpned hym. And the hye captayne also was afrayde, after he knewe that he was a Roman, and because he had bounde hym.

¶ On the morowe (because he wolde haue knowen the certentye wherefore he was accused of the Jewes) he loked hym from hys bondes, and commaunded the hye priestes and all the counsell to come together and brought

Paul forth, & set hym befoze the.

The Actes

¶ The xxij. Chapter.

¶ Paul counted before the counsell. *De-
bate arised amonge the people, the captay-
ne deliuereth hym, God combatted hym.*

* Actes. xij. b



Paul behelde the counsell, and sayde: men, and bryethren * I haue lpyed in all good con- science before God vntyll this daye. And the hye preste Ananias commaunded them that stode by, to symple hym on the mouth.

* Deu. xxiij. b

¶ Then sayde Paul vnto hym: God shall symple the thou paynted wall. * Symplest þ and iudgest me after the lawe: and commaundest me to be sympled contrary to the lawe. And they that stode by, sayde: * scylest thou Soddes hye preste. ¶ Then sayd Paul: I wyl not bryethen, that he was the hye preste. For it is wyrtren: * thou shalt not curle the ruler of thy people.

* Job. xxiij. b

* Eze. xxiij. b

¶

¶ When Paul perceaued that the one parte were Saducers, and the other Pharises, he cryed out in the counsell: Men and bryethren, * I am a Pharisey, the sonne of a Pharisey. ¶ Of the hope and resurreceon from death, I am iudged.

* Philap. iij. a

* Actes. xij. b

* Actes. xij. b

* Actes. xij. b

* Actes. xij. b

* Actes. xij. b

* Actes. xij. b

* Actes. xij. b

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* Actes. xij. b

* Actes. xij. b

* Actes. xij. b

* Actes. xij. b

* Actes. xij. b

the upper captayne and to the counsell, that he byynge hym forth vnto vs to morowe, as though we wold knowe some thyng more perfectly of him. But we (of chiefe he come nere) are redy to hyl hym.

¶ When Pauls sylkes some hearde of they lapyng awayte, he went, and entred into the castell, and tolde Paul. And Paul called one of the vnder captaynes vnto him and sayde: byynge thys younge man vnto the hye captayne: for he hath a certayne thyng to thewe hym. And he toke hym and brought hym to the hye captayne, and sayd: Paul the pisoner called me vnto hym, and prayed me to byynge thys younge man vnto the, wherby hath a certayne matter to weue the.

¶ The hye captayne toke hym by the hand, and went with him out of the wape, and asked hi: what is yt that thou hast to tell me. And he sayde: the Jewes are determyed to depze the, that thou woldest byynge forth Paul to morow into the counsell, as though they wolde enqpye somwhat of hym more perfectly. But folowe not thou theyr myn- des: for there lye in wape for hym of them, moo then fourtye men, which haue bounde them selues with a vowe, that they wyl ne- ther cate nor dryncke, tyll they haue kylled hym. And now are they redy, and loke that thou shuldest pmyes.

¶ The upper captayne then let the younge man departe, and charged hym, sayynge: se thou, tell it oure to no man, that thou hast shewed these thynges to me: And he called vnto hym two vnder captaynes sayynge: make ready two hundred souldiers to go to Cesarea, and horsemen thre score, and ten: and speare men two hundred, at the thyzde houre of the nyghte. And de- lyuer them beastes, that they maye lett Paul on, and byynge hym safe vnto se- lit the hye dehyet. ¶ (for he appeare lest dampne the Jewes wylde take hym awaye and kylle hym, and be them selfe quyte be afterwarde blamed, as though he wold: so he monye.) and he wrote a letter after thys maner.

¶ Claudius Lysias vnto the most myghty ruler Felix, sendeth greetynge. ¶ Thys man was taken of the Jewes, and shuld haue bene kylled of them. ¶ Then came I with souldyers, and reskued hym, and perceaued that he was a Roman. And when I wold haue knowen the cause, wherfore they accus- sed hym, * I broughte hym forth into the counsell. ¶ There perceaued I that he was accus- ed of questions of their lawe. ¶ But was not gyltye of any thyng worthy of death or of bondes. And when it was shewed me, how that Jewes lapyde wape ther for hym, I sent hym straight wyte to the, and gaue commaundement to hys accusars, that the

* Actes. xij. b

* Actes. xij. b

* Actes. xij. b

* Actes. xij. b

* Actes. xij. b

* Actes. xij. b

* Actes. xij. b

* Actes. xij. b

* Actes. xij. b

* Actes. xij. b

¶ Nowe therfore geue ye knowledg to

the thynges, which they haue agaynst hym, they shulde tell before the: face well. Then the soudpers (as it was commaunded them) toke Paul, and brought hym by night to Antipatras. On the morow they left the horsemen to go with hym, and returned vnto the castle. Wher when they came to Cesarea, (and deliuered the epistle to the debyte) presented Paul also before him. When the debite had redde the lettre, he asked of what countree he was. And when he vnderstode that he was of Cillicie: **I** will heare the: (sayde he) when thyne accusars are come also: and he commaunded hym to be kepte in Herodes iudgement hall.

¶ The xxliij. Chapter.

¶ Paul was accused before Felix, he answered for hym selfe.



After foure dayes, Ananias the hye prest defended with the elders, and with a certayne oratour named Tertullus, which enforced the debite agaynst Paul. And when Paul was called forth, Tertullus beganne to accuse hym, saying: Seeing that we lyue in greete quietnes by the meanes of the, and that many good thynges are done vnto thy nation thowowe thy providence, that alone we euer and in all places moost noble Felix with all thakes. Notwithstanding, **I** be not rebusious vnto the, **I** praye the, that thou woldest heare vs of thy clement a few wordes:

¶ For we haue founde this man a pestilent fellowe, and a mouer of debate vnto all the Jewes in the whole world, and a maputryner: (or seducer) of the secte of the Nazarenes, which hath also enforced to pollute the temple. Whom we toke, and wolde haue iudged accordyng to our lawe: but the hye captayne Lysias came vpon vs, and with great violence toke hym awaye oute of oure handes, commaundyng hym accusars to come vnto the. Of whom thou mayest (yf thou wilt enquire) knowe the certenty of all these thynges, wherof we accuse hi: The Jewes lykewyse affirmed, sayinge, that these thynges were euen so.

¶ Then Paul (after that the debite hym selfe had bekened vnto hym that he shulde speake) answered: With a more quiet minde do **I** answer for my selfe, for as moche as **I** vnderstande, that thou hast bene of many yeares a iudge vnto this people, because that thou mayest knowe, yf there are yet, but twelue dayes sence **I** went vnto Jerusalem toke to worshippe, and * they neither founde me in the temple disputyng with any man, ether saylinge by the people, neither in the Synagoges, nor in the cytie. Nether can they proue the thynges wherof they accuse me.

¶ But thus **I** confesse vnto the, that after the waye (which they call hereise) so worship **I** the God of my fathers, beleuyngge all thynges which are wyrtten in the lawe & the prophetes, and haue hope towarde God, that: the same resurrection of the deeth, which they them selues toke for also shalbe, both of iust and vniust. And therefore * I trust **I** to haue allwaye a cleare conscience toward God, and to warde men.

¶ But after many yeares, **I** came * and brought almes to my people and offerynges on (and vnto) in the which they founde me purged in the temple, neither with multitude, nor yet with iniquetye: (and they sought me, and crept, sayinge, alwaye with oure exempt: howbeit there were certen Jewes out of Asia, which ought to be here present before the, and accuse me, yf they had ought agaynst me: or elles lett these same here saye, yf they haue founde any euill dayng in me, whyle **I** stande here in the counsell: except it be for this one voyce, that **I** crept standyng amonge them: of the resurrection from death am **I** iudged of you thus daye.

¶ Whil Felix heard these thynges, he deferred the, for he knewe very well of that waye, and sayde: when Lysias the captayne is come downe, **I** will knowe the remost of your matter. And * he commaunded an vndercaptayne to kepe Paul, and to lett hym haue rest, and that he shuld forbyd none of hym to acquyte him to minister vnto him, or to come vnto hym.

¶ And after a certayne dayes, whan Felix came with his wyfe Drusilla (which was a Jewelle) he called forth Paul, and hearded hym of the sayde, which is towarde Christ. And as he pyched of synners consciences remembrance, and iudgement to come, Felix trembled, and answered: So thy waye for this tyme: whan **I** haue a convenient season, **I** will sende for the. He hoped also, that money shulde haue bene geuen hym of Paul, that he myght loose him: wherfore, he called hym the oftener and conuened with hym. But after two yeares, festus Porcius came into Felix rowme. And Felix * wyllynge to shewe the Jewes a pleasure, lett Paul in prison bounde.

¶ The xxv. Chapter.

¶ The Jewes accuse Paul before Festus, he answered vnto the Supercour, and is sent vnto Rome.



¶ When Festus had receaued the offerce, after three dayes, he asked from Clearcha vnto Jerusalem. Then enforced hi the hye prestes and the chiefe of the Jewes, of Paul. And they belought hym, and desired fauour agaynst hym, that he wolde sende for hym to Jerusalem: and they sayde

¶ yf it wold

The Actes

awayte for hym in the waye, to kill hym.
Judas answered, that Paul shulde be kept.
at Ctesarea. but that he hym selfe wold ho-
noly departe thither. Let them therefore (sayde
he) which among you are able, come downe
with vs, and accise hym, yf there be any
faute in the man.

26 **W**hen he had tarped there amonge them
mozt then ften dayes, he wente downe vnto
Cefarea and the nexte daye sat downe in the
iudgement feate, and continued Paul to
be brought. Which when he was come, the
Jewes which were come from Ierusalem,
stode aboute hym, and layde many and gre-
uous complaints agaynst Paul, whych
they coulde not proue, as longe as he answ-
ered for hym self: that he had nether agaynst
the lawe of the Jewes, nether agaynst the
temple, nor yet agaynst Cefar offended any
thing at all.

* Ref. ref. and
and. rev.

*** DISCUSSION**

felicitus * wyllynge to do the Jewes a
pleasure, answered Paul, and sayde: wylthou go vp to Jerusalem, and there be iudged of thyself thynges before me? Then spake Paul: I stande at Cēsar's iudgement seate, where I ought to be iudged. To the Jewes haue I no harme done, as thou very well knowest. If I haue hurteth any, or commytted any thyng worship of death, I refuse not to dye. If in none of thy thynges are, whereof they accuse me, no man maye deliuer me to them, I appeale vnto Cēsar. Then spake felicitus with liberatyon, and answered: Thou hast appealed vnto Cēsar: vnto Cēsar shalt thou go.

And after a certayne dayes, kinge Agri-
pa and Bernice came vnto Cesarea to salu-
te Felix. And whan they had bene there a
good season, Felix rehearsed Paulus cau-
se vnto the Iudge, sayinge: * ther is a cer-
teyne man sette in prison of Felix, aboue-
whom whan I came to Ierusalem, + the hye

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‡ 30.5000.9.

Exiles and elders of the Jewes informed him, and desired to have iudgement against him. To whom I answered: It is not the manner of the Romanes, for fauour to de-
 lyue any man, that he shuld perishe, be-
 fore that he which is accused, haue the accu-
 sers before him, and haue licence to answer
 for hym selfe, concerninge the crime layde
 against hym. Therefore, when they were
 come hyther, without any delaye, on the
 moorowe I fate to geue iudgment, and com-
 manded the man to be brought forth.

* JOURNAL.

and there be iudged of these matters. But whan paul had appaled to be kepte vnto the knowledge of Cclar, I commaunded hym to be kepte, tyll I myght lende hym to Cclar. Agripa layde vnto ffeustus: I wolde also heare the man my selfe. To morowe, (sayde he) thou shalt heare hym. And on the morowe whan Agripa was come and Bernice, with greate pompe, and were entred in to the counsell house, with the captaynes ad defence of the cytye, at ffeustus commaundement was paul brought forth. And ffeustus sayde: Asking Agripa, of all yemen which are heare present with vs, ye se thepp man, aboute whom all the multitude of the Jewes haue intreated me, both at Jerusalem and also here cryinge, that he ought not to lye any longer. Yet founde I nothing worthy of death, that he had committed. Herchiefes, saying that he hath appaled to Cclar. I haue decreed to send hym. Of whom I haue no certayne thyng to write vnto my lord. Wherefore, I haue brought hym vnto you, and specially vnto the: Wherke Agripa, what after examynacion had, I myght haue sunnwat to wyte. For me thynketh it vnfreasonable, for to sende a prisoner, and not to knowe the causes which are layde agaynst hym.

The xxvj. Chapter.

¶ Kynge Arrypa heareth Paul, whiche telleth
him his charge from the beginning.

A Grippa sayde vnto Paul: ¶
art permitted to speake for
thy selfe. Then Paul strech
ed forth the hand, and an-
swered for hym selfe. I thin-
ke my self happy hig Agrip-
pa, because I shall answer
this daye before the of all the things wher-
of I am accused of þe Jewes: namely, becau-
se thou art experte in all customs and ques-
tions, which are among the Jewes. Wber-
fore I beseeche the, to heare me vnciently.

I praye the, to graunte me penitencie. De
 I praye the, that I haue led of a chylde
 (which was at the fyrst among myne awne
 nation at Ierusalem) knowe all the Iewes,
 which knewe me from the begynnyng, yf
 they wolde tellye. For after the moost
 strappest secte of our religion, I lured a pharisee.
 And now I stande and am iudged for
 the hope of the promes made of Iudg vnto
 ourte father: vnto which promes our twelue
 tribes (insanlyt) seruyng Iudg bape a night
 hope to come. For which hopes sake, I praye
 Agrippa, I am accused of the Iewes. Why
 shoulde it be thought at thyng incredible vnto
 pou, yf I shoulde saye agayne the deerd
 I also deely thought in my selfe, that I
 ought to do many contrary thynges, cleane
 agaynst the name of Iesus of Nazareth: yf
 which thyng I also dyd in Ierusalem. And
 many

* 1991-1992

***\$3000 cash**

*Banco del
1917, 1918

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many of the sapientes yd I shut vp in prison, and had receaued auctorite of the hye Iudges. And when they were put to death. I gave the sentence. And I punished them ofte in euery spynage, and compelled them to blasphemie: and was yet more mad vpon them, and persecuted them, euē vnto steaunge cyties. About which thynges as I wote to Damasco with auctorite and licence of the hye Iudges, euē at myddaye. (Whynge) I came in the waye a light from heauen about the brightness of the sonne shyned rounde about me, and them whych ioyned with me.

When we were all fallen to the erthe, I heard a voyce speaking vnto me, & saying in the hebreu tongue: * Saul, Saul, why persecutest thou me? It is harde for the to kicke agaynst the prickes. And I sayd: Who art thou Lord? And he sayde: I am Iesus whom thou persecutest, but rise and stand vp on thy fete. For I have appeared vnto y for this purpose, to make y a minister and a witnes both of those thynges whiche y haue seene, & of those thynges in the which I will appare vnto the, deliueringe the from the people, and from the gentyls, vnto whom now I sende the, to open their eyes, that they maye be turned from darkness to light, and from the power of Satan vnto God, that they maye receaue forgiveness of synnes, and inheritance amonge them whiche are sanctified by faith that is to ward me.

Wherefor (Whynge Agrippa) I was not disobedient vnto the heauenly visyon: but shewed ffirst vnto them of Damasco, and at Jerusalem, and shew out all the coastes of Jewry, and then to the gentyls, that they shuld repent, and turne to God, and do such workes as become them that repent. For this cause the Jewes caught me in the temple, and went about to kyll me. Synnyng therfore that I haue obtained helpe of God: I confesse vnto this daye, wyntellunge bothe to small & to great, saying none other thynges, then those whiche the prophetes aduocates yd saye: Quil cometh: that Christ shuld be lofter, and that he shuld be the ffirst that shuld rise from derth, and shuld shew light vnto the people, and to the gentyls. As he thus spake for hym selfe: Festus sayde with a loude voyce: Paul, yart bespde thy selfe. Wherfor sayde both make the madd. And Paul sayde: I am not mad: (most deare Festus) but speake forth the wordes of trerth and sobernes. For y hyng knoweth of these thynges, before who also I speake freely: neither thynke I that any of these thynges are hydden from him. For this thyng was not done in a cogner. Kyng Agrippa beleueth thou the prophetes: I wote well that thou beleueth. Agrippa sayde vnto Paul: Sum-

what thou byngest me in mynde for to be come Christen. And Paul sayde: I wolde to God that not onely thou: but also all that heare me to daye were, not somwhat onely, but all together, such as I am, except these bondes. And when he had thus spoken, the kynge rose vp, and the debite, and 25 senten, and they that late with the. And when they were gone aparte, they talked betwene the selues, sayinge. This man doeth nothing worthy of death, or of bondes. Then sayde Agrippa vnto festus. This man myght haue bene let loose, yf he had not appealed vnto Cesar.

Of the xxvij. Chapter.

Paul synnyng towarde Rome, Julius the Captaine receiued hym courtesly, so at the last synnyng towarde.



When it was concluded, y we shuld sayle into Italy they deliuered both Paul a certayne other prisoners, vnto one named Julius, an vnder captayne of Cesaris soudars. And we entered into a shipp of Adramium, and loosed from land, apoynted to sayle by the coastes of Asia, one * Atriscanus out of Macedonia, of the countre of Thessalonica carryinge shyl with vs. And y nexte daye we came to Sidon. And Julius courteously entreated Paul, and gaue him lyberte, to go vnto his frendes, & to refresh the hym selfe. And when we had launCHED from thence, we sayled harde by Cyprus, because the wyndes were contrarye. And when we had sayled ouer y see of Cephia, & Paphlagonia, we came to Adria whiche is in Syria.

And there the vndercaptayne founde a shipp of Alexandria ready, that sayled into Italy, and he put vs therein. And when we had sayled slowly many dayes, and sawe we were come ouer agaynst Sydon: because the wynde wyth stode vs: we sayled harde by the coaste of Candia, ouer agaynst Salmo, and with moche worthe sayled beyonde it, & came vnto a place which is called the sayle hautes. For wher vnto was the cytie of Lasea when moche tyme was spent, and when sayling was ouer leopordons, because also that they had ouerlonge fasted, Paul put the in remembrance, and sayd vnto the: Shyde y perceane, that this viage with the wyth hure and moche damage, not of the ladinge ad shipp onely, but also of your luyng: For the lesse y vnder captayne beleued y gouerner & y minister of y shipp more then those thynges whiche were spoked of Paul. And because the haue was not comodious to wynter in, many toke counsell to departe thence, yf by any means they myght attayne to Phoenicia & there

shyly to

The Actes.

to wynter, which is an haue of Candy, and lyeth toward the south west and north west wynde. When the south wynde blew, they supplinge to obtayne their purpose, looke vnto Ailon, and sayled past all Candy.

¶ But not long after, there arose agaynst theyr purpose, a storme of wynde out of the northeast. And when the ship was caught & coulde not resist þe wynde, we let her go, and bryue with þe weather. But we were carped i to an yle which is named Clarida, and had moche worke to come by a boate, which they toke by, and vsed helpe, & made fast þe shippe, fearinge, lest they shuld fall into the Syrtes. And lo they let downe a vessel, and were carped. The next daye we were toiled with an exceeding storme they lyghtened the shippe, and the thyrde daye we cast out wryth our auncie bandes the table of the shippe. Whē at the last, neither the sunne nor starres in many dayes appeared, and no signall to empyll lase vpo vs, all hope that we shuld escape, was then take awaye. But after long abstinence, Paul stode forth in the myddes of them, & sayde: Syrtis, perquide haue barked to me, and not haue looked from Candy, neither to haue brought vnto vs this harme & losse. And now I exhorthe you to be of good cheere. For ther shalbe no losse of any man lyfe amonge you, sūre of the ship onely. For ther stode by me this nyght þe angel of God, whose I am, and who I serue, saying: feare not Paul. I must be brought before Cesar, And lo, God hath geuen the all them that sayle wryth the. Wherefore syrtis be of good cheere. For I beleue God, that it shalbe euē as it was tolde me. how be it we must be cast into a certain plynthe.

* Act. xvi. 11.

* Act. xvi. 11.

¶ But when the fourteenth nyght was come, as we were sayling about myddnyght (the shippe demed, that there appeared some countree vnto them: and sounded, & foūde it. x. feddons. And whē they had gane a lytell further, they sounded agayne, and foūde. x. v. feddons. Then fearynge lest they shuld haue fallē on some rocke, they cast. iij. ankers out of the sterne, and wrythed for the daye. As the shipmen were about to fle out of the shippe (when they had let downe þe boate for the see, vnder a couloure, as though they wolde haue cast anker out of the forshippe) Paul sayde vnto the vndercaptayne and to the soudiers: receyue these abyde in the shippe cannot be safe. When the soudiers cut of þe rope of the boate, and let it fall awaye.

¶ And when the daye beganne to appeare, Paul besoughe them all to take meate, saying: this is the fourteenth daye, that ye haue fasted and conuyned fastynge, receauynge nothing at all. Wherefore, I praye you to take meate: for this no doubt is for your helth: for

* they shall not all here fall from the heed of any of you. And when he had thus spoken, he toke bread & gaue thanks to God in presence of them all: and when he had broken it, he beganne to eate. Then were they all of good cheere, and they also toke meate. We were all together in the shippe, two hundred thre score and syrtene soules. And whē they had eaten ynough, they lyghtened the shippe, and cast out the wheate in to the see.

* Act. xvi. 12.
* Act. xvi. 12.
* Act. xvi. 12.
* Act. xvi. 12.

¶ When it was daye, they knew not the lande, but they spyed a certayne haue with a bancke, into the which they were mynded (if it were possible) to thrust in þe shippe. And when they had taken by the ankers, they committed them selues vnto the see, and towed the rubber bandes and hoysed by the mayne sayle to the wynde, and drew to lande. And when they chanced on a place, which had the see on both the sydes, they thrust in the shippe. And the forsynete bucke fast and moored nor, but the hynder parte dyke wryth violence of the waues.

¶ The Soudyars counsell was to kyll the prisoners, lest any of them, when he had sowne out, shuld come awaye. But the vndercaptayne wyllinge to saue Paul, kept them from theyr purpose, and commaunded that they which coulde swimme, shoulde cast the selues first into the see, and scape to lande. And the other he commaunded to go, some on boardes, and some on broken peces of the shippe. And so it came to passe, that they escaped all safe to lande.

The xxviij. Chapter.

¶ The vpper hurch was shuld be hatched by Pauls father, and perard to ship at Rome.



¶ And when they were scaped, then they knewe, that: the yle was called Mylete. And the strangers shewed vs no lytell kynnes: for they lynded a fyre, and recreated vs euery one, because of the present rayne, & because of þe colde. And whē Paul had gathered a bondell of styches, and sayde the on the fyre, there came a vpper out of the heat, & caught hym by the hāde. When the strangers sawe the beast hange on his hande, they sayde amonge them selues: no doute this mā is a moztterer: whō (though he haue escaped the see) yet vengeance suffereth not to lync. And he thought of the vpper into the fyre, and felt no harme. Howbeit they wayred whē they shuld haue swolne, or fallen downe dead sodenly. But after they had loke a greute while, and sawe no harme come to hym, they chynge the mynides, and sayde: that he was a God.

* Act. xvi. 13.

* Act. xvi. 13.

* Act. xvi. 13.

In the

C In the same quarters were lodges of the cheefe man of the ple (whose name was Publius) whych receaued vs, & lodged vs thre dayes courteously. And it fortuned that the father of Publius lape speke of a feuer, and of a bloupy flre. To whom paul entred in and prayde, and layde hys handes on hym & healeth him. So, when this was done, other also whych had dycaies in the ple, cam and were healede: whych also byd vs great honour. And when we departed, they labed vs wth soch thynges as were necessary.

After this monethes we departed in a ship of Alexandria, whych had wyntred in the ple, whose badge was *Castor & Pollux*. And wher we came to *Myra*, we tarped there the dayes. And fro thence we fet a chaffe, and came to *Myra*. And after one daye *four* wynde blew, and we came the nexte daye to *Myra*: where we founde brethren, and were despyed to tary wyth them seven dayes, and so came we to *Rome*. And from thence, when the brethren hearde of vs, they came to mete vs at *Apphizum*, and at the thre cauerces. When Paul sawe them, he thanked God, and werch bolde. And when we came to *Rome*, the vndercaptayne deliuered the personers to the cheefe captayne of the host: but Paul was sufferd to dwell by hym selfe wyth a souldyer that kept hym.

And after thre dayes, Paul called the cheefe of the Jewes together. And when they were come, he sayde vnto them: Men and brethren, though, * I haue cometerd nothing agaynst the people or lawes of *Israel*: * I was I deliuered prisoner from *Jerusalem* into the handes of the *Romayns*. Whych when they had examined me, wolde haue let me go, because there was no cause of death in me. But when the Jewes spake contrary, I was constrained to appeale vnto cesar: not *for* I had ought to accuse my people of. For thys cause when haue I called for you, cūe to se you, and so speake wyth you: * because that for the hope of *Israel* I am bounde wth this cheue.

And then sayde vnto hem: my nether re-

ceaued letters out of *Jerusalem* pertainyng vnto the nether cūp of the brethren *for* came thewed or spake cūp harme of *Israel*. But we wyll heare of the what thou thyndest. For as concerning thys secte, we knowe that * cūry where it is spoken agaynst. And when they had appoynted him a daye, ther came many to hym into hys lodgyng. To whom he expounded and testifed the kynge of God and preached vnto them of *Iesus*: both out of the lawe of *Moses* and out of the *Prophecies*, cūen from morninge to nyght. And some belued the thynges whych were spokē, and some belued not.

And when they agreed not amonge them selues, they departed, after that Paul had spoken one worde: well spake the holy ghost by *Esay* the prophet vnto oure fathers, saying: * Go vnto thys people, and saye: wyth poure eares shall ye heare, and shall not vnderstande: and wyth poure eyes shall ye se, & not perceaue.

For the hert of thys people is wreced gross, and wyth their eares haue they had no lust to heare, and their eyes haue they closed: lest they shulde se wyth their eyes, & heare wyth their eares, and vnderstande with their hertes, and shuld be conuerted, and I shuld heale them. Be it knownen therfore vnto you, that thys saluacion of God is sent to the gentyls, and they shall heare it. And wher he had sayde these wordes, the Jewes departed fro hym and had greates despycions amoge them selues.

And Paul dwelt two yeres full in hys lodgyng, and receaued all that cam in vnto hym, preachinge the kynge of God, and teachyng those thynges whych concern the *Lorde Iesus* wyth all confydence, no man forbydyng hym.

¶ Here endeth the Actes of the Apostles.

¶ h̄ij

* Gen. xlii. 1.
m. xvi. b.
Act. xxi. 1.

* Act. xxi. 1.
m. xvi. b.
Act. xxi. 1.

v. 21. m. 2.
m. xvi. b.
Act. xxi. 1.
John. i. 1.

The Actes.

The Epistle of the Apostle Shapnet Paul to the Romanes.

The first Chapter.

¶ Paul becometh by his owne sayng the Romanes
his brethren betwixt the Jewes in this his
first chaptre, and sheweth the necessity of the
Gospel.



Paul the ser-
uaunt of Iesus Christ called to the office of
an Apostle * put a parte for y^e Gospel of God
* wherby he had promysed afore by his pro-
phetes in the holy scriptures of his sonne,
whych was borne * of the seed of
David after the fleshe: and hath bene declar-
ed to be the sonne of God wth power, after y^e
fyrste that sanctifyeth, sence the tyme that
Iesus Christ oure Lorde rose agayne from
deeth * by whom we haue receaued grace &
Apostolichy, that obedience myght be geuen
vnto the fapth in his name among all crea-
tures, of whose nombre you be, the electe of
Iesu Christ. ¶

To all you that be at Rome, beloued of
God and synners by electyon. * Grace be wth
you and peace from God oure father, & from
the Lorde Iesus Christ.

If yett I shalke my God thowow Ie-
sus Christ for you all, that poure fapth is
spoken of in all the worlde. For God is my
witness / whom I serue. * Wth my spere
in the Gospel of his sonne (that without

ceasinge I make mencyon of you) praynge
allwayes * my prayners, that by some men-
ne, at the last (one tyme or othr) a prospe-
rour iorney, by the wyll of God) myght
fortune me, to come vnto you. For I longe
to se you, that I myght bestowe among you

some spirytual gyfte, to strengthe you with-
all: that is, that I myght haue consolacyd to
gether wth you, through the comen fapth
whych both ye and I haue.

I wolde that ye shuld knowe (brethren)
how that I haue often tymes purposed to
come vnto you * but haue bene lett hitherto)
to haue some leute also amonge you, as among
other of the Gentyls. I am better both to the
Greekes and to the Iunglers, to the learned
and to the vnlarned. So that (as much as
in me is) I am redy to preach the Gospel to
you that are at Rome also. * For I am not
ashamed of the Gospel of Christ, because *
it is the power of God vnto saluacyon to eue-
ry one that belongeth, to the Jewes first, & al-
so to the Gentyle.

For by it is the ryghtwysnes of God ope-
ned * from fapth to fapth. As it is wyttē
* the lust shall lyue by fapth.

For the wrath of God appeareth from hea-
uen agaynst all vngodlynes and vnyghte-
wines of men, whych withholde the truthe
in vnyghtewisnes: seyinge * that it whych
maye be knowen of God, is manifest among
them because God hath shewed it vnto
the. * For his inuisible thynges (y^e is to saye
his eternall power ad godhede) are sene, for
as much as they are vnderstande * by the
workes from the creatyō of the worlde: So
that they are without excuse because that
when they knewe God, they glorified hym
not as God, neither were thankfull but
were full of vanities in theyr imaginacyō,
* and theyr foly shew was blunted. When
they counted them selues wylde, they became
fooles * and turned the glory of the immor-
tall God, vnto an ymage, made not onely af-
ter the similitude of a mortall man but also
of byrdes, & four footed * beastes & of creep-
ing beastes. Wherefore, God gaue them vp, to
vncleynesse, thowow the lustes of theyr awne hea-
tes to defyle theyr awne bodies amonge the
selues: whych chaunged his true the for a lye,
and worshipped and serued the thynges that
be made, more then hym that made them,
whych is to be payed for euer. Amen. Where-
fore, God gaue them vp vnto shameful lu-
sters: * for euen theyr women dyd chaunge
the naturall vse in to that whych is agaynst
nature. And lyke wyle also the men, lette y^e
natural vse of the woman, and dyd in theyr
lustes one wth another, * men men men
wroughte spytthynes, and receaued to the fel-
lows the reward of the y^e creature, as it was
accordeinge.

And as they regarded not to knowe God
* euen so God deliuered them vp vnto a
leude mynde, that they shuld do those thyng-
es whych were not comly, beyng full of all
vnyghtewisnesse, to meacynon, wechednes,
couetousnes, malicyousnes, full of enuy

To the Romaynes, ICo. Ixj.

mother, debate, disceyte, cyll condempned, whyspeers, backbiteres, haters of God, byt daynfull, proude, boasters, bringers vp of euyl thynges, dyshonest to father and mother, wythout vnderstandyng, counaunte breakers, vnouynges, fencebreakers, vnance cyfull. Which men, though they knew the ryght wylles of God, (as they now) how that they which committe suche thynges, are worthy of death, not only so, (as they then) do the same *but also so (as they now) haue pleasure in them that do the same.

¶ The xij. Chapter.

¶ Herebynteth the Jewes, whych are touchyng the same are lyke the Jewes.

Therefore art thou inexcusable. And, whosoever thou be that *iudgest fori that same wherein thou iudgest another *thou condemnest thy selfe. For thou shalt iudge, dost thou the same selfe thynges. But we are sure, that the iudgement of God is accordyng to trouth, agaynst them whych comyt loch thynges. Thyselfe thou thyng, O thou man that iudgest them whych do loche thynges, and dost thou the very same thy selfe, that thou haist escape the iudgement of God: For the despyfellest thou the riches of hys goodness, and pacyence and long sufferaunce, not knowyng *that the pacyence of God leaueh the to repentance.

But thou after thy stubbornesse, and heret that cannot repent, heapest vnto thy selfe wrath agaynt y dape of vengeance, when thalbe opened the ryght wylles iudgement of God, *which wylle reward euery man accordyng to hys dedes: that is to saye, paye, & honoure and immortalite, to them whych continue in good doying, and seche immortalite. But vnto them that are rebelles, and that do not obey the trouth, but folowe vnrightrounes, shall come indignacyon and wrath, tribulacyon and anguyshe vpon the soule of euery man that doth euyl: of y Jewe first, and also of the Gentyle. To euery man that doth good, shall come paye, and honoure, and peace, to the Jewe first, and also to the Gentyle. For *there is no respect of personnes, with God. For whosoever hath synned wythout lawe, shall also perishe wythout lawe. And as many as haue synned in the lawe, shall be iudged by the lawe.

¶ For in the sight of God, they *are not ryghteous whych beare the lawe: but the doers of the lawe shall be iustified. For when the Gentyls which haue not the lawe, do of nature the thynges contayned in the lawe: then they haunpe not the lawe, are a lawe vnto them selves, which thew the dede of the lawe

¶ Wrytten in theyr hertes: whyl theyr consciences beareth wytnes vnto them, and theyr thoughtes, accusyng one another of cusefyng, at the daye: when the Lord shall

iudge the secretes of men: by Iesus Christ, accordyng to my Gospel.

¶ Scholde, *thou art called a Jewe, and trustest in the lawe, and makest thy boast of God, and knowest his wyl, and also lovest the thynges that be excellent, and art inforuned by the lawe: and belieuest that thou thy selfe art a gyde of the blynde, a light of the which are in darkness, an inforuner of them which lacke discrecyon, a teacher of the vnlearned, which hast y example of knowledg, a y of trouth by y lawe. Thou therefore which teachest another, teachest not thy selfe. Thou preachest, a man shoulde not steale: yet thou stealest. Thou that sayst, a man shoulde not comyt adoultre, beakest wedlocke. Thou abhorrest ymages, and yet robbest God of his honoure. Thou that makest thy boast of the lawe, thou wast breakinge the lawe by thynoureit God. For the name of God is curill spoken of amonge the Gentyls, thow you *as it is wrytten.

¶ For circumcysion verely auayleth, yf thou kepe the lawe. But yf thou be a breaker of the lawe, thy circumcysion is turned to vncircumcysion. Therefore, yf the vncircumcised hepe yf ryght thynges contayned in the lawe, shall not his vncircumcysion be counted for circumcysion: And shall not vncircumcysion which is by nature, yf it hepe the lawe, iudge the, whych bepe vnder the letter and circumsion, doest trasgresse the lawe: as is not a Jewe, which is a Jewe outwardly. He that is not circumcysion, which is outward in the fleshe. But *he is a Jewe which has his wythyn, and *the circumcysion of the herte is the true circumcysion, whych considereth the spere and not in the letter: whose paye is not of men, but of God.

¶ The xij. Chapter.

¶ Herebynteth the Jewes, whych are touchyng the same are lyke the Jewes.

What preferrest thou to thy Jewe: For what aduantagegeth circumcysion: Surely verely much. First, *because yf vnto them were cympted y wordes of God. What then though some of them dyd not beleue: *shall they vnbelue make the promys of God without effecte: God forbid. Let God be true, and *euery man a lyar, at it is wrytten: yf thou myghtest be iustified in thy saynges, and overcome, when thou art iudged.

¶ But yf our vnrightrounes make yf ryght wylles of God more excellent: what shall we saye to God vnrightrounes, which taketh vengeance. I speake after the maner of men: God forbid. For how often shall God iudge the world: For yf the trouth of God appeare more excellent thow myt, vnto his payle, whych am I: I come forth to iudge no

lyb 3 asynter

The Epistle.

a spinner: and not rather (as we speake euill of vs, and as some asserme that we saue) let vs do euill, that good maye come therof. Whose damnacion is iust.

C What then? Are we better then they? No, in no wyse. For we haue all ready proued, how that both Jewes and Gentyls are all vnder synne, as it is wyrtten. * There is none ryghteous, no nor one: there is none that vnderstandeth, there is none that seeketh after God: they are all gone out of the waye, they are all vniuersallye, there is none that doeth good, no not one. * Thepe there is an open scowle, with they: for they haue discauered: the poison of asps is vnder they: lyes. * Whose mouth is full of cursyng and bytternes. * Their tete are swyfte to shed blood. * Destruction and wretchednes are in they: wayes, and the waye of peace haue they not knowen. * There is no feare of God before they: eyes.

A We knowe that what thynges souereyn lawe sayth, it sayth it to the which are vnder lawe. * But all mouthes maye be stoped, & that all the world maye be subdued to God, because * by the deedes of the lawe ther shall no fleshe be iustified in hys syght. For by lawe cometh knowledge of sinne.

Now is the ryghtewels of God declared without the lawe, for asmoche as it is to be by the testimony of lawe and of prophets. The ryghtewels of God, cometh by the wryth of Iesus Christ, vnto all and vpon all them that beleue. * On hym.

There is no difference: for all haue sinned, and are destitute of the gloire of God: but * are iustified freely by his grace, through the redemption that is in Christ Iesu, whom God hath set forth * to be the obtayner of mercy: thorow faith, by the meanes of hys bloud, to declare hys ryghteousnes, in that he forgiveth the synnes that are passed, whych God byd suffer, to shewe at this tyme hys ryghtewels, that he might be counted iust, and the iustifear of hym whych beleueth on Iesus. **H**

Wherer is then thy redempcyon? It is excluded. * What lawe of woelkes? None: but by the lawe of faith.

Therefore we holde, that * a man is iustified by faith without the deedes of the lawe: Is he the God of the Jewes onely? Is he not also the God of the Gentyls? Yes, euen of the Gentyls also. For it is God only which iustifieth the circumcysion that is of faith, and vncircumcysion shalow faith. Do we then dectroye the lawe thowow faith? God forbid. But we rather maintayne the lawe.

¶ The iij. Chapter.

¶ He declared by the example of Abraham, that he was iustified by faith, and not by lawe, as the Jewes say.



hat shall we saye then, that * Abraham oure father (as percyppinge to the fleshe) byd synde? If Abraham were iustified by deedes, then had he wher in to reioyce: but not in God. For what sayth the scripture? * Abraham beleued God, and it was counted vnto him for ryghtewelsnes. To hym that worketh, is the rewarde not reckened of fauoure, but of duece. * To hym that worketh not, but beleueth on him that iustifieth the vngodly, is his faith counted for ryghtewelsnes. * (According to the promise of the grace of God) Euen as grauid describeth the blessednes of that man, vnto whom God imputeth ryghtewelsnes without deedes. * Blessed are they, whose vngyrtewelsnes are forgiven, and whose synnes are couered. * Blessed is that man, to whom the Lawe wyll not impute synne.

Came this blessednes then vnto the vncircumcysion, as vpon the circumcysion also? For we saue, that faith was reckened to Abraham for ryghtewelsnes. How was it then reckened: when he was in the circumcysion? or when he was in the vncircumcysion? * Not in petyne of circumcysion: but when he was yet vncircumcised. And he receaued the * sygne of circumcysion, as a scale of the ryghtewels of faith, whych he had yet before vncircumcised, that he shoulde be the father of all them that beleue, though they be not circumcised, that ryghtewelsnes might be imputed to them also: and that he might be father of circumcysion, not vnto the onely whych came of the circumcised, but vnto the also that walke in the stepes of the faith: as was in oure father Abraham, before the tyme of circumcysion.

For the promys (that he shuld be the father of many) happened not to Abraham, as to his seed thowow lawe: but thowow ryghtewelsnes of faith. * If of yf they whych are of lawe, be theyres, then is faith but vayne and the promys of none effecte. * Because the lawe causeth wrath. For where no lawe is, there is no transgressyon. Therefore by faith is the inheritaunce given, that it might come of fauoure: that the promys might be sure to all the seed. Not to them onely whych are of the lawe: but to them also which are of the faith of Abraham, * which is the father of vs all. (As it is wyrtten: * I haue made * a father of many nacyns) euen before God, whom he beleued, whych redreth the deed vnto vs: and calleth those thynges whych be not, as though they were.

Whych Abraham, cōtēcy to hope, beleued in hope, that he shuld be the * father of many nacyns, accordyng to that whych was spoken: euen to thall thy seed be. * (as the sayng) * of

* Gal. 3.6

* Gen. 12.8
Gal. 3.6
Rom. 4.12

* Rom. 4.12

* Rom. 4.12

* Gen. 12.8

* Gen. 12.8

* Gal. 3.6

* Gen. 12.8

* Gen. 12.8

* Gen. 12.8

* Gen. 12.8

* Gen. 12.8

ces of heauen, and the comde of the son. And he saynted not in the fapth, nor yet considered his awie body whych was now dead, euen when he was almost an hōderd yere olde: nether yet that Sharn was past chyldbearinge. he feared not at the promes of God thozow vnbefese: but became stronge in fapth. and gaue God the prayse, beyng full certifyed, that he whych had promised the same was able also to make it good. And therfore was it reckened to hym for ryghtewelsnes.

* Neuertheles it is not wrytten for hym onely, that it was reckened to hym (as the apostle saith: but also for vs, to whom it shalbe counted) (as the apostle saith,) so y we beleue on hym, prayd by Iesus oure Lorde from the dead: whych was dyscured for oure synnes, and was raynsed agayne for oure iustificacyon.

¶ The v. Chapter.

¶ The power of faith, hope and loue and how death raynsed from dead into chryst, by whome only we haue consequente synnes.

BEcause therfore that we are iustified by fapth, we are at * peacc with God, thozow oure Lorde Iesus Christ: by whom also it chaunfed vnto vs to be brought in thozow fapth, vnto this grace, wherein we stande, and * reioyce in hope of y gloze (as the apostle saith) of God. Not that onely: but also we reioyce in tribulacions: knowyng that * tribulacions bynggeth pacyence, pacyence bynggeth experience, experience bynggeth hope. And hope maketh not ashamed: because the loue of God is shed abroad in oure hertes, by the holp ghost whych is geuen vnto vs.

¶ For * when we were yet weak, according to the tyme, Christ dyed for vs whych were vngodly: Yet fcare wyll eny man dye for a ryghtewes mā. Baraunture for a good man durst a man dye. * But * God seith one his loue toward vs, fcapye y whyll we were yet synners (as the apostle saith) Christ dyed for vs. (as the apostle saith) we that are iustified by his blood shall be saved fro wrath thozow hym.

¶ For yf when we were enemyes, we were reconceyted to God by the death of his sonne: much more, fcapye we are reconceyted, we shalbe preferred by his lyfe. Not onely this, but we also toye in God by the meanes of oure Lorde Iesus Christ, by whom we haue now openyed the accoment.

¶ Wherefore, as by one man, synne entered in, to the worlde, and * death by the meanes of synne. Euen to death also went oure all men, in so much as all we haue synned. For euen vnto y shawe was synne in y worlde, but synne is not impure, whan ther is no law: nece theles death raynsed fro Adam to Moyses, euen ouer the alio y had not synned with yphrean: geueled as dyd Adam: whyche was beca-

reth the similitude of him that was to come.

¶ But the gyfte is not lyke as y synne. For yf thozow the synne of one, many be dead: moche more plentious vpon many was the grace of God * gyfte by grace: (as the apostle saith) whych was of oure man Iesus Christ.

¶ And y gyfte is not ouer one synne: as death cam thozow one synne of one y synned. For damnacon came of one synne vnto edemnaccon: but y gyfte came to iustify fro many synnes. For yf by the synne of one, death raynsed by the meanes of one: much more thep (whyche receaued abundance of grace and of the gyfte of ryghtewelsnes) shall rayne in lyfe by the meanes of one (that is to saye) Iesus Christ.

¶ Likewise then as by the synne of one thep (sparyng by euell on all men) to condeimnaccon: euen so by the ryghtewelsnes of one, sparyng good vpon all men to the ryghtewelsnes of lyfe. For as by one mannes dyabedience many became synners: so by the obediēce of one, shall many be made ryghteous. But * the lawe in y auncie tyme entered in, y synne shuld encrease, fcare thelater where abundance of synne was, there was more plentiousnes of grace. That as synne had raynsed vnto death, euen to myght grace raynsed thozow ryghtewelsnes, vnto eternall lyfe, by the helpe of Iesus Christ. ¶

¶ The vi. Chapter.

¶ How far more as we be dyscured thozow Christ from synne, we muste fassure ourselues to be true as the creature of God, and not after our owne iudges. To be vngodly creature of ryghtewelsnes and synne.



hat shall we saye then: Shall we conseyne in synne, that there maye be abundance of grace? God forbid. how shall we that are ded as touchyng synne, lyue eny longer therein? * Knowe ye not that * all we whyche are baptesed vnto Iesu Christe are baptesed to dye with him: we are buryed then with him by baptyisme, for to dye: that lyke wyle as Christ was raynsed vnto death by the gloze of y father, euen so * we also shulde walke in a newe lyfe. For yf we be graft in death lyke vnto hym: euen so shall we be partakers of the resurreccyon: knowyng this, that oure olde man is crucified with hym also, that the body of synne in right vterly be destroyed, y hence forth we shuld not be seruauntcs vnto synne. For he that is dead, is iustified from synne.

¶ Euerfore * yf we be dead w Christ, we beleue, y we shall also lyue with hym: knowyng, that Christ being raynsed from death, dyed nomore. wether hath nomore power ouer hym. For as touchyng that he dyed, he dyed conceyng synne onely. And as touchyng: that he lyueth, he lyueth vnto God. Likewise

¶ Gal. iiij.

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The Epistle.

¶ The whyte confesse ye also, that ye are deed as touching synne, but are aluue vnto God thozow Iesus Christ oure Lord. **¶** Let not synne raygne therfore in poure mortall bodye, that ye shulde therunto obey by the lustres of it. **¶** Rather geue ye poure members as instrumentes of vnrightheines vnto synne: but geue ouer poure selues vnto God as theye that of deed, are aluue. And geue oure poure members as instrumentes of rightheines vnto God. **¶** For synne shall not haue power ouer you. Because **¶** ye are not vnder the lawe, but vnder grace.

¶ What then shall we synne, because we are not vnder lawe: but vnder grace? God forbid. **¶** Knowe ye not, how that **¶** to whom fouer ye commit youre selues as seruantes to obey, bys seruantes ye are to whome ye obey: whether it be of synne vnto death, or of obediens vnto rightheines? God be thanked, that though ye were the seruantes of synne, ye haue yet obeyed with herte vnto the rule of the doctryne, that ye be brought vnto. **¶** Ye are then made fre frō synne, and are become the seruantes of rightheines.

¶ I speake grossly, because of the infirmities of poure fleshe. **¶** As ye haue geuen poure members seruantes to vncleannes and to iniquitye, (from one iniquitye to another) euen so now geue oure poure members seruantes vnto rightheines, that ye maye be sanctified. **¶** For wher were the seruantes of synne, ye were vnder of rightheines. What frute had ye then in thole thynges, wherof ye are now ashamyd. **¶** For the ende of thole thynges, is death. But now are ye deliuered frō synne, & made the seruantes of God, and haue your frute to be sanctified, and yende euerylastyng lyfe. **¶** For **¶** yer warde of synne is death. But eternall lyfe is y gyfte of God, thozow Iesus Christ oure Lord.

¶ The viij. Chapter.

¶ Christ hath deliuered us from the lawe and boundeth us in that the sicke and sinners man is, and called it the lawe of the members.

¶ **R**owe ye not yethe (I speake to them that knowe the lawe) how that the lawe hath power ouer a man, as long as it endureth. **¶** For **¶** the woman which is in subiection to a man, is bound by the lawe to the man, as long as he lyueth. But yf the man be deed, he is looked frō the lawe of y man, So then **¶** yf whyle y man lyueth the couple her selfe with another man, the shalbe counted a whoredome been her. But yf the man be deed, she is fre from the lawe of the husband, for that she is no whoredome breaker, though she couple her selfe with another man.

¶ Euen so ye also (my brethren) are deed concerninge y lawe by the bodye of Christ, that ye shulde be coupled to another (I meane to

him that is gyven agayne frō death) that we shuld byng forth frute vnto God. **¶** For wher we were in y fleshe, y lustes of synne wherby we were stered by the lawe, raygned in oure members, to byng forth frute vnto death. But now are we deliuered from the lawe, and deed vnto it wherunto we were in bondage, that we shuld serue in a new conuersacion of the sperte, and not in the olde conuersacion of the letter.

¶ What shall we saye then (is the lawe synne? God forbid: neuertheless **¶** I knew not synne, but by the lawe. **¶** For I had not knowne what lust had meant, excepte the lawe had sayd, **¶** Thou shalt not lust. But synne toke an occasyon by the meanes of the commandment and brought in all manner of concupiscence. **¶** For derely without lawe, synne was deed. **¶** Once lyued wythout lawe: But when the commandment came, the synne reuiued, and **¶** I was deed. And the very same commandment, wherby was ordeyned vnto lyfe, was founde to be vnto me an occasyon of death. **¶** For synne toke occasyon by the meanes of the commandment, and so diseaued me, & by y same slewe me. Wherfore **¶** the lawe is holy, and the commandment holy, and iust and good.

¶ And y then which was good, made death vnto me? God forbid. **¶** Rape it was synne: y synne might appere (by it which was good) to worke death in me: that synne by the commandment myght be out of me: y synfull. **¶** For we knowe, y the lawe is spirituall: but I am carnall. **¶** I solde vnder synne, because **¶** I allowe not y wherby I do. **¶** For what I wold, y do I not: but what I hate, that do I. **¶** If I do now that wherby I wold not, I consente vnto the lawe that it is good. So then now, it is not I y do it, but synne that dwelleth in me. **¶** For I knowe, that in me (that is to saye in my fleshe) dwelleth no good thyng. **¶** For, to wyll is present with me: but I fynde no meanes to performe that wherby is good. **¶** For the good that I wold, do I not: but the euill wherby I wold not, that do I. **¶** If I do that I wold not, then is it not I that do it, but synne that dwelleth in me. **¶** I fynde then by the lawe, that when I wold do good, euill is present with me. **¶** For I desyre in the lawe of God, after the inward man. But I see another lawe in my members, rebelling agaynst the lawe of my mynde, and subduyng me vnto the lawe of synne, wherby is in my members. **¶** O wretched man that I am: who shall deliuer me from this bodye subdued vnto death? I thanke God thozow Iesus Christ oure Lord. So then, with the mynde I serue the lawe of God, but with the fleshe the lawe of synne.

¶ The iij. Chapter.

¶ (The lawe)

The love of the spirit growth life. The spirit of God dwells in God's children and helps with Christ. The abounding love of God cannot be separated.

K'ohn. Vff. b.
Kons. v. d.
Hera. vff. c.

K'uke. ff. b.
Joh. ff. b.

23 For they that are carnall, are carnally myn-
dred. But they that are spiritual, are
gospily myn-^{dred}. To be carnally myn-^{dred}, is
deceit. But to be spiritually myn-^{dred}, is life
and peace. ¶ Because that the fleshy myn-
de is enemy against God: for it is not obe-
dyent to the lawe of God, neither can be. So
therethy that are in the fleshy, cannot
please God.

But ye are not in flesche, but in the spyre-
te: þe so be that the sparte of God dwell in
you. If christis haue not þe spyre of Chryst,
the same is none of hye. If Chryst be in you,
the body is deyd because of synne-but þe spyre
is lyfe for ryghtewelnes sake. Wherefore,
yf the spyre of hym that rapied yf Iesus
from deeth, dwell in you: euen he that rapied
yf Chryst from deeth, shall quicken youre
mortal bodys, because of hye sparte that
dwelleth in you.

E Therefore brethren, we are debtors, not to the flesh, to live after the flesh. For ye ye live after the flesh, ye shal dye. And ye ye (showe the sperte) domostrate the dedes of the body, ye shal lye. For as many as are led by the sperte of God, they are the sonnes of God. For ye have not receaved the sperte of bondage to feare any maner, but * ye ye have receaved the sperte of adopyon, wherby we crye: A bba father. * The same sperte certifieth our sperte that we are the sonnes of God. If we be sonnes, then are we also heires, y heires I meane of God, & heires anected with Christ: yf to be that we suffre with hym, that we maye be also glorified together with hym. **R**

*Շնչա. 1111-ն.
1. 7. 1111-ն.
Ֆի. 1111-ն.
1111-ն.
1111-ն.

¶ For I suppose that the affections of
thyspe, are not worthy of the glory, which
thine shewd upon vs. ¶ For the frenetic
desyre of the creature abyrdeth, loyng, wyl-
the formes of God it all appeere, because the
creature is subbied to vanpety, agaynsth the
will therof, but for his will which hath sub-
dured the same in hope. For the same creatur-
is thalbe deliuerd from the bondage of co-

erupcion, into the glorious libertie of ſonnes of God. For we knowe, that euery creature groweth with vs alſo, and tranſyleth in payne, euen vnto this tyme.

hope, each onto thy self yne.
 For ought, but we also which haue. ¶
 Forst fruited of the spyrte, moze in oure sel-
 ues also, and waite for the aduocpp^r of the ¶
 spyrte. ¶ Between the belprance of oure bo-
 dy. ¶ ¶ For we are fauld by hope. But
 hope that is fene, is no hope. for how can
 a man hope for that, which he seyth: But and
 yf we hope for that we le not, then do we w
 patience abyde for it.

¶ The wyfe, the sprete also helpeth oure infirmities. for we knowe not what to desyre as we ought: but the sprete maketh intercession for vs, with grouringes which cannot be exprest. And * he that searcheth the hertes * knoweth, what is the meaninge of the sprete: for he maketh intercession for vs by supnetes according to y^e pleasure of God. †

¶ We knowe that all thynges worke for
the best unto them that loue God. which al-
so are called of purpose. For those which he
knewe before, he also ordeined before, that
they shoulde be like fashioned unto the shape
of his sonne, that he might be the first be-
gotten Sonne amonge many brethren. Wo-
rauer, whom he appointed before, them al-
so he called. And of whom he hath called,
them also he iustified: And whom he iusti-
fied, them he also glorified.

What shall we then saye to these thinges?
 ¶ yf God be on oure pte, who ca be agaynst vs? which feared not hye a wne soune, & but gaue him fo? vs al: how can it be, that we? him be thulde not geue vs all thinges also?
 ¶ Who shall laye anye thyng to the charge of Goddes chosen? it is God that iustifyeth: who is he that can condemne: it is Christ which dyed, per, rather which is gyven agayn, and which is also on the ryght hande of God, and maketh intercession for vs.

Ido shall separate vs from the loue of
 God: shall tribulation: or angurish: or per-
 secucion: other hunger: other nakednes: et-
 her painell: ether wardens: As it is written:
 * for thy sake are we killed all daye longe,
 and are counted as sheepe appointed to be slay-
 ned. Acuerthelesse, in all these thynges we o-
 uercome thozowe hym that loued vs. for
 I am sure, that neither death, neither lyfe, nei-
 ther Angels, no rule, neither power, nei-
 ther thynges present, neither thynges to come,
 neither heygth, neither loweth, neither any o-
 ther creature shalbe able to departe vs from
 the loue of God, which is in Christ Iesu ou-
 re Lord. **L**

The. ix. Chapter.

¶ And complaineth vpon the harde hertes of the
Iewes that wolde not receaue Christ, and lowe the
Gentylen are chosen in their stead.

The Epistle

I Saye the truth in Chyrt, and lye not, (my conscience also bea-
rig me wytnes by þe holy ghoſt)
that I haue greet beynnes, & con-
tynuall fozeure in my bert. For

* *Es. xlii. b.* * I haue wylshid my selfe to be cused from
Chyrt, for my bechye (my bynlyne as per-
tayneinge to the flesche) which are the Istea-
lites. To whom pertayneth the adoepon,

* *Roma. i. b.* * (of the chyliden) and the gloze, and the coue-
nantes and * the lawe that was geuen, ad
the scrupel of God, and the promyses: who-
sen also are the fathers, and they of whom is
concernynge the flesche) Chyrt came, which
is God in all thynges to be prayled for cure
Amen.

W I spake not these thynges, as though the
woydes of God had take noie effecte. For
* *Roma. ix. b.* * they are not all Israelites, which are of
Israel: neither are they all chyliden of Iſraell
þat wepe, that are the seed of Iſrahel. But in

* *Gen. xii. b.* * Isaac shall thy seed be called: that is to saye:
* *John. i. b.* * they which are the chyliden of the flesche,
are not the chyliden of God. But they which
be the chyliden of promyes, are counted the

* *Gen. xiii. b.* * seide. For this is a woide of promyes, about
thys tyme wyll I come, and Sara shall ha-
ue a sonne.

Not onely thys, but also Rebecca was w
childe by one, cuse by oure father Isaac. For
per the chyliden were borne, when they had
nether done good nether bad: that the purpo

* *Gen. xii. b.* * seide. For this is a woide of promyes, about
thys tyme wyll I come, and Sara shall ha-
ue a sonne.

* *Gen. xii. b.* * seide. For this is a woide of promyes, about
thys tyme wyll I come, and Sara shall ha-
ue a sonne.

* *Gen. xii. b.* * seide. For this is a woide of promyes, about
thys tyme wyll I come, and Sara shall ha-
ue a sonne.

* *Gen. xii. b.* * seide. For this is a woide of promyes, about
thys tyme wyll I come, and Sara shall ha-
ue a sonne.

* *Gen. xii. b.* * seide. For this is a woide of promyes, about
thys tyme wyll I come, and Sara shall ha-
ue a sonne.

* *Gen. xii. b.* * seide. For this is a woide of promyes, about
thys tyme wyll I come, and Sara shall ha-
ue a sonne.

* *Gen. xii. b.* * seide. For this is a woide of promyes, about
thys tyme wyll I come, and Sara shall ha-
ue a sonne.

clare the eyes of hys gloze on the vessels of
mercy, which he had prepared vnto gloze:
who also be called, not of the Jewes onely,
but also of the gentylis. As he sayth also to
Moſes * I wyll call them my people which
were not my people: and he beloued which
was not beloued, (and her to haue opeyned
mercy, that had not opeyned mercy) And it
shall come to passe, that in the place where it
was sayde vnto them: ye are not my people:
there shall they be called the chyliden of the
Ipyngne God.

But Clapereyth concernyng Israel: though
the nombre of the chyliden of Israel be as þ
sonde of þ see, yet the remnant shall be saued
For he sayth: I wyll begeth the word verely, and ma-
kerh it short in ryghte welnes. For a thoze
woide wil God make onerh. And as Clap
sayd before: * except þe lord of Sion had
left vs seide, we had bene made as zodom,
and had bene lykened to Gomora.

What shall we sape then: We sape, that the
gentylis which folowed not ryghte welnes,
haue ouertaken ryghte welnes: euen ryghte
welnes which cometh of fapth. Contrary
wyse, Israel which folowed þe lawe of ryghte
welnes could not attaine to þe lawe of ryghte
welnes. Wherefore: eue because they sought
it not by fapth: but as it were by the woikes
of the lawe. For they haue stombled at the
stombyngne stone. As it is wytt: * Wholde,
I put in Sion a stombyngne stone, & a rocke
that me shalbe offende d ar. And wofoloure
belueth on hym, shall not be confounded.

The x. Chapter.

Of the vnawylshidnes of the Jewes. And moche
of ryghte welnes.

B Wethere, my hertes despyce þe papper
to God for Israelis, þe they myghte
be saued. For I beate them recoz-
de, that they haue a feruent mynde
to God warde, but not according to kno-
ledge. For they beynge ignorant of God-
des ryghte welnes, and goynge aboute to sta-
blyſhe thep a wone ryghte welnes, haue not
bene obiecte vnto the ryghte welnes of God.

* *For* * Chyrt is the fulfylling of þe lawe,
to iustifye all that beleue.

* *For* * Moſes wytteth of the ryghte wel-
nes which cometh of the lawe, how þe
man which doth the thynges of the lawe, shall
lyue therby. But the ryghte welnes
which cometh of fapth, speaketh on thys
wyse: Saye not thou i thys bert. who shall
ascende into heauen (that is euen to fetch
Chyrt downe from aboue.) * After who
shall descende into the depe: (that is euen to
fetch vp Chyrt agayne fro deeth.) But what
sayth he: * The woide is nye the, euen i thys
mouth and in thys herte.

Thys same is the woide of fapth, which
we preache:

we preache. For yf thou knowledg with thy mouth that Iesus is the Lorde, & beleue in thyn heart, that God rayfde hym vp from death, thou shalt be safe. For to beleue wth the heart iustifyeth: and to knowledg with the mouth, maketh a man safe. For the scr^{pt}ure sayth: * whofoever beleueth on hym, shall not be confounded.

There is no difference betwene the Jewe and the Gentill. For one is Lorde of all, which is eythe vnto all y^e call vpoⁿ him. For * whofoever doth call on the name of y^e Lorde, shall be safe. how then shall they call on hym, on whom they haue not beleued: how shall they beleue on hym, of whom they haue not heard: how shall they heare, without a preacher? And how shall they preache except they be sent? As it is written: how beautifull are the site of them which byngne tydings of peace, and byngne tydings of good thynges. But they haue not all obeyed to y^e Gospel. For as sayth: * Lorde, who hath beleued oure saynges? So then sayth cometh by hearynge, and hearynge cometh by the woode of God. But I aske: haue they not herbe? so dout, * their sounde went out in to all landes: and their woordes into the eardes of the woelde.

But I demaunde, whether Israel dyd knowe or not? I saye I doles sayth: * I will prouoke you to enuy, by them that are no people: by a folke the nation I will anger you. asay after that, is bold and sayeth: * I am founde of the, that sought me not: I am manifest vnto them, that asked not after me. But agaynst I saill be sayth: * all daye longe haue I stretcht forth my handes vnto a people y^e beleueth not, but spreketh agaynst me.

¶ The .xj. Chapter.

All the Truce are not cut ashaie, therefore Paul warueth the Gentyle that he called, not to be orde mynnded in respect the Jewes, for the wogement of God are: bys and secrete.

¶ Shape then: hath God cast awaye hys people? God forbid. For enen I also am an Israelite, of the seed of Abraham, of the trybe of Benjamin, God hath not cast awaye his people, which he knewe before. Note ye not, what y^e scr^{pt}ure sayth of helias, how he malicly intercession to God agaynst Israel, saying: * Lorde, they haue kylled thy prophetes, and dygged downe thine alters: and I am lefte alone, and they seke my lyfe. But what sayth the answere of God vnto hym? * I haue reserved vnto my selfe seven thousande men, which haue not bowed the knee to the ymage of Baal. Euen so also at thys tyme is ther a remanant left accorpyng to the electyon of grace. If it be of grace, then is it not now of woorkes. For then grace is no more grace, But If it be of woorkes, then is

it now no grace. For then were deservynge nomore deservynge. What then? Israel hath 23 not obtayned that which he seletly: but the electyon hath obtayned it. The remanant are blynded accorpyng as it is written: * God hath geuen them the spere of unwygeted eyes that they shuld not se, & eares that they shuld not heare, euen vnto this daye. * And I would sayth: Let their table be made a snare to take them with all, and an occasioⁿ to fall, and a reward vnto them. Let they eyes be blynded that they se not: and bowe they downe their backe all waye.

I saye then: haue they therefore stombled, that they shuld utterly fall awaye together. God forbid: but howe they fall is saluacion happened vnto the Gentyle, for to prouoke them withall. Whereof yf the fall of them be the ryche of the woelde, and y^e mynshyppe of them the ryche of the gentyls: how much more their perfectiue? I speake to you gentyls, in as much as * I am y^e y^e of the gentyls, I will magnify myne office, yf by any meane I maye prouoke them which are my fleshe, and myght laue some of them. For yf the castinge awaye of the, be the recoueryng of the woelde: what shall the recoueryng of them be, but yf ye agayne from death: for yf one peece be holy, y^e whole heepe is holy. And yf the rote be holy, y^e branches shal be holy also.

Though some of the branches be broke of, and thou byng a wyde olyue tree, wast graff in among them, and made partaker of the rote and fatenes of the * olyue tree, boast not thy selfe agaynst the branches. For yf thou boast thy selfe, thou bearest not y^e rote, but the rote the. Thou wilt saye then: y^e branches are broken of that I myght be graff in. Thou sayest well: because of unbelieve they were broke of, and thou standest steadfast in sayth. Be not hys mynnded, but leare: for sepyng that God spared not y^e natural branches, take heed, lest it come to passe that ye spare not the also.

Beholde therefore the kyndnes and rygourousness of God: on them which fell: rygourousness, but towards the, kyndnes: yf thou continue in hys kyndnes. Or els thou shalt be hewen of, and they agayne: yf they y^e be not styll in unbelieve, shal be graffed in agayne. For God is of power to graffe the in the agayne. For yf thou wast cut out of a natural wyde olyue tree, and wast graffed contrary to nature in a true olyue tree: how much more shall the natural branches be graffed in their auncient tree agayne.

I wolde not that this secrete shulde be hyd from you my bierthen: lest ye shuld be wyse in your owne conseytes? y^e partly blynded is happened in Israel, vntill the fulnes of the gentyls be come in: and to all Israel shal be saved.

The Epistle

E laued. As it is wyrtten. * There shall come out of syon he that doth deliuer, and shall turne a wyper vngodlynes from Jacob. And this is my coneuant vnto the, wde I shall take a wyper thy synnes. As concenynge þy godlyl the are enemies for poure sakes: but as touchynge the electyon they are loued for the fathers sakes.

For verely, þy gyfte and callynge of God are soch, that it cannot repent hym of them: for loke, as ye in tyme passed haue not beleued God, yet haue now obtained mercy thow row thei: vnbelyfe: euen so now haue they not beleued þy mercy which is happened vnto you: that they also maye obtayne mercy.

For God had wyppd all nacjons in vnbelyue, that he myght haue mercy on all.

W the depnes of the ryches both of þy wyfdom and knowlege of God: how vnderstandeable are his iudgements, & his wyppd past fyndynge out: for * who hath knowe the mynde of the Lorde: Or who hath bene hys counsellor: or other who hath geuen vnto hym fynd, and he shall be recompensed agayne: for of hym, and thow hym, and for hym are all thynges: To hym be glozpe for euer. Amen.

The xij. Chapter.

O the shere conuersacion, low, and wothes of soch as beleue in Christ.

I beleue you therfore brethren, by the mercifulnes of God, that ye make yd bodies a quelle sacrifice, holy & acceptable vnto God: which is poure resonable freuyng of God: & fastyd nor poure selues lyke vnto this worlde: but be ye chaunged in youre shape, by the renynge of your mynde, that ye maye proue what thyng that good, and acceptable, and persfayte wyll of God is. for I saye (thow rowe the grace that vnto me geue is) to euery man amonge you, that * noman stonde hye in his owne conceite, more then it be cometh hym to esteeme of hym selfe: but to iudge of hym selfe, that he be gentile and sober, accordynge, as God hath denke to euery man the measure of sayth.

For as we haue many members in one body, and all members haue not one office: so we byng many, are one body in Christ, & euery man among oure selues, one anothers members. * * * * * Sprynge that we haue diuers gyfte accordynge to the grace that is geuen vnto vs: þe eny man haue the gyft of * * * * * pphesye, let hym haue it that it be agreeynge vnto the sayth. * * * * * let hym that hath an office waite on his office. let hym that teacheth take hede to hys doctryne. let hym that exhorteth, geue atteyndanace to his exhortaciō. If eny man geue, let hym do it with syngeles. let hym that enlech, do it with diligence. If eny man thewe mercy, let hym do it with

cherfulness. let loue be without blisim vltaciō hate that which is euyl, & cleane vnto that which is good. Be kyn one to another with brotherly loue. * In geuynge honour, go one before another. * Be not thoughtfull of the busyness which ye haue in hande. Be feryent in the sperte. * * * * * Applye poure selues to the tyme. Reioyce in hope. Be patient in tribulacion. Continue in prayer. Distribute vnto the necessite of þy pantes: * be ready to haue * * * * * blesse. I saye) and coure not. Be mercy with the that are merc. Be also with them that wepe. Be of ipke affectiō one towarde another. Be not hye in prided: but make poure selues equall to them of the lower sorte.

Be not wse in poure awne oppyns. Recompence to noman euyl for euyl. Pryoude afore hande thynges honeste: * (not onely before God, but also) in the syght of all men. If it be possyble, (as moch as is in you) lyue peaceably with all men. Dearely beloued, auenge not poure selues, but rather geue place vnto wrath. for it is wyrtten: * vengeance is mine, I will rewarde, sayeth the Lorde. Therefore, ye thynke enclyp dyng, fede him: ye be thyrt, geue hym drynke. for in so doinge thou shalt heape coles of fyre on hys heade. * Be not ouercome of euyl, but ouercome euyl, with goodnes. * * * * *

The xij. Chapter.

O the obediēce of men vnto thynges. Loue fullyfyll the lawe. It is to us no tyme to folowe the wothes of darkness.

Euery soule submyt hym selfe vnto the auctorite of the hyer powers. for * there is no power but of God. The powers that be, are ordeyned of God. Whosoever therfore resysteth power, resysteth the ordinance of God. But they that resyst, shall receaue to them selfe damnacion. for rulers are not fearefull to them that do good, but to them that do euyl. Wyle thou be without fence of the power: do well then: and so shalt thou be payed of the same. for he is the mynyster of God, for thy welth. But ad ye thou do that which is euyl, then feare: for he beareth not the sword for nought: for he is mynyster of God, to take vengeance on hym that doth euyl. Therefore, ye must nedes obeie, not onely for fence of vengeance: but also because of conscience. And euen for this cause paye ye tribute. for they are Goddes mynysters, seruynge for the same purpose. * * * * *

Gue to euery man therfore hys due: * tribute to whom tribute belongeth: custome to whom custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertyneth. * * * * * we nothyng to eny man: but this, that ye loue one another. for be that loueth

* 1. Cor. xij. 12.
* 1. Cor. xij. 13.

* 1. Cor. xij. 14.

* 1. Cor. xij. 15.

* 1. Cor. xij. 16.

* 1. Cor. xij. 17.

* 1. Cor. xij. 18.

* 1. Cor. xij. 19.

* 1. Cor. xij. 20.

* 1. Cor. xij. 21.

* 1. Cor. xij. 22.

* 1. Cor. xij. 23.

* 1. Cor. xij. 24.

* 1. Cor. xij. 25.

* 1. Cor. xij. 26.

* 1. Cor. xij. 27.

* 1. Cor. xij. 28.

that loueth another hath fulfilled the lawe. For these commaundmentes. + Thou shalt not committe adoulttry: thou shalt not kyl: thou shalt not steale: thou shalt not beare false wytnes: thou shalt not lust, and to forthe (p) there be eny other commaundement) it is all comprehended in this sayinge. Namely: + Loue thynne neighbour as thy selfe. Loue thyselfe not his neyghbour. Therefore is loue the full-fulfilling of the lawe. ¶

¶ This also, we knowe the reason howe that it is tyme that we shoulde now awake out of slepe. For now is ouer saluacion neare, then whē we beleued. The nyght is pasted, daye is come nye. Let vs therefore cast awaye the dekes of darkynes, and let vs put on the remouer of yghthe. Let vs walke honestly as it were in daye lyght: *not in carynge & dypnyngke, neyther in chymberyng and wantaunces, neyther in styffe & enuyng: but put ye on the Lorde Iesus Chypt. ¶ And make not proud for the desyre, to fulfill the lustes of it.

The xliij. Chapter.

¶ The weake ought not to be despised. Whom will offend another despise. Agayne, for our weake thyng is weake not mali cōdempne a nother.



¶ In that is weake in the sayth, reuerce, not in disputynge and troublunge hys conscience. ¶ One beleueth that he maye cate all thyng. Another whych is weake, catech canerbes. Let not hym that catech, despyse hym p catech not. And let not he whych catech not, iudge him p catech. For God hath receaued him. ¶ What art thou iudge another mannes seruise whether he shal be or fall p certapneth vnto hys awne master: pe, he shall be holde vp, that he maye stande. ¶

¶ This man putteth differre betwene daye & daye. Another mā couereth all dayes alpyce. ¶ Let euery mā iustifie him selfe. ¶ He that obserueth the dape, doeth it vnto the Lorde. And he that doth not obserue the dape, doeth it for the Lorde also. He that catech, doeth it to please the Lorde, for he geueth God thanks. And he that catech not, catech not, to please the Lorde withall, and geueth God thanks. For none of vs lyueth for hym selfe, and no man dyeth for hym selfe. For yf we lyue, we lyue vnto the Lorde. And yf we dye, we dye vnto the Lord. Whether we lyue therefore, or dye, we are the Lordes. ¶ For Chypt therefore dyed, and rose agayne, and reuyued, that he myght be * Lorde of ded and quike.

¶ But why doest thou then iudge thy brother? Orther, why doest thou despyse thy brother? We shoulde all brought before the iudgement seate of Chypt. For it is writen: as truly as I lyue sayth the Lorde: * all knees

shall bowe to me, and all tonges shall geue prayse to God. So shall euery one of vs geue acceptors of hym selfe to God. ¶ Let vs not therefore iudge one another eny more.

¶ But iudge thyselfe rather, that no mā put a stumbling block, or an occasiō to fall in hys brothers waye. For * I knowe, and am full certified by the Lorde Iesus, that * there is nothyng comen of it selfe: but vnto hym that iudgeth it to be comen: to hym is it comen. ¶ If thy brother be grieved with thy meate, nowe walke thou not charitably. Destroye not hym with thy meate, for who Chypt dyed. Cause not poure treasure to be enuyl lyked of. For the kyngdome of God is not meate and dypnyne: but rpyght welnes, ad pence and loye in the holy ghost. For he that in these thynges serueth Chypt, pleacth God, and is commended of men.

¶ Let vs therefore folowe those thynges which make for peace, and thynges wherewith one maye edifye another. Destroye not the worke of God for a lytell meates sake. ¶ All thynges are pure: but it is enuyl for y man: which eateth with hure of conscience. ¶ It is good neyther to cate fleshe, neyther to drinke wyne neyther eny thyng, wherby thy brother stoblet, ether fallet, or is made weake. Iust p sayth: haue it with thy selfe because God. I happy is he, that cōdempneth not hym selfe, in the thyng whiche be aloweth. For he that maketh cōscience, is dampned yf he cate: because he eateth not of sayth. For what cause is not of sayth, that same is spynne. ¶

The xlv. Chapter.

¶ The infirmite and frailties of the weak ought to be borne with all loue and benygnite, after the example of Chypt.



¶ Which are stronge ought to beare the frailties of the, which are weake, and not to stonde in oure awne cōsayers. Let euery man please hys neyghbour vnto hys welth and cōsuyng. For Chypt pleased not hym selfe: but as it is writen. ¶ He rebukes of the which rebuked y, fell on me. ¶ Whatsoeuer thynges are writen afore tyme, they are writen for our leaunyng, that we thoro patience and cōsolatōe of the scriptures, myght haue hope.

¶ The God of pacyence and cōsolacion, graunt you, to be lyke myded one to another, after the ensample of Chypt Iesu: * that ye all agreyng together maye wyrd one mouth prayse God the father of oure Lorde Iesus Chypt. Wherfore, receaue ye one another, as Chypt receaued vs, to the prayse of God. And thus I saye, that Iesus Chypt is a mynistre of the circumcisiō for the truth of God, to confirme the promysse made vnto y fathers: * that the gentyls myght prayse God for hys mercy, and

¶ Rom. xiv. 13.

¶ Rom. xiv. 13.

¶ Rom. xiv. 13.

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The fyrst Epistle.

in. reg. c. 10.
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it is wyrtten. * For this cause I will praye
the amonge the gentyls, and syng vnto the
name. And agayne he sayth: * reioyce ye gen-
tyls wylh bys people. And agayne, * praye
the Lorde all ye gentyls, and laude hym
all ye nacions together. And agayne I say
sayth: ether shall be * the reate of Iesse, and he
that shall ryse to raigne ouer the gentyls: in
hym shall the gentyls trust. The God of ho-
pe fyll you wylh all ioye and peace in be-
lieuing: that ye maye be ryche in hope, thow
the power of the holy ghozt. ¶

I my self am full certyfyed of you: my bre-
thren) that ye also are full of goodnes, a fyl-
led wylh all knowledge, willinge to exhor-
te one another. Acuerthelisse (brethren) I ha-
ue some what more boldly wyrtten vnto
you, partly to put you in remembrance, tho-
w the grace that is geuen me of God, that

I shuld be y minister of Iesu Chyrt amonge
the Gentyls, & shuld mynister the Gospell of
God, that the offeringe of the gentyls myght
be acceptable, & sanctified by the holy ghozt.
I haue therefore wherof I maye reioyce tho-
w Chyrt Iesu, in thole thynges which per-
tayne to God. For I dare not speake of any
of thole thynges, wherch Chyrt hath not
wrought by me, to make y Gentyls obedi-
ent, wylh woide and dede, in myghty sygnes &
wonders, by the power of the sperte of God:
so that from Ierusalem & the coastes rounde
about vnto Illypye, I haue fylled all coe-
nters wylh the Gospell of Chyrt.

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So haue I entreated my selfe to preache y
Gospell, not wher Chyrt was named, lest
I shulde haue byt on another mannes foun-
dacyon: but as it is wyrtten. * To whom he
was not spoken of, they shall se: & they that
haue not, shall vnderstande. For this cause
I haue bene ofte let. ¶ I coulde not come vnto you: but now, I seynge
I haue nomore to do in these countrees, and
also haue bene desyous many yeares to co-
me vnto you, whensoever I take my iorney
into spayne. I wyl come to you. For I trust
to se you in my iorney, and to be brought on
my waye thitherwarde by you, after that I
haue howe entoped your acquaintance.

1. 1. 1. 1. 1. 1.

Now go I vnto Ierusalem, and y mini-
ster vnto the Iapntes, for it hath pleased
them of Macedonia and Achaia to make a
certayne dystriccyon vpon the pooze Iapntes,
whycher they shall se. It hath pleased
them vcery, and the betters are they. For
yf the Gentyls be made partetakers of thei-
r spiritual thynges, thei durst to mynister
vnto them in bodily thynges. When I haue
performed this, and haue brought them thus
frute scaled, I wyl come backe agayne by
you into spayne. I am sure that whi I co-
me vnto you I shall come wylh abounda-
nce of the blessinge of the Gospell of Chyrt.

I beseeche you brethren for oure Lord Ie-
sus Chyrt sake, ad for the loue of y sperte, &
that ye helpe me in my busynes wylh poure
prayers to God for me, that I maye be deli-
uered from the which beleue not in Ierup: &
that this my seruice, which I haue to do at
Ierusalem, maye be accepted of the Iapn-
tes, that I maye come vnto you wylh ioye,
by the will of God, and maye wylh you be re-
fresht. The God * of pence be wylh you
all. Amen. ¶

The xvi. Chapter.

¶ A chapter of salutacions. The watte them to
be water of iure hartene, and commendeth vnto
them certayne good men, that were loued ad by
euen in the church.

Commende vnto you Phebe, &
oure (pyster) which is a mynister
of the congregacyon of Cenchrea
that ye receaue her in Chyrt, as
it becommeth salnters, and that
ye assyst her in what soeuer busynesse the nea-
deth of poure ayde. For she hath suckered
many, and myne a wile selfe also. Grete Pri-
ska and Aquila my helpers in Chyrt Iesu,
whych haue for my lyfe layde downe thei-
r a wile neckes. Vnto whom not I onely geue
thanks, but also all the congregacions of y
Gentyls. Elyc wyl, grete the congregacyon
that is in their house. Salute my welbeloued
Epheues, which is (y pfirst frute of A-
chaia) Chyrt. Grete Mary which bestow-
moch labour on vs. Salute. Andromene ad
Junia my colpns, and y persons wylh me al-
so: which are well taken amonge the Apo-
stles, & were in Chyrt before me. Grete Tim-
otheus my beloued in the Lorde. Salute Ite-
ban oure helper in Chyrt, & Stachys my be-
loued. Salute Appelles a yuoued in Chyrt.
Salute tye, which are of Aristobolus hou-
sholde. Salute herodion my kynsmā. Grete
them that be of the housholde of Marcus,
whych are in the Lorde. Salute Triphe-
na and Tripthosa, whych labour in the Lorde.
Salute the beloued Peris, which laboured
moch in the Lorde. Salute Rufus chosen in
the Lorde, and his mother and myne. Grete
A syncretus, Phlegon, Herman, Patrobus,
Athenetus, and the bette which are wylh
the. Salute Philologus and Julia, Peneus
and his pyster, and Olympio, & all the Iapn-
tes which are wylh them. * Salute one and
ther wylh and holy kyfe. The congregacyon
of Chyrt salute you.

I beseeche you brethren, marke them
which cause diuyls a gene occasiōs of euyl,
contrary to y doctrine, which ye haue learned:
as auyde the. For theye are luche, seruē not
y Lorde Iesus Chyrt, * but theye a wile be-
lieue, & wylh trette and flatterynge wordes,
deceae the bettes of the innocēt. For
your obediēce is gone abroade vnto all men.
I am glad therefore no dout, of you. But yet
I wolde

To the Corinthians.

Ro. xlii.

I wolde haue you wylle vnto that which is good, & to be innocente as concerning euill. The God of peace shall treade vnder your feete shortly. The grace of oure Lord Iesu Christ be with you.

Epmothems my welde felowe, & Lucius, and Iason, & Solipater my kynsmen, salute you. I Tertius salute you, which wrote this epistle in the Loyde. * Capus myne hoste & the hoste of all the congregaciō, saluteth you. Erastus the treasorer of the cytie, saluteth you. And Quartus a brother saluteth you. The grace of oure Lord Iesu Christ be with you all. Amen.

To him that is of power to stablish the you, according to my Gospel, & preaching of Iesus Christ in vetteryinge of my misery whych was kept secret since y^e world beganne, but now is opened by scriptures of y^e prophetes at the commaundement of y^e eternallpynge God, to steepe vpon obediance to the sayth, published amonge all nacions. To y^e same God, which alone is wysse, be honour and glaple thozow Iesus Christ for euer. Amen.

This Epistle was sent to the Romayns from Corinthum by Debe, the that was the minister vnto the congregacyon at Cenchrea.

The fyrst Epistle of

Sapient Paul the Apostle to the Corinthians.

The fyrst Chapter.

The commendeth the Corinthians, rebether that to be of one mynde, and rebether the bypocrytes that to be amonge them, whiche wylde be folowynge before God, yet there is no wysdom but in the behynde of God.

In called an Apostle of Iesus Christ, thozowe the will of God, and brother Soltemes.

In into the congregacyon of God whych is at Corinthum. To them that are sanctified by Christ Iesu, called sapientes, with all that call on the name of oure Lord Iesus Christ in euery place, ether of theise or of others.

Grace be vnto you and peace fro God oure father, & from the Lord Iesu Christ.

I thinke my God all wayes on youre behalfe, for the grace of God, whych is geue you by Iesus Christ, that in all thynges ye are made ryche by hym, in all vetteraunce & in all knowlegde, by the whiche thynges the testimony of Iesus Christ was confirmed in you, so ye are behynde in no gyfte, waytinge for the apperayng of oure Lord Iesus

Christ, which shall also strengthe you vnto the ende, that ye maye be blamelesse in the daye of the comynge, of oure Lord Iesus Christ. **G**od is faithful, by whom ye are called vnto the felypsynge of bys God Iesus Christ oure Lord. I beseeche you brotherly by the name of oure Lord Iesus Christ, that ye all speake one thyng, and that there be no dissencion amonge you: but that ye maye be a whole body: of one mynde and of one mynynge. **F**or it is the wyll of oure Lord Iesu Christ, that there be no schisme amonge you. **I** speake of the same that euery one of you sayeth: **I** holde of Paul: **I** holde of **A**pollo: **I** holde of Cephas: **I** holde of Christ. **I**st built denpbed: Was Paul crucified for you: ether were ye baptised in the name of Paul: **I** thanke God, that **I** baptised none of you, but Crispus and Gains: lest euery shuld saye, that **I** had baptised in myne awne name. **I** baptised also the house of Stephanas. **F**urthermore knowe **I** not, whether **I** baptised eny man.

For Christ sent me not to baptise, but to preache y^e Gospel, not wth wysdomme of wordes, lest the crosse of Christ shulde haue bene made of none effecte. **F**or the preaching of y^e crosse, is to the that perishe, foolishnes: but vnto vs which are saued, it is the power of God. **F**or it is wyttis: **I** will destroye y^e wysdomme of the wyse, and will cast awaye the vnderstandynge of the proude. **W**here is the wyse: **W**here is the scribe: **W**here is y^e disputer of this world: hath not God made the wysdomme of this world foolishnes?

For after that the world thozowe wysdomme me knewe not God, in y^e wysdomme of God, it pleased God thozowe foolishnes of preachinge, to saue them that beleeue. **F**or the Jewes require a signe, and the Siches leaue after wysdomme. **B**ut we preache Christ crucified, vnto the Jewes an occasion of fallynge, and vnto the Siches foolishnes: but vnto them whiche are called both of the Jewes & Siches, we preache Christ the power of God and the wysdomme of God. **F**or the foolishnes of God, is wyse then men: and the weakenes of God is stronger then men. **W**herfore, ye fe your callinge, how that not many wysmen after the fleshe, nor many myghty, nor many of bye degre, are called: **B**ut God hath chosen the foolishnes of the world, to confounde the wyse. **A**nd God hath chosen the weaknes of the world, to confounde thynges whiche are myghty. **A**nd vyle thynges of the world, & thynges whiche are despyssed, hath God chosen, ye and thynges of no reputacyon, for to byzyne to nought thynges of reputacyon, that no fleshe shulde trioupe in bys presence. **A**nd of hym are ye, in Christ Iesu, whych

of God

The fyrst Epistle.

of God is made vnto vs, wysdome, & right-
wysnes, and sanctifyinge, and redempcyon.
That accordyng as it is writen: he which
reioyseth, shalbe reioyce in the Lorde.

C The ij. Chapter.

*It is no flatterye, and glorious praised wordes
of wysdome, that can cōfesse, and cōuerthe
soules vnto Christ, but the playne wordes of the
Cryste, as theye in the mynde of hym and dys
ciple.*

And I bryethen (when I came to
you) came not in gloryousnes
of wordes, or of wysdome, & we-
bunto you the testimony of
God. Rather therfore I my selfe
that I knewe any thyng at oncye you, saue
this: & built, and the same that was cruci-
fied. And I was among you in weaknes,
and in feare, and in muche tremblinge. And
my wordes and my preachyng was not w
enrynging wordes of mānes wysdome: but
in the wyng of the spyrte and of power, that
your fayth shuld not stande in the wysdome
of men, but in the power of God.

23 We speake of wysdome amonge the that
are perfect: not the wysdome of this worlde,
neither of the rulers of this worlde (which
go to nought): but we speake of wysdome of
God, which is in secretes & is seeth hys, which
God ordeyned before the worlde, vnto oure
glory: which wysdome * none of the rulers
of this worlde knewe. For: had they had
knowledge, they wold not haue crucified the
Lorde of glory. But as it is writen. * The
eye hath not sene, and the eare hath not he-
ard, neither haue entred into the heert of man,
the thynges which God hath prepared for
them that loue hym.

* Act. xxi. 2.

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* Eccl. i. 14.

24 But God hath opened the vnto vs by his
spyrte. For: * the spyrte searcheth all thynges,
ye the botome of Goddes secretes. For what
mā knoweth the thynges of a mā: saue the spyrte
of man which is in him: and so the thynges
of God knoweth no mā, but the spyrte of God.
And we haue not receaued the spyrte of the
worlde: but the spyrte which cometh of God,
for to knowe the thynges of God are geuen to vs of
God: which thynges also we speake (not w
wordes of mānes wysdome teacheth, but w
wordes which the holy ghost doth teache) in
hym spyrte shall cōparisons of spyrteuall thin-
gys. **25** The naturall man perceaueth not the
thynges that belonge to the spyrte of God. For
they are hid from hym vnto him. Rather can
he perceiue the, because they are spyrteuall
examined. But he is spyrteuall, discerner all
thynges: yet he him selfe is iudged of no mā.
For: who hath knowe the mynde of the Lord,
other who shall in forme hym? But we vnder-
stande the mynde of Christ.

* 1. Cor. ii. 14.
Rom. i. 21.

C The iij. Chapter.

*It should be noted that he that receiue the spyrte
in the soules of hym search, so man ought to reioyce
in hym, but in God.*

And I coulde not speake (vnto
you) bryethen (as vnto spyrteuall:
but as vnto carnall, euen as vn-
to babes in Christ). * I gaue
you mynistr to discipline, and not
mente. For ye then were not strange, neither
are ye as yet. For ye are yet carnall. As I gaue
vnto you as ther is a mynistr of enuryng, & a
secretes: are ye not carnall, & walke after the
manner of men? For whyle one sayth: I holde
of Paul, & another: I am of Apollo, are ye
not carnall? What is Paul? What thyng is
Apollo? Oncly in mynistrs are they by whom
ye beleue, euen as the Lorde gaue euery mā
grace. I haue planted, & Apollo watered: but
God gaue the encrease. So then, whether is he
that planteth any thyng, whether he that wa-
tereth, but God that geueth the encrease. He
that planteth and he that watereth, are one.
Euery man yet shall receiue his rewarde,
accordyng to his labour. For we are Gods
labourers, ye are Goddes byndandye, *
ye are Goddes byndandye: Accordyng to the
grace of God geue vnto me, as a wyle byn-
der haue I layde the foundacyon. And ano-
ther bylt thereon. But let euery man take he-
de, how he bylth bypon. For another founda-
cyon can no mā laye, then it that is layde,
* which is Iesus Christ. If any man bylde
on this foundacyon, golde, syluer, pperuous
stones, tymbre, haye, or stobbe: euery mannes
woiche shall appere. For the daye shall de-
clare, which shall shew in fyre. And the
fyre shall trye euery mannes woiche, what
it is. If any mannes woiche that be hard
bylt vpon, byde, he shall receiue a rewarde:
If any mannes woiche burne, he shall suffer
losse, but he shalbe safe hym selfe: neither the
les, yet as it were thorow fyre.

* 1. Cor. iii. 1.

* Act. xxi. 2.

* 1. Cor. iii. 1.

* 1. Cor. iii. 1.

* I knowe ye not, that ye are the temple
of God, & how that the spyrte of God dwel-
leth in you? If any man desple the temple of
God, hym shall God destroye. For the tēple
of God, is holy, which temple ye are. Let no
man deceaue him selfe. If any mā seme wyse
to hym selfe amonge you, let hym becom-
e a foole in this worlde, & he maye be wyse.
For the wysdome of this worlde is folysh-
nes with God. For it is writen: * he byp-
sath the wyse in theyr craftynesse. And agayn:
* God knoweth the thoughtes of the
wyse, that they be vayne. Therefore, let no
man reioyce in men. For all thynges are
poures, whether it be Paul, ether Apollo,
ether Cephas: whether it be the worlde,
ether byge, ether breth, whether they be pre-
sent thynges, or thynges to come: all are
yours: and ye are Chrystes, and Christ is
Goddes, &

* 1. Cor. iii. 1.

* 1. Cor. iii. 1.

C The iij. Chapter.

*It is to be noted that he that receiue the spyrte
in the soules of hym search, so man ought to reioyce
in hym, but in God.*

Let

Et ¶ a mā this wyse esteeme vs, even as the mynisters of Chyrlt, and stewards of the * secrets of God. Furthermoze it is requyred of the stewards, that a mā be founde fapthfull. Wyth me is it but a verry small thyng, that I shuld be iudged of you, ether of mans iudgement. So I iudge not myne awne selfe. For I knowe nought by my selfe: yet am I not thereby iustificed. It is the Lorde that iudgeth me. Therefore iudge nothing before the tyme butyll the Lorde come, whych wyll iudge them thynges that are hyd in darkness, and open the counseils of the hertes. And then shall eury man haue payre of God.

These thynges (brethre) I haue for an example desired in myne awne person, & in Apollos, for poure sakes, y pe myght learne by vs, y noman counte of hym selfe beyonde y which is aboute wyttē: that one swell not agaynst another for euy mans cause. For who prefereth thy? What hast thou, that thou hast not receaved? If thou haue receaved it, why reioycst thou, as though y haddest not receaved it? Nowe ye are full: nowe ye are made cryde: ye ragge as kiges without vs: and I wolde to God ye dyd ragge, that we myght ragge with you.

For me thynketh, that God hath set forth vs (which are the last Apollos) * as it were men appoynted to deeth. For we are a galyng shoek vnto the woilde, and to the Angels, and to men. We are foolis for Chyrlts sake, but we are wyse thorow Chyrlt. We weake, but ye are strong. Ye are honorable, but we are despyed. Euen vnto this tyme we hunger and thyrst, and are naked, and are boyled with fyres, and haue no certayne dwellinge place, & labour, & wozechynge w oure awne handes. We are crucyld, and yet we blese. We are persecuted, and suffer it. We are euill spoken of, & we payne. We are made as it were the fishbines of the woilde, the offscouryng of all thynges, euen vnto this daye.

I wyte not these thynges, to shame you: but as my beloued somes I warne you. For though ye haue ten thousand instructours in Chyrlt: yet haue ye not many fathers. In Chyrlt Iesu I haue begotten you thow yf I myght. Wherefore, I desyre you to folowe me, (as I folowe Christ) for this cause haue I sent vnto you Timothy, which is my deare sonne, and fapthfull in the Lorde, whych shall put you in remembrance of my wayes, that I haue in Chyrlt, euen as I teach eury where in all congregacions. Some swell, as though I wold come nomore at you. But I wyll come to you shortly: yf God wyll. I will knowe, not by wordes of the which swell but the power: for the Kingdome of God is not in wordes, but in power. What wyll ye,

Shall I come vnto you with a rodde, or els in loue and in the spere of softnesse?

C The. v. Chapter.

¶ After what matter Paul coryth the man, that had committed fornicacion with his wyfe: yet in lawe.



ere goeth a comen sayinge that ther is fornicacion amonge you, and loch fornicacion, as is not named amonge the gentylis: * y one shuld haue his father's & brother's wyfe. And ye swell, and haue

not rather forowed, that he which hath done this dede, myght be put from amonge you. For I verry as abient in body, but present in sperte, haue determined all ready (as though I were present) concerninge hym that hath done this dede, in y name of oure Lord Iesu Chyrlt, when ye are gathered together, and my wyte to you, with the power of the Lorde Iesu Chyrlt * to deliuer hym vnto Satan, for the destruction of the fleshe, that the sperte maye be saued in the daye of the Lorde Iesu.

Poure reioysynge is not good: knowe ye not, that a lytic leuen someth y whole lope of dower. ¶ Pouregeth for the old leuen. ¶ y pe maye be newe dowe, as ye are (sweete brede. For Chyrlt & oure pallour is offered vnto vs. ¶ Therefore, let vs kepe holy dape, not with olde leuen, neither with the leuen of malicynous & wickednes: but with the sweete brede of purence and trouth.

I wyte vnto you in a pte, that ye shuld not company with fornicatours. And I meane not at all of the fornicatours of this woilde, ether of the couetous, or extorsioners, ether the ydolaters: for then must ye nedes haue gone out of y woilde. But now I dyd write vnto you, * that ye company not together, yf any that is called a brother, be a fornicator, or couetous, or a woorthpyper of ymages, ether a raplar, ether a dronckard. or an extorsionar: wyth hym that is soch, let that pe rate not. For what haue I to do, to iudge the which are without. Do ye not iudge the that are within? ¶ But a wape the euill from amonge you.

C The. vi. Chapter.

¶ Wherebyth the lawe cometh to lath rage: ther byth the healeth and excomynge they wy: clemede.



ere one of you haurynge busy-nes wyth another, go to lawe vnder the wyked, & not rather vnder y sapnetes. * Doe ye not knowe, that the sapnetes shall iudge y woilde? If the woilde shalbe iudged by you: are ye not good enough to iudge small triffes? knowe ye not, howe that we shall iudge the angles? howe much more, maye we iudge thynges that pertaine

To the

The fyrst Epistle.

to the helpe: If ye haue iudgementes of worl-
dly matters, take then whyche are despyed in
the congregacions, and make them iudges:
But his I saye to youre (same), Is ether utterly
no wyfe man amonge you: What not one at
all, that can iudge betweene brother and bro-
ther, but one brother goeth to lawe to ano-
ther: and that vnder the vnbeleners!

Nowe therefore, there is utterly a faute
amonge you, because ye go to lawe one wyth
another. Why rather suffer ye not wronge?
why rather suffer ye not your selues, to haue
harme/mape, ye poure selues do wronge, and
robbe: & that the best? Do ye not knowe,
howe the vniuersiteis shall not inheret
kingdome of God: &e not decreued. For
neither fornicatours, neither worshippers of
ymages, neither aduolutes, neither weaklyn-
ges, neither abusers of the selues wyth ma-
shynes, neither thurs, neither couetous, ne-
ther drunkardes, neither curied speakers, ne-
ther yllers, shall inheret the kingdome of
God. And such were some of you, but ye are
washed: but ye are sanctified: but ye are in-
stified by the name of the Lorde Iesus, & by
the sperte of oure God.

I maye do all thynges, but * all thynges
are not profitabill. I maye do all thynges:
but I will be brought vnder no mans power:
I deates are obdysed for the belly, & I bely
for meates: but God shall bestrope both
it and the. Let not the body be applyed vnto
fornication, but vnto the Lorde, and the
Lorde vnto the body. God hath rayled vp
the Lorde, and shall rayle vs vp by hys power.

* Either knowe ye not, I poure bodys
are members of Christ: shall I nowe take
members of an harlot, and make them the me-
bers of an harlot: God forbid. Do ye not
knowe, that he wyche comyleth hym selfe to
an harlot, is become one body. * For two
(sayth he) shall be one fleshe. But he that is
ioyned vnto the Lorde is one sperte.

His fornicacion. Everyne I saye a mā doth,
is without the body. But he that is a forni-
catour, synneth against his awne body. Ether
knowe ye not, howe I poure bodys are y-
temple of holy ghost, which dwelleth in you,
whom ye haue of God, and howe that ye are
not poure a wne: For ye are dearly bought.
Therefore glorifie God in poure bodys, ad
in poure spertes, which are Goddes.

The viij. Chapter.

Of marriage, brydgemes and wyddowes.

In concernynge the thynges whe-
rof ye wrote vnto me: * It is
good for a man, not to touche a
woman. Neuerthelesse, to a wy-
de who doth let every mā haue
hys wyfe, and let every woman haue her hus-
bande. Let the husbande geue vnto the wyfe

due beneuolence. A thewyfe also I wyfe vnto
the husbande. The wyfe hath not power of
her awne body: but the husbande. And the
wyfe I husbande hath not power of his awne
body: but I wyfe. * Wythdawe not poure
selues one fro another, except it be with con-
sent for a tyme, for to geue your selues to fa-
stynge and prayer. And afterwarde come to-
gether agayne, lest Satan tempte you for
poure incontinencie.

This I saye of fauour, and not of com-
maundement. For I wolde I all men were
as I my selfe am: but every mā hath his pro-
prie gyfte of God, one after this maner, ano-
ther after that. I saye vnto them that be vni-
uerbed and wyddowes: it is good for the,
ye they abyde euē as I do. But and * ye they
cannot abyde, let the marry. For it is bet-
ter to marry, then to burne.

Vnto the marryed commaunde, not I, but the
Lorde: * Let not the wyfe be separated from
the husbande. If she separate her selfe, let her
remayne vnmarryed, or be receiued vnto her
husbande agayne. And let not the husbande
put a wyfe his wyfe from hym.

To the remanant speake I, not the Lorde
If eny brother haue a wyfe I beleue not,
ye the be content to dwell with him, let hym
not put her awaye. And the woman wyche
hath to her husbande an infidell, & consent to
dwell wyth her, let her not put hym awaye.
For I vnbelenynge husbande is sanctified by
I wyfe, & I vnbelenynge wyfe is sanctified
by the husbande. * Ye els were your chylde-
ren vncleane: but nowe are they holpe. But
* ye I vnbelenynge de parte, let him de parte.
A brother or a syster is not in subieccion to
soche. But God hath called vs in peace. For
how knowest thou (a woman) whether thou
halt saue thy husbande or no? Other howe
knowest thou (a man) whether thou halt sa-
ue the wyfe or no: but euē as God hath di-
stributed to every man.

* As the Lorde hath called every man, so
let hym walke: and so ordeyne I in all cōgre-
gacions. If eny man be called beyng cre-
ated, let him not adde vncircumcision. If eny
be called vncircumcised, let hym not be cir-
cised. Circumcision is nothyng, and vncir-
cumcision is nothyng: but the keepinge of I
commaundementes of God.

* Let every man abyde in the same callin-
ge, wherein he was called. * Art thou called
a seruante: care not for it. Neuerthelesse, if
thou mayst be free, be it rather. For he that
is called in the Lorde, beyng a seruante,
is the Lordes freeman. A thewyfe he that is
called beyng free, is Chylles seruante. Ye
are dearly bought, & be not ye the seru-
antes of men. Wherthen, let every man wherein
he is called, therein abyde wyth God. *
As concernynge vterynge, I haue no comā-
dement

Gal. 2. 14.
Eph. 2. 11.

1 Cor. 12. 1.

1 Cor. 12. 1.

1 Cor. 12. 1.

1 Cor. 12. 1.

1 Cor. 12. 1.

1 Cor. 12. 1.

1 Cor. 12. 1.

1 Cor. 12. 1.

1 Cor. 12. 1.

bement of the Lorde: yet geue I counsell, as one that hath obtayned mercie of p^r Lorde, to be faythfull. I suppose thesē p^r it is good for the present necessite. For it is good for a man so to be. Art thou bounde vnto a wyfe? seke not to be loosed. Art thou loosed from a wyfe? seke not a wyfe. But ad yf p^rmarie a wyfe, thou halt not synned. y^e the wyfe, yf a virgin marie, she hath not synned. Keuer the lesse soche shall haue trouble in their fleshe: but I fauoure you.

This saie I hereth, * the tyme is shorte. I reimagyne, y^e thetych which haue wyues, be as though they had none: ad they p^r wepe, be as though they wept not: and they that receiue toyce, be as though they reioyced not: & they that lye, be as though they possessed not: ad they that vse this worlde, be as though they vied it not. For * the passon of thys worlde goeth awaye. * I wolde haue you without care, he y^e is vnmarrjed, careth for the thynges p^r belong to p^r Lorde, howe he maye please p^r Lorde. But he y^e hath married a wyfe careth for p^r thynges p^r are of p^r worlde, howe he maye please his wyfe. There is difference betwene a virgin & a wyfe. The syngly womā careth for p^r thynges p^r are of p^r Lorde, p^r she maye be holy both in bodye & also in sperte. Agayne: the y^e is married, careth for p^r thynges p^r pertaine to p^r worlde, howe he maye please her husbande. * This spenke I for poure profet,

not to tangle you in a snare: but p^r ye maye followe it which is honest & comly, & ye maye cleaue vnto the Lorde without leuol action. If eny man thinke that it is vncomly for his virgin, p^r the passe the tyme of marriage, and yf to nede require, let him do what he listeth, he synneth not: let them be coupled in marriage, keuerthelesse, he that purpoiseth to help in his herte, haunpge no nede: but hath power ouer his awne will: & hath so decreed in his hert, that he will kepe his virgin, both well. So then, he p^r ioyne thys virgin in marriage doth well. But he that ioyne thys virgin in marriage doth better. * The wyfe is bounde to p^r marriage, as longe as her husband liueth. If her husband dye, she is at libertie to marie with whom she will, onely in p^r Lorde. But she is happier, y^e she so abyde, after my iudgement. And I thinke verely, that I haue the sperte of God.

The viij. Chapter.

Wherewither them that vyllyfyne the selfe: haue: be of othre, and thereto haue men ought to be: as: uelturn towarde sothe as be deare.

To touching thynges * offered vnto p^r images, we are sure p^r we all haue knowledge. Knowledge maketh a mā well: but lone chyl speth. If eny man thinke that he knoweth eny thyng, he knoweth nothyng yet as he ought to knowe. But p^r eny mā lo ue God, the same is knowen of him.

As concerning p^r eating of those thynges p^r are offered vnto ydols, we are sure, p^r p^r p^r image is nothing in the worlde ad p^r that is none other God, but one. And though they be that are called Goddes, whether in heauē other in erth (as ther be Goddes many, and Lordes many) yet vnto vs is there but one God, which is the father, of whō are all thynges, & we for him: & one Lord Iesus Christ, by whō are all thynges, and we by him. But eny p^r mā hath not knowledg. * Some haue conscience because of p^r image, vntill thys houre, rate as a thyge offered vnto p^r images: & to their conscience beinge weakē is despyd. But meate maketh vs not acceptable to God. Neether yf we eate, are we the better. Neether yf we eate not, are we the worlde.

But take heede, lest by any meanes this libertie of pourses be an occasiō of falling to the p^r are weakē. For p^r some mā se p^r which hath knowledg, syt a care of meate offered vnto p^r images, shall not p^r conscience of him which is weakē, be boldened to eate those thynges, which are offered to p^r images. And to the contrary knowledg shall p^r weakē brother perswade, for whom Christ dyed. Whē ye synne to agaynst p^r hereth, & weakē they weakē conscience, ye synne agaynst Christ. Therefore: p^r meate hurt my brother. I will neuer eate fleshe lest I shulde offende my brother.

The ix. Chapter.

Wherewither them that thinke to be by the late, wherewither them to come on foot in the court: that they haue become.



As I not an Apostle: am I not Christ? * haue I not sene Iesus Christ oure Lorde: Art ye not my worke in p^r Lorde? If I be not an Apostle vnto other, yet am I vnto you. For the seale of myne Apostolic thyppre are pr in the Lord. Whyn answer to them that aske me, is this. Haue we not power to eate and to drynke? Haue we not power to leade about a woman a syster, as well as other Apostles, and as the brethren of the Lorde, ad Cephas: Ethe onely I and Barnabas haue not power thys to do: Who goeth a warfare eny tyme at hye & lowe cost: who placth a vineyard, and eateth not of the fruite thereof? Who sedeth a flocke and eateth not of the mylke of the flocke?

Save I these thynges: after the maner of me: Sayth not p^r lawe p^r lawe also? For it is wyrtten in p^r lawe of Moses. * Thou shalt not mofell the mouth of p^r ore that treadeth oute the corne. Worth God take thought for oren: Sayth he it not altogether for oure sakes: For oure sakes no doute this is written: that he whych careth shulde care in hope: & that he whych thyllytheth in hope, shulde be partekere of hys hope. * If we sowe vnto pon spirit: shall thynges, is it a great thyng: yet we reape poure bodely thynges: If

Thi iij. other

* Gal. ii. 10.

* Gal. ii. 10.

* I. Cor. x. 14.

* I. Cor. x. 14.

* Gal. ii. 10.

* Gal. ii. 10.

* Rom. vii. 14.

* Dan. ix. 10.

* Roma. ix. 10.

ye be disposed to go, whatsover is sett before you, cate, anyngue no questyon for conscience sake. But and if any man save unto you: this is offered unto ymages, eate not of it for hys sake that sheweth it, and for conscience sake. The crep is the Lordes and all that therein. Conscience I saye, not thynge, but of the other. For why is my libertie, iudged of another mannes conscience? For yf I take my parte with thanks, why am I euill spoken of, for that thynge wherefore I geue thanks?

* Whether therefore ye eate or dryncke, or whatsover ye do, do all to the prayse of God. I see that ye geue none occasyon of euill, neither to the Jewes, nor yet to Gentyls, nether to the congregacyon of God: thus as I please all men in all thynges, not seeking myne awne profet, but the profet of many, that they might be saved.

The xij. Chapter.

¶ Brethren turne to the apostles and ministers that they shew you the sacrament of the body and blood of Christ, and byngely thynge asgaine to the first induction.

Be ye the folowes of me, as I am the folower of Christ. I commend you brethren, that ye remember me in all thynges, and kepe the ordinance, such as I deliuered them to you. But I wolde haue you to knowe, that Christ is the head of every man. And the man is the womans head. And God is Christs head. Every man prayng of prophethyng hauing euery thyng on his head, nameth his head. Every woman that prayeth or prophethyng bare headed, dishonoureth hys head. For that is euery all one, as yf she were a church. If the woman be not couered, let her also be shozen. * If it be shame for a woman to be shozen or shauen, let her couer her head.

A man ought not to couer his head, for as much as he is the ymage and glory of God. But the woman is the glory of the man. For the man is not of the woman: but the woman of the man. Asker was the man created for the womans sake: but the woman for the mannes sake. For this cause ought the woman to haue power on her head, for the angels sake: secret belesse, nether is y man with out the woman, nether the woman without the man in the Lorde. For as the woman is of the man, such so is the man: by the woman: but all of God.

Iudge in your selues, whether it be comely that a woman praye unto God bare headed. Noth not nature it selfe teach you, that it is a shame for a man, yf he haue longer beere: and a prayse to a woman: yf she haue longer beere. For hys beere is giuen her to couer her withall. If any man luste to stryue, we haue no such custome, nether the congregacions

of God.

This I warne you of, and commendeth not, that ye come not together after a better maner, but after a worse. For syth of all when ye come together in the congregacion, I hate that there is byscencion amonge you: and I portely beleue it. For * they must be settes amonge you, that they which are perfect amonge you, myght be knownen. And they come to gether therfore into one place, the Lordes bodye not be eaten. For euery man begynneth afore to eate his awne supper. And one is hongry, and another is dradde. haue ye not houses to eate and to drinke in? Despyse ye the congregacion of God, and shame the that haue not? What shall I saye unto you: that I praye you? In this praye I you not. I

¶ What which I deliuered unto you, I receaued of the Lorde. For the Lorde Jesus the same nyght, in which he was betrayed, toke bread: and when he had gremethanked, he brake it and sayde: * Take ye, and cate: this is my body, which is broken for you. This do ye in the remembrance of me. After the same maner also he toke the cup, whiche supper was done, sayng: This cuppe is the new testament in my blood. This do as oft as ye dryncke it, in remembrance of me. For as often as ye shall cate this bread, and dryncke this cup: ye shall shewe the Lordes deeth: yll he come. Wherefore, whosoever, shall eate of this bread, or dryncke of the cup of the Lorde vnworthely, shall be guilty of the body and blood of the Lorde. * But let a man examen him selfe, and to let him eate of the bread, and drinke of the cup. For he that eateth or dryncketh vnworthely, eateth and dryncketh his awne damnyacion, because he maketh no difference of the Lordes body. For this cause many are weak and sicken amonge you, and many slepe. For If we had iudged our selues, we shuld not haue bene iudged. But when we are iudged of the Lorde, we are chastened, that we shuld not be damned with the * worlde. Wherefore my brethren when ye come together to cate, tary one for another. If any man hunger, let him cate at home, that ye come not together unto conuersion. I. Other thynges will I set in order, when I come.

The xij. Chapter.

¶ The brether of the apostles of the holy good, giuen to the colour and edifyinge of one another, to the remembrance of a mans bodye setue one and the same.



Once enyngne spirituall thynges I (brethren) I wolde not haue you ignorant. * Ye knowe ye were gentyls, & went poure wayes unto domme ymages, Ji b euen

The first Epistle.

men as ye were led. Wherefore I declare unto you, that * no man speaking by the spirit of God, despiseth Jesus. Also no man can save that Jesus is the Lord, but by the holy ghost. * There are diversities of gifts, yet but one spirit. And there are differences of administration, and yet but one Lord. And there are divers manners of operations, and yet but one God. * whereby worketh all in all. * The gift of the spirit is given to every man, to chuse withall, for to one is given the word of the spirit the utterance of wisdom. To another is given the utterance of knowledge by the same spirit. To another is given faith, by the same spirit. To another the gifts of healing by the same spirit. To another power to do miracles. To another prophesie. To another judgement to discern spirits. To another divers tongues. To another the interpretation of tongues: But these all worketh even the selfe same spirit, dividing to every man a severall gift, even as he will. *

* For as the body is one, and hath many members, and all the members of one body though they be many, yet are but one body, such is the Church. For by one spirit are we all baptised to make one body, whether we be Jewes or Gentiles, whether we be bound or free, and have * all of one of one spirit. For the body is not one member, but many. If the foot saye: I am not the hande, I am not of the body: is he therefore not of the body? And yet the foot saye, I am not the eye. I am not of the body: is he therefore not of the body? If all the body were an eye, where were then the eare? If all were hearing: where were the smellings? But nowe hath God set the members every one severally in the body as it hath pleased him. If they were all one member: where were the body? Nowe are there many members, yet but one body. And the eye can not saye unto the hande: I have no need of thee. Againe, the foot can not saye to the face: I have no need of you. Pre rather agree to deale those members of the body which seeme to be more feeble, are necessary. And upon those members of the body which we thinke least honest, put we more honeste on. And our ungodly members have more beautie on. For our honest members neede it not.

But God hath so disposed the body, & hath given the more honour to that parte which lacked, lest there should be any schisme in the body: but that the members should indifferently care one for another. And if one member suffer, all suffer with him. If one member be bad in honour, all members be glad also.

For as the body of the Church, and members one of another. And God hath also ordeined in the congregation, first * Apostles, secondarily prophets, thirdly teachers, then

them that do miracles: after that, the giftes of healing, helpers, governors, diversities of tongues.

Are all Apostles? Are all Prophets? Are all teachers? Are all doers of miracles? Have all the giftes of healing? Do all speake with tongues? Do all interpret? Out of after the best giftes. And yet the we I unto you a more excellent waye.

The xij. Chapter.

Of manners and conditions of love.

Though I speake with the tongues of men and of angels, and have no love, I am even as sounding brass, or as a tinkling cymball. And though I could prophesy, and understand all secrets, and all knowledge: yet if I have not love, so that I can move mountains out of their places, and yet have no love, I am nothing. And though I bestowe all my goods to feede the poore, and though I give my body even that I burned, and yet have no love, it profiteth me nothing.

Love suffereth longe, and is courteous. Love envyeth not. Love beeth not forwardly, swelleth not, beareth not dishonestly. Seeketh not her owne, is not provoked to anger, thyngeth not evil, rejoyceth not in iniquity: but rejoyceth in the truth, suffereth all thynges, beleeueth all thynges, hopeth all thynges, endureth all thynges. Though that prophesyngs faile, other tongues cease, or knowledges vanishe awaye, yet love faileth never awaye.

For our knowledge is imperfect, and our prophesyinge is imperfect. But when which is perfect, is come, then that which is imperfect, shall be done awaye. When I was a childe, I spake as a childe, I understood as a childe, I imagined as a childe. But as soon as I was a man, I put awaye childishnes. Nowe we see in a glasse, even in a darcke speaking: but then shall we see face to face. Nowe I knowe imperfectly: but then shall I knowe even as I am knowen. Nowe I abject faith, hope, and love, eke these things: but these three of these is love.

The xliij. Chapter.

Of the manner of the gift of prophecy, interpreting in psalms, extolling the gifts of tongues and how they should be used.

For as the body of the Church, and members one of another. And God hath also ordeined in the congregation, first * Apostles, secondarily prophets, thirdly teachers, then

them that do miracles: after that, the giftes of healing, helpers, governors, diversities of tongues.

* Mar. 12

* Rom. 12

* 1 Cor. 12

* 1 Cor. 12

* Rom. 12

* 1 Cor. 12

* Mar. 12

* Luc. 12

* 1 Cor. 12

* 1 Cor. 12

* 1 Cor. 12

* 1 Cor. 12

* 1 Cor. 12

To the Corinthyans, 1^o. 1^o.

1^o Cor. 1. 1. 1. 1.

longe, & profited him selfe: * he that propheseth, edifyeth the congregation: * I wolde that ye all spake with tongues: but rather that ye prophesed. For greater is he that propheseth, then he that speaketh with tongues, except he expounde it: that the congregation maye haue edifying. Now brethren, if I come vnto you I shall speake with tongues: what shall I profit you, except I speake to you, other by reuelacion, or by knowledge, or by prophecyng, or by doctrine?

Moreover, when thinges without lyfe haue sounde: whether it be a pipe, or an harpe, except they make a difference in sound, how shall it be knowne in what it is piped, or harped? For if the trumpet geue no other wayne voyce, who shall put the soulders to the warre? When so the trumpet shall speake with tongues, excepte ye speake wordes that haue signification, how shall it be vnderstanded what is spoken? For ye shall but speake in the ayre.

Many kyndes of voyces are in the world, and none of them are without signification. If I knowe not what the voyce meaneth, I shall be vnto him that speaketh, an alien: and he that speaketh, shall be an alien vnto me. Euen so ye (for as moche as ye couet spiritual gyftes) seeke, that ye maye excell, vnto the edifyinge of the congregation.

Wherefore, let him that speaketh with tongue, praye, that he maye interpret also. For if I praye with tongue, my spere prayeth, but my understandinge hath no good. What is it then? I will praye with the spere, and will praye with the understandinge. I will syng with the spere, and will syng with the understandinge. If or els, when thou blestest with the spere, how shall he that occupieth the rowme of the vnclearned, saye Amen, at thy geuyng of thankes, synging he vnderstandeth not. What thou sayest: Thou verely geuesthakes well, but the other is not edified. I thinke my God by I speake with tongues more then ye all. For had I leuer in the congregation, to speake foure wordes with my vnderstandinge, to informacion of other rather then ten thousand wordes with the tongue.

Wherefore, be not ye chyliden in wyte. Howbeit, as concernyng maliciounesse, be chyliden: but in wyte be perfect. In the lawe it is written: with sonnettes, and with sondrye lippes will I speake vnto this people, and yet for all that, will they not heare me, sayeth the Lorde. Wherefore, tongues are for a signe, not to them that beleue: but to them that beleue not. Contrary wyse, prophesyinge serueth not for them that beleue not: but for them which beleue.

If therefore, when all the congregation is come together, and all speake with tongues, ther come in they that are vnclearned, or they

which beleue not: will they not saye, that ye are out of youre wittes? But and of all prophesye, and ther come in one that beleueth not, or one vnclearned, he is rebuked of all men, & is iudged of euery man, & so are the secretes of his heart opened, and so fall he downe on his face, and worshippeyth God, & sayth, that God is in you of a trinite.

Now is it then brethren? As oft as ye come together, euery one of you hath a tongue, hath a doctrine, hath a tongue, hath a reuelacion, hath an interpretacion. Let all thinges be done vnto edifyinge: If eny man speake with tongue, let it be by two or by the most by three, and that by course, and let another interpret it. But if there be no interpreter, let him kepe silence in the congregation, and let him speake to him selfe and to God.

Let the prophetes speake two, or three, & let the other iudge. If eny reuelacion be made to another that sytteth by, let the first holde his peace. For ye maye al prophesy one by one, that all maye learne, and that all maye haue comforte. And the secretes of the prophetes are in the power of the prophetes. For God is not causer of strep: but of peace, as (1^o Cor. 14. 33.) in all congregacions of the sayntes.

Let poure wemen kepe silence in the congregacions. For it is not permitted vnto the to speake: but to be vnder obediens, as sayth the lawe. If they will learne eny thinge, let them aske their husbandes at home. For it is a shame for wemen, to speake in the congregation. Whynge the wordes of God seden: Either came it vnto you onely? If eny man thynke him selfe to be a prophet, ether spiritual: let him knowe, what thinges I wyte vnto you. For they are the commaundementes of the Lorde. But and if eny man be ignorant, let him be ignorant. Wherefore brethren, couet to prophesye, and forsyde not to speake with tongues. Let all thinges be done honestly and in order. (1^o Cor. 14. 40.)

The xv. Chapter.

Of the resurrection of the dead.

Brethren, as pertaynyng to the gospel which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which also ye are saved: I do you to wit, after what manner I preached vnto you, ye kepe it, except ye haue beleued in vayne.

For fyke of all I deliuered vnto you, which I receiued: how that * Christ dyed for our synnes, agreeyng to the scriptures: * And that he was buried, and that he arose agayne the thirde daye accordyng to the scriptures: that he was sene * of Cephas, then of the twelue. After that was he sene of moore then foure hundred brethren at ones: of which many

1^o Cor. 14. 33.

1^o Cor. 14. 33.

1^o Cor. 14. 33.

1^o Cor. 14. 40.

1^o Cor. 15. 1.

1^o Cor. 15. 1.

1^o Cor. 15. 1.

The fyrst Epistle.

many remayne vnto this daye, & many are fallen a slepe. After that appeared he to Iames, then to all the Apostles.

And last of all he was sene of me, as of one that was borne oute of due tyme. For I am the least of the apostles, which am not worthy to be called an Apostle, because I persecuted the congregacyon of God. But by the grace of God, I am what I am. And his grace which is in me, was not in vayne: For I labored more abundantly then they all, yet not I, but the grace of God which is with me therefore whether it were I or they, so we preach, & so haue ye beleued.

If Christ be preached how that he rose from the dead: how sape some amonge you, that there is no resurrection of the dead: If there be no rypunge agayne of the dead then is Christ not risen agayne. If Christ be not risen agayne, this is oure preaching in vayne, and your faith is also in vayne. Ye and we are founde false wytnesses of God. For we haue testified of God, how that he rased vp Christ: whom he rased not vp, yf it be so that the dead rype not agayne. For yf the dead rype not agayne, then is Christ not risen agayne. If it be so that Christ rose not agayne, then is youre faith in vayne, and ye are yett poure synners. Therefore they which are fallen a slepe in Christ, are perished. In this lyfe onely we beleue on Christ, then are we of all men most miserable.

But now is Christ risen from the dead, & become: as the fyrst frutes of them that slepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all dyed: euen so by Christ, shall all be made alyue, but euerie man in his owne order. The fyrst is Christ, then they that are Christes at his comynge. Then cometh the ende, when he hath deliuered vnto the kyngdome to God the father, when he hath put downe all rule and all anctoyte & power. For he must raygne: yf he haue put all his enemies vnder his fete. The last enemy that shall be destroyed, is death: for he hath put all thynges vnder his fete. But wher he hath all thynges as put vnder him, it is manifest that he is excepted, which dyd put all thynges vnder him. Wher all thynges are subdued vnto him, then shall yf somme also him selfe be subiect vnto him, yf he put all thynges vnder him, that God maye be all in all.

How do they, which are baptised ouer the dead yf the dead rype not at all: Why are they then baptised ouer them? Yet and why shold we all waite then in inceder? By oure resorpyng which I haue in Christ Iesu oure Loyde, I dye daily. That I haue souged with beastes at Cephesus after the manner of men, what auanageth it me, yf the dead rype not agayne: Let vs eate and drynke,

for to morowe we shall dye. Be not ye deceaued: euell wordes corrupte good maners. Awake truly out of slepe, and synne not. For some haue not yf knowledg of God: I speake this to your shame.

But some man will saye: howe as yet the dead: what bodye shall they come? Thou fool, & yf which thou sayest, is not quickened, except it dye. And what sowest thou? Thou sowest not that body that shall be: but bare come as of wheat, or of some other: but God geueth it a body at his pleasure, to euerie seed his owne body.

All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beastes, another of fowles, & another of fyshes. There are also celestiall bodies, & there are bodys terrestriall: But the glory of the celestiall is one, & the glory of the terrestriall is another. There is one maner of glory of the soune, and there is one maner of glory of the moone, & another glory of the steres. For one starre differeth from another in glory: So is the resurrection of the dead. It is sown in corrupcion, it rypeth agayne in incorruption. It is sown in dishonour, it rypeth agayne in honour. It is sown in weaknes, it rypeth agayne in power. It is sown a naturall body, it rypeth agayne a spirituall body. There is a naturall body, & there is a spirituall body: as it is also written: The fyrst Adam was made a quychning soule, and the last Adam was made a quychning spete. Howbeit, yf is not fyf which is spirituall: but that which is naturall, and then yf which is spirituall. The fyrst man is of the earth, earthy: the seconde man is of the Lord fro heauen. As is the earthy, soche are they that are earthy. And as is the heuenly, soche are they that are heuenly. And as we haue borne yf ymage of the earth, so shall we beare the ymage of the heuenly.

This saue I be the first: yf flesh & blood cannot inheret the kyngdome of God. Neither doth corrupcion inheret incorruption. Beholde, I therue you a mystery: We shall not all slepe: but we shall all be changed, and that in a moment, in the twinkling of an eye by the last trompe. For the trompe shall blowe, and the dead shall rype incorruptible, & we shall be changed. For this corruptible must put on incorruption: and this mortall must put on immortallite.

When this corruptible hath put on incorruption, and this mortall hath put on immortallite: then shall be brought to passe the saying that is written: Weeth is swallowed vp in victory: & death where is the spynge of hell where is the victory? The spynge of death is synne: and the strenght of synne is the law. But thankes be vnto God which hath geuen vs a victory, thow we oure Lord Iesus Christ

* Acto. 1.11. a
* 1. Cor. 15. 2
and 1. Cor. 15. b
Galat. 1.1

* 1. Cor. 15. 2

* 1. Cor. 15. 2

* 1. Cor. 15. 2

* Col. 1. 1

* 1. Cor. 15. 2

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To the Corinthyans. Ko. lxxi.

Christ. Therefore my deare brethren, be ye steadfast and vniuersall, alwayes eache in the worke of the Lorde, for as much as ye knowe, how y^e poure labour, is not in dayne in the Lorde.

¶ The xij. Chapter.
¶ Deputeth them in remembrance of the gatheringe for the poore children at Jerusalem, & concludeth by a promise that the saluatiō of cer taine lodgings be giveth.

¶ Concerning the * gatheringe for the faintes, as I haue ordeyned in the congregacions of Galacia, euen so do ye. vpon some & a both haue let euery one of you put a sydent home, and laue by whatsoeuer is mete, that there be no gatheringes when I come. When I am come, whomsoever ye shall allowe by poure letters, them will I sende, to bryng your librenlyte vnto Ierusalem. And yf it be mete that I go also, they shall go wme. I will come vnto you when I go ouer to Macedonia. For I will go thowoe out * Macedonia. With you parauenture I will abyde a while: or els tary all wynter, that ye maye bryng me on ny weape, whither soeuer I go.

¶ I will not se you now in my passage: but I trust to abyde a while with you, yf God shall suffice me. I will tary at Ephesus, vntill the fyfth daye. For agreate doie and a fruitfull is opened vnto me * and there are many aduersaries. For * Timotheus come, so that he be with our feare with you. For he worketh the worke of the Lorde, as I do: let no man therfore despyse him. but commaue hym forth in peace, that he maye come vnto me. For I loke for him with the brethren.

¶ Colerick of brother * Apollo (a comfite 204. 1241) I greatly depriued him, to come vnto you with the brethren, but his mynde was not at all to come at this tyme. howbeit, he will come, when he shall haue conuenient tyme. Watche ye, stande fast in the fayth, quyte you lyke men, be frage. Let all your busynesse be done with loue.

¶ Brethren, ye knowe the house of * Stephania * (a of Fortunatus Aquatus) how that they are the fyfth frutes of Achaia, and that they haue appointed them selves to minister vnto the faintes: I beseeche you that ye be obediēt vnto soche, and to all that helpe and laboure. I am glad of the commynge of Stephania & Fortunatus and Achaicus: for that whych was lackinge vnto me on poure parte they haue supplied. For they haue comforted my spete & poures. Loke therfore y^e knowe them that are soche.

¶ The congregacions of Asia salute you Aquila and Priscilla salute you much in the Lorde, and so doeth the congregacion that is in their house. (with whom also I am lodged.) All the brethren grette you * Grette ye one ano-

ther with an holy kysse. The salutation of me Paul with myne a wne haire. Ifen man loue not the Lord Iesus Christ, the same be * Anathema mactanatha. The grace of o^r Lord Iesus Christ be with you: My loue be with you all in Christ Iesu. Amen.

¶ The fyfth epistle to the Corinthyans, was sent from Philippi, by Stephana and Fortunatus, and Achaicus, and Timotheus.

The second epistle of Apolnet Paul the Apostle to the Corinthyans.

The fyfth Chapter.

¶ The rancor of son in trouble, the lye of Paul towarde the Corinthyans, & by a curse that he taime not vnto them.

¶ Paul an apostle of Iesu Christ by the will of God, and by the * Timotheus.

¶ Vnto the congregacion of God, which is at Corinthum, with all the faintes whych are in all Achaia * Grace be wth you & peace from God our father, and from the Lord Iesus Christ.

* Blessed be God: the father of our Lord Iesus Christ) which is the father of mercie, & the God of all comforte, whych comforteth vs in all oure tribulacion, in so moche that we are habile to comforte them whych are in any manner of trouble, with the same comforte, wherewith we oure selves are comforted of God. For as the * afflicciōs of Christ are plenteous in vs, euen so is oure consolacion plenteous by Christ.

Whether we be troubled for your consolacion and health, * (a) whether we be comforted, it is for your comforte & saluatiō) which saluatiōe we work by power in that we possesse the same afflicciōs, which we also suffer: or whether we be comforted for your consolacion and saluatiō: our hope also is steadfast for you: in as moche as we know, how that as ye are partakers of the afflicciōs, so shall ye be partakers also of the consolacion.

Brethren. I wold not haue you ignorant of oure trouble, which happened vnto vs * Achaia. for we were greued out of measure passing strenght, so greatly that we despayred euen of life. Also we receaued an answer of death in oure selves, that we shuld not put oure trust in oure selves: but I God whych raiseth the dead to life, and whych deliuered vs from so great a death: and dorch despayr

* Gal. 1. 24
 1. Cor. 1. 14
 1. Cor. 1. 14

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 1. Cor. 1. 14

The seconde Epistle.

delpner. On whom we trust, that yet here-
after he wyl delpner, by the helpe of youre
prayer for vs. that by the meanes of many
persones, thanked maye be geuen of many
* *Col. 1.12*

E for oure reioynges this, euen the testi-
mony of oure confidence, that in Englandes
* *1.12* of here and godly puruers, & not in fleshy
wyddom, but by the grace of God, we haue
had oure conseruacion in the world, and most
of all to you wordes. We wyte none other
thynges vnto you, then that ye reade & also
knowe. Ye, and I trust ye shall fynde vs vi-
to the ende, euen as ye haue foide vs partly:
* *1.12* for we are poure reioynges, euen * as ye are
ouro in the daye of the Lord Iesus.

* *1.12* And in this confidence was I impud-
ent to haue come vnto you, that I might
haue had oure pleasure more with you, and to
valse by yownto Macedonia, & so haue come
agayne out of Macedonia vnto you, and to
be led forth of you towardes Ierusalem.

I thus wyte was mynded: dyd I vyleyge-
nes? Or thinke I carnally thole thynges
which I thinke that with me shuld be * ye,
ye, and haue nape. God is sayethall: * For
oure preaching to you, was not yee & nape.
For Goddes sonne Iesus Christ which was
preached amonge you by vs (euen by me and
Siluanus and Timotheus) was not yee &
nape: but by hym it was yee: for all the pro-
mises of God, by him are yee: and are in him
Amen, vnto the lawde of God thorow vs.
* *1.12* For it is God, which stablysheth vs with
you in Christ and comberth by vs, and hath
annoynted vs, whych hath also sealed vs,
and * hath geuen the earnest of the sperte in
oure hertes.

* *1.12* I call God for a recorde vnto my soule
that for to fauer you with all I came not enp-
inoye vnto Corinthum. * For that we be
Lordes oure poure sayth: but are helpers of
poureiope. For by fayth ye stande.

Che.ij. Chapter.

¶ We sheweth the cause of hys absence & how
faythfull he is to fauer you in that he has called, &
to receaue hym agayne with loue.

But I determined this in my sel-
fe, that I wold not come agayne
to you in heynenes. For yf I make
you lope, whos it I shuld make
me glad, but the same which is made lope by
me? And I wote this same vnto you, lest
yf I came vnto you, I shuld take heynenes
* *1.12* (upon you) of them, of whom I ought to
reioyce. To this confidence haue I towarde
you all, that my lopes is the lope of you all.
For out of great affliction and anguyshe
of hert. I wote vnto you with many teares:
not that ye shuld be made lope, but that
ye myght perceaue the loue, whych I haue,
most specially vnto you.

If eny man hath caused sorow, the same
hath not made me lope, but partly: lest I
shulde geue you all. * This is sufficient vnto
* *1.12* the same man, that he was rebuked of ma-
ny. So that now contrary wyse, ye ought
rather to forgiue him, and comforte him: lest
that same persone shuld be swallowed vnto
oure moche heynenes. Wherefore, I exorte
you, that lone maye haue strenght ouer him.
For this cause verely byd I wote, that I
myght knowe the pte of you, whether ye
shuld be obedient in all thynges. To whom
ye forgiue eny thyng, I forgiue also. For
yf I forgiue eny thyng, to whom I for-
gaue it, for poure sakes I forgaue it, in the
lyght of Christ, lest Satan shuld preuent
vs. For his thoughtes are not vnknewen
vnto vs. *1.12*

* *1.12* When I was come to Troada for Christ
first Gospelles sake, and a doxe wold opene
vnto me of the Lord I had no rest in my
sperte, because I founde not Titus my bro-
ther: but toke my leaue of them, and went
awaye into Macedonia. * Thanks be vnto
God, which all wayes geureth vs the victorie
in Christ, and openeth the fauer of his kno-
wledge by vs in every place. * For we are vnto
to God the sweete sauour of Christ, amonge
them that are saued, and amonge them which
peryshe. * To the one parte are we the sa-
uour of deeth vnto deeth. And vnto y^e other
part are we f^r favour of lyfe vnto lyfe. And
who is mete vnto these thynges: for we are
not as the most part are, which choppe and
chaunge with the worde of God: but eue out
of purenes, and by the power of God, in the
lyght of God, so speake we in Christ. *1.12*

Che.ij. Chapter.

¶ We marke the preachinge of the Gospel &
howe the preachinge of the Gospel.



We begyn to prayse oure sel-
ues agayne, & eue we as to
me other, of Epistles of re-
commendacion vnto you
or letters of recommenda-
cion from you: Ye are oure
equale wyseken in oure her-
tes, which is vnderstande and red of all men,
for almost as ye declare that ye are the epi-
stle of Christ, imprinted by vs and wyrtten,
not with ynke: but with the sperte of the ly-
punge God * not in tables of stone, but in
* fleshy tables of the hert.

* *1.12* Since then haue we thorow Christ
to God wold, not that we are sufficient of
oure selues: but yf we be able vnto any thyng: *
for same cometh of God, which hath made vs
able to * mynister the newe testament, not
of the letter, but of the sperte. For the
letter killeth, but the sperte geureth lyfe.

I fche

If the ministracion of death shew the letters figured in stones, was glorious, so þe chylde of Israel coulde not beholde the face of Moyses, for the glory of his countenance; whych glory is done away: why shall not the ministracion of the sperte be moche more glorious: for yf the ministringe of condemnacion be glorious: moche more both the ministracion of egypte welkes errede in glory. ¶ For soþe that which was there glorified, is not once glorified in respect of this erring glory. For yf that which is destroyed was glorious, moche more that which remaineth, is glorious.

Saying then that we haue foche trust, we be great boldnes, & do not as Moyses, which **E**ntereth in þe face, that the chylde of Israel shuld not se for what purpose that serueth which is put away. ¶ But their myndes were blinded. For vntill this day remaineth the same coueringe vntaken awaye in the lecter of the olde testament, whych daye shalbe put awaye in Christ. But euen vnto this daye when Moyses is redde: the daye haughe before their heretice. ¶ Entereth he: when they couer the face of the Lord, the daye shalbe taken awaye. ¶ The Lord no dout is a sperte. And where þe sperte of the Lord is, there is libertie. But we all beholde in a myrroure the glorye of þe Lord with his face open, and are chaiged vnto þe same similitude, from glory to glory, euen as of the sperte of the Lord.

¶ The iij. Chapter.

A true preacher shuld be content with the wordes of God, but seeketh the honour of Christ, yet thought he wold be wate. He is his life.

Herfore, saying that we haue foche an office, euen as God hath had mercy on vs. We go not out of synne: but haue cast from vs the clothes of vnhonestye, and walke not in craftynesse, neither handle we the wordes of God deceitfully, but open the trueth, & repute oure seluen to euery mannes conscience in þe sygne of God. ¶ For oure Gospel be yet hyd, it is hyd amonge them that are lost, in whom: the God of this world hath blinded the myndes of the which beles not, lest the lyght of the gospell of the glory of Christ which is þe ymage of God shulde shyne vnto them.

¶ For we preache not oure selues, but Christ Iesus to be the Lord, and oure selues pouer seruantes, for Iesus sake. For it is God, that commaunded the lyght to shyne out of darkness, which hath shyned in oure hearts, so to geue the lyght of the knowlege of the glory of God, in the face of Iesus Christ.

But we haue this treasure in ertren vessels, that the excellency of þe power myght be of God, and not oures. We are troubled on

euery syde, yet are we not without myght. We are in pouerte: but not utterly without somewhat. We suffer persecution: but are not forsaken therin. We are cast downe: neuerthelesse we perishe not. We all wayes beare aboute in the bodye, the bynging of the Lord Iesus, that the life of Iesu myght also appere in oure bodye.

¶ For we which lyue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesu myght appere in oure mortall fleshe. So then, death worketh in vs, but lyfe in you. ¶ But sayng that we haue the same sperte of sayth: accordyng as it is wyrtten: I beleeued, and therefore haue I spoken. ¶ We also beleeue, and therefore speake. ¶ We also knowe, that he which raptured up the Lord Iesus, shall carie vs also by the means of Iesus, & shall sitte vs with you. For all thynges do for pouer sakes: that the plenteous grace by thaimselfe geuen of many, maye rebounde to the prayse of God.

Herfore, we are not worried, but though oure bodye be in perill, yet thereinward man is renewed day by daye. ¶ For our tribulacion which is momentary and lyght, prepareth an exceeding & eternall weight of glorye vnto vs, while we loke not on the thynges which are sene, but on the thynges which are not sene. ¶ For the thynges which are sene, are temporal: but thynges which are not sene, are eternal. ¶

¶ The v. Chapter.

The rebelle is full of many troubles.

We knowe that of oure ertreny micion of this dwel-lyng were destroyed, we haue a byldinge of God, an habytacion not made with handes, but eternal in heauen. ¶ For: therefore syghe we, desiring to be clothed with oure nation which is from heauen: so yet, yf that we be founde clothed, & not naked. ¶ For we that are in this tabernacle, are geyned becauise we wold not be vnclothed, but wold be clothed vpon, that mortallite myght be swallowed up of lyfe. ¶ He þe hath opened vs for this thyng, is God: which very mane hath genen vnto vs the crosse of the sperte.

¶ Therfore, we are alwayes of good cheare, and knowe, that as longe as we are at home in the bodye, we are absent fro God. ¶ For we walke in synne, not after outward appareance. ¶ Neuerthelesse, we are of good comfort, and had leue to be absent from the bodye, and to be present with God. ¶ Therefore, wher we be at home or from home, we endeuour oure selues, to please him. ¶ For we must all appere before the iudgement seate of Christ, that euery man maye receiue the workes of his bodye accordyng to that he hath

¶ Gal. vi. 12
¶ Rom. viii. 17
¶ Rom. viii. 17
¶ Rom. viii. 17
¶ Rom. viii. 17

¶ Gal. vi. 12
¶ Rom. viii. 17
¶ Rom. viii. 17
¶ Rom. viii. 17
¶ Rom. viii. 17

¶ Gal. vi. 12

¶ Gal. vi. 12
¶ Rom. viii. 17
¶ Rom. viii. 17
¶ Rom. viii. 17
¶ Rom. viii. 17

¶ Rom. viii. 17

¶ Gal. vi. 12
¶ Rom. viii. 17
¶ Rom. viii. 17
¶ Rom. viii. 17
¶ Rom. viii. 17

¶ Rom. viii. 17
¶ Rom. viii. 17
¶ Rom. viii. 17
¶ Rom. viii. 17
¶ Rom. viii. 17

¶ Gal. vi. 12
¶ Rom. viii. 17
¶ Rom. viii. 17
¶ Rom. viii. 17
¶ Rom. viii. 17

¶ Gal. vi. 12
¶ Rom. viii. 17
¶ Rom. viii. 17
¶ Rom. viii. 17
¶ Rom. viii. 17

The.ij. Epistle.

hath done, whether it be good or bad.

¶ For ye then that we knowe, how p
Loide is to be feared, we fare sapie wyth
men. For we are knowne well enough unto
God. I trust also p we are knowne in your
conscience.

¶ For we praye not oure selues agayne vn
to you, but geue you an occasyon to reioyce
of vs, that ye maye haue some what against
them, whych reioyce in the face, and not in
the herte. For ye be to feruent, to God are
we to feruent. ¶ If we kepe measure, for
your cause kepe we measure. For the loue
of Christ constraineth vs, because we thus
iudge, that ye are dyed for all, then were all
dred, and * he dyed for all: that they whych
lyue, shuld not hence forth lyue unto them
selues, but unto him whych dyed for them, &
rose agayne. ¶

* 1. Cor. 1.6

* 1. Cor. 1.6
2. Cor. 1.6
3. Cor. 1.6

* 1. Cor. 1.6

* 1. Cor. 1.6
2. Cor. 1.6
3. Cor. 1.6

* 1. Cor. 1.6

¶ After this, hence forth knowe we no man
after the fleshe. In so much though we haue
knowne Christ after the fleshe, now yet here
forth knowe we him so nomore. Therefore ye
any man be in Christ, he is a newe creature
Olde thynges are passed awaye, beholde, all
thynges are become * newe. Where the lisse, all
thynges are of God, whych hath * receyved
vs unto him selfe by Jesus Christ, and hath
geuen to vs the offyce to preache the atone-
ment. For * God was in Christ, and made
agreement betwene the worlde and him selfe,
& imputed not their synnes unto them, and
hath commaunded to vs the preachinge of the
atonement. Now then are we messengers
in the worlde of Christ euen as though God
dyd besche you thowso vs. So praye we
you in Christes flede, that ye be reconceled
unto God: for * he made him to be synne
for vs, which knewe no synne, that we by
his means shulde be p rpyghtewelnes, which
before God is allowed.

¶ The. vi. Chapter.

¶ In this chapter we see the waye of
God with thankfullnes and amendment of lyfe.
The lisse of Saul in the Bible, & how he
was reconciled to God by the grace of Christ.

¶ Also as heliers exhort you
ye receaue not the grace of God
in vayne. For he sayth: * I haue
heard the in a tyme accepted: and
in the daye of saluacion, haue I
fuckerd the. Beholde, now is that accepted
tyme: beholde, now is that daye of saluacion.
Let vs geue no occasyon of euill, that in
oure offyce be soudenlye faule: but in all thynges
let vs behaue oure selues * as the miny-
sters of God.

* 1. Cor. 1.6

* 1. Cor. 1.6

¶ In much patience, in afflictions, in neces-
sities, in anguishes, in strepes, in preson-
mentes, in strepes: in laboures, in watchyn-
ges, in fastynges, in purenes, in knowledg, in
louge suffering, in knydenes, in the holy
ghost, in loue vnsayned, in the woordes of tru-

eth, in the power of God, by the armour of
rpyghtewelnes of the rpyghte handes on p lisse
be honour and dishonour: be euill repute
& good repute: as detrainers, and yet true,
as unknowen, and yet known: as byng, and
beholde, we lyue: as chastened, and not
kylled: as sorowful, & yet alwaye merie: as
poore, and yet make many rpyche: as hauing
nothyng, & yet posseluyng all thynges. ¶

¶ Of Corinthyans, oure mouth is open
unto you. Where yet is made large: ye are in
no strapte in vs, but are in a strapte in your
owne bowelles: I praymple vnto you lyke
reward, as vnto ephozen. Set your selues
at large, and * beare not ye the yoke of
p vnselues. For what fellowship hath rpyg-
tewelnes with vneyghtewelnes? ¶ What
company hath right to wickednes? ¶ What
concorde hath Christ with Beliall? ¶ Either
what parte hath he that belongeth, with an
infidell? ¶ How agreeth the temple of God
with Images? ¶ Ye are the temple of the
lyuynge God, as sayde God: ¶ I will dwell
amonge them, & walche amonge them, and
wyll be their God: & they shal be my people.
¶ Eitherfore * come out from amonge them,
and separate your selues from them (sayth
p Loide) and touche none vncleane thyng:
so wyll I receaue you, and wyll be a father
vnto you, and ye shal be my sonnes & daugh-
ters, sayth the Loide almyghty.

* 1. Cor. 1.6

* 1. Cor. 1.6

* 1. Cor. 1.6
2. Cor. 1.6
3. Cor. 1.6

¶ The. vii. Chapter.

¶ In this chapter we see the waye of
God with thankfullnes and amendment of lyfe.
The lisse of Saul in the Bible, & how he
was reconciled to God by the grace of Christ.

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3

* 1. Cor. 1.6

* 1. Cor. 1.6

25

yon sorze, though it were but for a season. But I now reioyce, not that ye were sorz, but that ye so sorowed that ye repented. For ye sorowed godly: so þ in norþynge ye were hurte by vs. For godly sorowe causeth repentance vnto saluacion, not to be repented of, contrary wyse. * woelþelþ sorowe causeth deeth.

Cant. lxx.

C For beholde, what diligence this godly sorowe that ye toke, hath wrought in you: þee it caused you to cleare your selues. It caused indignacion, it caused fere, it caused desire. it caused punishment. For in all thynges ye haue shewed your selues, that ye were cleare in that matter. Wherefore, though I wrote vnto you, I dyd it not for his cause that had done the hurt, neither for his cause that was hurte: but þ your good mynde for 's myght apperue amonge you in the syght of God.

Therefore, we are comforted, because ye are comforted: þee, and exceedingly the more I reioyce we, for the reioyce that C^h had: because his sperte was refreshed of you all. I am therefore not now ashamed, though I boasted my selfe to hym of you. For as all thynges which we spake vnto you are true, even so, our boasting that I made vnto C^h is founde true. And his inward affection is founde abundant towards you, whā he remembreth the obedience of you all, howe to feare & tremblinge ye receaued hym. I reioyce þ I maye be bolde ouer you in all thynges.

C^h the viij. Chapter.

C^h putteth them in remembrance to keepe the poore captiues at Jerusalem, acceptinge as the sh^o accordinge to dy.

I Certifie you brethren, of the grace of God which was given in þe congregacions of Macedonia, howe that the aboundance of theyr reioysynge is, that they are tryed with moche tribulacion. And though they were exceedinge poore, yet haue they geuen exceedinge echely, and that in singlenesse. For to theyr powres, I beare them recorde, þee, & beyōde theyr powre, they were willinge of theyr owne accord, and prayed vs with great instance, þ we wolde receaue their benefyte, and suffer they to be partetakers with other * in many thynges to the sayntes. And thus they dyd, not as we looked for: but gaue thei a wile selues ffre to the Lord, and after vnto vs by the wyll of God: so that we coude not but beþye C^h, to accomplishe the same benignolence amonge you also, euens as he had begonne.

Ier. cl. b.
Ier. cl. a.
Ier. cl. b.

25 Nowe therefore, as ye are riche in all parties, in sayth, in wyse, in knowedge, in all feruēnes, and in loue, which ye haue to vs: even so, let that ye be plenteous in thus be-

nevolence also. This saie I, not commaundyng: but because of feruentnes. I do allowe the vnspayednesse of your loue towarde other men. For ye knowe the liberalitye of oure Lord Iesus C^h, that though he was * reche, yet for your sakes he became poore that ye, thoroowe his powerte, myght be made reche.

* Ioma. l. a.

And I geue counsell here to. For this is expedient for you, which be gaue, not to do onely, but also to will a yeainge ago. Nowe therefore, performe the thyng which ye beganne to do: that as there was in you a redynes to will, even so, ye maye performe the dede of that which ye haue. For * ye there be ffre to a willinge mynde, it is accepted accordinge to that a man hath, and not accordinge to that he hath not.

I. Pet. i. iij.
Ier. cl. b.
Ier. cl. a.

It is not my mynde that other be lett and ease, and ye brought into bondage: but that they be equalnes nowe at this tyme: and that your aboundance maye lucker their lacke: and that theyr aboundance maye supplye your lacke: that there maye be equalite, agreynge to that which is wynter: * he that had moche, had not the more aboundance: * he that had a litle, had neuer the lesse. Thankes be vnto God, which put the same good mynde for you in the herte of C^h, which accepted the requeste: þee, rather he was to well willinge, that of his owne accord, he came vnto you.

* Ier. cl. b.

We haue sente with hym the brother, whose laude is in the gospel thoroowout all the congregacions: and not that onely, but is also chosen of the congregacions to be a fellowe with vs in our iointe, concerning this benignolence that is ministered by vs vnto the people of the same Lorde, and to fre by your prompte mynde.

For this we excheue, that eny man shuld rebuke vs in this plenteous dyscreucion, that is ministered by vs: * (to þe glory of the Lorde) and make prouisioun for honest thynges: not onely in the syght of þe Lorde: but also in the syght of men.

* Ioma. l. c.

We haue sent wth them a brother of oures, whom we haue ofte tymes proued dyspnt in many thynges: but nowe moche more diligent. C^h be greute confidence which I haue in you, hath caused me this to do: partelye for C^h sake which is my fellowe and helpe as concernyng you: partelye because of other which are our brethren, and the messengers of the congregacions, & the glory of C^h. Wherefore, shewe ye vnto them the paffe of your loue, and of oure boastinge of you in the syght of the congregacions.

* Ier. cl. a.

C^h the ix. Chapter.

C^h in this chapter doth be the same that he dyd in the chapter goynge before, that is to say, to comfort them to keepe the poore brethren at Jerusalem.

Ihs. 26

The epistle

* Actes. xij. b.
1. Cor. xij. a.
o. Cor. xij. a.
1. Tim. iij. c.

If the ministrynge to synners, it is but superfluous for me to wryte vnto you: for I knowe the redyness of your mynde, wherof I boaste my selfe vnto them of Macedonia, that I thin was prepared a yere ago: and your custumple hath prouoked many. Neuerthelesse, yet haue I sent these brethren, lest our boasting which I make of you shoulde be in vaine, in this behalf, that ye (as I haue sayde) maye prepare your selues: lest peradventure yf they of Macedonia come with me, and finde you vnprepared, we (I wold not saye ye) shoulde be ashamed in this matter of boasting.

23 Wherefore, I thought it necessarye to exhort the brethren, to come before hande vnto you, and to prepare your good blessing promysed afoze, that it myght be ready, so yf it be a blessing, and not a defrauding.

* This yet I saye: he which foweth lytell, shall reape lytell: as he foweth (in geuyng) largelye, and selpe, shall reape plentifully: And let euery man do, accordyng as he hath purposed in his herte, not groundgyngly, oz of necessitye. * For God toucheth a chearfull geure.

* 1. Tim. iij. b.
1. Cor. xij. b.

* 1. Cor. xij. a.
2. Cor. xij. a.

Cod is able to make you riche in all grates that ye in all thynges haue pynge sufficient vnto the vtmost, maye be riche vnto all manner of good worthe, as it is wryten: * he hath sparcked abondaunce, and hath geuen to the poore, his right wellichsse remaineth for euer. he that multiplyeth seed vnto fower, multiplyeth also fode: and multiplye youre fode, and increase the frutes of youre right wellichsse. * that on all partes, ye maye be made ryche into all synghenes, which causeth thoz who vs, that thanks are geuen vnto God.

For the offyce of this ministryng, not onely supplyeth the neede of the synners: but also is aboundaunt therein, that for this laudable ministryng, thanks might be geuen to God of many, which praye God for the obedience of your consentynge to the Gospell of Christ, and for your synghenes in distributing to them, and to all men, and in theyr prayers for you, which longe after you, for the aboundaunt grates of God in you. * Thanks be vnto God, for his vnperurable gyfte.

¶ The .x. Chapter.

¶ He toucheth the false apostles, and defendeth his auctorite and callinge.

I Paul my selfe beseeche you by the mercenelle & soferenelle of Christ, which whan I am present amonge you, am of no reputacion: but am bolde towarde you beinge absent. I beseeche you, yf ye be not to be bolde whan I am presente, with that same boldnesse, wherewith I am supposed to haue bene bolde, agaynst some,

which repente vs as though we walked carnally. For though we walke in flesh, yet we do not warre fleshly. * For yf we wengens of our warfare, are not carnall thynges, but thynges myghty in God, to cast downe stronge holdes, wherewith we ouerthrowe conncels and euery hye thyng that exalteth it selfe agaynst the knowledg of God, and bringe into captiuite all ymaginacion to the obedience of Christ, & are ready to take vengeance on all disobedience, when your obedience is fulfilled. Loke ye on thynges after the better apperawment.

If any man trust in hym selfe, that he is a Christian, lett hym consider this agayne of hym selfe, that as he is Christian, euen so, are we Christians. For though I boaste my selfe somwhat more of oure auctorite (which the Lorde hath geuen vs) to edifye, and not to destroie you: it shall not be to my shame: lett I shulde seme as though I wrote aboute to make you asyde with letters. For yf epistles sayth he are soze, and stronge: but his bodily presence is weak, and his speache rude. * Lett hym that is soche thyne on this wyle: that as we are in wordes by letters, when we are absent, soche are we in dedes, when we are present.

For we canot fynde in our hertes to make oure selues of the number of them, oz to copare oure selues to them, which praye the selues. Neuerthelesse, whyle they measure them selues with them selues, and compare the selues with them selues, they vnderstande nought. But we will not reioyce aboute measure: but accordyng to the measure of the rule, which God hath distributed vnto vs, a measure to reache euen vnto you. For we stretch not out our selues beyonde measure, as though we reached not vnto you. For euen to you also haue we come with the gospell of Christ, and we boaste not our selues out of measure of other mennes labours: yee, and we hope it wyl come to passe, yf when your faith is increased amonge you, we shalbe magnified accordyng to oure measure, more largelye, and that I shall preache the Gospell in those regions which are beyonde you: a not to boaste of those thynges, which by another mans measure are prepared alledady. But let hym that reioyseth, reioyce in the Lorde. For he yf prayeth hym selfe, is not allowed but he whom the Lorde prayeth.

¶ The .xi. Chapter.

¶ Paul vnder sufferance defendeth him selfe, and defendeth his auctorite agaynst the false prophetes.

Wid to God, ye could haue suffered me a lytell in my tolynges: yee, ye do also forbeare me. For I am gealous ouer you to godly gelouyng. For I haue coupled you to one man, that ye shulde make your selues a chaste virgin vnto Christ,

to Christ. But I feare lest it come to passe þ
as the serpent * beggled Que thozowe þys
sublettye, euen so your wittes shulde be cor-
rupted fro the spyngles that ye had toward
Christ. For yf þe þe cometh preache another
Jesus then hym who we preached: or yf ye
receaue another sperte then þ which ye haue
receained, eþre another Gospel then that ye
haue receaued, ye might right well haue be-
ne confit. For I suppose that I was not be-
hynde the these Apostles. But though I be
rude in speakinge, yet I am not so in know-
ledge. Howbeit amonge you, we haue bene
well knowe to þ utmost what we are in all
things. Wpd I therein synne, because I sub-
mytted my selfe, that ye might be exalted: *
because I preached to you þ Gospel of God
fre: I robbed other churches of thys toke wa-
ges of them, to do you seruice. And when I
was present w you, I had nebe: * I was cha-
geable to no man: for þ which was lackinge
vnto me, the bzyethy which came fro Macedonia,
supplied, and in all things I kept my
selfe so that I shuld not be chargeable to any
man, and so I kepte my selfe.

If the feuty of Christ be in me, thys re-
topsping shall not be taken from me in the re-
gions of Achaia. Wherefore? Because I loue
you not: God knoweth. Rememberles, what
I do, that wyl I do, to out a wyse occasyon
from the which desyre occasyon: þ they might
be founde lyke vnto vs, in that wherein they
reioyce. For soch fals apostles are disceatfull
wothers, and falsly on them felues lyke vnto
the apostles of Christ. And no maruayle: for
Satan him selfe is chaunged into the falsp
of an angell of light. Therefore it is no gret
thyng though þys mynisters falspon them
selues, as though they were the ministers of
ryghte welthe: whose ende shalbe accordyng
to theyr dedes.

I sape agayne, lest eny man thynke that
I am folyshe: or cleue now we take ye me as
a foole, that I also maye boast my selfe a ly-
tell. What I speake, I speake not after the
Lorde: but as it were folyshe, in thys mat-
ter of boasting. Sepyng that many reioyce
after the fleshe, I wyl reioyce also. For
ye suffer folcs gladly, sepyng ye youre selues
are wyle. For ye suffer yf a mā byng you in
to bondage, yf a man deuoure, yf a mā take
yf a mā exalte him selfe, yf a man synne you
on the face. I speake as chceriung rebuke, as
though we had bene weakes, * (in thys behalfe.)

Howbeit, whereinsover eny man dare be
holde (I speake folyshe) I dare be bolde al-
so. * They are Ebynes, euen so am I. They
are Israelites, eue so am I. They are þ ser-
uants of Abraham, euen so am I. They are þ my-
nisters of Christ (I speake as a foole) I am
more. In labours more aboundate: In try-
pes aboute measure: In pesson more plescon-

lype: In deeth ofte. * Of the Jewes sperte: *
mes receaued I euery tyme. xl. strepes saue
one. * Theye was I beaten w robbers, * I
was once stoned, * I suffered theye styp-
wache, I yght and dape haue þ bene in the
deepe see. In tomyng often: in parcels of wa-
ters: in parcels of robbers: in iopardyes of
myne a wyse nacon: in iopardyed among þ
betheen: * in parcels in cite: in parcels in wil-
dernes: in parcels in the see: in parcels amonge
falle byethien: in labour & travail: in wat-
chynges often: in hōger and thurst: in fastp-
nges often: in colde and makeadyne: besyde the
things which outwarly happen vnto me.
I am combed daylye, and do care for all cō-
gregacions. * Who is weak, and I am
not weak: who is offended, & I bene not:
If I must nedes boast, I wyl boaste of the
thynges that concerne myne infirmities.

¶ The xlii. Chapter.

¶ Paul is taken vp into the thyrde heauen, and
bareth woordes not to be colen.

The God & father of oure Lorde Jesus
Christ, which is blessed for euermore
knoweth that I lye not.

In the cytie of Damalcon, the gouernour
of þ people under king Aretas, layde watch
in the cytie of the Damalcons, and wold ha-
ue caught me: and * at a window was I let
downe in a basket thozowe the wall, and so
escaped I his handes. Doubtes, it is not ex-
cident for me to boast. I wyl come to vlyps
and reuelacions of the Lord, I knowe a mā
in Christ aboue fourtente years ago (why-
ther he were in the body, I cannot tell, or
whyther he were out of the body, I cannot
tell, God knoweth) howe that he was take
vp into the thyrde heauen. And I knowe the
sancinan (whether in the body or out of the
body, I cannot tell, God knoweth) howe þ
he was taken vp into Paradyse, and hearde
secreet woordes, which no man can vtter.
Of thys man wyl I boast, but of my selfe wyl
I not boast, except it be of myne infirmities
For though I wolde boast, I shal not be a
foole: for I wolde saye the truly. Remember-
lesse, I spare you: lest any man shulde thinke
of me, aboue that which he seeth me to be, or
that he heareth of me.

And * lest I shulde be exalted out of mea-
sure thozowe þ excellēce of the reuelacions:
there was gyuen vnto me vnyquetyes tho-
row the fleshe, euen the messenger of Satan
to buffet me, because I shuld not be exalted
out of measure. For this thyng befoought I
the Lorde theye, that it might bepart from
me. And he saye vnto me: my grace is suf-
ficient for the. For my strength is made per-
fect thozow weaknes. I sepe gladly therefore
wyl I reioyce of my weaknes, þ þ strength
of Christ maye dwell in me. For Therefore,
haue I delectaciō in infirmities, in rebukes, &
In need-

¶ In need-

The epistle

in necessitie, in persecucion, in anguishes
for christes sake. for when I am weak,
then am I strong.

I am become a foole in boasting my selfe.
ye haue compelled me: for I ought to haue
bene commended of you. * For in nothinge
was I inferior vnto y^e cheefe apostles, though
I be nothing, yet y^e tokens of an apostle were
wrought amonge you with all pacifce, and
signes and wonders, and myghty dedes. for
what is it, wherein ye were inferior vnto
D

other congregacions, except it be herein, that
I was not chargeable vnto you. forgeue
me this wronge. Beholde, now the thynde
tyme I am ready to come vnto you: and yet
will I not be chargeable vnto you. for I
seke not poyres, but you. For the chyliden
ought not to laye vp for the fathers and mo-
thers, but the fathers and mothers for the
chyliden.

* Actes. xx. 9
ii. Cor. xii. 11
Eccle. xvi. 4
1. King. xv. 4

I will very gladly bestowe, and wyll be
bestowed for youre soules, though the more
I loue you, the lesse I am loued agayne. But
be it, that I was not chargeable vnto you:
nevertheles, when I was crafty, I toke you
with guile. y^end I pull you by any of them,
whom I sent vnto you: I desired Titus, &
with hym I sent a brother. y^end Titus de-
fraude you of any thyng: walke we not in
one sperte: Walked we not in lyke steppes/
E

Gayne, thynke you y^e we excuse our selues
vnto you: we spake in Christ in the sight of
of God: but we do all thynges: dearly be-
loved for youre euylinge. for I feare, lest it
come to passe, y^e y^e I come, I shall not fynde
you such as I wolde: & y^e I shall be foude vnto
you such as ye wolde not. I feare, lest there
be amonge you: debates, enuylinges, wrath,
stepes, baktynges, whysspinges, twel-
tynges, & sedycions: and that when I come
agayne, God byynge me lowe amonge you, &
I be contrayned to be wylle many of them
which haue sinned alterady, & haue not re-
pent of the: vncleannes: and fornicacions and
wantounnes which they haue commytted.

* Gal. v. 20

* 1. Cor. x. 2

The x. chapter.

God promyseth to come into them and exhorteth
them to obey them felure that he maye spake
them perfecte, and of one mynde.

Nowe come I the thynde tyme vnto
you: * in the mouth of two or thre
witnesses that every worde be es-
tablished. I toke you before, & tell
you before: and as I sayd when I
was present with you the seconde tyme, so
wyte I now beynge absent, to the which
in tynge past haue sinned, & to all other: that
ye I come agayne, I will not spare, seynge
that ye seke expectie of Christ: which spea-
keth in me, which amonge you is not weak
but is myghtye in you. for though he was
crucified in weaknes, yet liueth he thowowe

* 1. Tim. vi. 1
1. Cor. x. 2
1. Tim. vi. 1
1. Tim. vi. 1

* Gal. v. 20

the power of God. And we (no doute) are
wake in hym: but we shall lye with hym:
by the myght of God amonge you.

* Examen your selues, whether ye are in
the sayth or not. Whome poure awne selues.
I knowe ye not your awne selues, howe that
Jesus Christ is in you: excepte ye be casta-
wayes, I trust ye shall knowe that we are
not castawayes. I desyre before God that
ye do none euill, not that we shoulde seme ch-
mendable: but that ye shoulde do that which is
honeste: & let vs be counted as castawayes.
We can do nothinge agaynst the trouth: but
for y^e trouth. We are glad w^h we ar weak, &
and ye stronge. This also we wyll be for, en-
dure your perfectiell. Therefore wyte I these
thynges beynge absent, lest whan I am pre-
sent, I shoulde vye charpense, accordyng to
to the power: * which the Lord hath geuen
me to edifye, and not to destroie. I finallye
brythren, fare ye well, be perfect, be of good
conforte, be of one mynde, lye in peace, and
the God of loue and peace shalbe with you.
* Gete one another in an holy kyfle. All the
sapntes salute you. The grace of oure Lord
Jesus Christ, and the lous of God, and the
sclyppye of the holy gost be with you all.
Amen.

25
* 1. Cor. xii. 11
Eccle. xvi. 4

* 1. Cor. xii. 11

* 1. Cor. xii. 11

The ende of the seconde epistle to
the Corinthians.

Went from Philippios a certie in Macedo-
nia, by Titus and Lucas.

The epistle of saynt Paul the Apostle to the Galatians.

The first Chapter.

Paul reuoketh them, because they were fallen
awore from the Gospell, wherby they alone con-
uercion, magnified by dyce and apostasy, and
declared hym selfe to be equal with the dyce
apostles.

In an apostle, not of men,
neither by man: but by Je-
sus Christ, and by God the
father, which called him by
from death: and all the bre-
thren which are with me.

Unto the congregacions
of Galacia. * Grace be with you, and peace
from God the father, & frō oure Lord Je-
sus Christ, which gaue hym selfe for our syn-
nes to deliuer vs from thys present euill
world, accordyng to the wyll of God alme
father, to whom be prayse for euer and euer.
Amen.

* 1. Tim. vi. 1
1. Cor. x. 2
1. Tim. vi. 1

I maruaile, that ye are so soone turned
(from Christ which called you by grace) vnto
to another

To the Galathians. Fo. lxxv.

to another Gospell which is nothing elles, but that there be some which trouble you, & * **A**ccre. xv. a * **I**ntende to peruerse the Gospell of Christ. Neuertheless, though we oure selues, or an angell from heauen, preache any other Gospell vnto you, then y^e which we haue preached vnto you, let him be accursed. As we said before, so saye I now agayne, yf any man preache any other Gospell vnto you, then y^e he haue receaued, lett hym be accursed. Wo I now perfwade men, of Gods: Other do I like to please me. * **F**or yf I had hythereto studied to please me, I were not the seruant of Christ.

* **I** certifie you brethren, that the Gospell which was preached of me, was not after the manner of men. For I neither receaued it, nor learned it of man, but by the reuelacion of Iesus Christ. For ye haue heard of my conuersacion in tyme past, in the Jewes waye, howe that beyonde measure, * **I** persecuted the congregacion of God, and spoyled it, and ymprisoned in the Jewes waye a boue many of my cōpanions in myne inacyon & beyng a very feruent magnificer of the tradicions of the elders.

* **B**ut when it pleased God, which seperated me from my mothers wombe, and * **c**alled me herewith by hys grace, for to declare hys sonne by me, that I shoulde preache hym amonge the heathen: immediately I cometh not of this matter with * **f**leshy & bloude, neither returned to Ierusalem, to the which were apostles before me: but went my waye into Arabie, and came agayne vnto Damasco. Then after the yere, I returned to Ierusalem to se Peter, and abode with hym fiftene dayes. Other of the apostles sawe I none, save James the Lordes brother. The thinges therfore which I wyte vnto you: beholde, before God I lyc not.

* **A**fter that I came into the costes of Siria and Cilicia, and was vnknewen as touching my person vnto the congregacions of Jewes, which were i Christ. But thys they heard onely, that he which persecuted vs in tyme past, now preacheth the sayth, which before he destroyed. And they glorified God in me. **R**

¶ The .ij. Chapter.

¶ The withioudeth Peter in the face, and proueth that the lawe and circumcision are not necessarie to saluacion.

* **A**fter fouretyne yeres thereafter, I went vp agayne to Ierusalem * **w**ith Barnabas, and toke Titus with me. I went by also by reuelacion, and communed with them of the Gospell which I preache amonge the Gentyls (but specially) with them which were counted chrest, lest I shoulde runne or had

runne in bayne. Also Titus which was w^o me, though he were a greke, yet was not compelled to be circumcised: and that because of incommers beyng false brethren, which came in pruely to tye out our libertie which we haue in Christ Iesu. yf they myght bringe vs in to bondage. To w^o we gaue no rowme, no not for the tyme: by waye of subtylltyon because that the tructh of the Gospell myght continue with you.

* **O**f them which seemed to be somewhat, what they were in tyme past it maketh no matter to me. * **G**od looketh on the outward appearance of no man. Neuertheless they which seemed greates, added nothing to rie. But contrary wyse, when they sawe y^e the gospell ouer y^e vnicircumcised was counted vnto me, as y^e gospell ouer y^e circumcised was counted vnto Peter. For he that was myghty in Peter in the Apostolliche tyme ouer the circumcised, the same was myghty in me amonge the Gentyls. When they receaued the grace that was given vnto me, then James, Cephas and John, which seemed to be pillars, gaue to me and Barnabas the ryght handes of that fellowship. that we shoulde be Apostles amonge the heathen, also they in the circumcision: onely that we shuld remember the poore. * **W**herin also I was diligent to do the same.

* **B**ut when Peter was come to Antioche I withstood him openly, because he was contrary to be blamed. For per that certayne came from James, he dyd eate with the Gentyls. But w^he they were come, he withdrew and separated hym selfe from them, fearinge the which were of the circumcised. And the other Jewes dissembled as well as he: in somuche that Barnabas also was brought into their simulacio. But when I sawe that they were not the right waye after the tructh of y^e Gospell, I sayde vnto Peter before them all: yf thou beyng a Jewe, lyest after the manner of the Gentyls, and not as do y^e Jewes: why causest thou the Gentyls to lyne as do the Jewes? For we which are * **J**ewes by nature, and not spymers of the Scytles, knowe that a man is not iustified by the dedes of the lawe, but by the fayth of Iesus Christ: And we haue benedict on Iesus Christ, that we might be iustified by the fayth of Christ, and not by the dedes of the lawe: because by the dedes of the lawe no fleshe shalbe iustified.

* **I**f whyle we seke to be made ryghte w^o vs by Christ, we our selues are founde spymers, is then Christ y^e mynister of synne? God for: For yf I buyde agayne the thynges which I destroyed, then make I my selfe a trespasser. For * **I**f (thorow the lawe) haue bene deed to the lawe, y^e I myght lyne vnto Christ. I am crucified w^o Christ. Neuertheless **R**h iii **I** lyue:

* **i**l. par. tit. c. **h**oma. ii. b. **actes. i. c.** **tyt. i. b.** **1. cor. ii. b.** **actes. xv. b.**

* **actes. xi. b.** **1. cor. ii. b.**

* **phil. ii. a.**

* **1. roma. ii. c.**

* **actes. xv. a.**

* **1. cor. ii. b.**

* **act. ii. c.** **1. cor. ii. b.** **1. cor. ii. b.**

* **phil. ii. a.**

* **actes. xi. c.**

* **act. i. b.**

* **act. ii. b.**

* **actes. xv. a.**

The Epistle

I yue: yet nowe not I, but Christ lyueth in me. & he lyfe which I nowe lyue in p felleth. I yue by p fapth of p fomme of God: which loned me, and gaue hym selfe for me. I despye not the grace of God. foz yf yf egypte- wylmes come of the lawe, then Christ is deed in vayne.

Chapter.

If the rebulth the unbelofment of the Galacyans shynge the unperfecness of the lawe, and beareth neuertheles that it was not geuen for naught.



Pe folyfyke Galatians: who hath bewitched you, that ye shulde not beleue the trecty: To whom Iesus Christ was described before p eyes and amonge you crucified. This only wold I learne of you whether ye receaved the spyrte by p dedes of the lawe or by p preaching of the fapth: For ye loche foolen, that after ye haue begonne in the spyrte, ye nowe ende in the fleshe: So many thynges ye haue suffred in vayne, p it be also in vayne. Where- ouer, he that imppreth to you the spyrte, ad woerth mynaces amonge you, doeth breit thozowe the dreses of the lawe, or by pre- achynge of the fapth: * Euen as Abrahā bele- ued God, & it was ascribed to hym foz egypte- wellesse. Ye knowe therfore, p they which are of fapth, p same are p chyldre of Abrahā.

25 foz the scripture seinge thozowe hande, that God wold iustifye p hythen thozowe fapth, thewed before hande glad typpnges vnto Abrahā sayng: In the shall all nacys be blessed. So then, they which be of fapth, are blessed with fapthfull Abrahā. foz as many as are of the dedes of the lawe, are subiecte to the curse. foz it is writen: * cur- sed be euerie one that contyneth not in all thynges which are writen in the boke of the lawe to fulfyll them. What no man is iustifyed by the lawe in the syght of God, it is euydent. * foz the iuste shall lyue by fapth. The lawe is not of fapth: but the man that fulfyller the thynges (contayned in the lawe) shall lyue in them. Chaild hath deliuered vs from the curse of the lawe, in as moche as he was made accursed for vs: foz it is writen: * cur- sed is euerie one, that hangeth on tree, that the blessing of Abrahā myght come on the Gentyls thozowe Iesus Christ, that we myght receaue the promes of the spyrte thozowe fapth.

¶ Wherebyen, I speake after p maner of mē. Though it be but a mans reckoning. Yet p it be allowed, no mā despyeth it: or addeth eny thyng thereto. ¶ To Abrahā and bys seede were the promys made. he sayth not in the seedes, as many: but in the seede, as of one, which is Christ. & bys I saye, that the lawe which beganne afterwarde, beyonge p foure hundred and thyppe yeares, doeth

not disannulle the testamēt, that was confirme- med afoze of God vnto Christ ward, to ma- ke the promes of one effecte. foz yf the in- heritaunce come of the lawe, it cometh not nowe of promesse. But God gaue it vnto Abrahā by promes.

¶ Wherefore then serueth the lawe? * It was added becaue of transgression (till the seed came, to whom the promes was made) and it was ordeyned by angels in the hand of a mediator. A mediator is not a mediator of one, but God is one. * Is the lawe then agaynst the promes of God? God fozbyd. foz yf there had bene a lawe geuen which coulde haue geuen lyfe: then no doute egypte- wellesse shulde come by the lawe. But the scripture concluded all thynges vnder synne, that the promes by p fapth of Iesus Christ shulde be geuen vnto them that beleue. ¶ But before that fapth came, we were kepte vnder the lawe, and were shut by vnto the fapth which shulde afterwarde be declared.

¶ Wherefore, the lawe was oure scolemas- ter vnto Christ, that we shulde be iustified by fapth. But after that fapth is come, we are no longer vnder the scolemaster. foz we are all chyldren of God, becaue ye beleue in Christ Iesu. foz all ye that are baptised haue put on Christ. There is no Jewe, ne- ther Gentyl: there is neither bonde, ne fre: there is neither man, ne woman. foz ye are all * one in Christ Iesu. If ye be of Christes, then are ye Abrahāms seede, and hepyes ne- codyng to the promes. * Roma. 8. 1. Roma. 10. 1. Roma. 11. 1. Roma. 12. 1. Roma. 13. 1. Roma. 14. 1. Roma. 15. 1. Roma. 16. 1. Roma. 17. 1. Roma. 18. 1. Roma. 19. 1. Roma. 20. 1. Roma. 21. 1. Roma. 22. 1. Roma. 23. 1. Roma. 24. 1. Roma. 25. 1. Roma. 26. 1. Roma. 27. 1. Roma. 28. 1. Roma. 29. 1. Roma. 30. 1. Roma. 31. 1. Roma. 32. 1. Roma. 33. 1. Roma. 34. 1. Roma. 35. 1. Roma. 36. 1. Roma. 37. 1. Roma. 38. 1. Roma. 39. 1. Roma. 40. 1. Roma. 41. 1. Roma. 42. 1. Roma. 43. 1. Roma. 44. 1. Roma. 45. 1. Roma. 46. 1. 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nature are no Goddes. But nowe after thae
ye haue knowen God (perather are knowe
of God) how is it that ye tourne agayn vn-
to the worke and * beggarly ordinaunces,
wherunto agayne ye desyre afleshe to be in
bondage: Ye observe dayes, and monethes,
and tymes, and pears. I am in fere of you,
lest I haue bestowed on you labour in
vayne.

Wether, I besek you, be ye as I am: for
I am as ye are. Ye haue not hurt me at all. Ye
knowe howe thorowly I suffer for I felleste,
I preached I Gospel vnto you at the first.
And my tceptacyō which was in I felleste, ye
despyed not, neither abhored: but receaued
me as an angell of God: eue as Christ Iel^s.
What is then your felicitye: for I braye you
recozd. yf it had bene possible ye wolde haue
plucked out your a wne eyes, and haue ge-
ue the to me. And I therefore becomee your ene-
mye, because I tell you the truth.

¶ They are gelous ouer you amysse. Yee,
they intende to exclude you, that ye shuld be
feruent to them ward. It is good all wayes
to be feruent in a good thinge, and not onely
whan I am present with you.

¶ Whylt chylidren, of whom I traunple
in byrth agayne, vntill Christ be falspoynd
in you, I wolde I ware with you now, and
coude chaunge my voyce: for I stande in a
doubte of you. Tell me: ye that desyre to be
vnder the lawe, do ye not heare of the lawe?
¶ For it is wrytten, that I abraha had two
sonnes: * the one by a bonde mayde, * other
by a fre womā. Per, and he which was boz-
ne of the bonde woman, was bozne after the
fleshe: but he which was of the fre mā, was
bozne by promesse. Which thynges are spo-
ken by an allegorpe. For there are two tes-
tamentes the one from the mount Syna,
which gendereth vnto bondage, which is A-
gar. For mounte Syna is Agar in Arabia,
and boznerth vpon the epte, which is now
called Ierusalem, and is in bondage with her
chylidren.

¶ But * Ierusalem, which is aboue, is fre:
which is the mother of vsal. For it is wryt-
ten. * Reioyce thou barren, that bearest no
chylidren: beuake forth and crye, thou I tra-
unplest not. For the desolat hath many moo-
chylidren, then she which haue an husbāde.
Wether, we are after Isaac, the chylidren
of promyse. But as then he that was bozne
after the fleshe, persecuted hym that was
bozne after the sperte, euen to is it now. Re-
uerthelesse, what sayth the scripture: * put
awaye the bonde womā and her sonne. For
the sonne of the bonde woman shall not be
heyye with the sonne of the fre woman. So
then wher, we are not chylidren of the
bonde woman: but of the fre. ¶

¶ Chap. v. Chapter.

¶ He labourerth to drabe them aboue the circum-
cysion, thertoth them the batapil betwixt the sperte
and the fleshe, and the frutes of theyn both.



¶ Ande fast therfore in the liberty
wherwith Christ hath made vs
fre, and waype not your felices
agayne in * the pōke of bondage.

¶ Beholde, I Idaul saue vnto you,
that * yf ye be circumcised, Christ shall prof-
feyre you nothyng at all. I testyfy agayne
to euery man which is circumcised, that he
is bonde to kepe the whole lawe. Christ is
become but in vayne vnto you. As many of
you as are iustified by the lawe are fallen
fro grace. We loke for, and hope in the sperte
to be iustified thozowen fapth. ¶ For in Iesu
Christ, nether is circumcysion any thinge
worth, nether yet vncircumcysion but faich
* which worketh by loue. Ye byd rine well:
who was a let vnto you, that ye shulde not
believe the truth: ¶ consent vnto no man. ¶ Euen
the counsell which came out of hym that cal-
leth you. ¶ I tell Ieuen dorly Ieue I whole
loupe of dowe.

¶ I haue trust towards you in I Iorde,
that ye shal be none other wyse minded. But
he that troubleth you, shall beare his iudg-
ment whatsoeuer he be. Wether, yf I yet
preach circumcysion, why do I then pet ius-
tice persecutyon: ¶ Then is the slaynder of the
crosse ceased. I wolde to God, they were se-
parated from you, which trouble you. I Ie-
then, ye were called into liberty: only * let
not your liberty be an occasion vnto the
fleshe: but by loue * (of the sperte) serue one an-
other. ¶ For all the lawe is fulfilled in one
worde, which is this: * thou shalt loue thyn
neyghboure as thy selfe. If ye loue and de-
noure one another: take heed, lest ye be split-
twe consumed one of another. ¶

¶ I Iaye, walke in the sperte, and fullp-
ly not the lust of the fleshe. For the fleshe lu-
steth contrary to the sperte, and * the sperte
contrary to the fleshe. ¶ These are contrarye
one to the other, so that ye cannot do what-
soeuer ye wolde. But and yf ye be led of the
sperte, then are ye not vnder the lawe. The
bedes of the fleshe are manifeste, which are
these: aduocery, fornicacy, vncleannes, wa-
tours, woithpypping of pmapes, witchcraft,
hated, variatance, zele, wrache, strife, sed-
cious, fecies, enuyng, murder, dronken-
nes, glottonye, and soche lyke: of the which
I tell you before as I haue told you in tyme
past, that * they which consume such thinges
shall not be inheretours of the kyngdome of
God. Contrarely, the frutes of the sperte is,
loue, ioye, pence, loue sufferinge, gentlenes,
goodnes, faythfulness, mekenes, tempera-
ce. ¶ Agaynst suche there is no lawe. They
trulye that are Christes, haue crucified the
fleshe with the affections and lustes.

¶ If we lue in the sperte, let vs walke
in the

* Gal. ii. 11.

* Gal. ii. 11.

* Gal. ii. 11.

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The epistle

in the fpyete. Let vs not be desirous of vayne glorie, prouokinge one another, enuying one another.

¶ The vij. Chapter.

¶ The exhorteth them to brotherly loue, and one to beare with another. In the ende he warneth them to beware of circumcision.

Brethren, if a man also be taken in my faulte, ye which are spirituall, helpe to amende hym in the fpyete of meeknes: cōsyderinge thy selfe, lest thou also be tempted. * Beare ye one an others burthen, and so fullfill the lawe of Christ. For yf any mā seme to him selfe that he is somewhat, when in dede he is nothinge, the same deceaueth his awne mynd. Let euery mā proue his awne worke, and then shall he haue reioycinge onelye in hys awne strife, & not in another. For * euery man shall beare his awne burthen.

* Let hym that is taught in the worde, minister vnto him that teacheth him in all good thynges. He not deceaued, God is not mocked. For * what soeuer a man soweth, that shall he also reape. For he that soweth in his fleshe, shall of the fleshe reape corrupcion. But he that soweth in the fpyete, shall of the fpyete reape life euertlastinge. * Let vs not be wery of well doinge. For when the tyme is come, we shall reape without werynesse. While we haue therefore tyme, lett vs do good vnto all men, and specially vnto them which are of the household of fayth. ¶

¶ I se howe large a letter I haue wrytten vnto you with myne awne hande. It is many as desire with vnto ward appraunce to please carnally, the same contrayne you to be circumsised, onely lest they shulde suffer persecucion for the crosse of Christ. For they themselves which are circumsised, kepe not the lawe, but despaye to haue you circumsised, & they myghte triumphe in poure fleshe.

D God forsyde that I shulde reioyce, but in the crosse of our Lord Iesu Christ, whereby the worlde is crucified vnto me, & I vnto the worlde. For * in Christ Iesu neither circumcision auayleth any thyng at all: nor vncircumcision: but a new creature. And as many as walke accordyng to this rule, peace be on the and mercy, & vpon the remembrance of God. From hence forth, let no mā put me to bursnes. * For I beare in my body the markes of the Lord Iesu. Brethren, the grace of our Lord Iesu Christ be with youre fpyete: Amen.

¶ The epistle vnto the Galathians was sent from Rome.

The epistle of

apostle Paul the Apostle to the Ephesians.

¶ The first Chapter.

¶ The enuoyethynge of baptisme and election of God in sauinge all men choysing Christ Iesus his sonne, hee are ordeined vnto good workes, the bonding of Christ.

Not an Apostle of Iesus Christ, by the will of God. To the sayntes which are at Ephesus, and to them which beleue on Iesu Christ. * Grace be with you, & peace from God our father, and

from the Lord Iesus Christ. * Blessed be God the father of our Lord Iesus Christ, which hath blessed vs with all manner of spiritual blessing in heuently things by Christ accordyng as he had chosen vs in hym, before the foundations of the worlde were layde, that we shulde be holy, and without blame before hym, thow we loue. Which ordeined vs before thow we Iesu Christ to be hepyres vnto hym selfe, accordyng to the good pleasure of hys will, to the prayse of the glory of hys grace, wherewith he hath made vs accepted thow we the beloued.

* Whome we haue redeemed thow we his bloude, even the forgiveness of synnes, accordyng to the riches of grace: wherof he hath manifested vnto vs abundantlye in all wysdome and prudence. And hath opened vnto vs the mystry of hys will, accordyng to hys good pleasure, which he had purposed in hym selfe, to haue it declared * wha the tyme was full come, that he myghte set vp all thynges perfectly by Christ (both the thynges which are in heuē, and the thynges which are in earth) euen by hym by whome we are made hepyres, and were thereto predestinate accordyng to the purpose of hym by whose power all thynges are wrought accordyng to the purpose of hys awne will: by we: which before beleued in Christ shuld be vnto the prayse of hys glorie.

In whom also we beleue, for asmoche as we haue hearde the worde of trowth, euen the Gospell of youre saluacion: wherin, whan ye had beleued * ye were kaled with the holy fpyete of promys which is the earnest of our inheritaunce, for the reconeyng of the purchased possession, vnto the prayse of hys glorie.

Wherfore I also, after that I beaue of the fayth, which ye haue in the Lord Iesu, & loue vnto

* Rom. xv. 14

* 1 Ro. xviii. 6

* 1 Ro. xviii. 6
* Cor. x. 15

* Job. iij. 10

* 1 Ro. xviii. 6

* Gal. i. 6

* 1 Cor. xiii. 1

* Rom. ix. 1

* Rom. ix. 1

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1 Roma. i. b.
1 Phil. i. b.
1 1 Cor. i. b.

unto all þ sapientes) * cease not to geue thā-
kers for you. making mention of you in my
prayers: that the God of oure Loide Iesus
Christ, the father of glory, maye geue vnto
you the sperte of wysdome and reuelacyō, by
the knowledge of him selfe, and lychten the
eyes of youre mynde, that ye maye knowe
what the * hope is, where vnto he hath cal-
led you, and howeuer the glorie is of his in
heritaunce vpon the sapientes, and what is þ
exceeding greatnes of his power to vs war-
de, which beleue accordyng to the workyn-
ge of þ his mighty power, which he wrought
in Christ, when he rased him from the dead,
* and set him on his ryght hande in heauy
thynges, aboue * all rule, & power, & myghe
and dominion, and aboue euery name that is
named, not in this worlde onely, but also in
the worlde to come: and * hath put all ephyn-
ges vnder his feet, and hath made him aboue
all thynges: the heed of the congregacyon,
which is his body and the fulnes of him, that
eplyeth all in all.

1 Roma. v. b.

1 Phil. ii. a.

1 Dani. vii. b.

1 1 Cor. xii. b.

1 1 Cor. xii. b.

1 1 Cor. xii. b.

1 1 Cor. xii. b.

¶ Chapter.

¶ I haue sheweth them what manner of people
they were before theye conversion, and what
they are now in Christ.

¶



As you hath be quickened whe-
reas ye were dead in trespasses
and synnes, in the which * in tyme
past ye walked, accordyng
to the counseil of this worlde, eue
after the gouernour that ruleth in the ayer, the
sperte that nowe wooleth in the chyldren of
vnderse * amonge whom we all had oure
conuersacyon also in tyme past, in the lustes
of oure fleshe, and fulfilled the wyll of the
fleshe and of the mynde: and * were by
nature the chyldren of wrath, euen as well
as other.

1 Rom. vi. a.

1 Gal. i. b.

1 Gal. i. b.

¶

But God which is riche in mercy (for his
grace loue wher with he loued vs, euen whē
we were dead by synnes) quickened vs to-
gether in Christ: * by grace are ye saved and
rescued vs up together with hym and made
vs sittyng together with hym amonge them of
heauen in Christ Iesu. That in tyme to come
he myght shewe the exceedinge, ryches
of hys grace, in myndnes to vs warde tho-
rowe Christ Iesu. For by grace are ye made
saue thozow foyth, and that not of poure sel-
ues. It is the gyfte of God, and cometh not
of workes, lest any mā shoulde boast him selfe
for we are his workmanship, created in
Christ Iesu vnto * good workes, whiche
God ordeyned, that we shoulde walke in the.

1 2 Cor. v. b.

¶

Wherefore, remember that ye be yenge in tyme
passed gentyls in the fleshe, were called
vncircumcysion from that whyche is called
* circumcysion in the fleshe, which circum-
cysion is made by handes: remember (I saye)
that at that tyme ye were without Christ,

1 Titus. i. b.

1 1 Cor. xii. b.

1 1 Cor. xii. b.

beinge alienautes from the comen welth of
Israel, and strangers from the testament
of the promys hauinge no hope, and beinge
with out God in this worlde. But now by
þ means of Christ Iesu, by which comynge
were sared of, are made nye by the bloude of
Christ.

For he is oure peace, which hath made of
both one, and hath bolde downe the wall
that was a stoppe betwene vs, and hath also
put awaye thozowe his fleshe, & the cause
of hatred, euen the lawe of commaundme-
tes contayned in the lawe wyppen, for to
make of twayne one new man in hym selfe,
so makinge peace, and to receyue both vnto
God in one body thozowe the crosse, & he we
hated there by, and came, and preached peace
to you which were a farr of, and to the that
were nye. For thozowe hym we both haue
an inuincion, in one sperte vnto the father.

Now therfore, ye are not strangers,
and foreyners: but cetyzens with the sayntes
& of the household of God: and are buyt vpo
the * foundacyon of the Apostles and Pro-
phets, & Iesus Christ him selfe beinge the
hed corner stone, in whom what buyldyng
locuer is coupled together, it groweth vnto
an holy temple in the Loide, in whom ye also
are buyt together, to be an habitacyon of God
thozowe the * chere, ghost.

1 1 Cor. xii. b.
1 1 Cor. xii. b.
1 1 Cor. xii. b.
1 1 Cor. xii. b.
1 1 Cor. xii. b.
1 1 Cor. xii. b.

¶ Chapter.

¶ I sheweth the cause of þe pccacion, be-
cause theye were not to fayne because of hys trou-
ble, and prayeth God to make them despayn in
hys sperte



Of this cause, I Paul am a pre-
sonce of Iesus Christ for you
herse: I þe haue hearde of the
ministry of the grace of God
* which is geue me to you: war-
de. For by reuelacion the web he the mystery
vnto me, as I wrote afore in seauie wordes
wher by when ye reade, ye maye vnderstand
my knowledge in þe mystery of Christ, which
mystery in tymes past was not opened vnto
the sonnes of men, as it is now declared
vnto hys holy Apostles and Prophets by
the sperte: that the Gentyls shoulde be inber-
tours also, and of the same body, and partic-
takers of hys promys in Christ, by the mea-
nes of the Gospell, wherof I am made a my-
nister, accordyng to the gyfte of the grace of
God which is geuen vnto me after the wo-
kyng of hys power.

1 1 Cor. xii. b.
1 1 Cor. xii. b.

Vnto me the * least of all sapientes is this
grace geuen, that I shoulde preache amonge
the Gentyls þe vnsearchable riches of Christ
and to make all men, what the felythppe
of the mystery is, * whichly from the begyn-
nyng of the worlde hath bene vye in God
which made all thynges thozow Iesus Christ:
to the intent, that nowe vnto the eulers and
powers in heauy thynges, myght be knowe
k k b by the

1 1 Cor. xii. b.

The epistle

by the congregaciō, the manyfolde wylsome of God, accordyng to the eternal purpose, which he wrought in Christ Iesu oure Lord, by whom we haue boldnesse and entraunce with the confidence which is by the faith of hym. **¶** Wherefore I desyre, y^e saynt not because of my tribulaciōs * that I suffre for your sake: which is your prayse.

C For this cause I bowe my knees unto y^r father of oure Lorde Iesus Christ, which is farther ouer all that is called farther in heuē and in erth, that he wolde graunt you accordyng to the riches of his glorie, that ye maye be strenghted with might by his spirite in the inner man, that Christ maye dwell in your hertes by faith, that ye beyinge roted and grounden in loue, myght be able to complende with all sayntes, what is y^r brether and length, depth and height: & to knowe the excellent lone of the knowledge of Christ that ye myght be fulfilled with all fulnes, which cometh of God.

Unto hym that is able to do exceedinglye abundantlye aboute all that we aske o^r thynke accordyng to the power that worketh in vs, be prayse in the congregaciō by Christ Iesus, thowhe out all ages wold be without ende. Amen. **¶**

¶ The iiii. Chapter.

C He exhorteth them vnto meeknes, to lare aspe of the olde conuersaciō of grace: and to walke in a newe lyfe.

Therfore (which am a prisoner of the Lordes) exhortē you, * that ye walke worthy of the vocaciōn wherwith ye are called, with all lowlpnes and mekenesse, with humblynes of mynde, forbeyryng one another thowhe lone, and be diligent to kepe the vnitie of the spirite thowhe the bonde of peace, beyinge one body, and one spirite, cut aspe are called in one hope of your callinge. One Lorde, one faith, one baptisme one God and father of all, which is aboue all and thowhe all, and in pon all. **¶**

¶ Unto cury one of vs is geuen grace, accordyng to the measure of the gyfte of Christ. Wherefore he sayth: * whan he went vp an hys, he ledde captiue captiue, and gaue gyftes vnto men. **¶** That he ascended: what meaneth it: but that he also descended: y^ess into the lowest partes of the erth: * he that descended, is euen the same also that ascended by, aboue all heauens, to fulfill all thynges.

¶ And the very same made * some Apostles, some Propheetes, some Euangelistes, some Shēperdes and Teachers: to the edifyinge of the fāntes, to the worke and ministraciōn, euen to the edifyinge of the body of Christ, till we all come to the vnitie of faith, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of

the full perfecte age of Christ. **¶** That we hence forth shoulde be nomozē chylde, * wacryng & carped aboute with euerywynde of doctrine, by the wplynes of men, thowhe craftynes, wherby they lare a wayte for vs to deceaue vs. But let vs folowe the trueti in lone, and in all thynges growe in hym, * which is the hebd, euen Christ, in whom y^e all the body be coupled and knet together thowhe out eueryfōnt wherwith * one mislieth to another (accordyng to the operaciōn as euery parte hath hys measure) be increaseth the body, vnto the edifyinge of it selfe thowhe lone.

¶ This I saye therefore, and testifie thowhe the Lorde, that ye hence forth walke not, * as other Gentyls walke, in vāntie of theyr minde. whyle they are blinded in theyr vnderstandyng, beyinge farr from a godly lyfe, by the means of the ignorācy that is in them, and because of the blindness of their hertes: which beyinge past repentance, haue geuen them selues ouer vnto wantonnes, to woike all maner of vnielnes, eue with credulnes. But ye haue not so learned Christ. If to be that ye haue hearde of him, and haue bene taught in him, as the trueti is in Iesu: (as concernyng the conuersaciōn in tyme past) to lare from you that olde man, which is corrupte, accordyng to the dre amiable lusts. **¶** To be renued also in the spire of your mynde, and to put on that newe man, which after Gods shapē in ryghte welenes and true holynes.

Wherefore, * put awaye spynge, & speake euery mā truth vnto his neyghboure, for as moche as we are members one of another. **¶** Be angere, and synne not: let not the sunne go downe vpon your wroth, neither geue place vnto the backbyter. * Let hym y^e stole, steale nomozē: but let him rather labour wth his handes y^e thyng which is good, that he maye be eue vnto him that needeth. **¶**

Let no felyth communicaciōn pzoede out of your mouth: but y^e which is good to edifye wth all, as off as neede is y^e it maye minister grace vnto the hearers. And geue not y^e the holy spire of God * by whom ye are sealed vnto the daye of redēpciōn. Let all bitterness & fencelnes, wth the roynge & curys (penalpnge, be put awaye fro you, with all malicioussnes. Be ye courteouse one to another, mercifull, forgryuinge one another, euen as God for Christes sake hath forgynen you.

¶ The v. Chapter.

C He exhorteth them vnto lone, warneth them to becare of all vnielnes, & teareth home women wherbye they shal be bounde, and howe longynge men ought to intrete theyr wyues.

Be ye therefore followrs of God as y^e deare chylde, and walke in lone euen as Christ loued vs, and gaue him selfe for vs an offeringe and a sacrifice

* Collo. iii.

* Eph. i.

and v. r.

Collo. i. r.

2 Thimo. ii. c.

Colo. iii. r.

* Rom. i.

i. r. r. i. o.

* Rom. vi.

Collo. iii. r.

* Eue. i. r.

* 1 Cor. i. r.

* 1 Cor. i. r.

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* 1 Cor. i. r.

The epistle

1 Cor. xiii. 1.

placayon in the fpyete: and watch the vnto
with all instance and fupplacayon for all
fayntes: and for me, that vnteruaunce maye
be geuen vnto me: for I maye open my mouth
freely, to utter the fecrertes of my Gofpell: (where
of I am melleger in bondes) that therein
I maye fprake freely, as I thought to fprake:

¶ But that ye maye alfo knowe what con-
dicion I am in, and what I do, Tichicus
the deare brother and faythfull mynifter in
the Lorde, fhall fhowe you of all thynges,
whom I haue fent vnto you for the fame pur-
pofe, that ye myght knowe what cafe we ftan-
de in, and that he myght comforte poure: her-
tes. Peace be vnto the brethren and loue with
fayth, from God the father and from the
Lorde Iefus Chryft. Grace be with all them
which loue oure Lorde Iefus Chryft fyncer-
ly. Amen.

¶ Sent from Rome vnto the Ephe-
fians by Tichicus.

The epistle of faynt

Paul the Apofle vnto
the Philippians.

The first Chapter.

¶ The exhorteth them to increafe in loue, in knowledge, and experience of Godly thynges.

¶ **P**aul and Tymothee the fer-
uautes of Iefu Chryft. To
all the fayntes in Chryft
Iefu, which are at Philip-
pos with the Bifhops and
Deacons.

Grace be vnto you and
peace from God oure father, and from the
Lorde Iefus Chryft.

* Roma. i. b.
Colic. i. a.

¶ I thanke my God with all remem-
brance of you: all waies in all my prayes
for you, and praye with gladnes: becaufe ye
are come into the fellowfhippe of the Gofpell
from the fpyte dape vnto now: and am
fuerly certeyned of this, that he which hath
begonne a good worke in you, fhall perfourme
it vntill the dape of Iefus Chryft, as it
becommeth me, to iudge you all, becaufe
I haue you in my here: for almoche as ye
all are companions of grace with me, euen
in my bondes, and in the defendyng and ftan-
dardynge of the Gofpell.

* 2 pte. i. b.

¶ For God is my recorde, howe greatly I
louge after you all, from the very herte rote
in Iefus Chryft. ¶ And thus I praye, that
poure loue maye increafe yet moze and moze
in knowledge, and in all vnderftandynge,
that ye maye accept the thynges that are
moft excellent, that ye maye be pure, and fo-

che, as offend no man vntyll the dape of Chryft:
beynge fpyled with the frute of ryghte wif-
nes, which cometh by Iefus Chryft vnto the
glozy and prayfe of God.

¶ I wolde ye fhulde vnderftonde (brethren)
that the thynges which happened vnto me,
chaunced vnto the greates furtheraunce of
the Gofpell: So that my bandes in Chryft, are
manifefted thowwe out all the iudgement hall
and in all other places: In fo moche that ma-
ny of the brethren in the Lorde beyng enco-
raged thowwe my bandes, dare moze boldly
fpeake the worde without feare. Some pre-
che the Chryft of enue and ftepe, and fome of
good will, the one parte preache Chryft to
ftepe and not fyncerely, fuppoſyng to adde
moze aduerfitye to my bandes. I gayne the
other parte preache of loue, becaufe they knowe
that I am fet to defende the Gofpell.

¶ What then? So that Chryft be preached
in euery maner of waie, whether it be by oca-
fion, or of true meaninge, I am glad thereof,
ye and will be glad. For I knowe, that this
fhall chaunce to my faluacyon, * thowwe
poure praye and minifteryng of the fpyete
of Iefu Chryft accordyng to my expectacyon,
and hope, that in nothinge I fhall be afhamed:
but that wyth all boldnes, (as all waies
euen fo nowe alfo) Chryft fhall be magnified
in my body, whether it be thowwe lyfe, or
thowwe deeth. For Chryft is to me lyfe, and
deeth is to me a vantage.

¶ If it chaunce me to lyue in the fleſhe, that
thyng is to me frutefull for the worke, and
what I fhall chauce I wote not. For I am co-
ftrayned of thefe two thynges. * I defyre to be
loofed, & to be w Chryft which is moche & far
better. Reuerſely: to abyde in the fleſhe is
moze needfull for you, And thus am I fure of,
that I fhall abyde, and continue with you all,
for your furtheraunce and toye of your
fayth, that your reioyſyng maye be moze
aboundant thowwe Iefus Chryft in me, by
my commyng to you agayne.

¶ Onely let your comendacyon be, * as it
becommeth the Gofpell of Chryft: that whe-
ther I come & fe you, or els be abſent, I maye
yet heare of your comendacyon, that ye con-
tinue in one fpyete, and in one foule, labouryng
as we do, to mayntayne the fayth of the
Gofpell, and in nothinge fearpyng your ad-
uerſaries, which is to them a caufe of perdi-
cyon, but to you of faluacyon, & that of God:
for vnto you it is geuen for Chryft, that not
only ye fhulde beleue on hym: but alfo that
ye fhulde fuffre for his ſake, haupge euen
foche a fpyght, as ye ſawe in me, and nowe
heare of me.

The ii. Chapter.

¶ The exhorteth them to hope and brotherly loue,
and to beware of ftepe and bawne glory: and for a
fure enſample, he ſheweth Chryft belowe hym.

¶ After

2



If ther be therfore any consolacyon in Christ, yf ther be any comfort of loue, yf ther be any fellowship of the spete, yf ther be any compassion and mercy: full fill ye my toye, that ye be lyke mynded, hauinge one loue, beynge of one accorde, and of one mynde, that nothinge be done thowowe strepe or of vayne glory, but in mekenes of mynde, let euery man esteeme another better then hym selfe. * Loke not ye euery man on his owne thynges, but euery mā on the thynges that are other mens.

1 Cor. x. 11. 11. 11.

1 Cor. x. 11. 11. 11.

* Let the same mynde be in you, that was also in Christ Jesus: which whan he was in the shape of God, thought it no robbery to be equal with God: but he made hym selfe of no reputation, takinge on hym the shape of a seruaunt, and became lyke vnto men, and was founde in his apparell as a man. he humbled hym selfe, and became obedient vnto the deeth, euen the deeth of the crosse. Wherefore, God also hath exalted hym on hye, and given him a name which is above all names: that in * the name of Jesus * euery knee shulde bowe, both of thynges in heauen and thynges in erth and thynges vnder the erth, and that all tonges shulde confesse, that Jesus Christ is the * Lorde, vnto the prayse of God the father: *

1 Cor. x. 11. 11. 11.

1 Cor. x. 11. 11. 11.

Wherefore (my dearly beloued) as ye haue alwayes obeyed, not wthen I was present onely, but nowe moche more in myne absence, euen so worke out poure a more saluacion with feare and trembling. * For it is God, which wo:kech in you, both the wyl and also the dede, euen of good wyl.

1 Cor. x. 11. 11. 11.

1 Cor. x. 11. 11. 11.

* Do all thyng with out murmuringe, & dysputynge, that * ye maye be lyke a 3 no man came complayne ou: and vnspayed foures of God wylthout rebuke, in the myddes of a crooked and peruerse nacyon: as mouge whos that ye thynge not yfgyres in the worlde, holpynge into the worde of lyfe, that I maye

1 Cor. x. 11. 11. 11.

* reioyce in the daye of Christ, howe that I haue not runne in vayne, neyther haue laboured in vayne.

¶ And though I be offered by upon the offerings sacrifice of youre fayth: I reioyce and reioyce with you all. For the same cause also do ye reioyce, and reioyce with me.

1 Cor. x. 11. 11. 11.

I trust in the Lorde Jesus, for to * sende Timothyus shortly vnto you, & that I also maye be of good comforte, when I knowe what case ye stande in. For I haue no man that is so lyke mynded to me, which wyl so pure affection wyl care for poure matters.

For all other thes they: aune, and not the thynges which are Jesus Christes. ye knowe the profite of hym, howe that as a sonle with the father, to hath he with me bestowed his seruice in the Gospell. hym therfore I hope

to sende, as soon as I knowe howe it wylt go with me. I trust in the Lorde, that I also my selfe shall come shortly.

¶ But I supposed it needeary to sende brother Epaphroditus vnto you, my companion in labour and fellowe souldier, your Apostle, which also ministrereth vnto me at neede. For he longed after you all, and was full of beynnes, because that ye had hearde saie, that he had bene sycke. And no doute he was sicke, in somoch that he was nye vnto deeth. But God had mercy on him: and not on him onely, but on me also, lest I shulde haue sorrowe vpon sorrowe. I sent hym therfore the more diligently: that when ye se hym, ye maye reioyce agayne, and that I maye be the lesse sorrowfull. Because him therfore in the lesse de with all gladnes, & make moche of soche: because that for the worke of Christ he wet so farr, that he was nye vnto deeth, and regarded not his lyfe: so fullyl that, which was lackinge on your parte toward me.

1 Cor. x. 11. 11. 11.

The iiij. Chapter.

¶ Be warrenth them to beware of false teachers, whom he called dogges and enemies of Christ, and reioycefull manner aune reioycefull.

MY BRETHREN, reioyce ye in the Lorde. I greatlye me not to wyte one thyng often to you. For to you it is a sure thyng. Ye were of dogges, beware of euill workers. Ye were of dissension. * For we are circumcison, which serue God * in the spete, and reioyce in Christ Jesus, and haue no confidence in the fleshe: though I myght also reioyce in the fleshe. If any other mā thynketh that he hath wherof he myght trust in the fleshe: I haue more: beynge circumcised the eyght daye, of the kynred of Israel, of the trybe of Benjamin * an Hebrew borne of the Hebrewes: as concerninge the lawe, a Pharisee: as concerninge ceremonies, I persecuted the congregacion, as touchynge the ryghte wyse which is in the lawe, I was vnderdubable.

1 Cor. x. 11. 11. 11.

1 Cor. x. 11. 11. 11.

* But the thynges that were vantage vnto me, those I counted losse for Christes sake. ye I thynke all thynges but losse for the excellenye of the knowledgyng of Christ Jesus my Lorde. For whome I haue counted all thynges losse, and do wylde the but byle, that I maye wyne Christ, and be founde in him not hauynge myne aune ryghte wyse of the lawe: but that which is thowow the fayth of Christ: euen the ryghte wyse which cometh of God thowowe fayth: that I maye knowe hym and the vertue of his resurrection, and the fellowshyppe of his passion, whyle I am conformable vnto hym (deeth) yf by any means I myght attayne vnto the resurrection of the dead.

1 Cor. x. 11. 11. 11.

¶ Not that

The Epistle

C Now that I have attayned vnto it all ready, of that I am all ready perfecte: but I followe, yf that I maye comperende that, wherein I am comperended of Chyft Iesu. Wherthen, I counte not my selfe that I have gotten it as yet, but this one thinge I saye: I for get those thinges which are behinde, & ende-noure my selfe vnto those thinges which are before, and, accordinge to the marke apoynted: I pceace to the rewardes of the hys callinge of God thowowe Chyft Iesu. Let vs therfore as many as be perfect, be thus wyse mynded, and yf ye be other wyse mynded, God shall open the same also vnto you. Hereafter this vnto that which we haue attayned vnto, let vs proceede by one rule, that we maye be of one accord.

B * * * * * Wherthen, be folowers together of me, and looke on them which walke euen so, as ye haue vs for an example. For many walke of whom I haue tolde you often and nowe tell you wepyng: that they are y enemies of y crosse of Chyft, * whose ende is bñ-nacion, whose God is theyr belly and glo-ry to theyr shame, which are wooldely myn-
 ed. But our conuersion is in heauen, fro whence we loke for the sauoure, euen y Loz-de Iesus Chyft, which shall * chaunge oure vile bodie, that be maye make it lyke vnto hys glorious body, accordyng to the workyng, wherby he is able also to subdue all thinges vnto him selfe. * Rom. vii. 5

The. iiii. Chapter.

C He salueth certayne of them, exhorteth them to be of honeste conuersion, and thanketh them be-cause of the yrouffon, that they made for him beyng in prison.

Therfore my brethren (dearly beloued and longed for) my toye and crowne, so continue in the Lozde ye beloued. I praye Euodias, and beseeche Sintiches, y they be of one accord in the Lozde. See and I beseeche the faithfull pockefelowe, helpe y women which laboured with me in the Gos-pell, and with Clement also, and with othere my labour felowes * whose names are in y booke of lyfe. * * * * * Reioyce in y Lozde alwaye and agayne I saye reioyce. Let poure forre-
 25 nes be knowne vnto all men: The Lozde is euen at hande. Be careful for nothyng: but in all praye and in multiplicacyon let poure peti-
 cyons be manifeste vnto God with geuyng of thakcs. And the peace of God (which pas-seth all vnderstandyng) kepe poure hertes and myndes thowowe Chyft Iesu. * Col. i. 12

Furthermore, brethren, whatsoeuer thin-ges are tene, whatsoeuer thinges are done-lye, whatsoeuer thinges are iust, whatsoeuer thinges are pure, whatsoeuer thinges are comelye, whatsoeuer thinges are of honeste

repute: yf ther be any vertue, yf ther be any pryncple, * * * (of ioynt) those same haile ye in poure mynde, which ye haue welthe learned & receaued, hearde also and felle in me those thinges do, and the God of peace dwelle with you. Reioyce in the Lozde greatly, yf nome at the last poure care is reuyned agayne for me. in that wherin ye were also careful, but ye lacked oportunitie. I speake not because of necessity. For I haue learned in whatsoeuer estate I am, * therewith to be content. I knowe howe to be lowe and I knowe howe to ex-cede. Every where and in all thinges I am instructed, both to be full and to be hongrye, both to haue plenty and to suffice neede. I can do all thinges thowowe Chyft which streng-theneth me. Not withstandinge ye shall well done, yf ye bare parte w me in my tribulaci-
 30 Pe of Philippus knowe also that in the begynnyng of the Gospell, when I depa-
 red from Achaonia, no congregacyon bare parte with me, no concernyng geuyng & receauyng, but ye onely. For when I was in Thessalonica, ye sent ouer and after ward agayne vnto my necessity: not y desire gyf-tes: but I desyre a kombant frute on poure parte. Heretofore I receaued all, and haue plenty. I was euen fylled after that I recea-ued of Epaphroditus y thinges, which were sent from you, an odoure of a swete smell * lacefpe accepted and pleasant to God.
 35 yf God shall supplye all poure nebe thro-w his glayous riches by Iesu Chyft. In-to God & oure father be praye for euermore. Amen. Salute all the sayntes in Chyft Iesu. The brethren which are with me, grete you. All the sayntes salute you, most of all they which are of the emperours householde. The grace of oure Lozde Iesu Chyft be with you all. Amen. * Rom. xii. 13

Chys Epistle was wyrtten from Rome by Epaphroditus.

The epistle of saynt

Paul the Apostle to the Colossians.

The fyft Chapter.

C He graeth thankes vnto God for theyr faye, loue and hope: prayeth for theyr increase, and sheweth howe we are the kyngdome of God, & prayeth by Chyft, which is the hede of the con-gregacyon.

Aul an Apostle of Iesu Chyft I by the wyll of God, and by othere Timothyus.

To the sayntes which are at Colossa, and brethren that beleue in Chyft. * * * * * Grace be vnto you * Gal. i. 6

1. Cor. xii. 1

1. Rom. vii. 5

1. Cor. xii. 1

* Rom. xii. 13

1. Cor. xii. 1

25

* Gal. i. 6

you and peace from God our father, & from the Lorde Iesu Christ.

* We geue thanks to God the father of oure Lorde Iesu Christ * alwaies for you in oure prayres. For we haue heard of your fayth in Iesu Christ, and of the loue which ye beare to all sapientes, for y^e hopes sake which is layd vp in heaue for you in heaue, of which hope, ye herbe before by the true woide of the Gospill, which is come vnto you: euen as it, is frutefull * (and groweth) as it is also amonge you, from the dayen in the which ye heard of it, and had experyence in the grace of God thowoe the truerh, as ye learned of * Epaphras oure deare fellowe seruante, which is for you a faythfull minister of Christ, which also declared vnto vs poure loue which ye haue in the scripture.

* For this cause we also, since y^e hope ye herbe of it, haue not ceas'd to praye for you, and to desyre, that ye myght be fulfilled with the knowlege of hys wpyll, in all wpsdome and spetuall vnderstandynge, y^e ye myght walke worthy of the Lorde that in all thynges ye maye please * beynge frutefull in all good woorkes, and encreasynge in the knowlege of God, strenghted with all myght, thowoe by his glorious power, vnto all patience and longe sufferynge with ioyfulness. For geuynge thanks vnto the father, which hath made vs mete to be partakers of the inheritaunce of sapientes in ysght,

Which hath deliuered vs from the power of delucians, and hath translated vs into the kyngdome of hys dere loue * by whom we haue redempcion thowoe his bloude euen by forgyuenes of sinnes * which is y^e mymage of y^e vniuersible God, fyrst begotten of all creaturcs. * For by him were all thynges created, that are in heauen, and that are in erth: vnsyble and vnspetible, whether they be maieste or lozeshyppe, ether rule or power. All thynges were created by hym and for hym, & he is before all thynges, and by him all thynges haue the y^e beynge.

And * he is the hebd of the body, euen of the congregacyon: he is the begynnyng and * fyrst begotten of the dech, that in all thynges he myght haue the preeminence. For it pleased the father, that in him shoulde all fulnes dwell, and by him to reconcile all thynges vnto him selfe, and to set at pence by hym thowoe y^e bloude of hys crosse, both thynges in heauen and thynges in erth.

And you * which were somtyme fatte of and enemyes, because poure myndes were set in euyl woorkes hath he nowe yet reconciled in y^e body of hys fleshe thowoe dech, to make you holy, and vnblyndable, & with out fault in hys aune syght, y^e ye continue grounden and stablyshed in the fayth, and be not moued awaye from the hope of the

Gospell, wherof ye haue herde, howe that it is preached amonge all creatures which are vnder heauen, wherof I Paul am made a mynister.

Nowe hope I * in my sufferynge & for you and fulfill that which is beynge of the passyons of Christ in my selfe, for hys bodies sake, which is the congregacyon: wherof I am made a mynister, accordinge to the ordynance of God, which ordynance was geuen me vnto you warde to fulfill the woide of God, that * misery which hath bene hyd since the woide beynge, and since the begynnyng of generacyons: * but nowe is opened to his sapientes, to whom God wolde make knowne what the glory was reueyred of this mystrye is amonge the Gentyls, which ryches is Christ in you, the hope of glazv, whom we preach, warnynge all men, and teachynge all men in all wpsdome, to make all men perfecte in Christ Iesu. Wherby I also laboure and streyne, euen as farforth as his strength woorketh in me myghtely.

¶ The ii. Chapter.

¶ What errare came I Paul to see for all congregacions. Wherof they them to be stouard in Christ, to beware of false teachers and wofull doctours, and descreyber the false y^epropetes.

¶ I wolde that ye knewe howe greatare that I haue for you and for them that are at Laodicia, and for as many as haue not sene my person in the flesch, that they betes myght be comforted whan they are knet together in loue, and in all eryches of full vnderstandynge, for to knowe the misery of God the father, and of Christ, in whom are hyd all the treasures of wpsdome and knowledg. * Whys I saye, lest any man shoulde begyle you with emptyng wordes. For though I be absent in the flesch, yet am I with you in the spere, toyinge and beholdinge poure ouer, and poure stedfast fayth in Christ. As ye haue therfore receaued Christ Iesu for Loue euen so walke ye in hym, so that ye be not ryd and buyte in hym, and stablyshed the row sayth, as ye haue learned, and therein be plentuous with geuynge thanks.

¶ Beware, lest any man spoule you thowoe philosophy and discartfull mystrye, after the tradycion of men, and after the ordynances of the woide, & not after Christ. For in hym dwelleth all y^e fulnes of the God hebd body, and ye are complect in him, which is the hebd of all rule and power, by whom also ye are * circumcised with circumcysion which is done with out handes, for a mynde, as ye haue put of the fensull body of y^e fleshe: thowoe the circumcysion that is in Christ, that ye are buried with hym thowoe baptisme, in whom ye are also risen agayne thowoe we sayth, that is wrought by the operacyon of God which raped him from dech.

* And ye

The epistle

* Roma. b. a.
* Ephra. a. a.
* Collo. a. c.

* Gene. i. c.
* Luke. i. c.
* Job. i. c.

* Deut. b. i. a.
* iud. f. a.

* p. c. i.

* Ephra. b. a.
* Deut. b. a.
* Eccl. i. a.

* Ephra. b. a.

* And ye whāye weare deed thozowe syn
re and thozowe the vncircumcysid of youre
fleshe, hath be quickned with him, and hath
forgiuen vs all oure trespasses. I and hath
put out y^e hāde wytyngne that was agaynst
vs, contayned in the lawe written; and that
hath be taken out of the waye, and hath in-
stated it to hys crosse, and hath y^e spoiled ri-
cle and power, and hath made a shewe of them
openly, and hath triumphed ouer them in his
a wone person.

Let no man therefore trouble poure con-
science aboute meate and drynke: or for a pe-
ce of an holy daye, or of the newe moone, or of
y^e Sabbath dayes, * which are shadowes
of thynges to come: but the body is in Chyrt.
Let no man make you shote of a wyde ma-
che, by the humblenes and holynes of angles,
in the thynges which he neuer sawe, beyng
caufelie putte by with his fleschly mynde, &
holdest not the hebd, wherof all the body by
ioyntes and comles recaueth nourishment &
is knet together, and encreaseth with the in-
creasynge that cometh of God.

Wherfore, y^e be deed with Chyrt from
y^e ordinaunces of y^e woilde, whyn as though
ye yet lyued in the woilde, are yelid with tra-
ditions: Touch not, tast not, handell not:
which all perthe thozowe y^e deceptible: after
the commaundmentes and doctrynes of
men: which thynges out wardly haue the si-
militude of wyfdomme by supersticion and hu-
milnes of mynde, and by buryng of the bo-
dy, and in y^e they do the fleshe no wyfhypp
unto the merde therof.

¶ C. c. iii. Chapter.

¶ He putteth them in remembrance of the spi-
rituall resurrection, to lare y^e mynde of
deceptible thynges, to be careful in all good
ment: & be sure, & sheweth all degree they shoulde.

If ye be then ryfen agayne with
Chyrt, seke those thynges which
are aboue, wher Chyrt lyeth
* on the ryght hande of God. Set
your affeccion on heauynly thynges, and
not on erthly thynges. If ye are deed, and
poure lyfe is hyd with Chyrt in God. When
soeuer Chyrt (which is oure lyfe) shall be-
we hym selfe, then shall ye also appeare with
hym in glory. ¶

¶ To tytlye therfore poure erthly mem-
bers: fornicacion, vncleannes, vnnaturall
lust, euill concupiscence, and couetousnes,
which is wyfhyppynge of ydoles: for which
thynges sake the wrath of God wyleth to co-
me on the disobedient chyldren * amonge
whom ye walked somtyme, when ye lyued
in them.

But nowe put ye also awaye fro you all
such thynges: wrath, fearnes, maliciounes,
cursed speakynge, fylthy communicaciō out
of your mouth. & ye not one to another, seing

that ye haue put of the olde man with hys
workes, and haue * put on the newe man
which is renued into the knowledg & yma-
ge of him that made hym, * wher is neyther
Gentyle nor Jewe, circumcysion nor vncir-
cumcysion, Barbarous or Sythian, bonde
or fre: but Chyrt is all in all thynges.

¶ Therfore as electe of God, holy & be-
loued, put out tender mercye, lyndnes, hu-
milnes of mynde, mekenes, longe suffryng,
forbearynge one another, & forgyng one
another, y^e any man haue a quarrell agaynst
another: as Chyrt forgave you, eue so do ye.
A bone all these thynges put on * loue which
is the bonde of perfectnes. And the peace of
God rule in your hertes: to the which peace
ye are called in one body. And se that ye be
thankfull. Let the worde of Chyrt dwell in
you plentifully with all wyfdomme. Teache
and exhoite your a wone felues, * in psal-
mes, and hymnes, and spiritual songes syn-
gynge with grace in your hertes to y^e Lorde
And * whatsoeuer ye do (in worde or dede)
do all in the name of the Lord Ihu, forgyng
shantes to God the father by hym. ¶

* Ye wyues, submitte your selues unto
your a wone husbandes, as it is comly in the
Lorde: Ye husbandes, loue your wyues as
be not bytter unto them. * Ye chyldren, obey
your fathers and mothers in all thynges, for
that is well pleasyng unto the Lorde. Ye fa-
thers, provoke not your chyldren, (as to anger)
lest they be of a desperate mynde. * Ye serua-
ntes be obedient unto them that are your
bodily masters in all thynges: not with ey-
service as men please, but in synglenes of
herte, fearynge God. And whatsoeuer ye do,
do it hertly, as though ye dyd it to the Lord,
and not unto men: knowynge, y^e the Lord
ye shall receaue the reward of inheritance,
for ye serue the Lorde Chyrt. But he y^e doth
synne, shall receaue for hys synne. ¶ Neether
is ther any respect of persons: (as with God.)

¶ C. c. iii. Chapter.

¶ He exhorteth them to be true in prayer, to
waite wyfely vnto them that are not yet come to
the true knowledg of chyr, and salutely them.



* Alres, do vnto your seruau-
tes that which is iust and equall
knowynge, that ye also haue a
master in heauen.

* Continue in prayer, & watch
in the same with thankes geuyng, praye
also for vs: that God maye open vnto vs
the doore of vnderstande, that we maye speake
the mystry of Chyrt: wherfore I am all in
bondes: that I maye vter it, as it becom-
meth me to speake. * Waite wyfely towar-
de the that are without, and loke no opor-
tunitie. Let your speache be all wayes well sa-
uoyed & pombred with * salt, that ye maye
knowe, howe ye ought to answer euery mē.
¶ Shall my

* Rom. b. a.
* Ephra. a. a.
* Collo. a. c.

* Ephra. b. a.
* Eccl. i. a.

* p. c. i. c.
* Ephra. b. a.
* Eccl. i. a.

* Ephra. b. a.
* Eccl. i. a.

* Ephra. b. a.
* Eccl. i. a.

* Ephra. b. a.
* Eccl. i. a.

* Ephra. b. a.
* Eccl. i. a.
* Collo. a. c.

* Ephra. b. a.

* Ephra. b. a.

* Ephra. b. a.

* Ephra. b. a.

* Ephra. b. a.

Of all my bulyness that ye be certified by
Tychicus, the beloued brother and faithful
my nysse, and beloue seruauit in the Lord,
who I haue sent vnto you for the same pur-
pose, that he myght knowe what ye do, &
that he myght confort youre hertes, wyth
one Onesymus a faithful and beloued bro-
ther, which is one of you. Thep shall gethe
you of all thynges, which are adouinge here.

* Act. xxi. b.
* 1. Tim. iii. b.

* 2. Cor. xii. b.
* Colos. iii. b.

* 1. Tim. iii. b.

¶ Sent from Rome by Tychicus:
and Onesymus.

The fyrst Epistle of Sapnet Paul the Apostle to the Thessalonians.

The fyrst Chapter.

¶ We thanke the God for them, that they are so red-
died in faith, and good works, and receaue the Gos-
pell with they earnestnes.

¶ And Apoluan & Timo-
the. vnto the congregacion
of the Thessalonians, in God
the father, and in the Lord
Jesus Christ.

* Grace be vnto you, and
peace from God our father,
and from the Lord Jesus Christ.

We geue god thankes alwayes for you
all: makinge mencyn of you in our prayers
without ceasinge, & call you to remembra-
ce because of the woike of your faith, and
labour in * loue, and because ye haue con-
firmed the hope of oure Lord Jesus Christ,
in the sight of God our father. ¶ We knowe
brethren, (beloued of God) how that ye are
electe. For oure Gospel came not vnto you
by * worde onely, but also by powre, and by
the holp goode, and by much certaintie, &
* ye knowe, after what maner we be haue
oure selues amonge you, for your sake. And
we became folowers of vs and of the Lord,
receauynge the worde with much affliction,
with ioye of the holp goode: so that ye were
an ensample to all that beleue in Macedo-
nia and Achaia. For from you founded out
the worde of the Lord, not in Macedonia
and in Achaia onely: but youre faith also
which ye haue vnto God, tyed her selfe ab-
roade in all quarters, so that it stretcheth
not vs to speake any thyng of al. For they the
selues thewe of you, what maner of entering
in we had vnto you and how ye turned to
God from ymagines, for to serue the liuynge
and true God, and for to loke for hys sonne
* from heuen, whom he rapied from death.
¶ Ieuen Jesus, which belureth vs from the
death to come.

The ii. Chapter.

¶ We putte them in mynde of the godly conser-
uacion that he had, and gette them which be preached
the Gospel vnto them, thanke God that they
receaue by the wo; be so fruchtfull, and earnestly be
abeynt.

¶ We knowe of our entrai-
ce in vnto you, how that it
was not in vayne: but euen
after that we had suffred be-
fore, and were * shamefully
entreated at Phillippos (as
ye knowe) then were we bold in oure God,
to speake vnto you the Gospel of God, in
* much tribynge. For oure exhortacion
was not to bypnyng you to erreure, nor yet
to vncleines, neither was it wyth gyle: but
as we were allowed of God, that the Gos-
pell shoulde be commytted vnto vs: euen to
we speake, not as they that * please me, but
God, which trecth oure hertes.

¶ Herber led we oure conseruacion at any ty-
me with flatterynge wordes, as ye knowe:
neither by occasyon of couetousnes. * God
is recorde: neither fought we the payse of men
neither of you, nor yet of any other, when we
myght haue bene auctoryte, as the Apostles
of Christ, but we were tender amonge you,
euen as a noyse chercheth her chyldren, so
were we affected to worde you: oure good
will was to haue deale vnto you, not the
Gospel of God onely: but also oure ayme
loues, because ye were deare vnto vs.

¶ We remember

The fyrst Epistle

Actes. x. g.
I. Cor. in. b.
I. Cor. in. b.

¶ Remember brethren oure labour, and trouble. * For we laboured daye & nyght because we wolde not be chargeable vnto any of you, and preached vnto you the Gospel of God. We are witnesses, and so is God how holyp & iustly & vnblymeably we behaue oure selues amonge you that beleued, as ye knowe. Now that we bare such affliction vnto every one of you, as a father both vnto chyldren, exhortynge, confortynge, and beseechynge you. that ye wolde walke worthy of God, whych hath called you vnto his kyngdome and glorie.

For this cause thake we God also without ceasing, because y when ye receaved of vs þ word, wherwith ye learned to knowe God, ye receaved it not as the word of man: but euen as it was in dede, the word of God, whych wolden also in you that beleue. ¶ For ye brethren became folowers of the congregacion of God whych in Jewry are in Christ Iesu: for ye haue suffred lyke thynges of your kynsmen, as we oure selues haue suffred of þ Jewes. Whych as they hyled the Lorde Iesus, and theyr awne Prophets, euen so haue they persecuted vs: and God they please not, and are contrary to al men. & hynder vs, that we shuld not speake vnto the Gentyls, that they myght be saved, to fulfill their spynall wyse. For * þ wrath of God is come on them, euen to the vtmost.

For as much brethren as we are kept fro you for a season, as concerninge the bodily presence (but not in the herte) we enforced y more to se you personally with great desyre. And therefore we wold haue come vnto you, I Paul once and agayne: * but what auerthode vs: for what is oure hope of ioye or crowne of reioysing? * are not ye it in the presence of our Lord Iesus Christ at his coming, ye be oure glory and ioye.

¶ The.iii. Chapter.

¶ The sheweth how greatly he was reioysed, wher Timothee tolde him of thyre faith & loue.

¶ Wherefore, sence we coulde not lenger forbear, we thought it good to reioynce at * Athens alone, and sent Timothee oure brother & mynister of God, and the helper forth of oure labour in the Gospel of Christ, to stablish the you: and to comforte you concerninge our faith * that no man shulde be moued i these afflictions, for * ye your selues knowe, that we are euen appointed there vnto.

For when we were with you, we tolde you before, that we shuld suffer tribulacion, euen as it came to passe, and as ye knowe. For this cause when I coulde no longer forbear, I sent that I myght haue knowledge of your faith, lest by some meanes þ

tempter had tempted you, and lest oure labour had bene bestowed in vayne.

But now lately, when Timothee came fro you vnto vs, & declared to vs your faith & your loue, & how þ ye haue good remembrance of vs all wayes, desyringe to se vs as we also desyre to se you. Therefore brethren we receaved comforte by you, in all our aduersite & necessite, though your faith. For now are we alyue, yf ye stode steadfast in the Lorde. For what thakes can we receiue to God agayne for you, ouer al þ ioye, þ we ioye for your salues before our God: prayng nyght and daye exceedingly, þ we might se you presently, and myght fulfill the thynges which are lackynge vnto your faith. God him selfe ouerthake, and oure Lorde Jesus Christ shall gyde oure iourney vnto you: the Lord also shall increase you & make you flowe ouer in loue one toward another, and toward al men, euen as we do toward you, that he maye make your hertes stable & vnblymeable, in holynes before God oure father, at the cominge of oure Lorde Iesus Christ with al sayntes.

¶ The.iiii. Chapter.

¶ He exhorteth them to abstynence, to kepe them selues from sinne & vncleynnesse, & to loue one another: rebuketh polycritic, & speaketh of the resurrection.

¶ Althermore, we beseeche you by þ Lord Iesus, yf ye increase more & more euen as ye haue receaved of vs, how ye ought to walche and to please God. For ye knowe, what commaundementes we gaue you by oure Lorde Iesu Christ. For this is the wpll of God * euen your holynes. yf ye shuld abstayne from fornicacy, & that euerp one of you shuld knowe how to kepe his vessel in holynes and honoure, and not in the lust of concupiscence * as do the heiden which knowe not God, yf no man oppresse and defraude his brother in bargayning: because þ the Lord is the awiger of all such thynges, as we tolde you before, and testifye.

For God hath not called vs vnto vncleynnes but vnto holynes. ¶ He therefore yf despyseth, despyseth not man, but God, whych hath sent yf his holy spere amonge you. ¶ But as touchynge brotherly * loue, ye neede not. yf I wryte vnto you. * For ye are taught of God, to loue one another. Preaund that thynges verily ye do vnto all þ brethren which are in all Macedonia. We beseeche you brethren, that ye cenerence more & more, and that ye stude to be quiet, & to medle with your awne busynes, & to worke with your awne handes, as we commaunded you: that ye maye behaue your selues honestly towardes them that are without, and that nothyng be lackynge vnto you.

¶ I wolde

I. Cor. vii. c.

Daniel. i. c.

I. Cor. in. c.
I. Cor. in. d.

I. Cor. in. d.

I. Cor. in. c.
I. Cor. in. c.
I. Cor. in. c.
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I. Cor. in. c.

I. Cor. in. c.

To the Thessalonians. No. lxxij.

D **I** wolde not brethren that ye shulde be ignorant concerninge them which are fallen asleepe, that ye sorrowe not as other do, which haue * no hope. For ye we beleue, & Iesus dyed, a case agayne: euen so them also which slepe by Ies^{us}, will God byngre agayne w^{ith} hym. For thus saie we vnto you in ^{the} worde of the Lorde, that we which shall * lyue, & shall remaine in the cōmyng of the Lorde, shall not come y^{et} they which slepe. For the Lorde hym selfe shall descende from heaue w^{ith} a howte & the voyce of the * Archangel & the traye of God. And the dead in Christ: shall arise fyrst: then we which shall lyue: euen we which shall remaine shall be caught up w^{ith} them also in the cloudes, to meete the Lorde in the ayre. And so shall we cōbe w^{ith} the Lorde. Wherefore, comforte your selues one another w^{ith} these wordes. **I**

The v. Chapter.

If he enformeth them of the daye of dome, and cōmyng of the Lorde, abouthe the to watch, and to ergare toke as preach Gods worde a: mouge them.

I **N**ally of the tyme & seasons: bre-
thren, it is no uer that I wyte vnto you: for ye your selues know perfectly, & the daye of the Lord shall come, euen as a thefe in the nyght. For whē they shall saie, peace and all thynges are in fe-
fe, then shall * soden destruction come vpoⁿ them: as sorowe cōmūeth vpon a woman trauayling w^{ith} chyld: & they shall not saie. But * ye brethren are not in darcknes, & that daye shulde come on you as a thefe.

* We are all the chyldren of lyght, and the chyldre of the daye. We are not of the nyght neither of darcknes.

* Therefore let vs not slepe as do other: but let vs watch, & be sober. For they that slepe, slepe in y^{et} night: & they that be dracken, are dracken in the nyght. But let vs which are of the daye, be sober * armed w^{ith} the brest plate of fayth and loue, and w^{ith} hope of saluacion for an helmet. For God hath not appoynted vs to prouoke wrath vnto oure selues, but to obtayne saluacion by the meanes of oure Lorde Iesu Christ * which dyed for vs: that whether we wake or slepe, we shulde lyue together w^{ith} hym.

Wherefore, comforte one selues together, & edifye every one another, eue as ye do. **I**

I **W**e beseeche you brethren, that ye knowe them: which labour amonge you, and haue the oueright of you in the Lorde. & geue you exhortacyon, that ye haue them in hye reputacyon thowoe lowe, for theye worke faie, and be at peace w^{ith} them.

* We beseeche you (brethren) warne them & are dūely, comforte the feeble mynded, lpf by the weakie, be patient towarde all men.

* So that none recompence euill for euill vnto any man: but euē folowe that which is good, both amonge your selues, and to all men. * For ye euer * praye cōmūal ly. In all thynges geue thank: for this is the wyl of God thowoe Christ Iesu to: warde you.

I **N**teche not the spete. * Despaye not p^{ro}-phelynges. Examine all thynges, kepe that which is good. * Iddayne from all euill appearance. & the very God of peace sanctifye you thowoe out. And I praye God f^{or} youe whole spete, and soule and body, maye be p^{er}serued: so that in nothing ye maye be blamed in the cōmyng of oure Lorde Iesu Christ.

* Faythfull is he which called you, which wll also do it. * Serue, praye for vs, & Greete all the brethren w^{ith} an holy kysse. * Greete you in the Lorde, that this Epistle be red vnto all the holy brethren. * Be gra-cc of the Lorde Iesu Christ be w^{ith} you. Amen.

The first Epistle vnto the Thessalonians was written from Athens.

The secorde Epistle of Saynt Paul the Apostle to the Thessalonians.

The first Chapter.

If he thanketh God for: their faith and loue, and prayeth for the increase of the same.

I **A**nd Stephanus and Timotheus.
Vnto the congregacyon of the Thessalonians in God oure father, and in the Lord Iesu Christ.

* Grace be vnto you and peace from God oure father, and from the Lorde Iesu Christ.

We are bolde to thank God all wayes for you brethren (as it is met) because that your fayth groweth exceedingly, and every one of you swymmeth in loue towardes another betwene your selues, so that we oure selues boast of you in the congregacions of God, ouer your patience & fayth in all your p^{er}secucyons & tribulacyons, that ye suffer, which is a token of the ryghteous iudgement of God, that ye are counted worthy of the kyngdome of God, for which ye also suffer. It is verely a ryghteous thing w^{ith} God that he recompence tribulacyon to the that trouble you: and to you which are troubled, rest w^{ith} vs, when the Lorde Iesu

The fyfth Epistle.

shall shewe hym selfe from heauen with the
Angels of hym power, with flaming fyre,
whych shall redde vengeance vnto them þ
knowe not God, * and that obeye not the
Gospell of oure Lorde Iesus Christ: which
shalbe punished with euilllastyng dam-
nacpon, from the presence of the Lorde, and
from the glory of his power, * wher he shall
come to be glorified in his sayntes, and to
be our marualion in all them that beleue:
because our testimonye that we had to you,
was beleued euen the same daye. * Where-
fore, also we praye all wayes for you, that our
God will make you worthy of this calling,
a fullfill all delectacyō of goodnes & the wo-
che of saynt, w power: that the name of oure
Lorde Iesus Christ maye be glorified by
you, and ye by hym, accordyng to the grace
of oure God, and of the Lorde Iesus Christ.

¶ The iiij. Chapter.

¶ The worth them, þ the daye of the Lorde shall
not come, till the departinge from the earth come
first, and therefore be exhorteth them not to be dis-
treased, but to stande stedfast in the thynges that
be hath taught them.



¶ Beweche you (brethren) by
the comynge of oure Lorde
Iesu Christ, and in that we
shall assemble vnto hym, þ
ye be not idolenly moued fro
poure mynde, nee be trou-
bled, neither by speere, nerthe
by wordes, nor yet by letter whych shalbe
seme to come from vs, as though the daye
of Christ were at hande. Let no man decea-
ue you by any meanes, for the Lorde shall
not come excepte ther come * a departinge
epist and that that spynall man be opened,
the sonne of perdition, whych is an abudela-
re: and is exalted aboue all that is called
God, or that is worshypped: so that he doth
syt * in the temple of God, boasting him
selfe to be God.

¶ Remembre ye not, that when I was yet
wth you, I tolde you these thynges: And
nowe ye know what theynges: but that
he myght be detested at hys tyme. * For the
mystery of iniquitie doeth all readye wo-
cke: till he which nowe only letteth, be ta-
ken out of the waye. And then shall that
wycked be detested, * whom the Lorde shall con-
sume with the speere of his mouth, and shall
destroie wth the apperance of hys com-
myng. Kewen hym whose comynge is af-
ter the workyng of Satan, with all lyng
power * signes and wonders, and with all
decaualenes of vngyftednes, amonge
them that perishe: because they receaued
not the loue of þ truerth, that they myght be
saued. * And therefore, God shall sende them
a stronge delusyon, that they shalbe beleue ly-
es: that all they myght be dāned, whych be-
lieued not the truerth: but had pleasure in vn-
gyltwellnes.

But we are bounde to geue thanks alwey
to God for you (brethren) beloued of þ Lorde)
for because that God hath from the begyn-
nyng chosen you to saluacyō, thowse lan-
ctifyinge of the spere, and thowse beleuing
of þ truerth, wher vnto be called you by oure
Gospell, to obteyne the glorye of oure Lorde
Iesu Christ.

¶ Therefore brethren stande fast, & kepe
the ordinaunces which ye haue learned: wher-
ther it were by oure preachinge, or by Epi-
stle. Once Lorde Iesu Christ hym selfe, and
God and oure father (which hath loued vs,
and hath geuen vs euilllastyng consolacyō,
and good hope thowse grace) cōfōte your
herres and stablishe you in all good sayng
and doynge.

¶ The iij. Chapter.

¶ Be desired them to praye for him, that þ
sell, more proficere, and euery them warninge to
repoure the pōle and of þer will not labour wth
ther handes, that they shall not eate.

¶ Furthermore brethren praye ye for vs,
* that the woerde of God maye haue
passage, and be glorified, as it is al-
so wth you: and that we maye be deliuered
from vncleanable and frowarde men. For
all we haue not saynt: but the Lord is saynt-
full, whych shall stablishe you, and perfect-
ue you from euill. We haue confydence tho-
rowe the Lord to you wards, þ ye both do, &
we will do the thynges which we commaunde
you. And the Lord gyue poure herres to the
loue of God and to the pacente wayeyng
for Christ. ¶

¶ We requere you brethren by þ name of
oure Lorde Iesu Christ * þ ye wryth to
poure selues from euery brother. ¶ Behaue
him selfe inordinatly, & not after þ instructiōs
which he receaued of vs. For ye poure selues
know, howe ye ought to folowe vs. For we
behaue not oure selues inordinatly amonge
you. Acthe toke we byed of eny man for
nought: but * wrought w labour & sweate
nyght & daye, because we wolde not be cha-
geable to eny of you: not but that we had au-
ctoizite: but to make oure selues an ensam-
ple vnto you to folowe vs. For when we were
wth you, thus we warned you of, þ ye eny
wolde not wycke, the same shulde not eate.

For we haue benede sape that there are so-
me whych walke amonge you inordinatly,
workyng not at all, but byenge dysbo-
dies. ¶ Them that are such, we commaunde
and exhorthe, by oure Lorde Iesu Christ, that
they wycke with quyetnes, and eate thez
awne byed: * Brethren be not ye weery in
well doynge. ¶ If eny man obey not oure
sayng, sende vs woerde of him by a letter:
and * haue no companye wth him, that he
maye be ashamed. And count him not as an
enemy: but warne him as a brother.

¶ The viij

* Rom. ii. 13.

* 2 Cor. v. 11.

* Mat. 23. 13.

* Col. 1. 11.

* Phil. 1. 11.

* 2 Cor. 1. 11.

* 1 Tim. 1. 11.

* 1 Cor. 1. 11.

* 2 Cor. 1. 11.

* 1 John. 1. 11.

* 2 Cor. 1. 11.

* Mat. 23. 13.

* Rom. 1. 11.

* 2 Cor. 1. 11.

* 1 Cor. 1. 11.

* 2 Cor. 1. 11.

* 1 John. 1. 11.

* 2 Cor. 1. 11.

* 1 Tim. 1. 11.

* 2 Cor. 1. 11.

* 1 John. 1. 11.

* 2 Cor. 1. 11.

* 1 Tim. 1. 11.

* 2 Cor. 1. 11.

* 1 John. 1. 11.

* 2 Cor. 1. 11.

* 1 Tim. 1. 11.

* 2 Cor. 1. 11.

* 1 John. 1. 11.

* 2 Cor. 1. 11.

* 1 Tim. 1. 11.

* 2 Cor. 1. 11.

* 1 John. 1. 11.

* 2 Cor. 1. 11.

The very Lorde of peace geue you peace
allwayes, by all meanes. The Lorde be with
you all. The salutation of me Paul, with
myne awie hande. This is the token
in all Epistles. So I wypte. *

The grace of oure Lorde Je-
sus Christ be weth you
all. Amen.

¶ Sent from Athens.

The Epistle of Sapnet Paul vnto Timothy.

¶ The first Chapter.

¶ He exhorte Timothy to walke vpon his offi-
ce, namely, to let that nothing be taught but Gods
woyde. He sheweth also wherfore it is good,
and retheth that Chrysistus came in to restore
to face thynges.

¶

* Gal. ii. c.

* 1. Cor. i. c.

* 2. Cor. i. c.

* 1. Cor. i. c.

* 1. Cor. i. c.

* 1. Cor. i. c.

* 1. Cor. i. c.

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* 1. Cor. i. c.

* 1. Cor. i. c.

* 1. Cor. i. c.

¶ And an Apostle of Jesus
Christ, by the commission
of God our saviour, & Lord
Jesus Christ, which is our
hope.

¶ Unto Timothy thy nat-
tural soune in the faith.

* Grace mercy and peace from God oure
father, & fro þe Lord Jesus Christ oure Lorde.
¶ I besought thee to abyde styl at Ephre-
sus (wher I departed into Macedonia) eue
to do, that þe commande some, that they folo-
we no teaching doctrine, neither geue heed *
to fables & endless generalogues whych haue
doubtes more then Godly edifyinge, which
is by faith. for the ende of the commande-
ment is, * loue out of a pure herte, and of a
good conscience, and of faith vnsayned: fro
the whych thynges, because some haue er-
red, they are turned vnto vayne tælinges,
because they wolde be doctours of the lawe,
and yet vnderstande not what they speake,
neither wherof they aspyre.

* We knowe, that the lawe is good,
ys a man vse it lawfully: knowynge thys, *
howe that the lawe is not geue vnto a rygh-
teous man, but vnto the vnygheurous and
disobeyent, to the vngodly and to synners,
to vnholy and vnielene: to murderers of fa-
thers and murderers of mothers, to man-
sleas, to whoremongers: to them that despy-
se them selues whych mankynde: to falses:
to lyars, to perjured, and yf they be any
other thyng that is contrary to the holsoone
doctrine, accordynge to the Gospell of the
glosse of the blessed God, whych Gospell is
commytted vnto me.

¶ And I thanke Christ Jesus oure Lorde,
whych hath made me stronge: for he counted
me true, and put me in office wher as befo-
re I was a blasphemre, * and a persecuter, &

a Traynnt. But yet I obtayned mercy, be-
cause I dyd it ignorantly þowze vnbele-
fe. Sent therfore, þe grace of oure Lorde wold
exceedynge aboundaunt with faith and lo-
ue, whych is by Christ Jesus. ¶

* This is a true sayinge, and by all mea-
nes worthy to be receaued of vs. ¶ Christ
Jesus came into þe world, to saue synners,
of whom I am chefe. ¶ Not wythstandinge
for this cause obtayned I mercy, that Jesus
Christ shulde speke vnto me all longe pa-
ciece, to declare an ensample vnto the whych
shulde beleue on him vnto eternal lyfe. So
then vnto God, hyng euerlastynge, immor-
tal: * inuisible, wyse onely, be honour and
praple for euer and euer. Amen.

¶ Thys commandment comyt I vnto
the soune Timothy, * accordynge to the
prophesy, whych tyme past were prophie-
tyed of the, that thou in them shuldest fight
a good fight, hauynge faith and good con-
science: whych lone haue put awaye from
them, and as concernynge faith haue made
shypwacke. Of whose nombre is * hyme-
neus and Alexander whom * I haue deli-
uered vnto Satan, that they maye lerne not
to blasphemre.

¶ The ii. Chapter.

¶ He exhorte to praye for all men. He wylt not
haue women to be euer costly appareled, no: to
traill in the euengearoun, but to be in sience, &
to obey their husbands.

¶ Exhorte therfore, that aboue all
thynges, prayers, supplicacions,
intercessions, and geuyng of thas-
kes be had for all men: * for kyn-
ges, and for all that are in authority, that
we maye lyue a quyet and a peaceable lyfe,
with all Godlynes and honestye. For that
is good and accepted in sight of God oure
saviour, whych * wyl haue all men to be
sane, and to come vnto the knowledge of þe
trouth. For ther is * one God, and one me-
diator betwene God and man, euen the man
Christ Jesus, whych gaue him selfe a ran-
some for all men, that it shulde be testifyed
at þys tyme, * where vnto I am ordainyd
a preacher and an Apostle. I tell the trouth
Christ and I be not: beyng the teacher of the
gentyles weth faith and veritye. ¶

I wyl therfore that the men * praye ene-
er where, yf theynge by pure hartes without
wyath, or doubtinge. ¶ The wyl also the wo-
men, that they auaie them selues in compe
apparell without shew of shew and discreet be-
hauour, not to be dyed heare, ether golde
or pearlys, or costly apparell: but as becometh
women, that professe godlynesse þowze
good workes. * I let the woman learne in sy-
lence weth all lowceyoun. ¶ But I suffer not
a woman to teach, neither to vlture auto-
ryte ouer the man: but to be in sience. For

* Gal. ii. c.
* Rom. ii. c.
* 1. Cor. i. c.

* Col. i. c.

* 1. Tim. ii. c.
* 1. Tim. ii. c.
* 1. Cor. i. c.

* 1. Tim. ii. c.
* 1. Tim. ii. c.

* 1. Tim. ii. c.
* 1. Tim. ii. c.

* 1. Tim. ii. c.
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* 1. Tim. ii. c.
* 1. Tim. ii. c.

* 1. Tim. ii. c.
* 1. Tim. ii. c.

* 1. Tim. ii. c.
* 1. Tim. ii. c.

The fyrst Epistle.

Adam was fyrst fourmed, & then Eue. And also was not deceaued, but the woma was deceaued, and was subdued to the transgressyon. For wythstandynge thozowe bearynge of chyldren the thalre saued, yf they contynue in fapth and loue, and holynes, wyth discrecyon.

¶ The .iiij. Chapter.

¶ What maner of a bishoppes of prests ought to be. The proprietye also requyred in a bishoppes wyf.

This is a true sayinge: If a mā de-
sire the office of a bishoppes, he
desyret an honest wyke. A bishoppes
therefore must be blameles,
p̄ his bande of one wyfe, diligent,
sober, discrete, a keeper of hospitalite: apte to
teach: not geue to ouer much wyne, no fegh-
ter, not greedy of felyth lurre. But geile, ab-
horrynge fyghtynge, abhorrynge couetous-
nes. one p̄ ruleth well his a wne house, one p̄
hath chyldren in subieccyon with all reuer-
ence. For yf a man canot rule his a wne house,
howe shall he care for the congregacyon of
God? he maye not be a yonge scolar, lest he
swell and fall into the iudgement of the rupil
speaker. he must also haue a good repute of
them whych are without, lest he fall into re-
buke, and thare of the rupil spraker.

Alike wyfe must the ministers be: ho-
nest, not double tonged, not geue unto much
wyne, neither greedy of felyth lurre: but hol-
dynges the myspryde of the fapth with a pure
confessyon. And let them fyrst be proued, and
then let the ministers so, that no man be able
to reuoyce them.

Euen so must they wyues be honest, not
rupil speakers: but sober and fapthfull in all
thynges. Let the deacons be the husbendes
of one wyfe, and such as rule they: chyldren
well, and their a wne householdes. For they
that minister well, get them felus a good
degre and greates lypertye in p̄ fapth, whych
is in Chast Jellu.

Thele thynges wyte I unto the trustynge
to come thowlye unto the: but and yf I tarie
longe, that then thou mayst yet haue know-
ledge, howe thou oughtest to behaue thy sel-
fe in the house of God, whych is the congre-
gacyon of the lypunge God, the pyllar & gro-
unde of truweth. And without doute great is
that myspryde of godlynes: * God was re-
uoyced in the fleshe, was iustified in the
spete, was lene amonge the Angells, was
preached vnto the gentyls, was beliened on
in the woelde, and receaued up in glozy.

¶ The .iiij. Chapter.

¶ The prophete of the latter dayes, and thoz-
and thozome to be signified in reabyng of the bo-
ke of reuoyce.

The spete speaketh expedyent, that *
in the latter tymes some shall depa-
rt from the fapth, and shall geue hebe
vnto spetes of erroure, and deuytlye do-

ctyness of them whych speake false thozowe
p̄pocypse, & haue their consciences marked w
an hote yd, for by dopyng to mape, & coma-
dyng to abstayne sed mentes: * whych God
hath created to be receaued: * with genynge
thackes, of them whych beleue, & knowe the
truweth. For * all the creatures of God are
good, & nothyng to be refused, yf it be recea-
ued with thakelengeynge. For it is sanctified
by the worde of God & p̄uaper. If thou put p̄
thyrtel in remembrance of thele thynges thou
shalt be a good mynister of Jhesu Chyrtel *
whych hath bene vnto the by in p̄ woordes of
p̄ fapth & of good doctrine, whych thou hast
continually followed. But * cast awaye vn-
gostly and olde wyues fables.

Exercyse thy selfe rather vnto godlynes.
For * bodely exercyse p̄pocypeth idyll: but
godlynes is p̄pocypeth vnto all thynges, as
a thinge whych hath p̄pocypeth of p̄ lyke that
is no wor, & of the lyfe to come. This is a sure
sayinge, & by all meanes woorthy to be ala-
wed. For therfore we bothe labour & suf-
fer rebuke, because we haue a sted fast hope
in the lypunge God, whych is the sauour of
all men, specially of those that beleue. Soch
thynges commaunde & teache. * Let no man
depyt thy yowth: * but be vnto the that be-
leue, an ensample, in woerde, in conuersacyon,
in loue, in spete, in fapth, in purenes.

Ell I come, geue attēdāce to eacyng, &
to exhortacyon, to doctrine. welspye not the
gyste that is in the, whych was geuen p̄ tho-
rowe prophesye, with p̄ lapinge on of hon-
des by p̄ auctoryte of p̄rethode. Take thin-
ges exercyse, and geue thy selfe vnto them,
that it maye be sene, howe thou p̄pocypeth in
all thynges. Take hebe vnto thy selfe, and
vnto learyng, and continue therein. For yf
thou shalt to do, thou shalt saue thy selfe, &
them that heare the.

¶ The .v. Chapter.

¶ The teacher dem howe he shall behaue hym
selfe in rebuyllyng of all degrees. An oyle com-
mūnyng wyddowes.

Rebe not an elder, yf gorouly p̄
but exhorte him as a father: the yō-
ger men, as byrthen: the elder we-
men, as mothers: the yonger as sy-
sters, w all purenes. Honour wyddowes,
whiche are true wyddowes. If eny wyddow
haue chyldren as ne bewys, let the leaue fyrst
to rule their a wne houses godly: & to recom-
pense their elders. For p̄ is good & accepta-
ble before God. So he p̄ is a true & wyddowe
& fedde lesse, putteth her trust in God, & cōp-
mūnyng in supplicacyons and prayres nyght &
daye. But the p̄ lyeth in pleasure, is be-
cuen p̄t alpine. And the lele thynges comaunde
that they maye be without rebuke. But yf
eny proude not for hre a wne (& specially for
them of her household the same hath denyed
the fapth), and is woelle then an inspyrell.

Let no

* Gene. 1.2.
1.20 of. 37.24.
Actes. 37.24.

* Gene. 1.2.
1.20 of. 37.24.
Actes. 37.24.

* Actes. 1.10.

* 1. Tim. 4.1.
1. Tim. 4.1.
Colos. 1.10.

* 1. Tim. 4.1.
1. Tim. 4.1.
1. Tim. 4.1.

* Actes. 1.10.
1. Tim. 4.1.
1. Tim. 4.1.

* Actes. 1.10.
1. Tim. 4.1.

* Actes. 1.10.

* Actes. 1.10.

* Actes. 1.10.

* Mat. 23.15

* Jobu. 1.1

* Actes. 1.10.
1. Tim. 4.1.
1. Tim. 4.1.
1. Tim. 4.1.

26 Let no wyddowes be chosen vnder theſeſcore
 yere olde, & ſuch a one as was þ wyfe of one
 man, and well reported of men in good wo-
 rkes: þf ſhe haue brought by chyldre, * þf ſhe
 haue lodged ſtrangers, þf ſhe haue welſhed
 the ſapnetes ſete, þf ſhe haue mynſtered vi-
 to them whiche were in diſcrepſie, þf ſhe ha-
 ue bene continually geue vnto all maner of
 good wozyles. The younger wyddowes re-
 liſe. ſoz whē they haue begone to were wā
 to agaynſt Chriſt, they will many haunges
 damnacyon, becauſe they haue caſt awaye
 their fyrſt ſapth. And alſo they leaue to goo
 from houſe to houſe ydele: yee not ydele onely,
 but alſo ſatlers and beſydodpers, ſpeakynge
 thynges which are not comly.

C I will therefore that the younger women
 * may, to beare chyldre, to gyde the hou-
 ſe, and geue none ocaſyon to the aduſary
 to ſpeake euyl. ſoz many of them are all
 ready turned backe, and are gone after Ba-
 tan. And þf eny man or woman that be-
 leueth haue wyddowes, let the mynſter vi-
 to them, & let not the congregacyon be char-
 ged: that theſe maye be ſufficient for them
 that are wyddowes in drede.

The elders that rule well, are worthy of
 double honour, moſt ſpecially they which
 labour in the word & teachynge. ſoz the
 ſcripture ſayth: * thou ſhalt not mooſe the
 mouth of þore that treadeth out the corne.
 And the labourer is worthy of his reward.
 Agaynſt an elder, receaue none accuſacyon:
 but * vnder two or thre wytnesſes. The
 ſe that ſpyn, rebuke openly, that othre alſo
 maye feare.

Reſtyſe before God and the Lord Jeſus
 Chriſt & the electe angels, that thou obſerue
 theſe thynges without haſtyneſſe of iudge-
 ment, & do not thynges partially. * Laye hādes
 ſodely on no mā, neither be partaker of othre
 mens ſynnes: heaſe thy ſelfe pure. Drynke no
 longer water, but * vſe a ſpell wyne for thy
 ſtomakes ſake and thynne often byſcales.

Some mennes ſynnes are open before hā-
 de, and go before vnto iudgement: & ſome men-
 nes ſynnes ſollowe after. Theſe wyſe alſo
 good wozyes are maniſeſt before hāde, and
 they that are othre wyſe, cannot be hyd.

C The vii. Chapter.

¶ The bulke of ſeruanttes to warde their ma-
 ſters. Agaynſt ſuch as are not ſatified with the
 wordes of God. Agaynſt couetouſnes. A good let-
 ter for reche men.

A ¶ As many * ſeruantes as are vnder
 the yoke, counte theyz maſters
 worthy of all honour, that þ name
 of God & þys doctryne be not euyl
 ſpoken of. So that they which haue be-
 leuynge maſters, deſpyle the not becauſe they
 are brethren: but rather do ſeruyce, for as
 much as they are beleuynge and beloued, &
 partakers of the benefite.

¶ Theſe thynges teach & exhorte. * If eny
 man ſollowe othre doctryne, and enclipe not
 vnto the whoſome wordes of oure Lorde
 Jeſu Chriſt, and to the doctryne which is ac-
 cordynge to Godlynes, he is puerle wy, and
 knoweth nothyng: but wylſeth þys banes
 about queſtions and ſtrepe, of wordes,
 wherof ſpynge enuy, ſtrepe, ravinges, &
 euyl ſchemyngeſ, vayne diſputacyon of me-
 that haue corrupte myndes, & that are * rob-
 bed of the treuth: which thynke, that there is
 Godlynes. From them that are ſoch ſeparate
 thy ſelfe. Godlynes is greates reche. * If a
 man be content with that he hath. * ſoz we
 brought nothyng into the worlde; neither
 maye we cary any thyng out.

¶ But when we haue fede and rayment we
 muſt ther wiſe be content. Thep that wyſe
 reche, fall into temptacyon and ſnare, * of
 the newlye into many ſolſtyſe & noſome lu-
 ſtes, which dooline men into perdyſcyon & di-
 ſtreccyon. ſoz couetouſnes of money is the
 rote of all euyl: whiche whyll ſome liſted af-
 ter, they erred from the ſapth, & tanglyd the
 felues with many ſouanes. But thou man
 of God, ſpe ſoch thynges. Followe ryghte-
 welnes, godlynes, ſapth, loue, pacifce, me-
 lincus. ſyght the good lyght of ſapth. Laye
 hande on eternal lyfe, wher vnto thou art
 alſo called, and haſt profreſſed a good profeſ-
 ſy: a before many wytnesſes.

I geue þ charge in þ gyte of God, * which
 quickeneth all thynges, & before Jeſu Chriſt
 (which vnder Honours & Plate wytnesſed a
 good wytnesſe) þ thou keep þ comāde-
 ment, & be without ſpote and vncleaneſſe,
 vntyll the appearing of oure Lorde Jeſus
 Chriſt, * which appearing (in þys tyme) he
 ſhall ſewe, that is bleſſed & myghty onely
 kyng of kynges, & Lorde of Lodes, which
 onely hath immortallite, and dwelleth in the
 lyght that no man can atteyne, * whome no
 man haſt ſene, neither can ſe, vnto whom be
 honour and rule eternal lyng. Amen.

¶ Charge the which are reche in this world,
 that they be not hycimpynded, nec * truſt in
 vncertaine reches, but in the lyngynge God
 (which generly vs aboundantly all thynges
 to enioye that they be good: that they be
 reche in good wozyes: that they be rechoyge
 & gladly to diſtribute, laying vpon ſtoze
 for the felues a good fundacyon agaynſt þ tyme
 to come, þ they maye obayne eternal lyfe.

¶ Timothee, ſane that which is geuen the
 to kepe, and a voyde vngyftly vanpites of
 voyces and oppoſyſions of ſcience ſallyp to
 called: whiche ſcience whyle ſome profreſſed,
 they erred as conſeruyng the ſapth. Spere
 be with the Amen.

¶ Sent from Laodicea, which is
 the cheſteſt ſcite of Phrygia.
 Paſcatiana.

of Saint Paul the Apostle unto
Timothe.

¶ Paul exhorts Timothe to steadfastness and patience in persecution, and to continue in the doctrine that he had taught him. A commendation of Onesiphorus.

A Julian Apostle of Iesue Christ,
by the wyll of God, accordyng
to the promes of lyfe which is
in Christ Iesu.

To Timothy his beloued
sonne.

Grace mercy and peace from God the
father, & from Iesu Christ our Lorde.

I thanke God, *whom I serue from my
ne elders with pure conscience, that without
anye censyng I make mencyon of the in my
prayers myght and daye, desyryng to se the,
ynpudfull of thy feares: so that I am filled
with ioie, when I call to remembrance the
vnsayd fapth that is in the, which dwelt
first in thy graundmother Lois, and in thy
mother Eunice: & I am assured that it dwel
leth in the also.

23 Therefore I warne the churche that thou stee by
m.c. the gyfte of God which is in þe & by the put-
ting on of myn handes. & for God hath not ge-
nue to vs the sperte of force: but of power,
b. and of loue, and of sobriety. * 24 Not thow
a. thow art ashamed of the testimony of our
e. lord, neither be ashamed of me: which am
his pfectour: but suffer thou aduersite with
the Gospel, according to the power of God,
i. b. which I saued vs, and called vs with an ho-
a. ly calling, not according to our dedes,
but according to his auncient purpose & gra-
ce, which was geuen by thowme & his Je-
su before the worlde beganne: and is now

declared openly by a p^{re}sence of our sa-
uour I^{es}u Ch^{ri}st ⁊ which hath pur awaye
death, and hath brought lyfe and immor-
talitye into lyght thozowe the Gospell, ⁊ where-
vnto I am apointed, a preacher ⁊ Ap^ostle,
and a teacher of the Gentyls: for the whyche
cause I also suffer these thynges. Reueren-
telle, I am not ashamed. For I knowe, and
am sure, that he in whom I haue put my
trauall is able to kepe that which I haue co-
mmitted to hym kepyng, agaynst that daye.

* So that thou haue the ensample of the
hollesome wordes, whych thou hast heard of
me with fayth and loue that is in Christ Je-
su. That good thyng, whych was commit-

Dted to thy heppynge, holde fast thowowe y ho-
ly goost, which dwelleth in vs. This y kno-
west, howe that all the which are in Asia, be

turned from me : of which sorte are Phige-
lus and Heremogenes. The Lorde geue mer-
cepe vnto the housholde of Onephyous for
he ofte refreshed me, * and was not ashamed
of my chayne : but when he was at Rome,
he sought me out very diligently, & fadde me.
The Lorde graunt vnto hym that he maye
fynde mercepe with the Lorde at that daye.
And in howe many thynges he ministered
to me at Ephefus, thou knowest very well.

¶ The.ij.Chapter. ✠

¶ Aske as in the first Chapter, so here he exhorteth him to be constant in trouble, to suffer manfully, and to abide fast in the wholesome doctrine of our Lord Iesus Christ.

Thou therfore my Sonne, be stronge
in the grace (that is) of Ihesus Christ
Jesu and in the thynges that thou
hast heard of me by many wyntel
les. ** Titus. i. b.*
Be the same comynytt thou: to fapthful
men, which shalbe able to teach other alld.
Thou therfore suffre abyssprou as a good
soldier of Iesu Christ. No man that war-
reth, cutteth hym selfe wyth wooldy by-
synes, and that because he wylde please hym,
whych hath chosen hym to be a soldier. And
though a man buye for a mastery, yet is he
not crowned, except he streyne lawfully. ** 1. cor. ii. a.*
The husbandman that laboureth, must fyete re-
creue of the frutes. Consyder wight I sape.
Be the Loide geue the vnderstandynge in all
thynges. **A**

Remember that Iesus Christ * of the seide
of Dauid, rose againe from death according
to my Gospel, wherein I suffer trouble as
an euill doer, euen vnto bondes. But I woe
de of God was not bounde. Therefore * I suf
fer all thinges, 102 the elects sake, that
they myght also obtayne p saluation, which
is in Christ Iesu. with eternall glory.

It is a true sayinge * for if we be deerd w
hym, we shall also liue wth hym. * If we
be patient, we shall also be gne wth hym.
* If we denye hym, he also shall denye vs.
If we deluce not, yet abyeth he faithful.
he cannot denye hym selfe. Of these thinges
put them in remembrance, and testifie be
fore the Lozde, that they followe no conten
tious wordes: which are to no profit, but to
the reuerentiaunce of the hearers.

Study to thewre thy selfe laudable vnto
God, as thou shalt fyndeth not to be a chamed
distributynge the woode of trueth iustly. * 4. tyme
As for vngodly banquytes of boyces, palle
thou oure them. for they will encrease vnto
greater vngodlynnes, & they woordes shall
fret euery doerth the dysale of a cancer: of
whose nabye is. * hymenten and Buleityn,
wyth (as concerninge the trueth) haue ere-
red, sayinge, that the retriueccion is past all
rety, and do be trope the fapth of some.

But þe sure ground of God standeth still,
and hath þe scale: * þe Loorde knoweth them
that are * Jobn. 3. 18

**Dist. trilob.*
Trima. f. a.
Obilip. III. 4.

23
*i. 2m. 1m.
1 Rom. 1m. c

* U.S.M.C. b.
§ 87(2)(b)

* 2108.iii.b
CpbcC.i.a.

*1. Col. 3b.g
 Deb. 11.b.
 † Roma. 1.a
 and. 11.c.
 1. VIII. 11.b

1. Tim. iii. 1
Titus. ii. 6
1 Pet. ii. 2.

* 2004.10.10
2004.10.10

* ~~Witno~~, f.b.

*1.000.000.

23
*Conf. i. d.
Roma, i. d.

* 5000.00

* From bib. b
† From bib. c

• Августин.

[illegible]

*1.6m.1.3.

★ સર્વોચ્ચ

D that are hye. And let euery man that calleth on the name of Chyist, departe from iniquite. **N**ot wythstandynge * in a greate house are not onely vessels of golde and of syluer: but also of wood and of erthe: some for honoure, and some vnto bythoung. **Y**e a man therfore pouerge him selfe from such men, he shall be a vessel sanctified vnto honoure, mete for the vses of the Lorde, and prepared vnto all good workes.

Lusters of youth and of beere, but foloweth eyghte wises, sayth, loue and peace, with the that call on the Lorde with a pure herte. * **S**olyste and vndeclared questions put from the, knowinge, p the do but genbe dryfe. **T**he seruann of the Lorde must not strepe: but be gentle vnto all men * apte to teach, and one that can suffice the euill with meaknes, and can * insofne them that resist * (the truth): p that God at eny tyme will geue them repentance, for to knowe p truth: and that they maye come to them selues agayne out of the snare of the deuyll, which are holden captiue of hym at hys wyll.

¶ The .iiij. Chapter.

¶ The prophete of the pious (times, seteth oute hypocrites, heretike, out to the Goshen).

I hys knowe, that * in the last dayes shall come pious times. **F**or men shall be louers of theyr awne selues, couetous, boasters, proude, cursed speakers, dyobedient to fathers and in others, withoute all, bygodly, vnynde, rincebreakers, falsenculures, ratiours, feare, despyers of them which are good, traytours, heaby, hpmyn-dred, greby vpon volupescousnes more then the louers of God, hanyng a symilitude of godlynesse, but haue denyed the power thereof: and loch in thore. **F**oz of thys sorte are they. * which entre into houses, and bunge into bounges women laden w thyme, which women are led with diuers lustes, euer learning, and neuer able to come vnto the knowlege of the truth.

As Iannes and Iambres withode Edes, eue so dothe also resist the truly: men they are of corrupt myndes, and lunde no cberunge the sayth: but they shall preuale no longer. **F**oz theie madnes shall be vttered vnto all men euen as theis was. **A**ut thou hast sene the experyence of my doctryne, falsp of spulge, purpose, sayth, longe sufferynge, loue, patience, persecutions, and afflictions which happened vnto me at Antioche, at Iconium, and at Lystra: which persecutions I suffered patiently. **A**nd from them all, the Lorde deliuered me. **P**ee, and * all they that will spue godly in Chyist Jesu shall suffice

persecution. **B**ut the euyl men a discreanters shall worke worse and worse, whill they becaue and are becaued them selues.

But continue thou in the thynges which thou hast learned, which also were commended vnto the, knowinge of whom thou hast learned them, and for as moch also as * of a chydre thou hast knowen the holy scriptures which are able to make the leened vnto saluacyon thorow the sayth which is in Chyist Jesu. * **A**ll scripture gauen by inspiration of God, is profitable to teache, to inprope, to amende and to instruct in eyghte wises, that p man of God maye be perfecte & prepared vnto all good workes.

¶ The .iiij. Chapter.

¶ The prophete Timothee to be seuen in p thore & to suffer aduerite, maketh mention of his aduer death, & vpon the come vnto hym.

I beseege therefore before God, & before p Lord Jesu Chyist, which I shall iudge the quike and dede at hys appearinge in hys kyngdom, preache thou p worde, be seuer, in reason & out of reason. **I**mproue, rebuile, rehoze w all longe sufferynge and doctryne. **F**oz p tyme will come, whi they shall not suffer whol some doctryne: but after theyr awne luste shall they (whose cares ythe) gett them all heepe of teachers, and shall withdraue their cares from the truth, and shall turned vnto fabrics. **A**ut watche thou in all thynges, suffer afflictions, do the worke thow wilt of an Euangelist, fullyll thyne offyce vnto the vtmost. * (see lxxv)

Foz I am now ready to be offered, and * the tyme of my departynge, is at hande. **I** haue fought a good fight, I haue fullylled my course, I haue kept the sayth. **F**rom hence forth the is lapyd vp for me * a crown of eyghte wises, which the Lorde (that is a) shall geue me at that daye: not to me onely, but vnto all them also that loue his cominge. **W**orthy diliget that thou mayest come shortly vnto me.

Foz I am now ready to be offered, and lo: neth thys pient worde, and is departed vnto Thessalonica. **C**elestus is gone to Galacia, **T**itus vnto Dalimacia. **O**nely I am with me. **T**ake * **W**arke, and bunge him with the, for he is profitable vnto me for the mynistracyon. **A**nd **T**rephus haue I sent to Ephesus. **T**he cloke that I leste at Troa- dize with Carpus, (when thou comest) bunge with the, and the bookes, & specially the parchment. **A**lexander the coppersmith byd me moch enill: the Lorde rewarde hym accordynge to hys dedes, of whom be thou ware also. **F**oz he hath greatly wythstande our worde.

The Epistle.

It my fynde and swer puge, no man affe-
sted me, but all forsoke me. **¶** Praise God,
that it maye not be layde to their charges:
¶ For withynnyng the Lorde, assised me,
and strenghted me, that by myn othe the plea-
chunge shulde be fulfilled to the utmost, and
that all y^e Gentyle shulde heare. And I was
deliuered out of the mouth of the lyon. And
the Lorde shall deliuer me from all euyl
dopinge, and shall kepe me vnto hye heuently
kingdome. To whom be prayse for euer and
euer. Amen. **¶**

* ১৭৭৬.৩.
১৮০৩.৩.
১৮০৬.৩.
১৮০৭.৩.
১৮০৮.৩.

Salutee Pusca and * Aquila & the household of * Onkaphozos, Crafting abode at Cornumh. * Trophimus haue I leftt at Eplerum spete. Dorthy diligēce, that thou mayest come before winter. Enbolus greeth thee, and so doth Pubens, and Elynus, Claudia, and all the birchye. The Lorde Jesus Christ be with thy sperte. Since he with you: Amen.

The seconde Epistle vnto Tymo-
thee, was wryten from
Rome, when Paul was
presented the seconde
time vnto the
Emperours
Acro.

The Epistle of
Sapnet Paul vnto Tytus.
The first Chapter.

Paul the firste thus to oblige parties as hee
shoppes in euery case. & declareth what manner of
men they ought to be: & are chosen to that office. &
charge thei thus to trouble such as withstandinge the
 Gospel.

And the seruauit of God, and
apostle of Iesu Christ accor-
dinge to the sayth of goddes
electe, and accordyng to the
knowledge of the tructh,
which is after godliness in
this worlde of eternall life, which

* 1. cor. 1.3. a. God * (that cannot lpe) prompted before the
worlde beganne: but hath opened his worde
at the tyme appointed theſe owe preachinge,
which is committed vnto me, accordinge
to the commaundement of God oure ſinne-
our. To * Tytus hys naturall ſonne after
the comen faſh.

fl. 21mo. l.a.
 q. 2. l.a.

* Grace mercy & peace from God ffather
 25 & from the Lorde Iesu Chriſt oure ſauoure.
 For this cauſe left I the in Creta, y thou
 ſhouldeſt reſourme the thinges that are un-

*4. Tim. 2. a. perfect, & guiltless * obedient elders in cunctis
 ptic, as I had appoynted the. If eny be bla-
 melleſſe, the husband of one wyfe, hauing
 faithfull childre, which are not ſlanderyd of
 *1. Tim. 16. a. wote, neither are diſobedient. * If oꝛ a bytho-
 pe muſt be blameſſe, as yſtewarde of God:

not stubboine, not angrie * not geuen to
much wylie, no fyghter, not geuen to fyghe
licke: but a heper of hospitalite, one that lo-
ueth goodnes ^{to (prouers)} folke; fygheous,
gobly, temperat, and such as sheweth vnto
true worde of doctrine, that he maye be able
also to exhort by wholesome leaerlinge, & to
improne them that saue agaynst it.

For there are many vnclurp and talkers
of vaunt, and bulcours of mynde, special-
ly they that are of the circumstance, whose
mouthes must be stopp'd * which peruert
whole houses, teaching thinges which they
ought not, because of filthy lucre. One of the
felices (euen a prophete of their owne) sayde:
¶ The Cretians are all wayes yars, euyl bra-
ces, floues belies. Thys wntnes is true.
wherfore rebulke thou the thurp, that they
maye be founde in f sayth, not takinge hede
to Jewes fables and commandementes of
men that turne a waye the treuth. ¶ And so ¶
pure, are all thynges pure: but vnto the that
are defyled and vnbeleynge, is nothinge
pure: but euen the mynde and conscience
of them is defyled. ¶ They confesse f they knowe
God: but with the dedes they braye hym
ynayge they are a horrible and disobedient, &
vnappe vnto euery good worke.

The .ij. Chapter.

¶ He telleth him howe he shall teache all beggers
to behaue them selues.

But speake thou the thinges which
become wholsome learning. That
the elder men be sober sage, discre-
te, founde in the sayth, in loue, in
patience: the elder wemen lphewys, that
they be in soche rayment as be cometh ho-
lynes, not beynge false accusers, not geuen
to much wyne, but that they teache honest
thynges, to make the younge wemen sober
myned, to loue thei husbands, to loue
thei chyldren, to be discrete, chaste, huiuslyp
good, obedient vnto thei husbandes, that
the worde of God be not euill spoken of.
Younge men lphewys exhortis, that they be
sober myned.

* In all thynges ſhew thy ſelfe an example
of good woorkes in thy doctrine, with ho-
neſtie, grauntie, & with the wholeſome woꝛde
whiche ſhall not be rebuked: that he which with
ſtanderh, maye be aſhamed, hauing no euill
thyng to laye of you. * Eþheꝛ ſcruaunttes,
to be obediēt vnto thyꝛ a true maſters, & to
pleaſe the in all thynges, not in woꝛding agay-
ne, neether to be pickers, but if they ſee any
good faythfull thing, yf they maye do woꝛthi-
ppe to the doctrine of God ouer ſauoure in all
thynges. * For the grace of God, yf by en-
geth ſaluacion vnto all men, hath appeared
and teacheth vs yf we woulde denye vngod-
lynes and * walke liſtles, ſo that we ſhoulde
true ſoberly, and righteouſly, and godly in

* Zvi, r.b.
Zvi, r.b.

* ၁၄. (၁၈၈၈, ၁၈၈၉)

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【*1. 窓前山】

25
*f. ff. b.
i. Oct. b. a.

* Ephr. vi. 4.
f. Beth. ii. 1.
Collo. iii. 1.
f. Beth. vi. 4.

* f. 306r4.

To Titus & Philemon, Ro. lxxvj.

The Epistle of

Saynt Paul vnto
Philemon.

¶ He repleth to heere of the faith and loue of
Philemon, whom he aduisech to forgive his ser-
uant Onesimus, and to praye to excuse him
agayne.



And I prisoner of Iesu Christ
and brother Timothy.

Vnto Philemon the be-
lourd. and oure helper, and
to the beloued Appia, and
to Archippus oure fellowe
labourer and to the congrega-

yon that is of thy house.

* Grace be vnto you and peace, from God
oure father, & from the Lord Iesus Christ.

I thanke my God, makinge mencyon
all wayes of the in my prayers, whē I heare
of thy loue & faith, which thou hast towarde
the Lord Iesu, and towarde all sayntes, so
that the felicityp of thy faith is frutefull
in y^e knowledge of ouer good. (whiche) which
is in you towarde Iesu Christ. For we ha-
ue great ioye and consolacion in thy loue: be-
cause that by the brother, y^e sayntes heres
are comforted.

Wherefore, though I myght be bold in
Christ to commande the, that which was
thy dewty to do: yet for loues sake I rather
beseeche the, though I be as thou, euen olde
Paul, & now a prisoner of Iesu Christ. I be-
seeche the for my soune * Onesimus whom I
haue begotten in my boddes, (which in tyme
passed was to y^e vnprofitable but now y^e of
fitable both to the & to me) whō I haue sent
home agayne. Thou therefore receiue hym,
that is to saye myne owne bowels, whom I
wolde sayne haue retayned with me, y^e in thy
steade he myght haue minystrid vnto me in
the boddes of the Gospel. Forer this, with-
out thy mynde wolde I do nothinge, that
the good whiche thou doest. Quide not be as
if were of necessity, but wyllyngly.

For happily he therefore departed for a sea-
son, that thou shouldest receiue hym for euer,
not now as a seruante: but as a frend,
euen a brother beloued, specially to me: but
howe moche more vnto the, both in y^e flesh,
and also in the Lord? If thou comest eue-
fore a fellowe, receiue him as my selfe. If he
haue done the anye hurt, or oweth y^e ought,
that I aske to my charge. (I haue bene warrā
it with myne owne hande) I will recompense
it. So that I do not aske to the, but that
thou owest vnto me euen thyne owne selfe
also. Eue so brother, let me enioye the in the
Lord: Comforte my bowels in the Lord.
Truste y^e in thyne obedience, I wote vnto
the, knowyng, that thou wilt also do more
thē

thys present wolde, loyng for y^e blessed
hope & apperance of the glory of the grente
God, & of oure sauoure Iesu Christ, wherby
* gaue him selfe for vs, to redeme us from
all vngyfte wylness, and to poure vs a
penitence people vnto hym selfe * feruently
geuen vnto good workes. These thynges
speake, and exhort, & rebuke, with all
feruency of commaundyng. * So that no
man despise the.

The iij. Chapter.

¶ Obeyence to such as be in auctorite. For we are
not Titus to beware of fowlshe and vnpoysit:
but quyetly.



Remember * that they sub-
mytte them selues to rule &
power: that they obey the
officers: that they be ready
vnto euery good worke: y^e
they speake euill of no mā:
that they be no fyghters,
but gentle. Shewyng all mekenes vnto all
men. For we oure selues also were somtyme
foolyshe dysobedient, becomed, scrupinge
discrete lustre and voluntourines, lyuynge
in malicyness and enuy, full of hate, ha-
tyng one another.

23

* But after that the kyndnes and loue
of oure sauoure God to man warde appa-
reth, * not by y^e dedes of righte wylness which
we wrought, but accordyng to his merce
be faued vs * by the fountayne of the newe
byrth, and renewyng of the holy goost, which
he shedd on vs abundantly, thorow Iesus
Christ oure sauour, that we iustified * by
his grace, shoulde be made hepyes accordyng
to y^e hope of eternall lyfe. * Thys is a true
sayng.

¶ Of these thynges I wyl that thou cer-
tifie, that they which beleeue in God, myght
be diligent to go forwarde in good workes.
For these thynges are good and profitable
vnto men, * folow the questyons, and ge-
nealogies, and hauntyng, thorow strep-
pinge aboute y^e lawe, anye: for they are vn-
profitable and superfluous. A man that is
an auctor of lictes, * after the iust & the se-
conde admonicion auoyde: knowyng, that
he (that is to saye) is peruerced & synneth euen
by dampn by hym selfe.

¶ When I shall sende Artemas vnto y^e,
or Tycheus, be diligent, to comite me vnto
Nicomolis: For I haue determined there to
winter, & ying y^e lawe & y^e pollon
on their toynre diligently, that nothyng be
lackyng vnto the. And let oures also learne
to excell in good workes, as farforth as nece-
sary, that they be not vnfrutefull. All
y^e are with me, salute the. Grete the y^e loue y^e
in the faith. Grace be with you all. Amen.

¶ Wrytten from Archopolis a
cyprie of Macedonia.

rom. viij. a
sals. i. a
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The Epistle

then I saye. Whereouer, prepare me lodgings for I pray that thou wote the helpe of poure prayers. I shalbe geuen vnto you. The salute the, & praydus my blowe ptesence in Christ Iesu. Marcus, Tristramus, Demas, Lucas, my helpers. The grace of oure Loyde Iesu Christ be with youe spete: Amen.

¶ Sent from Rome by Ostius a scrutant.

The Epistle of Saynt Paul the Apostle vnto the Hebrewes.

¶ The first Chapter.

¶ How God dealt long ago with them of y olde tyme in sendinge them bye prophetes, but moche more mercy hath he shewed by in þe sent bye a sonne. Of the much excellent glory of Iesus Christ, which in all thynges is lyke to his father.

In time past diuersly and many wayes, spake vnto the fathers bye prophetes: but in the last dayes he hath spoken vnto vs by his awne sonne, whiche hath made heye of all thynges * by whos also

* Collo. i. c.
* Sapie. vii. b.

he made the world. * Which (sonne) bringe þe byghenes of his glory, and þe very ymage of his substance eueryng all thynges with þe worde of hys power, hath by hys awne person poured oure spines, and speteth on the ryght hande of the maiestye on hys: bepyng to moche more excellent then the angels, as he hath by subreptance obteyned a moze excellent name then they.

¶ For vnto which of the angels sayde he at any tyme: * Thou art my sonne, this daye haue I begotten the: And agayne * I will be hys father, and he shalbe my sonne. And agayne, when he bringeth in the first begotten sonne into the world, he sayeth. And * let all the angels of God worchyppe hym. And vnto the angels he sayeth. * be makerh hys angels spetes, and bys mynistras flame of fyre. But vnto the sonne he sayeth: * Thy seate (O God) shalbe for ever and ever The scepter of thy kyngdome is a ryght scepter. Thou hast loued ryght wisesnes, and hated iniquyte. Wherefore, God, eue thy God hath anoynted the with þe oyle of gladnes aboue thy felowes.

* 19. sal. xlv. a.

* 10. sal. ciii. a.

* 19. sal. xlv. a.

* 19. sal. cii. b.

* And thou Loyde in þe begynnynge hast sayde the foundacion of the erth. And the heuens are the workes of thy handes. They shall perspyre, but thou endurest. But they all shall wete olde also as doth a garment: & as a vesture shalt thou chaunge them, & they shalbe chaunged. But thou art euen the same and thy yeres shall not faile. ¶ Vnto

whych of the angels sayde he at any tyme: * Shalt thou on my ryght hande, till I make thyne enemyes thy fote stole: Are they not all mynistringes spetes, that are sent to mynistr. for they take whych shalbe bepyes of saluacion.

* 19. sal. c. a.
* 10. sal. xlv. a.
* 1. cor. x. a.

¶ The ii. Chapter.

¶ The exhorteth us to be obedynt vnto the same lawe which Christ hath geuen vs and not to be offended at the infirmitie and lowe degree of Christ, because it was necessary for our sake that he shoulde take on him a humble state and by that he might be lyke vnto vs brethren.



Wherefore, we ought to geue the moze earnest hede to the thynges that are spoken vnto vs, lest at any tyme we perishe. For yt þe worde whych was spokn by angels was trewfast: And euery transgressour and disobedient receaued a iust recompence of rewarde, howe shall we escape, yf we despyse so great saluacyon, which at the first began to be preached of the Loyde hym selfe, and was confirmed vnto vs ward, by them þe heard it: * God bepyng wythes herto, both with thynges wonders also & with diuers myracles, & giffes of the holy gooste, accordyng to hys awne will.

* 1. cor. x. a.

¶ For vnto the angels hath he not subdued the world to come, wherof we speake, but one in a certayne place wotnesse, sayng, * What is man, that thou art mynistrall of hym. Oe the sonne of man, that thou visitest hym: Thou madest hym a lytle lower then the angels: thou hast crowned hym with honour & glory, and hast set hym aboue the workes of thy handes. ¶ Thou hast put all thynges in subieccyon vnder hys fete. In þe put all thynges vnder him, he left nothinge that is not put vnder him. Reuerentlest, we se not yet all thynges subdued vnto him: but him that was made lesse then the angels, we se that it was Iesus, which is crowned with glory and honour for þe sufferynge of death: that he by the grace of God, shoulde tast of death for all men.

* 19. sal. xlv. a.
* 1. cor. x. a.

* 19. sal. xlv. a.

¶ For it became him, for whom are all thynges and by whom are all thynges: after that he had brought many sonnes vnto glory: that he shoulde make the Loyde of their saluacion perfecte thowore afflictions. For both he that sanctifyeth and they which are sanctified, are all of one. For whych cause he is not ashamed to call them brethren, sayng: I will declare thy name vnto my brethren, in the myddes of the congregacion. ¶ I praye the. And agayne: I will put my trust in hym. And agayne: beholde, here am I and the chyldren whom God hath geuen me.

¶

* 19. sal. xlv. a.
* 1. cor. x. a.

¶ For as moche then as the chyldren are partakers of fleshe and bloud, he also him selfe

¶ **D**eselpewpse toke parte with them that (thorowe death) he myght expell hym that had lordshyppe ouer death, that is to saie the deuyll, and that he myght deliuer them, which shewen feare of death were all thre lyfe tyme subdued vnto bondage. For he in no place taketh on hym the angels: but the seed of Abraham taketh he on hym. Wherefore, in all thynges it became hym to be made lyke vnto his brethren, that he myght be mercifull, and a faithfullye hye Prieste in thynges concernynge God. For to pouerge the peoples synnes. For in that it forstuned hym selfe to be tempted, he is able to succor the also that are tempted.

¶ The liij. Chapter.

¶ **I**f ye requerth to be obedient vnto the word of God, which is more worth then þe ceremoniall labour of Moses. The punishment of such as will not be harden their hartes.

¶ **W**herfore holp brethren, partakers of the celestiall callynge cōsider the abundance and hye price of oure proficyt you Christ Iesus, howe that he is faithful vnto hym that put hym in the office, eue as was Moses in all his house. For loke howe moche honour he (that hath buyded a house) hath more then the house it selfe, so moche honour is he counted worthy of more then Moses. For euery house is buyded of some man. But he that obeyed all thynges, is God. And Moses verely was faithful in all his house, as a minystrer, to beare witness of those thynges which were to be spoken afterwarde. But Christ as a soune, hath rule ouer the house, whose house are we, yf we holde fast the cōfydence and the reioysynge of that hope, vnto the ende.

*Rom. b. a.

¶ **W**herfore (as the holy goost sayth:) to daye yf ye will heare hys voyce, harden not your hertes, as in the prouokinge, in the daye of temptation in the wyldeynes, where your fathers tēsted me, proued me, and sawe my woikes. I. yea. Wherefore I was greued with þe generacōn, and sayde: They do all waye erre in their hertes: they verely haue not knownen my wayes, so I swaie in my wrath: they shall not enter into my rest. Take heede brethren, lest at anye tyme ther be in anye of you a frowarde hert subiect vnto vbeliefe, that he shulde departe fro the lyuynge God: but exhortye ye one another dayly, while it is called to daye: lest eny of you were harden herted thowowe the deceptiuenesse of synne.

¶ **W**e are made partetakers of Christ, yf we kepe sure (vnto the ende) the begynnyng of the substañce, so longe as it is sayde: to daye yf ye will heare hys voyce, harden not your hertes, as in the prouokinge, for some when they hearde dyd prouoke: howe be it not all þe came out of Egypt by Moses.

¶ **B**ut with whom was he displeased. I. penes: Was he not displeased with them that had synned, whose carcases were ouertrowen in the desert? To whom shawe he that they shulde not enter into his rest, but vnto them that were not obedient? And we fele, that they could not enter in, because of vbeliefe:

¶ The iiii. Chapter.

¶ **T**he Sabbath or rest of the chresten: punishment of vbeliefers: the nature of þe woide of God.

¶ **L**et vs frare therfore, lest eny of you, forsakynge þe promys of enterynge into hys rest, shulde seme at anye tyme to haue bene disappointed. For vnto vs is declared, as well as vnto them. But it prooffeth not the, that they hearde the woide: because they whych hearde it, coupled it not with faith. For we which haue beleued, do enter into his rest, as he sayde. Eue as I haue twome i my wrath: they shall not enter into my rest. And that spake he verely longe after that the woikes were made, and the solidacion of the woilde layde. For he spake in a certayne place of the seuenth daye, on this wyse. And God dyd rest the seuenth daye from all hys woikes. And in this place agayne: They shall not enter into my rest.

1 Tim. 4. a.

¶ **S**eynge therfore it foloweth, that some must enter therinto, and they (to whom it was fyrst preached) entered not therein for vbeliefes sake, he apoynteth a certayne daye after so longe a tyme sayynge in Dauid (as it is rehearsed) this daye yf ye will heare hys voyce, harden not your hertes. For yf Iohne had geue them rest, then woulde he not afterwarde haue spoken of another daye. There remaineth therfore yet a rest to the people of God. For he that is entered into hys rest hath ceased also from his anye woikes, as God dyd from his.

¶ **L**et vs study therfore to entre into that rest, lest eny man fall after the same ensample of vbeliefe. For the woide of God is quicke, and myghty in operacion, and sharpe then eny two edged swerde: & entereth through, euen vnto the bindinge a sonder of the soule and the spere, and of the ioyntes and the marye: and is a discerner of þe thoughtes and of the intentes of the herte: neither is ther eny creature that is not manifest in the syght of him: But all thynges are naked and open vnto the eyes of him, of whom we speake.

¶ **S**eynge then, that we haue a great hye price which is entered into (euen Iesus the sonne of God) let vs holde the professiō. (of oure hope) for we haue not all hye price, which cannot haue cōpassiō on oure infirmities: but as was in all paynted tempted, lyke as we are: but yet with out synne. Let vs therfore go boldly vnto the scate

* Heb. 4. a.

* Heb. 4. b.

The Epistle

of grace, that we maye obtayne mercy, and
fynde grace to helpe in tyme of neede.

The .v. Chapter.

Confite is oure hye pryde, and feat of grace, and
more excellent then þe prydes of the worlde lawe.

Euerie hye pryde that is to
be shewn amonge men, is ordeyned
for men, in thynges pertayn-
yng to God * to offer gyftes
and sacrifice for synne, which
can haue compulsion on the ignorant, and
on the that erre out of the waye, for as much
as he him selfe also is compassed with infir-
mitie. And for the same infirmities sake he
is bounde to offer for synnes, as well for him
selfe, as for the people. And no man taketh
honour vnto him selfe, but he that is called
of God, as was Aaron.

Ene so Christ also glorified not him selfe,
to be made the hye pryde: but he that sayde
vnto him, * thou art my sonne, this doye
haue I begotten thee, glorified him. As he
saith also in another place: * thou art a
wylde fo: euer after the order of Elchilsedech
I which in þe dayes of his selfe, when
he had offered by prayers and supplications,
with stronge cryyng and teares (vnto him
that was able to saue him from deeth) and
was heard because of his reuerence, though
he were þe sonne * (of God) yet learned he obe-
dience, by those thynges which he suffered:
he bypynge perfecte, was the cause of eter-
nall saluacion vnto all the that obeyed him:
and is called of God an hye Pryde, after the
order of Elchilsedech.

Wherof we wolde speake many thynges
but they are harde to be vttered: for ye
are dull of hearinge. For whē as concerninge
the tyme, ye ought to be teachers, yet haue ye
neede agayne, that we teache you the fyrst
principles of the worde of God: and are be-
come such as haue neede of * milke: and
not of stronge meate: for euery man that is
fed with milke, is inexperienced in the worde of
righteousnes. For: he is but a babe. But
stronge meate belongeth to them that are
perfecte euen those, which (by reason of life)
haue their wittes exercised to discern both
good and euill.

The .vi. Chapter.

Confite is oure hye pryde, and feat of grace, and
more excellent then þe prydes of the worlde lawe.

If God permitteth, for it can not be
that they which were once spghed, and haue
tasted of the heavenly gyfte, & were become
partakers of the holy goost, and haue tasted
of the good wynde of God, and of the power
of the worlde to come: * yet they fall awaye
(and as concerninge them selues censure the
soune of Gods frethir, and make a moche of
him) that they shal be reuenged agayne by
repentaunce.

For the erth which deperetheth in prayne
that cometh oft vpon it, and bringeth forth
herbes mete for them that beeste it, receaue
blessinge of God. But that ground which
beareth thornes and bryars, is repproued, and
is nye vnto cursynge: whose ende is to be
burned. Wherefore (deare frendes) we
trust to be better of you, and thynges which
accompany saluacion, though we thus speake.
For: God is not vnrighteous: * he shalde
forget your worke and labour that proce-
deth of loue, which loue ye shewe in his na-
me, which haue ministered vnto the sapientes,
and yet minister. Yee, and we besyde, ye euer
one of you shewe the same diligence, to the
full stabylshinge of hope, euen vnto y^e ende,
that ye saynt not, but be followers of them,
which thow we sayth and patience receaue
the inheritance of the promise.

For when God made promise to Abraham
because he had none greater to sweare by
he sweare by him selfe, sayinge: Surely I will
blesse the, and multiplye the in dede. And so
after that he had taried paciently, he enioyed
the promise. For men verely sweare by hym
that is greater then them selues, and * an
othe to conffirme the thyng, is to them an
ende of all streyfe. So God willinge recey-
ued abundantly to the we vnto the heyres of
promise, the stables of his counsaill, added
an oth: that by two immutable thynges (in
which it was impossible that God shalde
lye) we myght haue a stronge consolacion,
which shalde haue fled, for to holde fast the
hope that is set before vs, which hope we
holde as an ancre of the soule both sure and
stedfast, which hope also entreth in, into
those thynges which are with in the vayne,
where the fowre runner is for vs entered, euen
Jesus, that is made an * hye pryde for euer,
after the order of Elchilsedech.

The .vi. Chapter.

Confite is oure hye pryde, and feat of grace, and
more excellent then þe prydes of the worlde lawe.

* Gal. 3. 26.
Act. 1. 1. 2.
Hebr. 1. 1.

* 1. Cor. 13. 2.

* Gal. 3. 26.
Act. 1. 1. 2.
Hebr. 1. 1.

* Gal. 3. 26.
Act. 1. 1. 2.
Hebr. 1. 1.

* Gal. 3. 26.
Act. 1. 1. 2.
Hebr. 1. 1.

* Gal. 3. 26.
Act. 1. 1. 2.
Hebr. 1. 1.

* Gal. 3. 26.
Act. 1. 1. 2.
Hebr. 1. 1.

* Gal. 3. 26.
Act. 1. 1. 2.
Hebr. 1. 1.

* Gal. 3. 26.
Act. 1. 1. 2.
Hebr. 1. 1.

to saue, & pynge of peace) without father without mother, without kynne, & hath neither begynnyng of dayes, neither yett ende of tyme: but is liued into the sonne of God and contynued a yeste for euer. Consider what a man this was, vnto whom also the patriarche Abraham gaue tythes of the spoyle. And verely * those chyliden of Leuy, which receiue the office of the prestes, haue a commendement to take (acordinge to the lawe) tythes of the people, that is to saue, of their brethren, yett though they spronge out of the loynes of Abraham. But he whose figure is not counted amonge them, receaued tythes of Abraham, ad blessed him that had the promises. And no man denpeth, but that he which is lesse, receaueth blessinge of him which is greater. And here me that ope, receiue tythes. But there he receaueth tythes, of whō it is wyntelid, that helpeth. And to saue the truer, Leuy hym selfe also which wroth to receiue tythes payed tythes in Abraham. For he was yett in the loynes of hys father whan Melchisedech met Abraham.

* If now therfore perfection came by the presthod of Melchisedech (for vnder that presthod the people receiued the lawe) what needed it furthermore, that another yeste quidde to be called after the order of Melchisedech, and not after the order of Aaron? For yf the presthod be translated, then of necessity must the lawe be translated also.

For he of whom these thynges are spokē pretyne vnto another tythe, of whom neuer man seued at the aulacre. For it is entident that our Lozde spronge * of the trybe of Iuda, of whych trybe spake Moyses nothyng concerninge presthod. And it is yett a moze euident thyng, yf after the similitude of Melchisedech there arse another yeste, which is not made after the lawe of carnall commendement: but after the power of yndelible tyme. (For after this maner doth he testifie * thou art a yeste for euer, after the order of Melchisedech) * Then y commendēt that went afore, is disannuled, because of weaknes and vnyssurableness. For * the lawe byought nothyng to perfection: but was an introductory to a better hope, by the whiche we drawe nye vnto God. And therfore is it a better hope, because the thing was not done without an othe. For those prestes were made without an othe, but this yeste with an othe, by hym that sayde vnto hym.

* The Lozde swaue, and wyl not repent. Thou art a yeste for euer after the order of Melchisedech. And for that cause was Ies⁹ a stablysher of a better testament.

And amonge them many were made prestes, because they were not suffred to endure by the reison of deeth. But this man (because

he endureth euer) hath an euerlastyng presthode. Wherefore, he is able also euer to saue them to the vttemost, that come vnto God by him, seynge he euer lyueth * to make intercession for vs.

For soch an yeste it became vs to haue, which is holp, harmlesse, vndesid, separate fro synners, made byer then heauen. Which nedeth not dayly (as yester hys prestes) * to offer vp sacrifice. Ies⁹ for his awne synnes and then for the synnes of the people. For that yd he once, when he offered by hym self. * For the lawe maketh men prestes, which haue inuention: but the word of god that came sentence the lawe, maketh some yeste, which is perfecte for euermore.

The viii. Chapter.

The office of Christ is more worthy then the prestes office of the olde lawe, whiche was vnyssure, and therefore abrogate.



If the thynges which we haue spoken, this is the ppe: that we haue soch an yeste as lyeth on the ryght hande of the seate of maieste in heauen, and is a mympster of holp thynges, and of the true tabernacle. Whych God ppyghy, and not man. For euery yeste is ordeyned to offer gyfftes and sacrifices: wherefore it is of necessity, that this man haue some what also to offer. For he were not a yeste, yf he were on the erth where are prestes, that acordinge to the lawe offer gyfftes whych serue vnto the ensumple, and shadowe of beuentyll thynges: such as the answere of God was geuen vnto Moyses, when he was about to synnys the tabernacle. * Take heede (sayde he) that thou make all thynges acordinge to the patroune which is ordeyned to the in the mount.

But now hath he obapied a yesthode so moche the moze excellent, as he is the mediator of a better testament, which was confirmed in better promyses. For yf that first testament had bene such, yf no fauor could haue bene founde in it, then quide no place haue bene sought for the seconde. For in rebukynge them, he sayth vnto them. * Scholde the dayes come (sayth the Lozde) and I wyl synnys upon the house of Israel, and vpon the house of Iuda, a new testament, not like the first testament that I made with theyr fathers in y daye. When I toke them by the handes, to leade the out of the land of Egypte. For they contynued not in my testament, and I regarded them not sayth the Lozde.

For this is the testament, that I wyl make w the house of Israel: After those dayes (sayth the Lozde) I wyl put my lawes in their myndes, ad in their hertes I wyl wyte the, and I wyl be theyr God, and they shal be my people. And they shal not teach euery man

* Gal. 3. 13. b. 1. 13. b.

* Roma. 11. c. Gal. 3. 13. c.

* Mat. 2. 1. c.

* Gal. 3. 13. b. 1. 13. b.

* Rom. 11. c. Gal. 3. 13. c.

* Gal. 3. 13. b.

* 1. Tim. 1. a. 1. 1. a.

* 1. Cor. 1. b.

* 1. Cor. 1. b.

* 1. Cor. 1. b. 1. 1. b.

* Col. 1. c. 1. 1. c.

* 1. Cor. 1. b. 1. 1. b.

* 1. Cor. 1. b.

The Epistle

hys neyghbour, and euery in hys brother, saying: knowe the Lord: for they shall knowe me, from the least to the moſte of them: For I will be mercifull ouer their vnrightheuſnes, and their ſynnes & their iniquities will I ſhynke vpon nomore. In that he ſayeth a new teſtament, he hath woyne out the olde, ſo that which is woyne out & decayed olde, is ready to vaniſhe awaye.

¶ Chapter. ix.

¶ The viſible & vniuerſall of the olde teſtament and howe ſerue the newe ſpiritually.

¶

The olde teſtament then had verities & ordinances, and ſeruices of God, and wordly holynes. ¶ For there was a foze tabernacle made, wherein was the lycht, and the table, and the ſhew bread, whych hys called holy. But within the ſeconde vayle was there a tabernacle, whych is called holieſt of all, whych had the golde ſenſer, and the arche of the teſtament ouerlape round about with golde, wherein was the golden pot with * Hanna, and * Aaron's rodde, that ſprong and * the table of the teſtament. Where the arche were the Cherubims of glory, ſhadowyng ſeate of grace. ¶ Of which thynges we cannot now ſpeake particularly.

¶ When theſe thynges were thus ordeyned, the preſtes went all wayes into the fyrſt tabernacle, whych executed ſeruiſe of ſholp thynges. But into the ſeconde went the hiepreſt alone * once euery peare: not wthout bloud: which he offered for him ſelfe, and for the ignoraunces of the people. ¶ Wherewith ſholp good thynges ſignified, that the waye of holp thynges was not yet opened, whylt as yet ſtand tabernacle was ſtandyng. ¶ Which was a ſpmilitude for the tyme then preſent, in which were offered gyftes and ſacrifices, that coude not make the miniſter perfecte, as pertayning to the conſcience, wth onely meates & drinckes, & diuers waſhinges and inſtiſtynges of the beſte, whych were ordeyned vntyll the tyme of reſormacion.

¶ But * Chriſt bypunge and tye ſelfe of good thynges to come, came by a greater & a moze perfecte tabernacle, not made wth hādes: that is to ſaye, not of tithes buildyng, neither by the bloude of goates & calues: but * by hys owne bloude he entred in once into the holy place, and founde eternal redemption. ¶

¶ For yf the * bloud of oren and of goates & ſpallnes of a yong kowe, wher it was ſprinkled, purifieth the vniuerſe, as touching the purifyinge of the beſte: how much moare ſhall the bloud of Chriſt (which thow the eternal ſpente, offered him ſelf without ſpot to God) pouerge pouere conſcience from deed workes, for to ſerue the lychtynge God?

¶ And for this cauſe is he the * mediator of

the newe teſtament, that thow the beſte which chaunced, for the redemption of thoſe tranſgreſſions that were vnder the fyrſt teſtament they whych are called, myght receaue ſpawning of eternal inheritance. ¶ For where as is a teſtament, ther muſt alſo (of neceſſite) be ſacrifice of hym that maketh the teſtament. ¶ For the teſtament taketh auctoritei wher me are deed: for it is yet of no value, as longe as he ſmaketh ſacrifice: ſo teſtament is alſue, for which cauſe alſo neither fyrſt teſtament was ordeyned without bloude. ¶ For wher Moſes had declared all the commaundement to all the people according to the lawe, he toke the bloud of calves and of goates, with water & purple wolle, and pſoye, and ſprinkled both the boke, & all the people, ſaying: ¶ this is the bloud of the teſtament, whych God hath appointed vnto you. ¶ Whereafter, he ſprinkled the tabernacle wth bloud alſo, and all the miniſtringe veſſels. And almoſt all thynges are by the lawe purged with bloud, & without theſe of bloud is no remiſſion.

¶ It is neceſſary, that the ſimilitudes of heavenly thynges be purged wth ſuch thynges: but that the heavenly thynges them ſelues be purged w better ſacrifices: then are thoſe. ¶ For Chriſt is not entred into ſholp places that are made wth handes (whych are ſpmilitudes of true thynges) but is entred into very heauen, for * to appeare now in the lycht of God for vs: not to offer hym ſelfe ofte: as the tye preſt entred into ſholp place euery peare with ſtraight bloud, for he muſt he haue often offered ſence ſe woilde began. ¶ But now in the ende of the woilde, hath he appeared once, to put ſinne to flight by the offeringe by of him ſelfe. And as it is appointed vnto all men that they ſhall once dye, and then cometh the iudgement: euen ſo Chriſt was once offered, to take awaye ſinne of many, & vnto them that loke for hym ſhall he appeare agayne without ſinne vnto ſaluacion.

¶ Chapter. x.

¶ The electiſme had no power to cleaue ſinners from, but Chriſt by him ſelfe offered of him ſelfe by once for all, an eſpouſaliſe to reſtore the good neſſe of God thankfullly with patience and due ſaſt ſaſe.

The lawe (hauynge the * bondage of good thynges to come, and not ſo very ſaluacion of thynges the ſelues) can neuer with theſe ſacrifices which they offer: peare by peare continually make the comers therunto paſſape. ¶ For wold not then thoſe ſacrifices haue ceaſed to haue bene offered, becauſe that the offerers once purged ſould haue had no moze conſcience of ſynnes? ¶ Howe theſe ſacrifices, is there mercyen made of ſynnes euery peare. ¶ For the bloude of oren and of goates can not take awaye ſynnes.

¶ And herfor

* Heb. ix. b.

* Heb. ix. b.
* Heb. ix. b.
* Heb. ix. b.

* Heb. ix. b.
* Heb. ix. b.

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* Heb. ix. b.

* Heb. ix. b.
* Heb. ix. b.

* Heb. ix. b.
* Heb. ix. b.

25
Gal. II. b.

Wherfore, when he cometh into þ world he sayth: * Sacrifice and offering þ woldest not haue: but a bodye hast þ ordeyned me: * Burnt offerings also for synne hast þ not allowed. Then sayd I: lo, I am here. In the beginning of the booke it is writte of me, þ I wuld do thy will, o God. A boue, whē he sayeth: sacrifice & offering, & burnt sacrifices and synne offerings þ woldest not haue, neither hast þ allowed the (whiche yet are offered by þ lawe) then sayd he: Lo, I am here, to do thy will, o God: he taketh awaye the fyrst to stablish the latter, by which wille we are made holy, euyn by þ offering of þ body of Iesu Christ once for all.

Ephe. I. b.
Gal. II. a.
Heb. I. b.

And euery prest is ready daply ministring and offering offē tymes one maner of oblation, which can neuer take awaye synnes. But thys man after he hath offered one sacrifice for synne, is set downe for euer * on the ryght hand of God, & from hence forth taretht tyll his foes be made his fote stole. For wone offeringe hath he made perfecte for euer, them þ acc sanctified. The holy goost him self also beareth vs recoorde, euē when he tolde before: * This is þ testamēt þ I wyl make vnto them, after those dayes (sayth þ lord) I wyl put my lawes i thei hertes, & in thei myndes wyl I write the, & thei synnes & iniquities wyl I remēber nomore. And where remission of these thynges is, ther is nomore offering for synne.

John. I. a.
Gal. II. a.
Heb. I. b.

Seyng therfore brethren, þ by þ merces of þ blood of Iesu* we haue libertie to enter ito þ holy place, by þ new & lynig waye which he hath prepared for vs, through þ baple (that is to saye, by his flesche.) And seing also þ we haue an hye prest which is ruler ouer þ house of God, let vs drawe nye w a true herte in a sure faith, sprynckled in our hertes & þeuill conscience put awaye & welshed in our bodies w pure water: let vs kepe þ profession of our hope, wout wauerieng (for he is faithfull þ promysed) & let vs consider one another, to itter þ we mape prouoke vnto loue, & to good workes, not forsakynge þ fellowship þ we haue among our selues, as the maner of some is: but let vs exhorte one another, & to moche the more, because þe fe the daye draweth nye.

Heb. II. b.
Heb. II. b.

* For þe synne wylfully after þ we haue receaued þ knowledge of the truth, ther remaineth nomore sacrifice for synnes, but a fearfull looking for iudgement, & violett fyre, which shall deuoure þ aduersaries. Þe þ despiteth Moses lawe, bpeeth wþ þhout mercy * vnder two of these witnessis: how much more (suppose þ) shall be punished which treadeth vnder fote þ some of God: to collect the bloude of þ testamēt, wherwith he was sanctified, as an unholy & thyng, & doth dishonoure to þ spere of gra

ce. For we knowe hym þ hath sayd: * It be logeth vnto me to take vengeance. I wyl receiue sayth þ Lord. And againe: þ Lord shall iudge his people. It is a fearful thyng to fall into þ habes of the lyuing God.

Heb. II. b.
Heb. II. b.
Heb. II. b.

Call to remembrance the dayes that are passed, in the which after þe had receaued lycht, þe endured a great fyght of aduersities, partly whyle all men wondered & gased at you for the shame and tribulacion þ was done vnto you: partly, whyle þe became copanyos of them which to passed thrie tyme. For þe became partakers also of þ afflictions which happened theow my vides, & toke in worth the swooping of your goodes, & that wth gladnes: knowynge in your selues, how that þe haue in heauen a better & an enduring substācie. Cast not awaye therfore your consciēce, which hath a great recompense of reward. For þe haue ned of pacēce, that after þe haue done the will of God, þe myght receaue þ promys. For yet a very lptell whyle, & he þ shall come, wyl come, & wyl not tary. But * the iust shall lye by faith. And þe wylth drawe him selfe, my soule shall haue no pleasure in him. It is not we þ wylth drawe our selues vnto dāniacion, but we partake vnto sayth, to the bypnyng of the soule.

2 Bar. II. a.
Roma. I. c.
Gala. II. b.

What sayth is, a commendation of the same, the good desire of the faith in our tyme.

Chapter.

Apth is a sure confederacy of thynges, which are hoped for, & a certayntie of thynges which are not sene. For by it the elders obtpained a good reposit. The howe sayth we vnderstande, that * the woulde was ordeyned by þ woide of God, and that thynges which are sene, were made of thynges * which were not sene. * Þy sayth Abel offered vnto God a more plentiful sacrifice thyn Capn: by which he obtpained witness þ he was righteous. God testifyinge of his graces: by which also he byeng dech, þe speaketh.

2 Petr. I. a.

* 2 Petr. I. c.
Roma. I. c.
1 Petr. II. a.

Þy sayth was * Enoch translated, þ he shide not i dech: neither was he foide: for god had take hi awaye. For a fore he was take awaye, he obteyned a good reposit, þe pleased God: but without sayth it can not be þ anye man shuld please hi. For he þ cometh to God, must beleue that God is, & that he is a rewarder of the that seke hym.

25

Þy sayth: * He derpyng warned of God, eschued the thynges which were as yet not sene, and prepared the arke to the sauyng of þys hougholt: theow the which arke, he * condepyred the woulde, and became hepre of the ryghtewelsnes which is accoyding to sayth.

1 Petr. II. b.
Ecce. II. b.

Þy sayth: * Abrahā, when he was called wth abroch

* 2 Petr. I. a.
2 Petr. II. a.

The Epistle

obeyed, to go out fro a place, which he shuld afterwarde recceane to inheritance: & he went out, not knowing whether he shuld go.

As fapth he remoued into y^e lāde of y^e romes, as into a strainge countre. whā he had dwelt in tabernacles: & so byd Isaac & Jacob heyyed wth hym of the same y^eromes. For he looked for a ceter habytng a founbapcon, whose byphter and halter is God.

* Thozow fapth Sara also recceaued strength to cōceane and be with chyldre, and was deliuered of a chyldre wht she was past age, because the iudged hym fapthful which had promysed.

And therfore sprake ther of one, eue of one whyche was as good as deed) * so many in multitude as ar y^e flares of y^e fyre, & as y^e sond, y^e which is y^e f^ree of thozow, innumerable.

† Ther all dyed accordyng to fapth, & whā they had not recceaued the promyses: but * saue them a farrre of, and beleued them, & salured them, and cōfessed, * that they were straungers and pilgrymes on the erthe. For they that sape such thynges, declare, y^e they seke a countre. Also yf they had bene myndfull of y^e countre, fro whence they came out, they had leasure to haue returned agayne: but now they desyre a better y^e is to lape y^e heavenly. Wherfore God him selfe is not ashamed * to be called they^r God for he hath prepared for them a ceter.

* As fapth Abraham offered v^{nto} Isaac, when he was y^eoung, and he offered him being his only begotten sonne, in who he had recceaued the promyses. And to hym it was sayde, in Isaac shal thy seed be called: for he considered, that God was able to rayse v^{nto} agayne fro death. Therfore, recceaued he y^e alfo for an ensāple of the resurreccō. * As fapth dyd Isaac blesse Jacob and Esau, concerning thynges to come.

* As fapth Jacob when he was a dyng, blessed both the sonnes of Joseph, & bowed hym selfe towarde the toppe of hys scepter.

* As fapth Joseph when he dyed, remembred the departyng of the chyldre of Israel, & gaue commaundement of hys bones. * As fapth Moyses when he was doyne was hys the monethes of his father & mother because they saue he was a proper chyldre, nether feared they the kynnges commaundement.

* As fapth Moyses when he was great, refused to be called the sonne of Sharaas daughter, & choseth rather to suste aduersitie wth the people of God, then to enioye the pleasures of synne for a cealon, and esteemed the rebuke of Christ greater riches then the treasures of Egypt. For he had respect vnto the rewarde.

* As fapth he forsoke Egypt & feared not the fearenes of y^e kung. For he endured, eue as though he had sene h^e whych is inuisible.

* Thozow fapth he ordeyned y^e passouer & and y^e effusyon of blood, lest he y^e destroyed the fyrrst borne, shulde touch them.

* As fapth they passed thozow y^e seed see as by dape lande: which when the Egyptyngs had assayed to do, they were drownded.

* As fapth y^e wallies of Jericho fell doune after they were cōpassel about fene dayes.

* As fapth y^e harlot Rahab perswaded not wth the that were disobedient, when they had recceaued the lyes to lobyng peassably.

And what shall I more saye: for y^e tyme shal be to thozow for me to tell of Sedon, of Barach, & of Shaph, & of Jerubbae, & of Mauid alin, & of Samuel, & of y^e bigdones brought righteounes: & thozow y^e p^romys: & stopped y^e monethes of lyes: & quenched y^e violēce of fyre: & escaped y^e edge of y^e swerde: & out of weaknesse, were made strong: & wth valent in fyght: turned to slayght the armys of the alienes: & the women recceaued they^r deede raysted to lyfe agayne.

Other were racked, & wolde not be deliuered, y^e they myght inherite: & a better resurreccō. Agayne, other were tried wth mockynges & scourges, in moouement, wth bodes & p^risommet: & were stoned, were hett alimber, were trampled, were slayne wth swerde, walked by & dwelt in thesp thynnes, & goats thynnes, being destitute, troubled & v^{nto} which m^e y^e wolde was not wth they^r of: they wādyed in wilderness: & in mountaynes, and in denness, and caues of erth.

And these all thozow fapth obtained good repoyte, & recceaued not y^e promys, because God had provided a better thing for vs, y^e they wth out vs shuld not be made perfecte.

† An exhortacion to be pacie & steadfast in trouble and aduersite, vpon hope of euertlastyng rewarde. A commaundacion of the new Testament a boue the olde.

¶ The xii. Chapter.

Wherfore, let vs also (synyng be accompanied wth to great multitude of witnesses) lape adape all that presseth doune, & the synne y^e hangeth to fall on, let vs runne wth pacie vnto the battayle y^e is set before vs, looking vnto Iesus y^e capytayne & finisher of our fapth, which (for the lōve y^e was set before him) abode the crosse, & despised the shame, & is set doune * on the ryghte hande of the throne of God. Consider therfore, how y^e be endured such speakyng agaynst hym of synners lest ye shuld be werred and saynt in your mynde. For he haue not yet respyed vnto bloud, stryngyng agaynst synne. And haue forgotten the exhortacion, which spenkerth vnto you as wth chyldren: mynne, depple not thou y^e chastyng of the Lord, nether fapth, when y^e art rebuked of hym: for whom y^e Lord loueth, hym he chasteneth: pcc

per, he scourgeth every sone þe reccaueth.

If ye endure chastening, God offereth him selfe vnto you as vnto sonnes. What sone is he whom the father chasteneth not? If ye be not vnder correction (where of all are part takers) then are ye bastards, and not sons. Therfore leping we haue had fathers of our flesh which corrected vs, & we gaue them reuerence: shall we not much rather be in subiection vnto the father of spirits, & loue? And they verely for a fewe dayes, nilected vs after thepp: adone pleasure: but he nuretteth vs for our profit, to the intent that he maye mynister of his holynes vnto vs. No maner chastising for the present tyme seemeth to be topous, but greuous: neuertheles afterwarde, it brigeeth y quyet frute of righte welness, vnto the which are excepted thepp.

* **Stretch forth therfore þ handes** which were let downe, and the weake knees: and let that ye haue straght steppes vnto your cete, lest euery halting turne you out of the waie: yee let it rather be healed. So loto yence with all men and holynes: with out the which no man shall le þ Lorde. And lo: þ no mā be deficiēt of the grace of god, lest anye roote of bitterenes spryng vp and trouble, & therby many be derpid: þ rher be no fornicator, or violence person, as Clau

* **Whych for one meale of meate solde his** byþeright. For ye knowe how that after warde when he wolde by insuetudine haue optayned blaspmyng, he was put by, for he founde no place of repentance, though he sought it with teares.

* **For ye are not come vnto the mounte þ** is touchyd, & vnto burning fye, nor vnto floures, & darchnes, and tempestes of wedder, and founde of a crōpe, and the voyce of wordes: which * voyce, they (that hearde it) wylfled awape, that the communicacō shuld not be spoken to the, for they coude not abyde that which was commaunded.

* **If a beast touche the mountayne, it shall** be stoned, or thens thowow with a dart: so terrible was þ fyghe which appeared. Whos sayde: I feare and quake. But ye are come vnto the mount Syon, and to the citie of the luyngue God, the celestiaall Ierusalem: and to an innumerable fyghe of angels, and vnto the cōgregacō of the first borne sonnes; whych are wyrtten in heauen; and to God, the iudge of all, & to the spretes of iust and perfect men, and to Iesus the mediator of the new testamēt, & to the spryncklynge of bloud that speaketh better then the bloud of Abel.

So that ye despyse not hym, þ speaketh. For ye the escaped not, whych refused him that spake on erth: much more shall we not cleape, þ we turne awaye from hym, that

spenkeeth from heauen: whose voyce then spake the erth, and now hath declared sayng: yet once more will I Mahe, not þ erth onely, but also heauen. Where as he sayth: yet once more, it signifieth the remouyng awaye of those thynges which are shakyn of things which haue ended their coule: that the thynges which are not shakyn, maye remaine. Therfore, þ we reccae the kyngdome which cannot be moued, we haue grace, wherby we maye so serue God, and that we maye please hym with reuerence & godly feare. For our God is a consuming fye.

¶ Therhereth be vnto loue, to hospitallite, to thynke vpon such as be in aduersite, to magnifye: to clothe, to auoyde courtousness, to make moche of them that preach Gods word, to be warye of decaying leuynge: to be comly to suffer: to be with Christ, to be thankfull vnto God, and obediēt vnto such as be in auctorite.

¶ The xiii. Chapter.

¶ Et brotherly loue continue * **Be not** forgetfull to lodge strangers, for therby haue byuers me * **lodge** angels inwarde. Remember them that are in bondes, euen as though ye were bounde to the pour selues. Be myndfull of the which are in aduersite, as ye which are pet in the bodye. Wedlocke is to be had in honoure among all men, and the bed vnderfild. For whiche keepers & aduocates God shall indge them. Let your cōuersacō be with our cōnetrouines and * be cōtent with such thynges as ye haue all ready. For he hath sayd: I will not faple the, neither forlake the: so that we maye woldly faple: the Lorde is my helper, and I will not feare what mā maye do vnto vs. Remember them whych haue the ouersyght of you, whych haue spoken vnto you the worde of God. Wold faple the that ye folowe, and consider the ende of thepp: cōmunicacō.

¶ **Iesus Christ** yesterdays and to dayes, and the same continueth for euer. He is not caryed aboute with diuers and draunge leuynge. For it is a good thyng that y herete be stablished with grace, ad not waken, which haue not professed them that haue had thepp: passyme in them. We haue an aulter, wher of they maye not eate, which serue in the tabernacle. For the bodies of those beastes whose bloud is brought into the holy place by þ fye purif to purge spynne are burnt with out the tentes. Therfore Iesus also to sanctifie the people with hys awne bloud, suffered * without the gate. Let vs goo forth therfore vnto hym, out of the tentes, and lufte rebulke with hym. For here haue we no cōtinuynge eyte: but we leke one to come.

¶ **þi therfore** do we offer sacrifice of laude alwayes to God: þ is to saye, the frute of those lippes, which cōfesse his name. To do hym ii good

¶ But. xiii.

* Rom. xii. c
* Act. x. c
* 1. Thim. iii. c
* 1. Thim. xii. c
* 1. Thim. xii. c

* 1. Cor. xii. c
* 1. Tim. ii. c
* 1. Tim. ii. c

25

* Rom. xii. c

* 1. Thim. xii. c

* 1. Thim. xii. c
* 1. Thim. xii. c
* 1. Thim. xii. c

The Epistle

¶ Act. xix. b.
Mat. x. a.
Rom. xii. a.
1 Pet. ii. b.

good & to distribute, forget not, for * in such sacrifices God is pleased. ¶ * Obeye the that haue the ouer sight of you, & submyt your selues vnto them, for they watch for your soules, euen as they that must geue a compta: that they maye do it with ioye, & not with greife. For that is an vnpromisable thyng for you. Whare for vs. For we trust we haue a good conscience among all men, and desyre to lye honestly. But I de fyre you & more, that ye so do, that I maye be restored to you the sooner.

¶ Et. xxi. iij. b.
1 Cor. x. a.
1 Pet. i. b.

The God of peace that brought agayne from death our Lorde Ies? the grete theyperde of the thepre, thowse the blood of the euerslaping treitament, make you perfect in all good woikes, to do yps will, and bypyng to passe, that the thyng which ye do, maye be pleasant in his syght thowse Irlis Chist. To whom be praye for euer whyle the world endureth. Amen. ¶

I beseeche you brethren, lustre the woide of exhortaci: for we haue wytted vnto you i feawe woibes. Ye knowe our brother Timothe, that he is at libertye: with who? yf he come shortly I wyll se you. Salute the that haue the ouersight of you, and all the sapientes. Euey of Italy salute you. Space be with you all. Amen.

¶ Sent from Italy by Euphorus.

The Epistle of Sapient James.

¶ Et exhorteth to reioyce in trouble, and thankfull: be reioyce the woide of God, for we reioyce of theprou what it is.

The first Chapter.

IAMES the seruaunt of God & of the Lorde Ies? Chist, sendeth greetynge to the euelluic trybes which are scattered abroade. ¶ My brethren, count it for an excedyng ioye, when ye fall into diuers temptacions: knowing this, that * the trypyng of your fapth genozeth pacience: and let pacience haue her perfect woike, that ye maye be perfecte and sounde, lacking nothing.

¶ Job. xxi. a.
1 Sam. iii. a.
Roma. v. a.

¶ Job. xli. c.
Eccl. vii. c.
1 Pet. i. b.

If any of you lacke wyddome, * let hym aske of him that geueth it: eue God, which geueth to all men indifferentlye, and calketh no man in the tresp: and it shall be geuen hi. But let him aske in faith, and wauer not. For he that doubteth, is lyke a waue of the see, which is tost of the wyndes and carped with violence. Neether let that man thinke, that he shall receaue any thyng of the Lorde.

A wauering mynded man, is vnsustable in all his wayes. Let the brother which is of lowe degree reioyce when he is exalted. ¶ * Whayne: let hym that is rich, reioyce when he is made lowe. * For euen as the flower of the grasse, shall he passe awaye. For as some ryleth with heat, the grasse wyde- reth, & yps flower falleth awaye, and the beaute of the fallow of it perissheth: euen so shall the rich man perishe in his wayes.

¶ Eccl. i. b.
Eccl. i. b.
1 Pet. i. b.

Happy is the man that endureth temptacion: for when he is tryed, he shall receaue the crowne of life, which the Lorde hath promysed to them that loue hym. ¶

¶ Rom. xii. a.

Let no man supe when he is tempted, that he is tryed of God, for as God can not be tempted with euill, so neether he hymselfe tempt the euil man. But euery man is tryed, when he is drawne awaye, & entised of yps awne concupiscence. Then, when lust hath conceaued, the byrgeth forth synne: synne when it is finished, byrgeth forth death. Do not erre my deare brethren, ¶

¶ 1 Cor. i. b.

Euery good gyfte, and euery perfect gyfte, is from aboue, and cometh downe fro the father of lyghtes to whome is no variable nes, neether is he chaunged vnto darkness. ¶ Of yps awne wyll began he vs with the woide of truth, that the qualbe be the first frutes of yps creaturys.

¶ 1 Cor. x. a.

Wherfore (deare brethren) * let euery man be swyfte to heare, slowe to speake, slowe to wrath. For the wrath of man woiketh not that which is ryghteous before God.

¶ 2 Cor. x. a.
Eccl. i. b.

Wherfore lape a parte all spyllynys & superfluite of maliciounnes, and receaue what is able to saue your soules. ¶

¶ Rom. xii. a.
Colo. iii. a.

¶ And * if that ye be boars of the woide & not hearers onely, deceauing your awne selues. For * yf any man heare the woide and declareth not the same by his woikes, he is lyke vnto a man beholding his bodely face in a glasse. For asone as he hath looked on hym selfe, he goeth his waye, & forgetteth immediatly what hys fallow was. ¶ But who so looketh in the parfayt lawe of libertye, and conuyneth therein (yf he be not a forget full heare, but a doer of the woike) the same qualbe happye in his dede.

¶ 1 Cor. i. b.
1 Cor. x. a.
1 Cor. x. a.

If any man among you seme to be deuoute, & reframeth not yps tog, but deceaueth yps awne hert, thys mannes deuocyn is in wayne. Where deuocyn and vndepleid before God the father, is this: to wipre the face of the widdowes in theyr aduersyte, & to kepe bi selfe vnspotted of the woilde. ¶

¶ Et hoc debetis habere cum respectu personarum, et non in bonis & malis vultus habere, etc.

The second Chapter.

My brethren, esteeme not the sayth of our Lorde Jesus Christ þe Lorde of gloꝝp* w^{ch} respecte of persons for if ther come into poure com: many a man wearpng a golde rnyng, clothed in goodly apparell, and ther come in also a pooze ma in vyle raimēt, & ye haue a respecte to him that weareth the gape clothing, and say vnto him: Wye thou here in a good place: and saye vnto the pooze: stande thou there, oꝝ yet here vnder my fote stole: are ye not parciall in poure felices, and haue iudged affree euill though hee:

harthen my deare beloued brethren. hath not God chosen the pooze of thys worlde, soch as are rpye in saythe. & heyres of the kyngdome, whych he promysed to the that loue hym: But ye haue despyed the pooze. Do not epye me recuite tꝛamnye vꝝ you, and bꝛaue you befoze the iudgement leates. Do not they speake euill of that good name which is called vpon ouer you:

¶ Ye fulfill the copall lawe, accordyng to the scripture. (Thou shalt loue thyne neyghboure as thy selfe) ye do well. But ye ye regarde one person more then another, ye committe synne, & are rebuked of þe lawe, as transgressours. Wholdenre shall kepe þe whole lawe, & yet synne in one poynt, he is giltye of all. for he þe sayd: Thou shalt not committe adulterye, sayde also: þe shalt not kyll. Though thou do none adulterye, yet ye thou kyll, thou art become a transgressour of þe lawe. So speake ye, and so do, as they thate the iudged by the lawe of li berce. for hee shall haue iudgement without mercy: that heareth no mercy: and mercy reioyseth agaynst iudgement. ¶

¶ What auayleth it my brethren, though a mā saye he hath sayth, ye he haue no dedes? Can sayth saue him. If a bro: her oꝝ a syster be ualied & delititue of dayly tode, & one of you saye vnto them: departe in peace, God sed you warme: & tode, notwithstandinge ye geue the not those thinges which are needful to the body, what shall it helpe: Euen so sayth, ye if haue no dedes: is dede in it selfe: But some mā wyl saye: þe haue sayth, & haue dedes: shewe me thy sayth by thy dedes: I will shewe the my sayth by my dedes. Beweue þe that ther is one god: Thou dost well. We beuyle also beueue, & treble.

¶ But wilt þe vnderstande. (Thou wayne man) þe sayth without dedes is dede: Was not Abꝛahā oure father iustified theozow wozkes, wyl he had* offered Isaac his sone vnto the aniler: Thou seest, how that sayth wroughte w his dedes, & through the dedes was the sayth made perfecte: & þe scripture was fulfilled, which sayth: Abꝛahā beueued God, and it was reputed vnto hym for ryghte wellice: & he was called þe frende of

God. ¶ Ye se then how that of dedes a mā is iustified, and not of sayth onely. A vyle wyse also, was not Isaac the harlot iustified theozow wozkes, * when he had receiued the messengers, and had sent the out another waye: for as the body, without the sperte is dede, euen so sayth without wozkes is dede also. ¶

¶ What good and euill cometh to the soule: for ge. The oule of such as be lenech the difference betwixte the wysdome of the Gospel, & the wysdome of the woꝝdes.

¶ The. iiii. Chapter.

My brethren, * be not euery mā a master, knowyng how þe shall receaue þe greater damnacion: for in many thinges we synne all. * If a man synne not in woꝝde, þe same is a perfecte mā, & able also to saue all þe body. Beholde, we put bittes in to þe horses mouthes, þe they maye obey vs, & we turne aboute all the body of the. Beholde also þe hyppes, whych though they be so great, & are buyde of scarce wynde, yet are they turned about wyth a very small helme whycher soeuer þe violence of þe gouerner wil. Euen so the tongue is a lytel member also, and boaste the great thynges.

Beholde, how greet a thyng is a lytel tꝛe: the nylt, and the tongue is sꝛe, cure a world of wychednes. So is the tongue set amonge oure members, that it despyse the whole body, and sette a fyre all that we haue of nature, and is it selfe lit a fyre euen of hell.

All the naturis of beastes, and of byrdes, and of serpentes, & thinges of þe are mached and tamed of the nature of man. But the tongue, can no man tame. It is an vnbridled euill, full of deadly poison. Behold beueue we God the father, and thereto curie for men, * which are made after the v. image and similitude of God.

¶ Out of one mouth proceedeth blessing and cursyng. Whycher the, these thynges ought not to be. Worth a fountayne send forth at one place swete water and bytter also. Can the fygge tꝛe (my brethren) beare olyue beries: ether a vigne beare fygges: So can no fountayne geue both the salt water & freshe also. If eny mā be wyse & enured w knowledg amoge you, let hym shewe his woꝝdes out of good conuersacion with mekenes of wysdome.

¶ But ye ye haue bytter enuysng a step: in your herte, reioye not: neyther be iꝛous agaynst the truth: for soch wysdome descendeth not fro aboue: but is erthy, natural, & diuellshe. for wher enuysng & strife is, there is vnstabilenes, & all maner of euill doctrynes. But þe wysdome þe is fro aboue, is first pure, the peasable, geite, & caly to be intreared, full of mercy and good frutes, without iudging, without simulacion: yee, & þe frute

1. Cor. xiii. b
Gal. vi. xxi. b
Gal. vi. xxi. b
Gal. vi. xxi. b

1. Cor. xiii. b
Gal. vi. xxi. b
Gal. vi. xxi. b

1. Cor. xiii. b
Gal. vi. xxi. b
Gal. vi. xxi. b

1. Cor. xiii. b
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1. Cor. xiii. b
Gal. vi. xxi. b
Gal. vi. xxi. b

1. Cor. xiii. b
Gal. vi. xxi. b
Gal. vi. xxi. b

1. Cor. xiii. b
Gal. vi. xxi. b
Gal. vi. xxi. b

The Epistle

of ryghte desires is followen in peace, of them
that maperience prae.

¶ Warre and lightyn cometh of holpyness:
neither. For the fend of the world is cometh de:
foir God. An exhortacion to the cleaunse and the
dangere of this lyfe.

¶ The. iiii. Chapter.

¶ From whence cometh warre, and
fychtyn amonge you: come they
not here hence? curen of your li-
ues, that fight in your members?

Pe lust, and haue not. Pe enuie &
haue indignacion, & can not obayne. Pe
fight & warre. Pe haue not because pe aske
not. Pe aske and receaue not, because pe as-
ke amysse: curen to consume it vpon your
lustes. Pe aduocaters, and women & byrke
matrimonge: knowe ye not howe that * the
freddom of the world, is enmyte to God:
wholoner therfore wilbe a frede of & world,
is made & enmyte of God. Ethe do pe
thynke & the scripture sayth in vayne. The
spete & dwelleth in vs, luste th curen curen
to enuy: but greuth more grece (wherefore
he sayth: God resisteth the proud, but greeueth grace vnto
the lowly.)

* Galat. 1. b
* 2. Cor. 1. 1

¶ Submitte your selues therfore to God: but
* resist & deyll, and he will save you.
Draue nye to God, and he will draue nye
to you. Cesse your bades pe siners, & pour-
ge your hertes ye waicyn mynded. Suf-
fer afflictions & mourne, & wepe. Let your
laughte be turned to mourning, & your
toye to heynenes. * Humble your selues i &
sight of & lord, & he shall lpe you vp. Back-
bite not one another, brethren. Ipe & back-
biteth his brother, & he & iudgeth hys bo-
ther, backbiteth the lawe, and iudgeth
the lawe. But & yf & iudge & lawe, & are not an
obstacle of & lawe: but a iudge. Ther is o-
ne lawe geuen (and iudges) which is able to sa-
ue and to destrye. * What art thou & iud-
ge another? So to now pe that saye: * to
daye and to morow let vs go into such a ci-
tye, and continue there a yere, and bye and
sell, and mynne: & yet can not ye tell, what
shall happen on & morow. For what thing
is your lyfe? It is curen a vapour, that ap-
ereth for a lytell tyme, and then dissoluethe
awaye: For that ye ought to saye: * yf the
lord will, and yf the lyue, let vs do this or
that. But now pe reioyce in your boastyn-
ges. All such reioyng is euill. Therfore
* to hym that knoweth how to do good, ad-
doth it not, to hym it is vyne.

* 1. Pet. 1. 1

* 1. Cor. 1. 1

* 1. Cor. 1. 1

* 1. Cor. 1. 1

* 1. Cor. 1. 1

¶ Despiteth the wicked & cheemen, who steech
vnto patience, to beware of the weare. One to knowe
that he is faultie to another, one to praye for another,
and one to labour byng another to the weare.

¶ The. v. Chapter.

¶ To now pe ryche men. Wepe, ad
howle on your wretchednes & that
come vnto you. Your riches is cor-
rupt, your garments are moth-

eatren. Your golde & syluer is cankered, and
the rust of the & the a wytnes vnto you,
& shall ate your fleshe as it were fyre.

Pe haue heaped treasure together: * cum
vnto your selues in your last dayes. Schol-
de * & hye of labourers which haue reaped
downte your felde (which hye is of you
kept backe by fraude) & cryeth: the cryes of
the which haue reaped, are entred in to & car-
ers of & Lord & Sabaoth. Pe haue lynced in
pleasure on the erthe, & bene wanton. Pe ha-
ue noryshed your hertes, as & in a dape
of slaughter. Pe haue condemned and & p-
led the iust, and he hath not resistid you.

* & pe paciet therfore brethren, vnto & co-
mynge of & Lord. Scholde, & husbilde man
waiceth for & precious frute of the earth,
& hath lge paciet ther vnto, vntill he re-
ceauce & early & the latter rapne. & pe also
paciet therfore, and sette your hertes,
for the comynge of & Lord & draweth nye.
Judge not one agaynst another brethren
lest ye be damned. Scholde, & iudge & adeth
before the doore. Take (my brethren) & & po-
pethes for an ensample of sufferge aduer-
sitye, and of paciet, which spake in & na-
me of the Lord. & Scholde, * & counte
the happy which endure. Pe haue heard of
the paciet of Job, and haue knowe what
ende the Lord made. For the Lord is ve-
ry pitiefull and mercypfull.

But aboute all thynges my brethren * & &
are not, neith by heu, neith by erth, ne-
ther cup othe othe. Let your pee be pee, ad
your nape nape: lest ye fall to yporisy, If
any of you be wred, let hi praye. If any
of you be merc, let him synge Psalms. If e-
ny be dyscords amonge you, let hym call for
the elders of the congregacion, and let the
praye ouer him, & * anoynte him with oyle
in the name of the Lord, and the prayer
of sayth shall saue the splic, and the Lord
shall raise him vp: and yf he haue comyt-
ted synnes, they shall be forguuen hym.

* & knowledg: your fautes one to ano-
ther: and praye one for another, & ye maye
be healed. For the seruier prayer of a rygh-
teous man auergeth much. Ihesus was a
man vnder infirmities euen as we are, and
he prayed in his prayer that it myght not
rayne: * and it rayned not on the erthe, by
& space of the yeres & syre monethes. And
he prayed agayne, and the heauce gaue ray-
ne, and the erth brought forth hie frute.

Brethren, pteyn of you do erre from the
trute, and another conuert hym, let the sa-
me knowe that he which conuerteth the syn-
ner from goynge a straye out of hys waye,
shall saue a soule from deeth, and shall hyde
the multitude of synnes.

¶ The ende of the epistle of
Sapient James

¶ The

* 1. Cor. 1. 1

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The fyrst Epistle of saynt Peter the Apostle.

The fyrst Chapter.

¶ The wordeth that sheweth the abundant mercy of God be are begotten agayne to a lively hope I hold fast must be tried, both the saluacion. And it is as sheweth, but a single prophete of alce. Therefore the them to a good conuersion, to as much as they are now borne newe by the word of God.

¶

* Actes. vii. c.



Peter an Apostle of Iesu Christ, to them that dwell * here and there as strangers, thozowout Pontus, Galacia, Capadocia, Asia, and Bithynia, electe accordyng to p for knowledge of God p farthe thozow the sanctifyinge of the spere vnto obedience * * synnicalyng of the bloude of Iesu Christ.

* Actes. i. b.

and i. b.

* Actes. i. b.

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¶

¶ vnto saluacion, whych is prepared already to be shewed in the last tyme, in the whych ye reioyce, though now for a season (yf arde require) ye are in heynesse, thozowc manifold temptacions, that the trial of poure fapth being moche more precious then gold that perissheth (though it be * tryed with fyre) myght be founde vnto laude, glory and honoure, at the apperynge of Iesu Christ, who ye haue not seene, & yet loue hym, i whome euen now, & though ye se hym not, yet do you beleue, and reioyce with tope vnspeakable and glorious reccourage the ende of your fapth, euen the saluacion of your soules.

* Job. xxi. b.

* Job. xxi. b.

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* Job. xxi. b.

¶

¶ Of whych saluacion haue * the prophete enquired and searched, whych prophesied of the grace that shuld come vnto you, searchyng when or at what tyme the spere of Christ (whych was in them) shuld spout fye, whych spere testifyed before, p passos that shuld happen vnto Christ, & the glory that shuld folowe after, vnto whych prophetes it was also declared, p not vnto the cluene, but vnto vs, they shulde minister the thynges whych are now shewed vnto you of the, whych by the holy goost * sent downe fro heauen haue in the Gosfell preached vnto you the thynges, whych the angel declare to behold.

* Actes. i. c.

* Actes. i. c.

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* Actes. i. c.

¶

¶ Wherfore * gyde by the loynes of poure mynde, be sober, & trust perfectly on p grace that is brought vnto you: by p declaryng of

Iesu Christ, as obedient chylde, p ye geue not poure selues ouer vnto your olde liues, by whych ye were led, whan as yet ye were ignorant of Christ: but as be whych called you, is help, euen to be ye holy also in all maner of conuersacion, because it is wytt:

* Se help, for I am holy.

* Zec. i. g.

* Zec. i. g.

¶ And yf so be that ye call on p father, whych without respect of person iudgeth accordyng to euer mannes worke, so that ye passe the tyme of your pilgrimage in feare. ¶ For as much as ye knowe, how that ye were not redeemed wth corruptible thynges (as silver * gold, from your vayne conuersacion, whych ye receaued by the tradicion of the fa thers: but * w p precious bloude of Christ, as of a lambe vndefled, and without spot, whych was ordeined before hande, euen before p worlde was made: but was declared in the last tyme: & for your sakes, whych by his meane do beleue on God, p rapsh hym vp fro death, & glorified hym, p ye might haue fapth and hope toward God: euen ye whych haue purifed your soules thozow the spere, in obeyng the tructh wth brotherly loue vnsyned, so that ye lone one ano ther wth a pure hert feruently: for ye are boe a newe, not of mostall fied, but of immortall, by the worde of God, which luyth and lasteth for euer.

* Heb. i. b.

* Heb. i. b.

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* For all fleshe is grasle, and all the glory of mā is as the floure of grasle. The grasle wyddereth, and the floure fallith awaye, but the worde of the Lord endureth euer. ¶ And thys is the worde, whych by the Gosfell was preached vnto you.

* Eccl. i. b.

* Eccl. i. b.

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The ij. Chapter.

¶ De rehouer mentolace, dybe all uer, to abity: ne comflecty lites, and to obere woold ruled. Nowe frum any wold be doue them selues nupur liue mother. The actynty to liue after the cunampic of Christ.



Wherfore lape asyde all malitiousnes & al gyle, a sayned: nelle & enuy and all backby: stinge: * as newe borne babes, despye ye mylike (not of the body but of the soule) whych is w out discreit: p ye

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make growe ther by: * vnto saluacion. ¶ If so be ye haue tasted, how gracious the Lord is, to who ye come, as vnto a lyuige stone, disallowed of mē, but choise of God & precious: & ye as lyuige stones, are made a spetual house an holy pecthobe, for to offer by spetual sacrifices, acceptable to God by Iesu Christ. ¶ Wherfore it is comflecty also in p scripture: ¶ beholde I put i shil a stone to be layed i p che se corner, electe & precious. ¶ De p belereth on him shall not be cofounded. ¶ And you therfore whych beleue he is precious: but vnto them whych beleue not: p stone whych p buylders refused, the same is begonne to be p fied of the

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¶ uij corner,

The .i. Epistle.

corner, and a stone that men fumble at, and a rocke wherat they be offended whych fable at the word, and breake not that, wher on they were set. But ye are a chosen generation, a royall * people, a holy nation, a people whych are woune: that ye shuld shewe the vertues of hym, that called you out of darkness into hys marvelous lyght, * whych in tyme past were not a people, but are now the people of God: whych some tyme had not obtained mercie, but now hys mercie shyneth in us. ¶

¶ * Dearly beloved, I beseeche you as strangers and pilgrims, abstayne * from fleshly lusts, which fyght against the soule, as that ye have honest conuersacion aminge the Gentyles, that where as they backbite you as euill doers * they may see your good woiles, and prayse God * in the daye of vyltacion.

¶ Submitte youce selues therfore vnto all maner obedience of man for the lordes sake, whether it be vnto the kyng, as vnto the chiefe: or vnto rulers, as vnto them that are sent of hym, for the punysshment of euill doers, that for the laude of them, that do well. For sois it the will of God, that with well doyng ye maye stoppe the mouthes of foolys: & Ignorant men as theye, & not as bawnyng the lybertie for a cloacke of maliciouse, but such as the seruantes of God * do honour all men. Love brotherly felicitypp, feare God, honour the kyng.

¶ Seruantes, obey your masters with feare not onely yf they be good & count: but also though they be frowarde * for it is thā he worthye. ¶ yf a mā for conscience toward God endure greife, and suffer wrong vnderfered, for what prayse is it, yf when ye be buffeted for your fautes, ye take it patiently? But * yf when ye do well, ye suffer widge & take it patiently, then is there thāke to God.

¶ For here vnto verely were ye called: for Christ also suffered for vs * leaunge by an example, that ye shuld folowe his steppes, whych dōd no synne, neither was there gyfte foūd in hys mouth: whych when he was crucified, reuylcd not agayne: when he suffered, he threatened not, but committed the vengeance vnto hym that indgeth ryghte ouly * whych hys a wne selfe bare our synnes in his body on the tree, that we being deliuered from synne, shuld lue vnto ryghtconlines: whos steppes ye were healed. For ye were as thye goyng astraye: but are now tuened vnto the shepheard and byshepe of your soules. ¶

Chapter.

¶ Both thys oughte to cometh the selues towarde their husbands, as in the apparill. The wyfe of men to be as theye wyfe, & to be as theye all int to vnto and low, and patiently to suffer trouble, & to be as theye.



The wyfe * ye to be as in subiection to your husbandes, that men they whych obeye not the word, maye without the wyde be wone by the conuersacion of the wyres, whyl they beholde your chaste conuersacion coupled with feare. Whose apperill shall not be outward by dyedde heare, & hanging on of golde, rather in puttyng on of gorgeous apparill: but let the hydē which is in the herte, be without all corrupcion, so that the spere be at rest and quyet: whych spere is before God a thynge much set by. For after this maner in the olde tyme dyd the holy women which trusted in God, tye them selues, and were obedient to their husbandes, eue as Sara obeyed Abraham, and called hym Lozde: whose daughters ye are, as long as ye do well, & are not asfrape for anye terror.

A the wyfe, ye int, dwell with them accordyng to knowledge: guyng honour vnto the wyfe, as vnto the weaker vessel, as vnto them pare be pare also of the grace of lyfe that your prayers be not byndred. ¶ In concluson, be all of one mynde, of one hart & loue as brethren, be pitifull, be courteous: make not redyng euill for euill, or rebuke for rebuke: but contrary wise, knowinge that ye are ther vnto called, eue that ye shuld be depres of the blessing. ¶ For be that doth longe after lyfe, and lowly to be good bydes, let hym receyue his edge from euill, as his lityng yf they speake not gyle. Let hē seke euill, & do good: let him seke peace, and enstie it. For the eyes of the Lord are ouer the ryghteous, and hys cares are open vnto their prayers. Agayne, the face of the Lord is ouer them that do euill.

¶ Forouer, who is it that will harme you, yf ye folowe yf whych is good? Ye, * happy are ye, yf anye trouble happen vnto you for righte welles sake. ¶ Be not ye afraied for anye treoure of them, neither be ye troubled but sanctifie the Lord God in your hertes. ¶ Be ready all wayes to geue an answer to euery mā that asketh you a reason of hope that is in you, and that with meeknes and feare: hauyng a good conscience * that where as they backbite you as euill doers, they maye be ashamed, yf falsly accuse your good conuersacion in Christ.

¶ For it is better (yf the will of God be so) that ye suffer for well doyng, then for euill doinge.

¶ For as much as Christ hath once suffered for synnes, & fust for the vnst, to byge vs to God, and was kylled, as preyntynge to the selfe: but was quickened in the spere.

In whych spere he also went & preached vnto the spertes that were in pizon, which some

1. Thim. 2. 15.
Coloss. 3. 12.

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Gal. 5. 22.

Mat. 5. 10.

1. Thim. 4. 12.

1. Thim. 4. 12.

1. Thim. 4. 12.

1. Thim. 4. 12.

some tyme had bene disobedient. when the longe sufferynge of God was ouce looked for in the dayes of Noe * whyll the arcke was a prepayng: * wherein saw, that is to saye viij. soules, were saved by the water like as
 * Gene. vi. 1. a
 * Gen. vii. 1. c
 * Rom. 1. 1. a
 * Heb. 1. 1. b
 * Gen. 1. 1. c

¶ The iij. Chapter.

¶ For exhorteth men to cease from sinne, and to be iustice as an euill doer, but as a Christian man.

IN as much then as Christ hath suffered for vs in the fleshe, arme ye youre selues like wyle with the same mynde: for he whych suffereth in the fleshe, ceaseth from synne that he hence forwarde shulde lyue (as much tyme as remapnerh in the fleshe) not after the lustres of men, but after the wyl of God. For it is sufficient for vs, that we haue spent the tyme that is past of this lyfe, after the wyl of the * Gentyls, walkynge in wantannes, lustre, in excelle of wyces, in excelle of rapynge, in excelle of drunkeynge: * (in wantannes) and in aduocacyon of idolatrye.

¶ And it semeth to the incommenst thynge, that ye runne not also with them vnto y same excelle of vyce, & therefore speake they euill of you, whych shalenge accompt to him, that is ready to iudge quicke and deid. For vnto this purpose dreely was y Gospel preached also vnto the deid, that they shuld be iudge lyke other men in the fleshe, but shuld lyue before God in the spere. The ende of al thynges is at hande.

¶ As ye therefore sober, and watch vnto prayer. But aboue all thynges haue seruet loue among your selues. For loue shall couer the multitude of synnes. * As ye be derberous one to another, * without grudging. As euery man hath receaued the gyfte, euen so mynister the same one to another, as good mynisters of the manyfolde grace of God.

¶ If any man speake, let him talke as the wordes of God. * If any man mynister, let him do it as * of the abylite, whych God mynystreth vnto hym. ¶ That God in all thynges maye be glorified thorow Iesus Christ, to whom be prayse and dominion for euer and euer. Amen.

Wearly beloued, maruayll not that ye are proued by fyre (whyche thyng is to trye you) as though some strange thing happened vnto you: but reioyce, in as much as ye are partakers of Christes passions: that when his glory appereth, ye maye be merry and glad. * If ye be capled vpon for y name of Christ, happie are ye. For the glory and the spere

of God resteth vpon you. On their parte he is euill spoken of: but on poure parte he is glorified.

¶ He y none of you be pynnyshed as a mirrour thereto, or as a theser, or an euill doer, or as a vnybody in other mens matters. If any man suffer as a Christian man, let him not be ashamed: but let him glorifye God on this chalenge. For the tyme is come, that iudgement must begynne at the house of God. If it first begynne at vs, what shall the ende be of them, whych beleue not the Gospell of God? And * yf the ryghteous scarcely be saved: wherefore, let the yare troubled according to the wyl of God, count their soules to him wylly well doynge, as vnto a faythfull creatur.

¶ The v. Chapter.

¶ A speciall exhortacion to all bishoppes and clarkes. For exhorteth yonge persons to submit them selues to the elder, and euery one to loue another.

IN ye elders which are amonge you, exhorthe, which am also an elder, and a wytnes of the afflictions of Christ, and also a partaker of the glory that shal be opened: * For ye y Christes flocke, almost as lyeth in you, takynge the ouersight of them, not as compelled thereto, but wyllyngly: * After a good sort: not for the desyre of epishyp here: but of a good mynde, * not as though ye were lordes ouer the parishes: but * that ye be an ensample to the flocke. * And as I saye good wylly: And when the chiefe sheperd shall appere, ye shall receaue, * an incorruptible crowne of glory. Lyke * wyle ye yonger, submit your selues vnto the elder. Submit your selues euery man, one to another, knyt your selues together in lowlynes of mynde. For God resisteth the pounce, and geteth grace to the humble. * Submit your selues therefore vnder the myghty hande of God, that he maye exalte you, when the tyme is come. * Call all your care vnto him: for he careth for you.

¶ As sober and watch, for your aduersary: y deuyll as a roaring lyon: * walketh about, seeking whom he maye deuoure: * whom resist stedfast in the faith, knowing, y the same afflictions are appointed vnto your brethren, that are in the world. But the God of all grace whych hath called vs vnto his eternal glory by Christ Iesus, shall bys owne selfe (after that ye haue suffered a lytell affliction) make you perfect: scilicet, strength and stablish the you. To him be glory and dominion for euer, and euer. Amen.

¶ As y plannes a faythfull brother vnto you (as I suppose) haue I wyrtten breuely, exhortynge and testifyng, how that this is the true grace of God, wherein ye stande. ¶ The exhortacion of them whych at Babylon are compaignons of your electyon, salueth you, resteth you,

The.ij. Epistle

terth you, and so doth Marcus my sonne.
* Greete ye one another with the kyllle of
loue. Peace be w you all, which are in Christ
Jesu. Amen.

The secōde Epistle

of Sapient Peter.

¶ The fyfte Chapter.

¶ As for as much as the wordes of God hath geuen
vs all styrnges and exhortacions vnto lye, by whiche
we maye to make oure callinge by nature by good
workes, and frutes of a good. The maichy menys
of hys amē dect.

Simon Petrus seruāt, and
an Apostle of Christ, to
them whiche haue obta-
ined lye precious sayth v
vs thowz ppyghtwines
of oure God ad sauoure Je-
sus Christ.

* 1. Pet. 1.6.

* Grace be vnto you, and peace be multi-
plied thowz the knowledge of God and of
Jesus oure Lorde. Accordyng as hys godly
power hath geuen vnto vs all thynges that
pertain vnto lye and godlynes, thowz
the knowledge of him that hath called vs by
glory, and vertue, by the whiche are geuen
vnto vs excellent and moke grete promy-
ses, that by the means thereof ye myght be
partakers of the godly nature, yf ye lye p
corruption of worldly lust.

* 1. Tim. 4.8.
Coloss. 3.10.

¶ And herunto geue all diligence: in youre
saped mynster becomē: in vertue knowledge:
in knowledge temperaunce, in tempera-
nce patience: in patience godlynes, in god-
lynes brotherly kyndnes, in brotherly kynd-
nes loue. For yf these thynges be amonge
you, and be plentifulous, they wil make you
that ye neither shalbe ydle nor vnfruitfull in
the knowledge of oure Lorde Jesus Christ.
¶ But he that lacketh these thynges, is blynd
and doth geesech for the waye with his hāde,
and hath forgotten, that he was pouerred
from hys olde synnes.

* 1. Cor. 13.12.

¶ Wherefore brethren, geue the moze dili-
gence for to make poue callinge & electiō sure
¶ As by good workes. For yf ye do such thynges, ye
shall neuer fall. And by this means an
enterpryse in shal be mynstered vnto you ad-
uandantely into the euellastynge kyngdome
of oure Lorde and sauoure Jesus Christ.

* 1. Cor. 13.12.

* 1. John. 1.12.

¶ Wherefore, I will not be neglygent to put
you all wayes in remembrance of such thyng-
es though ye knowe them poure selues,
and be stabled in the present trouth. And
worth standyng I thinke it mete (as longe
as I am in) in this tabernacle, to staye you
by putting you in remembrance, for as
much as I am sure, that shortly I must put
of this my tabernacle, & euen as oure Lorde
Jesus Christ shewed me. I will euer also

geue my diligence, that ye maye haue wher-
with to stee by the remembrance of these
thynges after my departyng. ¶ For we ha-
ue not folowed decessfull labors, when we
opened vnto you the power and commynge
of oure Lorde Jesus Christ, but * with our
eyes we sawe his maniche: euen then werely
when he receaued of God the father honoure
and glory, and when there came such a voyce
to hym from the excellent gloype. * This is
my dere beloued sonne, in whow I haue de-
lect. ¶ This voyce we heard come from hea-
uen, whan we were with hym, in the holy
mounte.

* 1. John. 1.14.

* 1. Cor. 13.12.

* 1. Cor. 13.12.

* 1. Cor. 13.12.

We haue also a ryght sure wordes of pro-
phete, wher vnto ye take hede, as vnto
a lpyght that shyneth in a darke place, y
do well, vntill the daye dawne, ad the daye
starre aryls in poure hertes. ¶ So that ye
shal knowe this: that no prophete in the
scripture hath eny ppyuate interpretacyon.
For the scripture came neuer by the will of
men: but holy men of God spake, as they
were moued by the holy goost.

* 1. Cor. 13.12.

¶ The ij. Chapter.

¶ The prophete of all teachers, and of them
their punishment.

Euer were false prophets also amo-
ng the people, euen as * ther shalbe
false teachers among you: whiche
pynely shal byng in damnable
sectes (euen denyng the Lorde that hath
bought them and byng upon them selues
swore damnacion, and many shall folowe
their damnable wayes, by whome the waye
of trouth shal be euill spoken of, and thowz
conceituous shal ther with sayned wo-
des make marchandise of you, whose iudge-
ment is now not farre of, and their damna-
cyon nepeeth not.

* 1. Cor. 13.12.

* 1. Cor. 13.12.

* 1. Cor. 13.12.

* 1. Cor. 13.12.

* 1. Cor. 13.12.

For yf God spared not the angels p syn-
ned, but cast them downe into hell, ad deli-
uered them into chappes of darkness, (to be
punished) to be kept vnto iudgement: ne-
ther spared he olde worldes, but fained. ¶ For ppyght
preacher of ryghtwines, and brought in
floud vpon the worlde of the vngodly, and
turned the cities of sodom and gomora into
ashes: ouer the we them, damned them, and
made on them an ensample vnto those that
after shalbe lyne vngodly. And iust * Lot
werked with the vncleyn conuersion of p
wyched, deliuered he. For he byng ryght-
eous, and dwellyng among them in sepy-
nge and hearpyng, becom his ryghteous soule
from daye to daye with their vnlawful de-
des. ¶ The Lorde knoweth how to deliuer
the godly out of temptacion, and to reserue
the vniuste vnto the daye of iudgement for
to be punished: but cheseth he that walke
after the fleshe in the lust of vnicennes, and
despyse autocyte. Presumptuous are they,
and stubborne,

* 1. Cor. 13.12.

* 1. Cor. 13.12.

* 1. Cor. 13.12.

* 1. Cor. 13.12.

* 1. Cor. 13.12.

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* 1. Cor. 13.12.

* 1. Cor. 13.12.

* 1. Cor. 13.12.

* 1. Cor. 13.12.

* 1. Cor. 13.12.

E and Ambroise, whych seere not to speake
 euill of the that cressell in woelshipp. Wher
 angels whych are greater both in powe
 & might, reueane not of þe Lord rayling iudge
 ment agaynst the felues. But these as brute
 beastes, naturally broughe forth to be ta
 ken and destroyed, speake euill of the thinges
 þe they vnderstande not, as I shall perillise
 in their tyme destruction, & reueane the re
 ward of vncypheredness.

They coulde it pleasure to lye delciously
for a season. Therefore they are a fyttyng
which lye in sportes & in their owne disca-
uable wapes, fraile & a scornynge pou-
hange eyes full of aduourse, and y cannot cense
from spynne, beggynge vnstable soules. Her-
tes they haue excerpced with robrie. They
are curled clyphens which haue forsaik the
right waye, and are gone alltrape folowyn-
ge the * waye of Balaam the foune of So-
lo, which loued the rewarde of vneyghte-
nelnes: but was rebuked of hye iniquite.
The tyme and dome beulde, speakeynge with
mannes voyce, forbad the mabrie of the
doughere.

* There are welles without water: cloudes
that are, caried with a tempest, to whom the
myght of darkness is reserved for ever. For
when they have spoken the great swelling
wordes of vanitie, they empty the show
lures in the voluptuousnes of the flesh, in
that were cleane escaped: euen them I now
lyue in errorre: while they promise them
hertie, where as they the felices are none

¶ **S**oz it was thus written in the scriptures that he should
be crucified of corruption. * **S**oz of whom a
ma is our come, vnto y same is he brought
in bondage. * **S**oz yf they (after they haue
escaped from the spyllynge of the worlde
through the knowledge of the Lord and the
lanpoure Jesu Christ) are yet tangled againe
therin, and overcome * then is the latter en-
de worse wryth them then the beginning.
Soz it had bene better for thē, not to haue
knowne y waye of egypticoulnesse, thā after
they haue knownen it, to turne fro the holy
commandement y was geuen vnto them:
But the same is happened vnto the that is
wyled to be spokē by y true prouerbe. * The
dogge is turned to his owne vomit agayne
and the sow y was washed is turned aga-
yne to her wallowing in the myre.

And the day of the Lord, whose long suffering is salvation.

¶ Ch. iii. Chapter.

This is the seconde epistle that I now write vnto you dearly beloued, where with I steere by your syncrete mynde, by putting you in remembrance, that ye maye be myndefull of the wordes (whych were tolde before of the holy Prophets) and also the commaundment of his which

be Apostles of the Lord and sauyour

* This first vnderstande, that they shall
come in the last dayes, mockers * *1 Peter. 3. 12.*
vnder the wyche wyll walke after their awne
lusts, & saye: There is the promise of hys
commynge. * For since the fathers dyed, all
thynges continue in the same estate wher
they were at the beginning. For this they
knowe not (and that wylfully) how that
heauens a great while ago were, & the
out of the water appeared by thowth the
water, by the word of God: by the wyche
thynges the world that then was, created
beyng ouercome with water. * But the
heauens and earth wyche are now, be kept by
hys worde in store, and reserved vnto fyre,
agaynst the daye of iudgement & perdition
of vngodly men. * *2 Pet. 3. 10.*
1. 12. & 13.
2. 1.
1. 2. & 3.
1. 2. & 3.
1. 2. & 3.

Deeply beloued, be not ignorant of this
one thig, howe that* one daye is with the
Lorde as a thousand yere, & a thousand
yere as one daye. The Lord that hath pro-
mised, is not slacke, as some mē count slacke
nes: but is paynt to vs ward: for as much
as he wolde haue no man lost, but wylle re-
ceiue all men to repentance.

Neuertheileſſe* the daye of the Lord wyll
come as a thefe in the nyghte, in the which
daye, the heuens ſhall paſſe a waye in a
maner of a tempeſt, and the elementes ſhall melt
with heate: the erth alſo & the waters that
are therein, ſhall burne. Seping theſe that
all theſe thinges that periſhe, what maner per-
ſons ought ye to be in holy conuerſacion,
and godlyneſſe: loyng for, and haſtning vnto
the commynge of the daye of God, by
whiche the heuens ſhall periſhe with fyre, &
the elementes ſhall melt with heate.* See
neuertheleſſe, we: accordyng to his promyſe, lo-
ke for a new heaue and a new earth, wherein
dwelleth ryghte wyſedome.

Wherfore dearly beloued, crynge that ye
loke for such things, be diligent p^r p^r maye
be founde of hym in peace, without spote
and vndefiled. And suppose that the longe
sufferinge of the Lord is fallacyon, euen as
oure dearly beloued brother Paul alfor
according to the wylsome geuen vnto him)
hath wrytten vnto you, p^r almost i every
epistle. speakyng of such things: amonge
which are many things harde to be vnder-
stande, which they that are vnlearned & v-
nstable, peruert, as they do also p^r other cri-
stians vnto their awne destructiō. p^r the
fore beloued, (crynge ye be warned afoze
hid) beware, lest ye wryth other men be al-
so plucked awaye thorow the erreoure of the
wycked, and fall from your awne steadfast-
nes: but growe in grace, & in the knowledg
of oure Lorde and sauour, Iesus Christ.
To whom be glory both now and for euer.
Amen.

The .i. Epistle

The fyrst Epistle of Saynt John the Apostle.

The fyrst Chapter.

¶ The word of the euangeliste word of God.
¶ The bloude of Christe the purgacion from synne.
¶ To whiche is written thus.

In that which was from the begyn-
nyng, wherby we haue hearde,
wherby we haue seue wryth oure
eyes, wherby we haue looked vpon,
and our hader haue handled, of þe word of þe
lyfe. And the lyfe appeared, & we haue seue
and beare wytnesse, & shewe vnto you * that
eternall lyfe, wherby we haue seue wryth the father,
& appeared vnto vs. That which we haue
seue & herde, declare we vnto you, þe ye also
maye haue fellowshyppe with vs, and that
oure fellowshyppe maye be wryth the father
and his sonne Iesus Christ. And chys wry-
te we vnto you, þe ye maye receyue, and that þe
poure maye be full.

And this is the trydynge wherby we haue
hearde of hym & declare vnto you. þe God is
lyght, & in hym is no derclines at all. If we
saye, þe we haue fellowshyppe with hym, and
walke i derclines, we lye, & do not þe truth.

But & þe we walke in lyght euen as he
is in lyght, then haue we fellowshyppe with hym,
and * the bloude of Iesus Christ his sonne
cleanseth vs from all synne.

* If we saye that we haue no synne, we
deceiue oure selues, and the trouth is not in
vs: * If we knowe oure synnes, he is
faythfull & iust, to forgewe vs oure synnes,
and to cleanse vs from all vnrightheousnes.
If we saye we haue not synned, we make
hym a liar, and hys woide is not in vs.

¶ Christ is oure advocate. Of true loue, & how it is tryed.

The .ii. Chapter.

In that which was from the begyn-
nyng, wherby we haue hearde,
wherby we haue seue wryth oure
eyes, wherby we haue looked vpon,
and our hader haue handled, of þe word of þe
lyfe. And the lyfe appeared, & we haue seue
and beare wytnesse, & shewe vnto you * that
eternall lyfe, wherby we haue seue wryth the father,
& appeared vnto vs. That which we haue
seue & herde, declare we vnto you, þe ye also
maye haue fellowshyppe with vs, and that
oure fellowshyppe maye be wryth the father
and his sonne Iesus Christ. And chys wry-
te we vnto you, þe ye maye receyue, and that þe
poure maye be full.

But & þe we walke in lyght euen as he
is in lyght, then haue we fellowshyppe with hym,
and * the bloude of Iesus Christ his sonne
cleanseth vs from all synne.

The olde commandement is the woide,
whiche ye haue hearde from the beginninge.
Agayne, a new commandement I wyte
vnto you, that is true in him, and the same
is true also in you: for the derclines is past,
and the true lyght now shyneth. For he that
sayth how that he is in the lyght, & yet ha-
teth his brother, is in derclines euen vntill
chys tyme. He that loueth his brother, aby-
deth in the lyght, and ther is none occasion
of synne in hym. He that hateth his bro-
ther, is in derclines, & walketh in derclines:
and can not tell whither he goeth, because
that derclines hath blinded hys eyes.

¶ Sabas I wyte vnto you, how þe pouce
synnes are forgewe þe for his names sake.
I wyte vnto you fathers, how that ye ha-
ue knowen him that is from the begyn-
nyng. I wyte vnto you yonge men, how þe
ye haue ouercome þe wicked: I wyte vnto you
lytell chyldren, how þe ye haue knowen þe fa-
ther. I haue wryten vnto you fathers, how
that ye haue knowen hym that is from the
beginnyng. I haue wryte vnto you yonge
men, how that ye are stronge, and the woide
of God abydeth in you, and ye haue ouer-
come that wicked.

So that ye loue not * the woide, neither
the thynges that are in the woide. If eny
man loue the woide, the loue of the father is
not in hym. For all that is in the woide
(as the lust of the fleshe, and the lust of the
eyes, & the pryde of life) is not of the father,
but of the woide. And the woide passeth
awaye and the lust therof: but he that fulfyl-
leth the will of God, abydeth for euer.

A ytell chyldren, it is the last tyme, and as
ye haue herde how that Antichrist shall co-
me, euen now are there many begonne to be
Antichristes all redy, wherby we knowe, þe
it is the last tyme. * They went out fro vs,
but they were not of vs. For þe they had be-
ne of vs, they wolde no doute haue continued
with vs. But that it myght appeare, that
they were not of vs.

¶ Neuthelesse, ye haue an opyntment of hym
þe is holy, and ye knowe all thynges. * I ha-
ue not wryte vnto you, as the: igh þe knowe
not þe trouth: but as though ye knewe it (&
knowe also) þe nolue cometh of trouth. Who
is a liar, but he that denieth that Iesus is
Christ: the same is Antichrist, that denieth
the father & the sonne. Whosoever denieth
the sonne, the same hath not the father.

¶ He that knoweth the sonne, hath the father also. Let
therefore abyde in you that came which ye
hearde from the beginninge. If that which
ye hearde from the beginninge that remay-
ne in you, ye also shall contynue in the son-
ne, and in the father. And chys is the pro-
mise that he hath promysed vs, euen eter-
nall lyfe.

¶ The

The.ij. Epistle

in hym. And he is vs: because he hath geuen vs oþþer sperte. And we haue sene, & do testifye, that the father sent þe sonne to be the sauyoure of the worlde. And whosoeuer confesseth, þe Iesus is the sonne God, in him dwelleth God, & he in God. And we haue knowen and beleueþ the loue þe God hath to vs.

D God is loue, & he that dwelleth in loue, dwelleth in God, and God in him. Here I is the loue perfect in vs, þe child haue trust in the daye of iudgement: for as he is, eue so are we: i this worlde. Ther is no feare in loue, but perfect loue casteth out feare, for feare hath paynfulnes. He þe feareth, is not perfect in loue.

Alle loue him, for he loued vs first. If a man say, I loue God, and yet hate his brother, he is a liar. For how can he þe loued not his brother whom he hath sene, loue God whom he hath not sene? And this commaundement haue we of hym: þe which loueth God, shuld loue his brother also. **A**

¶ To loue God, is to kepe his commaundementes. For he ouercometh the worlde. And whosoeuer is in the sonne of God, of the synne vnto death.

¶ The. v. Chapter.

Whosoeuer beleueth þe Iesus is Christ, is borne of God. And euery one that belongeth hym which begat, loueth him also which was begotten of him. * By this we knowe, þe we loue the chyldren of God, when the loue God, and kepe his commaundementes. For this is the loue of God, that we kepe his commaundementes, and * his commaundementes are not greuous. * For all that is borne of God, ouercometh the worlde. And this is the * victory that ouercometh the worlde, eue oure sayth. Who is it þe ouercometh the worlde: but he which beleueth, that Iesus is the sonne of God? * This Iesus Christ is he that cam by water & bloud, not by water onely: but by water and bloud. And it is the sperte that beareth witness, because the sperte is trouth.

(For ther are the which beare recorde in heauen, & father, & wordes, & wholy good. And thesre are one.) And ther are the which beare recorde: * (in earth) þe sperte & water, and bloud: * thesre thee are one. If we receiue the witness of me, the witness of God is greater. For this is the witness of God: * thesre greater which he testified of his sonne. He that beleueth on the sone of God, hath the witness in hym selfe. * He that be beleueth not God, hath made him a liar: because he beleneþ not the recorde þe God geue of hys same. And this is þe recorde, how that God hath geue vnto vs eternall lyfe, a this lyfe is in hys sonne. He that hath the same hath lyfe: & he that hath not the sone of God, hath not lyfe.

¶ These thynges haue I wyrtte vnto you that beleue on the name of the sone of God,

that ye maye knowe, how that ye haue etternall lyfe, & that ye maye beleue on the name of the sone of God. And this is þe trust that we haue in hym: that * þe we alle enuythynge accordynge to hys wyll, be heareth vs. * And þe we knowe þe heare us whot soeuer we alle, we knowe, that we haue the petitions, that we beseye of hym.

If eny man se hys brother synne a synne not vnto death, let him aske, & he shall geue him lyfe: for the that synne not vnto death. Ther is a synne vnto death, for which sape I not þe a mā shuld praye. All vneyghtheftnes is synne, & ther is synne not vnto death.

We knowe, that whosoeuer is borne of God, synneth not: but he that is begotten of God, kepeth hym selfe, & that wycedeth toucheth hym not. We knowe, that we are of God, and the worlde is all together set on wycednes. We knowe, that the sonne of God is come, and hath geue vs a mynde to knowe hym which is true: & we are in hym that is true, throughe is some Iesu Christ. This same is very God, and etternall lyfe. Babes kepeþ poure selues from pynages.

Amen.

The seconde epistle of Sapient John.

¶ To wyrtte vnto a certeyn lady, reioyseth that he chyldren walke in þe trouth, & that they be leue, & watch them to beware of such deceyues as be: that Iesus Christ came in the flesch, & petye seem to continue in the doctrine of Christ, & to haue nothyng to do with them that by synne be the remynge.

The elder to the electe lady ad her chyldre, whom I loue in þe trouth: and not I onely, but also all that haue knowen the trouth for þe trouthes sake whych dwelleth in vs, and shalbe in vs for euer.

Which vs shall be grace, mercy, & peace from God the father & from the lord Iesus Christ þe sonne of the father, I euenþe loue.

I reioyced greatly, that I founde of thy chyldezen walkynge in trouth, as we haue receaued a commaundement of the father. And now beseeche I þe lady, not as though I wote a new commaundement vnto the, but that same which we haue had fro the beginning, that we shuld loue one another. And this is the loue, that we shuld walke after hys commaundement.

This commaundement is: that as þe haue hearde fro þe beginninge þe shuld walke in it. For many deceayues are entred into the worlde, whych confesse not that Iesus Christ is come in the flesch. This is a deceiver and an Antichrist. Loke on poure selues that we looke not that we haue brought: but that we maye haue a ful rewarde. And do soeuer

* 1. Joh. 1. 10.
and, 1. 10.
2. Joh. 1. 10.
3. Joh. 1. 10.
4. Joh. 1. 10.
5. Joh. 1. 10.
6. Joh. 1. 10.
7. Joh. 1. 10.
8. Joh. 1. 10.
9. Joh. 1. 10.
10. Joh. 1. 10.

1. Joh. 1. 10.

2. Joh. 1. 10.

3. Joh. 1. 10.

* 1. Joh. 1. 10.
2. Joh. 1. 10.

Forer trāsgreſſeth & bydeth not i ſ doctrine
ne of Chriſt, hath not God. he ꝑ endureth i
ſ doctrine of Chriſt, hath both ſ father & ſ
ſonne. If ther come eny vnto pou, & bryge
not this learninge, him receaue not to houſe:
neither byd hi God ſpede. For he ꝑ bydeth
hi God ſpede, is pretaker of hys euil dedes
as Wrotholme. I haue tolde you befor, that ye ſhulde not be
admitted in houe of the Loude. I had many thynges
to wyte vnto pou, neuertheleſſe I wolde
not wyte w pouer and ynke: but I truſt to
come vnto pou, & ſpeake w pou mouth to
mouth, that oure lope maye be full: the ſon-
nes of the electe ſiſter grete the. Amen.

The thynde epistle of ſaynct John.

¶ The is glad of ſaynct, that he walketh in the truth:
reioyseth them to be loued vnto the poore children
in theſe perſecution, theſerth the vnhope challenge of
Wrotholme, and the good reſpoyſe of Wrotholme.

I The elder vnto ſ beloued ſaynct
whō I loue in the trueth. Beloued
I wyſte in all thynges that
thou ꝑſperedeſt, and faredeſt
well, euen as thy ſoule proſpe-
reth. For I reioyſed greatly, whē ꝑ bze-
then came, and teſtified of the trueth that
is in the, how thou walkeſt in the trueth. I
haue no greater lope, theſe for to heare, how
that my ſonnes walke in vertue. Beloued
thou doſt faithfully, what ſoener ꝑ dooſt
to ꝑ bzethen, and to ſtraungers, which bea-
re wyſnes of thy loue befor the congrega-
cion. Which bzethen if thou bynge for
wardes of theꝝ iorney (after a goodly ſor-
te) ꝑ ſhalt do well: becauſe that for his na-
mes ſake they wyl forſyth: and toke nothyng
of the ſcriptis. Alle theſe ought to re-
ceane ſuch, that the myght be helpers to the
trueth. I wyte vnto the congregaciō: but
Wrotholme which loueth to haue the pre-
minence amide them, receaureth vs not.
¶ Therfore ye I come, I wyl declare hys
dedes which he doeth, iſſynge on vs w ma-
licious wordes, neſther is therewith conſent.
Not onely he him ſelfe receaureth not ꝑ bze-
then: but alſo he forbydeth the ꝑ wolde,
and thruſteth them out of the congregaciō.
¶ Beloued, ſolowe not that which is euil,
but that which is good. he that doeth well
is of God: but he that doeth euil, ſereth not
God. Wrotholme hath good reſpoyſe of all
men & of the trueth iſ ſelfe. ꝑe, and we oure
ſclues alſo beate receorde, & ye knowe, that
oure receorde is true. I had many thynges
to wyte: but I wyl not wyte ynke and penne
vnto the. I truſt I ſhall ſhoely ſe ꝑ
& we ſhall ſpeake mouth to mouth. Peace

be vnto the. The louers ſalute the. Gyte
the louers by name.

The Epistle of ſaynct Jude.

¶ The rebuketh ſuch as beynge biſyned with their an-
as iudges, ſereth the trueth. The rebuketh vs to chape: as
et another, as playe in ſeigne ſhadowe to continue in loue
to loke for the commynge of the Loude.

Iudas the ſeruant of Jeſus
Chriſt ꝑ brother of James.
To them which are called,
and ſanctified in God the
father, and diſcerned in Je-
ſu Chriſt. Greety vnto pou
and peace and loue be multiplied.

¶ Beloued, when I gaue all diligence to
wyte vnto pou of the common falſaſon,
it was needful for me to wyte vnto pou, to
rehozte pou, that ye ſhuld continually la-
bour in the ſayth, which was once geuyn
vnto ꝑ ſaynctes. For ther are certayne vn-
godly me craftely crept in, of which it was
written afore tyme vnto ſuch iudgement.
They turne ꝑ grace of oure God vnto wan-
tannes, and denye God (which is the onely
Loude) and oure Loude Jeſus Chriſt.

¶ Thy mynde is therfore to put pou in re-
membrance, for as moche as ye once knowe
this, how that the Loude (after that he had
deſpured ꝑ people out of Egypt) deſtroyed
them which after warde beſeved not. The
angels alſo which he put not their fyrſt eſtate,
but leſte their aſwne habitation, he hath re-
ſtored in cuerlaſtinge chaynes vnder bar-
ckens vnto ꝑ iudgement of the grente daye:
* euen as Sodome & Gomor, and theꝝ * Gen. 18. 1
tyes aboute them (which in lyke maner de-
ſpured the ſclues with fornicacion, and ſolo-
wed) ſtraunge fleſche) are ſet forth for an
enſample, & ſuffre ꝑ payne of eternal fyre.
Lyke wyſe, theſe beynge diſceaved by dyen-
nes, deſire ꝑ helpe, deſire rylars & ſpache
euil of them that are in auctorite.

¶ Pet & iſhacal the archangel when he ſto-
ue agaynſt the deuyll, & diſturbd about the
body of Moſes, durſt not geue enſpyng ſen-
tence, but ſapde, the Loude rebuke the. But
theſe ſpake euil of thoſe thynges which
they knowe not: and what thynges they
knowe naturally (as beſtes) which are wy-
thout reaſon: theſe thynges they corrupte the
ſclues. Alſo be vnto the, for they haue ſolo-
wed ꝑ waye of * Cain, & are betterly gent to
the erroure of Balaſor luters ſake & perit
he in ꝑ treaſon of Coze. Theſe are ſpores
which of your kynnes ſeak together, w out
ſeare, iſynge laſchelle, and after that aſwne
pleaſure. & londes they are wylly out water,
caryed about of wyndes, trees w out ſtute
at anther ſtute

* Gen. 4. 8.
* ſum. 1. 1.

The Reuelacyon

at gatheringe time withered, & wyte deed, & plucked by by p roses. They are p ragnge waues of p see, fomyng out their awne thame. They are wandyrngc sterres, to whom is referred the myst of darcknes for euer.

* Spoke. f. b.
* f. a. iii. c.

Enoch the seuenfth from Adam prophesied before of such saynges. * Beholde, the Lord shall come with thousandes of saynges, to geue iudgement agaynst all men, & to rebuke all that are vngodly amonge the of all their vngodly dedes, which they haue vngodly committed, and of all their cruell speakeynges, which vngodly spynners haue spoken agaynst hym.

E These are murmurers, cōplainers, wal-kyng after their awne lusters, whose mouthes speake proude thynges. They haue me in grete reuerence because of advantage. But ye be loued, remember the wordes which were spoken before of the Apostles of oure Lord Iesu Christ, wherby that they coulde you * that there shuld be beggers in the last tyme, which shuld walke after their awne vngodly lusters. * These are makers of sectes, fleshyng, haupng on fytete.

* Chron. xx. f.
* f. i. m. iii. c.
* f. i. d. iii. c.
* f. i. d. iii. c.

But ye desyre beloued, edifye poure selues in your most holy sayth, prayng in p holy goost, and kepe your selues in the lone of God, lokyng for the mercy of oure Lord Iesu Christ, vnto ete-nall lyfe. And haue compassion of soules, separatinge them, and ocher saue with feare, pullinge them out of the fyre. * (and haue compasion on the other) and haue the splyshp bestrue of the bestie.

Unto him that is able to kepe you fre fro synne, & to present you faultlesse before the pcesence of his gloze w lope. * (at the comyng of oure Lorde Iesus Christ) to God oure sauour: (the yow Iesu Christ oure lord) which onely is wyte be gloze, maiestye, dominion, and powere, * (before all worldes) now and euer. Amen.

The reuelacyon of Sayner John the diuine.

C Happye are they that heare the wordes of God and kepe it. The worship to the seuen congregacions in Asia, seyth seuen edifyinges, and in the myddes of them, one lyke vnto the sonne of man.

The fyrst Chapter.

And the reuelacyon of Iesus Christ which God gaue vnto him, for to thewe vnto hys seruantes, thynges which muste woxtely come to passe. * And whan he had sent, he thewed by hys Angell vnto his seruant John, which bare recozde of the wordes of God, and of the testimony of Iesus Christ, and of all thynges that he sawe. Happp is he that readith, and they that heare the wordes of the prophete, and

lyke those thynges which are wrytten the: * For the tyme is at hande.

John to the seuen congregacions in Asia. Grace be vnto you and peace, fro hy which is and which was, and which is to come, & from the seuen spyetes which are before his throne, & fro Iesus Christ, which is a sayth **IS** full wytes, & fyrst begotten of the deeb: * Lorde ouer the hynges of the erth. Unto him that * leuch vs, and wexed vs from oure synnes in hys awne bloude, & made vs kynges ad Priestes vnto God his father, be gloze and dominion for euermoze. Amen. * Beholde, he cometh with cloudes, & all eyes shall se hy, & they also which pearced him. And all knyeredes of the erth shall waiyle, * (ouer hem) Eue so: Amen. I am Alpha and Omega, the begynnng and p-nyngge, sayth the Lorde almyghty, which is and which was, and which is to come.

* Heb. ii. a.
* f. i. d. iii. c.
* f. i. d. iii. c.

* f. i. d. iii. c.
* f. i. d. iii. c.
* f. i. d. iii. c.

I John poure brother, and companis in tribulaciō, and in the hyngdome & pacifce in Iesu Christ, was in the ple that is called Patmos, for p worde of God, and for the witness of Iesu Christ: * I was i the grete on a sondaye, & herde behynde me a great voyce, as it had bene of a trompe, sayng: I am Alpha and Omega, the fyrst and the laste. That thou seyst, wryte in a boke, and sende it vnto the seuen cōgregaciōs which are in Asia, vnto Ephesus, & vnto Smyrna and vnto Pergamos, and vnto Chiatira, and vnto Sardis, & vnto Philadelphia, and vnto Laodicia.

And I turned backe to se the voyce that spake to me. And when I was turned: I sawe seuen golden candelstickes, & i the myddes of the candelstickes, one lyke vnto the sonne of man, clothed with a lynne garment downe to the fete, and gird about the pappes w a golden girdle. His heed, & his heares were wyte, as wyte woll, & as snowe and hys eyes were as a flame of fyre: & hys fete lyke vnto brasse, as though they bent in a fornace, and his voyce as the sounde of many waters. And he had i his ryghte hande, vii. starres. And out of his mouth thewe a sharpe two edged sweerde. * And his face shone, euen as the sonne in his strength.

* f. i. d. iii. c.

And when I saw him, I fell at his fete, euen as deed. And he layde hys ryghte hande vnto me, sayng vnto me: feare not. * I am p fyrst & the laste, & am a lyue, and was deed. And beholde: * I am a lyue for euermore & haue p hopes of hell & of deeth. Wryte therfore the thynges which thou hast sene, and the thynges which are, and the thynges which must be fulfilled here after: * i the myddes of the vii. starres which thou sawest in my ryghte hande, and the vii. golden candelstickes. The vii. starres are the messengers of the vii. cōgregaciōs, And the seuen candelstickes

* f. i. d. iii. c.
* f. i. d. iii. c.
* f. i. d. iii. c.

delisthies which thou sawest, are the seuen congregacions.

C. The ii. Chapter.

¶ For the firste loutre congregacions to aherbe,
¶ a flourish the remembrance of hym that ouercometh.

Vnto the messenger of β congregacion of β phelias wypte: thele thynges sayth he, that holdeth the seuen starres in hys ryght hande, and that walketh in the myddes of the seuen golden candelstiches. I knowe thy woordes, and thy labour, & thy pacience, and how thou canst not forbear them wyche are myll: and hast examined them wyche saye they are β posses, and are not: & hast founde them lyars, & hast suffered. And hast pacience: and for my names sake hast labored, and hast not fayned. Therefore, I haue sinned what agaynst the, because thou haste lesser thy first loue. Remember therfore from whence thou art fallen, & repent, and do the first woordes. β elles I wyll come vnto the shortly, & wyll remove thy candelstiche out of his place, except thou repent. But this thou hast, because thou hast the dedes of the β Apolaitans, which dedes I also hate. Lett hym that hath eares, heare what the spere sayth vnto β congregacions. To hym that ouercometh, wyll I geue to eate of the β tree of lyfe, which is in β myddes of the β daradyl of God.

¶ Jer. vi. b.

¶ Gen. ii. b.

C And vnto the angell of the congregacion of β myna wypte: These thynges sayth he that is first, & the laste, which was deed, and is alpye. I knowe thy woordes & tribulacion and yonerte, but thou art epeche. And I knowe β blasphemie of them, wyche call them felous β trees: & are not: but are the congregacion of β athan. There none of those thynges, which thou shalt suffer. Whereholde, the deuyll shall caste some of you into pylson, to tette you, & ye shall haue tribulacions ten dayes. β sayeth vnto β deeth, and I wyll geue the a croune of lyfe. Lett hym that hath eares, heare, what β spere sayth to the congregacions. He that ouercometh, shall not be hurt of the seconde deeth.

D And to the messenger of the congregacion in β ergamos wypte: This sayth he, which hath the sharpe swerde with two edges: I knowe thy woordes, & where thou dwellest, euen where β athanas seat is, and thou kepest my name, & hast not denyed my sayth. And in my dayes β neipas was a fayedfull wyntes of myne, wyche was slayne amonge you, where β athan dwelleth. But I haue a fewe thynges agaynst β : because thou hast there, them that mayntayne β doctrine of β alam: which taught in β alale, to put occasyon of synne before the chyldren of β irael, β they shoulde eate of meate debycat vnto ydoles, and committe fornyecacion.

¶ Gal. iii. d.

Euen so hast thou them that mayntayne β doctrine of the Apolaitans, which thynges I hate. But be conuerted, β elles I wyll come vnto β shortly, and wyll fight agaynst the with β swerde of my mouth. Lett hym that hath eares, heare, what β spere sayth vnto β congregacions. To hym that ouercometh, wyll I geue to eate β myna that is hys, & wyll geue hym a wypte stone, & the stone a newe name wypten, which no man knoweth, saynge he that receaueth it.

And vnto β messenger of β congregacion of β ypatira wypte. This sayth the sonne of God, which hath epeche vnto a name of spye, & hys sete are lyke basse. I knowe thy woordes, & thy loue, scrupel, and fawth, and thy pacience, & thy dedes, which are mo at the last then at the first. For thou standynge I haue a fewe thynges agaynst the, because thou sufferest that woman β Jela, which called her selfe a β prophete, to teach: & to deceaue my seruantes, to make them committe fornyecacion, & to eate meate offered vnto ydoles. And I gaue her space to recte of her fornyecacion, & she rected not. Whereholde, I wyll call her vnto a deed: & them that committe fornyecacion with her, into greet aduerfytie, & recte they turnefro their dedes. And I wyll kyll her chyldren with deeth. And all the congregacions shall knowe, that β I am he which searcheth the rectes & herres. And I wyll geue vnto euerie one of you accordynge vnto hys woordes.

¶ Jer. li. b.
¶ Jer. li. b.

¶ Jer. li. b.

Vnto you I saye, and vnto other of them of β ypatira, as many as bauer not this keryng & which haue not knowen the dedes of β athan, as they saye: I wyll put vpon you none other burthen, but β which ye haue already. Whereholde, I wyll come, & who soeuer ouercometh & keepeth my woordes vnto the ende, to hym wyll I geue powder ouer mynacions, & he shall rule them w a rodde of yron: & as β vessels of a pottel, shall they be broken to shewes. Euen as I receaue of my father, so wyll I geue hym the mornynge starre. Lett hym that hath eares, heare, what β spere sayth to the congregacions.

¶ Gal. ii. b.

C. The iii. Chapter.

¶ For the firste loutre and enuoument the Angles of the congregacions, declaringe also the remembrance of hym that ouercometh.

Vnto the messenger of β congregacion β is at β shir: this sayth he β hath β fewe spures of God & the seuen starres. I knowe thy woordes, thou hast a name that thou lynest, and thou art deed. Use a walke, and strength the thynges which remaine, β are cdy to dye. For I haue not founde thy woordes persfakte before β God. Remember therfore, how thou hast receaued & heard, & hold fast, & repent.

¶ Jer. li. b.

The Reuelacion.

¶ 1. Thes. 5. b.

¶ 1. Thes. 5. b.

* If thou shalt not watche I wyll come on the as a thefe, & thou shalt not know what houre I wyll come vpon the. Thou hast a fewe names in Sardys, which haue not defyled theyr garmentes, & they shall walke with me in whyte, for they are wyth thy. Ye that ouercometh, shalbe thus clothed in whyte raipe, and I wyll not put out his name out of the booke of lyfe, and I wyll confesse his name before my father, and before his Angels. Let hym that hath eares, heare, what the spyeete sayth vnto the congregacions.

15 And wypte vnto the angell of the congregacion of whyladelphia: this sayth he that is holy and true, which hath the keye of Dauid: * whych openeth and no man shutteth, and shutteth, & no man openeth. I knowe thy woikes. Beholde, I haue keye before the an open doze, and no man can shut it, for thou hast a lytell strength, & haste kept my sayings: & hast not denyed my name. Beholde, I make them of the congregacion of Sathan, whych call them selues Jewes, and are not, but do lye: Beholde, I wyll make them that they shall come, and wysshyp before thy seate: & shall knowe, that I haue loued the.

¶ 1. Thes. 5. b.

¶ 1. Thes. 5. b.

Because thou hast kept the wordes of my patience, therefore I wyll kepe the from the houre of temptacion, which wyll come vpon all the world, to temper them that dwell vpon the earth. Beholde, I come shortly. holde that which thou hast, that no man take awaye thy crowne. hym that ouercometh, wyll I make a pylar in the temple of my God, & he shall go no more out. And I wyll wypte vpon hym, the name of my God and the name of the cyrpe of my God, new Ierusalem: whych cometh downe out of heauen from my God, and I wyll wypte vpon hym my new name. Let hym that hath eares, heare, what the spyeete sayth vnto the congregacions.

And vnto the messenger of the congregacion whych is in Laodicia, wypte: This sayth (Amen) the fapthfull and true wyntes, the begynnyng of the creatures of God. I knowe thy woikes, that thou art neither colde nor hotte: I wolde the were colde or hotte. So then because thou art betwene bothe, and neither colde nor hotte, I wyll spewe the out of my mouth, because thou sayest: I am ryche & increased wth goodes, and haue neede of nothing, and knowest not, how thou art wretched & myserable, and poore, & blynde and naked. I counsell the to bye of me, golde tryed in the fyre, that thou mayste be ryche: and whyte raipe, that thou mayste be clothed, & thy fylthy nakednes do not appeare, & anon thy eyes wth eye salne that thou mayste se.

¶ 1. Thes. 5. b.

* As many as I lone, I rebuke, & chasten, Beholde, I stande at the doze, & knocke. If any man heare my voyce, and open the doze, I wyll come in to hym, and wyll suppe with hym, and he with me. To hym that ouercometh wyll I graunte to lye with me in my seate, euen as I ouercame, & haue syten with my father in his seate. Let hym that hath eares heare, what the spyeete sayth vnto the congregacions.

¶ 1. Thes. 5. b.

¶ 1. Thes. 5. b.

The. iiii. Chapter.

¶ The seith the heauen open, and the seate, and one sittinge vpon it, and xiiii. seates aboute it with xiiii. elders syttinge vpon them, and foure beastes wyrtynge & obayn and myght.

After this I looked, and beholde a doze was open in heauē, and the fyrt voyce whych I hearde, was as it were of a trouper tal-kyng with me, whych sayde: come vpon hyther, and I wyll shewe the thynges: whych must be fulfilled hereafter. And immediately I was in the spyeete: I beholde, a seate was sett in heauen, and one late on the seate. And he that sat, was to loke vpon, lyke vnto a Jasper Stone and a Sardyne stone. And ther was a rayne bove aboute the seate, in lyght lyke to an Emerald. And aboute the seate were xiiii. seates. And vpon the seates, xiiii. elders sytting, clothed in whyte raipe, and had on theyr heades crownes of golde.

And out of the seate proceded lyghtnynges, & thundrynges, & voyces, & ther were seuen lampes of fyre, burnyng before the seate, whych are the seuen spyeetes of God. And before the seate ther was a see of glasse, lyke vnto Cristall, and in the myddes of the seate, & rounde about the seate were foure beastes full of eyes before & behynde. And the fyrt beast was lyke a lyon, & the secōde beast lyke a calfe, & the thyrde beast had a face as a man, & the fourth beast was lyke a flyinge Eagle. And the foure beastes had eche one of them, vii. wynges aboute hym, & they were full of eyes wīn. And they had no rest daye nether nyght sayng. * Holy, holy, holy, Lord God almyghty, whych was, and is, and is to come.

¶ 1. Thes. 5. b.

¶ 1. Thes. 5. b.

And when those beastes gaue glory and honour & thankes to hym that sat on the seate, (whych lyeth for euer & euer) the xiiii. elders fell downe before hym flat on the face & worshypped hym that lyeth for euer & cast theyr crowmes before the seate sayng: thou arte worthy to lorde. * (ouer a doze) to receaue glory & honoure, and power, for thou hast created all thynges, & for thy willes sake they are, & were created.

¶ 1. Thes. 5. b.

The. v. Chapter.

¶ The seith the isbe openinge the doze, and ther for the foure beastes, the xiiii. elders, and the angell saye the lambe, and he hym worshippe.

And I sawe in y^r right hande of hym that sat in the throne, a booke written within & on the backe syde, sealed with seven seales. And I sawe a stronge angell, which preached wth a lowde voyce: Who is woorthy to open the booke, & to lose y^e scales thereof. And no man in heauen nor in erth neyther vnder y^e erth, was able to open y^e booke, neyther to loke thereon. And I wepte much because no man was fownde woorthy to open & to reade the booke, neyther to loke thereon.

B And one of the elders sayde vnto me wepe not: Beholde, a lyon of y^e tribbe of Iuda, the roste of Dauid, hath obtayned to open the booke, and to lose the seven scales thereof. And I behelde, and lo, in the myddes of the scale, and of the foure besles, and in y^e myddes of the elders, stode a lambe as though he had bene kylled, hauinge seven hornes, and seven eyes, which are the seven spyrtes of God, sent into all the worlde. And he came, and toke the booke out of the ryght hande of hym that sat vpon the scale.

C And when he had taken y^e booke, the foure bestes and xiiii. elders fell downe before y^e lambe, hauinge (euery one of them) harpes & golden viualles full of odoures, which are the prayers of sayntes, & they songe a new songe, saying: thou art woorthy to take the booke, & to open the scales thereof: for y^e wast kylled, & hast redeemed vs by thy blood out of all kynredes, & togess, & people, & nacjones, and hast made vs vnto oure God, kynges, and prestes, & we shall saygne on the erth.

D And I behelde, and I hearde the voyce of many angels about the throne, & about the beaste & the elders, and I hearde thousand thousandes, saying wth a lowde voyce: Woorthy is the lambe that was kylled to receaue power, & ryche, & wysdome, and strengthe, and honour, & gloze, & blessinge. And all y^e creatures which are in heauen, & on y^e erth, & vnder the erth, & in the see, & all that are in them, herde I sayyng, blessinge, honour, gloze, & power be vnto hym that spetech vpon y^e scale, & vnto the lambe for euermore. And the foure bestes sayd: Amen. And the xiiii. elders fell vpon their faces, and worshipped hym that lyeth vpon the euermore.

¶ The vi. Chapter.

¶ The lambe openeth the vi. scales, and many thynges folowe the openinge thereof.

And I sawe, when the lambe opened one of y^e scales, and I herde one of the foure bestes saye, as it were y^e people of thonder: come & se: and I sawe. And beholde ther was a whyte horse: and he that sat on hym, had a booke, and a crowne was geuen vnto hym, and he went forth conquering & for to ouer come. And when he had opened the seconde scale, I herde the secōde

beaste, saye: come and se. And ther went out another horse that was reddy, & power was geuen to hym that sat thereon, to take peace from the erth, & that they shuld kill one another. * And ther was geuen vnto hym a great sworde.

And when he had opened the thyrde scale I herde y^e thyrde beaste saye, come & se. And I behelde, & lo, a black horse: & he that sat on him, had a payre of balaces in his hāde. And I herde a voyce in y^e myddes of y^e foure bestes, saye: a measure of wheat for a peny, & thye measure of barley for a peny and oyle and wyne se thou hurte not. And when he had opened the fourth scale, I herde the voyce of y^e fourth beaste saye, come and se: & I looked. And behold a pale horse: & his name that sat on him was death, & hell folowed after hym, & power was geuen vnto them ouer y^e fourth parte of y^e erth, to kill wth sworde, & wth hōger, & wth death that cometh of vermin of the erth.

And when he had opened the fyfth scale, I saw vnder y^e altire * the soules of them that were kylled for y^e worde of God, & for y^e testymony which they had, & they cryed with a lowde voyce, sayinge: how longe tarryest thou Lord, holy & true, to indage & to auenge oure blood on them y^e dwel on y^e erth? And loge whyte garmentes were geuen vnto euery one of them. And it was sayde vnto them, that they shuld reste yet for a lytle season vntill the nombre of theyr fellows, and byethzen, & of them y^e shuld be kylled as they were, were fulfilled.

And I behelde, when he had opened the syxt scale: & lo, ther was a great earthquake and the sunne was as blacke as sacke cloth made of beere. And y^e mōne waxed all, euen as blood, and the starres of heauen fell vnto the erth, euen as a fygge tree casteth fro her vntymely fygges, when she is shaken of a mygthy wynde. And heauen vanished awaye, as a scroll when it is rolled to gether. And all mountaynes and ples, were moued out of theyr places. And y^e kynges of the erth, and the gret men, and the ryche men, and y^e chefe capytaynes, & the myggyr men, & euery bondman, and euery free man, hyd them selues in denes, and in rockes of the hylls: * and layde to the hylls and rockes: fall on vs, & hyde vs from the presence of hym that spetech on the scale, and from the wrath of the lambe: for the grete daye of his wrath is come, and who is able to endure?

¶ The vii. Chapter.

¶ He seith the seruantes of God sealed in there for heaue out of all nacjones, and greuous though they suffer trouble, yet the lambe shalld them, iseth them to the fontaynes of liuynge water, and God shalld wype awaye all teares fro theyr eyes.

¶ And

The Reuelacion,

After that I sawe .iiii. angels stonde on the .iiii. corners of þe erth holdynge þe foure wyndes of the erth. þe wynde shuld not blowe on þe erth. neþer on þe see. neþer on any tree. And I sawe another angell ascende from the springe of the sunne. which had þe scale of the lyving God. & he cryed wyth a loude voyce to þe foure Angells. (to whom powe was geue to hurte þe erth & the see) sayynge: hurt not the erth neþer the see. neþer the trees. tyll we haue sealed the seruantes of oure God in their foreheades.

25 And I hearde þe noyse of the wyych were sealed. & they were sealed an .C. & .xliii. Of all the tribes of the chyldren of Israel. Of the tribe of Iuda were sealed. xii. Of the tribe of Ruben were sealed. xii. Of the tribe of Gad were sealed. xii. Of the tribe of Aser were sealed. xii. Of þe tribe of Nephtali were sealed. xii. Of þe tribe of Manasses were sealed. xii. Of þe tribe of Simeon were sealed. xii. Of the tribe of Leuy were sealed. xii. Of the tribe of Issacar were sealed. xii. Of þe tribe of Zabulon were sealed. xii. Of the tribe of Joseph were sealed. xii. Of þe tribe of Benjamin were sealed. xii.

C After this I behelde. & lo. a gret multitude which no man coulde nombre. of all nacþes & people. & tiges. stode before þe seate. & before þe labe. clothed wyth longe white garmentes. & palmes in their handes. & cryed wyth a lowde voyce. sayynge: saluacion þe allestred to him that syteth vpon þe seate of oure God. & vnto þe lambe. And all the angels stode in the copse of the seate. & of þe elders & of þe foure bestes. & fell before the seate on their faces. and worshypped God. sayynge. Amen: Blessinge & gloze & wylldome & thakkes. and honour. & powe. & myght. be vnto oure God for euermore. Amen.

D And one of the elders answered. sayynge vnto me: what are these wyich are arrayed in longe white garmentes. & where came they? And I sayde vnto him: Lord thou wotest. And he sayde to me: these are they. wyich came out of great tribulacion. & made their garmentes large. & made them white by the bloude of þe lambe: therefore are they in the ptesence of þe seate of God & serue hym daye & nyght in his temple. & he that syteth in the seate wyl dwel amonge them. They shall hunger no more. neþer theyll. neþer shall the sunne lyght on them. neþer any heate. for þe labe wyich is in þe myddes of þe seate. shall fede them. & shall leade them vnto fontaynes of lyving water. & God shall wype a waye all teares from their eyes.

C The .viii. Chapter.

C The fourth seate is opened. there is spelt in heu-
en. the foure angels stande forth frompettes. & grette
plagen folowe vpon the earth.

After when he had opened the seventh scale. ther was spelt in heuarn abou-
re the space of halfe an houre. And I sawe. vii. angelles standynge before God. & to them were geuen seven troþettes. And another angel came & stode before þe autter. hanynge a golden censur. & moche of odours was geue vnto him. that he shulde offe of the papers of all saynetes vpon the golden autter. wyich was before þe seate. And the smoke of the odours wyich cam of the pappers of all saynetes. ascended vpon before God out of the Angelles hande. And þe Angell toke the censur. & fylled it wyth fyre of the autter. and caste it into the erth. and voyces were made. & thondynges & lyght-nynges. and cethquakes.

And þe seven Angels wyich had þe seven troþettes. prepared them selues to blowe. The fyrst Angell blew. & there was made dryle & fyre. wyich were myngled to bloud. & they were cast into þe erth: & þe thyrde parte of trees was burnt. and all grene grass was dryt. And þe secde angell blew. & as it were a gret mountayne burnynge to fyre was caste into the see. and þe thyrde parte of the see tourned to bloude. and the thyrde parte of the creatures wyich had lyfe. dyed. & the thyrde parte of wyppes were destroyed.

And the thyrde Angell blew. & ther fell a gret flarre from heuarn. burnynge as it were a lake. & it fell into the thyrde parte of the erthe. & into fontaynes of waters. & the name of þe flarre is called wormwood. And þe thyrde parte was turned to wormwood. And many men dyed of the waters. because they were made bytter. And the fourth Angell blew. and þe thyrde parte of the sunne was smytten. and þe thyrde parte of the moone. and the thyrde parte of the starres: so that the thyrde part of them was darckned. And the daye was smytten. that the thyrde part of it shulde not shyne. & lyke wyse the nyght. And I behelde and herde an Angell saynge thorow the myddes of heuarn. sayynge wyth a lowde voyce: Wooo. woo. to the inhabytters of the erth. because of þe voyces to come of the troþe of the thre Angels. wyich were yet to blowe.

C The .ix. Chapter.

C The fifth and sixth Angell blowe their trompettes: for the flarre is kind from heuarn. the foure come out of the smoth: the first two is palled by foure an-
gels that were to be loken. and the thyrde parte
of men is killed.

After the fyft Angell blew. and I saw a flarre fall from heuarn vnto the erth. And to him was geuen the hape of the bottomlesse pytt. And he opened the bottomlesse pytt. and the smoke of the pytt arose as the smoke of a gret fornace. And the sunne. and the

the ayer were darckned by the reason of the smoke of þ yper. And there came out of the smoke lictures vpon the erth, & vnto them was geuen power, as the scorpions of the erth haue power. And it was commaunded them, that they shuld not hurt the grasse of þ erth: neither any grene thyng: neither any tree: but onely those men which haue not þ scale in their footheades. And to them was commaunded, that they shulde not kyll them, but that they shulde be wred. v. monethes, & their payne was as the payne þ cometh of a scorpion, when he hath stonge a man.

at tate. ii. b.
of tate. r. c.
of tate. x. c. k.

* And in those dayes shall men selue deeth, and shall not finde it, & shall desyre to dye, and deeth shall flye from them.

25 And the similitude of the locusts was lyke vnto hostes prepared vnto battayle, & on their brades were as it were crowmes, lyke vnto golde, and their faces were as it had bene þ faces of men. And they had heere as the heere of women. And their teethe were as þ teeth of lyons. And they had habbergions, as it were habbergions of yron. And the soude of their winges, was as the soude of chynettes, when many hostes rine to gether to battayle. And they had tayles lyke vnto scorpions, and there were stynge in their tayles. And their power was to hurt inc. v. monethes. And they had a kynge ouer the, which is þ angell of þ vortomleue yper, whose name in the hebrewe tonge, is Abaddon: but in the Greke tonge, Apollion þ is to saye: a destructioner. One wo is past, & beholde, two woos come yet after this.

¶ And the fyrst Angell blew, and I herde a voyce from the. iiii. corners of the golden altire, which is before God, sayinge to the fyrst Angell, which had the trope: Kose the foure Angelles, which are boude in þ grete cyuer Euphrates. And the foure Angelles were loosed, whych were prepared for an hour, for a daye, for a moneth, & for a yere, to sle þ. iiii. part of men. And the nabye of hostilitei of warre were. xx. thousande tymes. r. ¶ And I herde the nabye of them: & thus I sawe þ hostes in a vislon, & them þ late on them, dauncinge fytte habbergions of a Jacineth coultour, & byzintone, & the heades of þ hostes were as þ heades of lyons.

¶ And out of their monthes went forth fyre and smoke, & byzintone. And of these the was þ thyrd part of men kyled: that is to saye, of fyre, smoke, and byzintone: whych proceded out of the monthes of them: for their power was in their monthes & in their tayles, for their tayles were lyke vnto scorpions, & had heades, & with them they dyd hurt: And þ remanant of þ men whych were not kyled by these plages, repented not of the dedes of their handes þ they shulde not worþthpye duples, & pynages of golde and

spuler, and byaste, and bone, and of wood, whych neither can se, neither heare, neither go. Also they repented not of their murder, and of their sorcery, neither of their fornycayon, neither of their thefte.

¶ The. x. Chapter.

¶ The Angell hath the booke open: the firste erth ther shalbe nomme tyme: the fourth the booke vnto John, which eateth it vp.



¶ And I sawe another myghty angell come downe from heauen clothed w a cloude, & the rapynbowe vpon his heed. And his face as it were the sunne, & his fete as it were pylars of fyre, and he had in his hande a lytell boke open, and he put his ryght fote vpon þ see, & his lyfte fote on the erth. And cryed wyth a lowde voyce, as when a lyon cryeth. And when he had cryed, seven thunders spake their voyces. And when þ. vii. thunders had spoken their voyces, I was about to wyte. And I herde a voyce from brauen, sayinge vnto me: seale vp those thynges whych the. vii. thunders spake, & wyte them not.

¶ And þ Angell which I sawe stode vpon the see, & vpon the erth, lyfte vp his hande to heuen, and swore by him that lyueth for euer more, which created heauen, & the thynges that therein are: & (and the erth and the thynges that therein are) and the see, & the thynges which therein are: þ there shulde be no longer tyme but in the dayes of the voyce of the fourth Angell, when he shall begyn to blowe: euen the mystry of God shalbe fynysshed, as he pynched by his seruantes þ prophetes.

¶ And þ voyce which I herde from heuen, spake vnto me agayne, & sayd: * go & take the lytle boke which is open in the hande of þ angell which standeth vpon þ see, & vpon þ erth. And I wet vnto the angell, & sayde to him: geue me the lytle boke, and he sayde vnto me: take it, & cate it vp, & it shall make thy belly bytter, but it shalbe in thy mouth the as swete as honey. * And I toke þ lytle boke out of his hande, & cate it vp, & it was in my mouth as swete as honey: and as lone as I had cate it, my belly was bytter. And he sayde vnto inc: þ mylt þ prophesie agayne amonge the people, and na cyres, and foles, and to many kyngeis.

¶ The. xi. Chapter.

¶ The temple is measured. The seuerde wo is past.



¶ And then was geuen me a rebe. lyke vnto a rodd, & it was sayde vnto me. Wyle I meate the temple of God, & þ altire, & them þ worshippe therein, & the quere which is wyl þ temple, call out & meate it not for it is geuen vnto the Gētyles, & þ holp crite shall they treade vnder fote. xlii. monethes. And I wyl geue power vnto my two wyrtles, & they shall propheie a thousande, two hundred &

The Reuelacyon.

ix. dayes, clothed in sacke clothe. These are two olyue trees, & two candlestickes, standing before the God of the erth.

And yf any man wyll hurt the fyze shall procede out of thyr mouthes, and consume thyr enemyes. And yf any man wyll hurt them, thys wyse muste be hyllid. These haue power to shut heauē, that it rayne not in the dayes of thyr prophesying, and haue power ouer waters to turne them to bloud, and to smyte y^e erth with all maner plagges, as often as they wyll.

And when they haue fulfilled their testimonie, the beast that cam out of y^e bottomlesse pyr, shall make warre agaynst them, & shall overcome them, & kyll the. And thyr bodies shall lye in the strettes of the greates cite, which spiritually is called zodom and Egypte, where oure Lorde was crucified. And they of the people & kynredes, & tonges, & they of y^e nacōs, shall se thyr bodies, ix. dayes and an halfe, & shall not suffre thyr bodies to be put in graues. And they that dwell vpon y^e erth, shall reioyce ouer them, and be glad, & shall sende gyftes one to another, for these two prophetes vexed them that dwelt on the erth.

And after ix. dayes & an halfe, the spete of lyte from God, entred into them. And they stode vp vpon thyr feet, & greatescare came vpon them whych sawe them. And they herde a greates voyce fro heauen, sayinge vnto them. Come vp hether. And they ascended vnto heauen in a cloude, & thyr enemyes sawe the. And y^e same houre was ther a greates erthquake, and the tenth parte of the erthe fell, and in the erthquake were slayne names of men seven. And y^e remanēt were feared, and gaue gloze to y^e God of heauen. The second woo is past, & beholde, the thyrde woo wyll come anon.

And y^e fourteenth Angell blewe, & ther were made greates voyces in heauen, sayinge: the kyngdoms of this woelde are oure lordes, and his Chyldes, & he shall ragnye for euer moze. And the xxiii. elders, whych sepe before God on thyr seates, fell vpon thyr faces, & worshypped God, sayinge: we geue the thākes O Lord God almyghty: whych arte & wast, & arte to come, for y^e haste executed thy great myght, and hast ragned. And the nacōs were angry, and thy wrath is come, & the tyme of y^e deed y^e they shuld be iudged and that y^e shuldest geue reward vnto thy seruantes the prophetes and sayntes, & to them y^e feare thy name small & greates & shuldest destroye the, which destroye y^e erth. And the temple of God was opened in heauen, & ther was sene in his temple, y^e arch of his testamēt, & ther folowed lightynge, and voyces, and thunders, and erthquake, and moch hable.

The xii. Chapter.

¶ The fourteenth Angell bloweth his trumpet. There apareth in heauen a woman clothed with the sunne: and Michael fighteth with the dragon, which seeketh to curre the woman.



And ther appered a greates wōder i heauen: A woman clothed wth y^e sonne, & the moone vnder her fete, & vpon her heed a crowne of xii. starres. And she was wth chyldre, & crept traunspylinge in byrth, & payned redy to be deliuered. And ther appered another wōder i heauen, for beholde, a greates dragon hauynge vii. heddes, & ten hornes & seven crownes vpon hys heades: and hys tayle dūce the thyrde parte of the starres: & he called them to the erth.

And the dragon stode before the woman whych was redy to be deliuered: for to deuoure her chyldre as soon as it were borne. And he brought forth a man chyldre, which shulde rule all nacōs with a rod of yron. And her sonne was taken v^{nto} God, & to his seate. And y^e woman entred into wyldernes, where she had a place, prepared of God, y^e they shulde fede her thre a. & ii. hundred and ix. dayes.

And ther was a greates battayll in heauen: Michael & his angelis fought with the dragon, & y^e dragon fought & his Angelis, and prevailed not, neither was thyr place founde any moze in heauen. And the greates dragon, that olde dyable, called the deuyl & Sathanas, was cast out. Which deceauneth all y^e woelde. And he was cast into the erth & his angelis were cast out also.

And I hearde a lowde voyce sayinge: in heauen is now made saluacyon and strengthe & the kyngdom of oure God, & the power of hys Chyrl. For the creature of ouer byrthen is cast downe, which accused the before God daye and nyght. And they overcame him by the bloude of the lambe, and by the woordes of thyr testimonie, & they sloued not thyr luyces vnto y^e deeth. Therefore reioyce heues, & y^e that dwell in them. All oon to the inhabitants of the erth, and of the see: for the deuyl is come downe vnto yon, which hath greates wrath, because he knoweth y^e he hath but a thort tyme.

And when y^e dragon sawe y^e he was caste vnto y^e erth, he persecuted y^e woman, which brought forth y^e man chyldre. And to y^e woman were geuen two wynges of a greates Eagle, y^e the myght fflye into the wyldernes into her place, where she is noryshed for a tyme, tymes, & halfe a tyme, fro y^e presence of y^e serpent. And y^e dragon cast out of hys mouth water after y^e woman as it had bene a ryuer, because she shuld haue bene caught of the flood. And y^e erth holpe the woman, and y^e erth opened her mouth, & swalowed, v^{nto} y^e ryuer, which y^e dragon cast out of his mouth,

mouth. And the dragon was wroth wryth the woman: and went, & made warre wryth the remnant of hye sebo, which kepe the com- mandmentes of God, and haue the testi- mony of Iesus Christe. And he stode on the see sande.

¶ The. xlii. Chapter.

¶ A beaſt ſpeth out of the ſee with ſeuen heades and ten hornes. Another beaſt cometh out of the earth with two hornes.

And I ſawe a beaſte ryſe out of y^e ſee, hauyng ſeuen heddes, and ten hornes, and vpon his hornes ten crownes, & vpon his heed, y^e name of blaſphemyp. And y^e beaſt which I ſawe, was lyke a catte of y^e mountayne, and hys feete were as y^e feete of a beare, & hys mouth as the mouth of a lion. And y^e dragon gaue hym his power & his ſeate, & gret auctoryte: and I ſawe one of his heedes as it were wounded to deeth, & hys dedly wounde was heale. And all the world was wounded at the beaſt, & they woſhypped y^e dragon, whych gaue power vnto the beaſt, and they woſhypped y^e beaſt ſayinge: who is lyke vnto the beaſt? who is able to warre wryth hym?

W And ther was geuen vnto hym a mouth, that ſpake great thynges & blaſphemyes, & power was geuen vnto hym, to do. xlii. monethes. And he opened his mouth vnto blaſphemyp agaynſt God, to blaſphemye his name & his tabernacle, & them that dwell in heauen. And it was geuen vnto hym to make warre wryth the ſapnetes, & to ouercome the. And power was geuen him ouer all kyned, and people, and tonge, and nation, and all y^e dwell vpon y^e erth woſhyppye hym: whoſe names are not wrytten in the booke of lyfe of the laſte, which was kylled from the begynnyng of the world. If any man haue an care let hym heare.

C And power was geuen him ouer all kyned, and people, and tonge, and nation, and all y^e dwell vpon y^e erth woſhyppye hym: whoſe names are not wrytten in the booke of lyfe of the laſte, which was kylled from the begynnyng of the world. If any man haue an care let hym heare. he y^e lea- deth into captivitye, ſhall go into captivitye: * he that lyppeth wryth a ſword, muſt be kylled wryth a ſword. heare is the pa- cience, & the fapth of the ſapnetes.

W And I behelde a nother beaſt comyng vnto the erth, and he had two hornes lyke a lambe, & he ſpake as y^e dragon. And he dyd all y^e thynges the beaſt coulde do in his preſence, & he cauſed the erth, & them which dwell therein, to woſhyppye the fyrſt beaſt, whoſe dedly wounde was heale. And he dyd grett wonderes, ſo y^e he made fyre come downe from heauen in y^e ſyght of men. And deceaued them that dwelle on the erth, by y^e meanes of thoſe thynges whyche he had power to do in the ſyght of the beaſt, ſayinge to them that dwell on y^e erth: y^e they ſhuld make an ymage vnto the beaſt, whych had the wounde of a ſword, and dyd lyue.

W And he had power to geue a ſpyete vnto the ymage of the beaſt, & that the ymage of

the beaſt ſhuld ſpeake, and ſhuld cauſe, y^e as many as wolde not woſhyppye the ymage of y^e beaſt, ſhuld be kylled. And he made all, both ſmall & gret, ryche & poore, ſer & bond, to receaue a marke in theyr ryght handes or in theyr foreheades. And y^e no man myghte by or ſell, ſaue he that had the marke or the name of the beaſt, othre the nōbre of his name. here is wyſdome. Let hym that hath wytt, count the nōbre of the beaſt. For it is the nōbre of a man, and his nōbre is ſyre hondred, threſcote and ſyre.

¶ The. xliii. Chapter.

¶ The lambe doneth vpon the mount syon, and the byſhopps congregaſion wryth hym. The angell cryeth to the feare of God, and teſtify of the fall of Babylon.

And I loked, and lo, a lambe ſtode on the mount syon, & wryth hym an. C. xliiii. thouſande hauyng hym. (names his) fathers name wryt- ten iⁿ theyr foreheades. And I herde a voyce from heuen, as the ſounde of many waters, and as the voyce of a gret thounde. And I herde y^e voyce of harpers harpyng wryth theyr harpes. And they ſonge as it were a newe ſonge, before the ſeate, & before y^e four beaſtes, & ſelders, & no man coulde leaue y^e ſonge, but y^e hondred. xliiii. (4). which were redeemed from y^e erth. Theſe are they, which were not deſpyed w^o women, for they are virgyns. Theſe folowe the lambe why- ther ſocuer he goeth. Theſe were redeemed from men, bepyng y^e ſpalle ſeutes vnto God and to the lambe, & in their mouthes was ſounde no gyle. For they are wryth oute ſpot before the throne of God.

W And I ſawe another angell flye in y^e myddes of heauen hauyng the euerlaſtynge ſpell, to p^reaſhe vnto them y^e ſyre & dwell on the erth, & to all nacyns, kynredes, & tonges & people, ſayinge w^o a loud voce: * Feare God, & geue honour to hym, for the houre of his iudgement is come: and woſhyppye him, y^e made heauen & erth, & the ſee, & fountaynes of water. And ther folowed a nother angell, ſayinge: * Babylon is fallen: is fallen that greate ctye, for ſhe made all nacyns drynche of the wyne of her fornycaſion.

W And y^e thyrde angell folowed them ſayyn- ge w^o a loud voce: If any man woſhyppye y^e beaſt, and his ymage, & receaue his marke in his forehead, or on his hande, y^e ſame ſhall drynche the wyne of y^e wrath of God, which is powred in the cup of his wrath. And he ſhalbe punyſhed in fyre & byrmſtone, before the holy angels, & before the lambe.

W And the ſmoke of theyr torment ſhalde be wrythmoze. And they haue no reſt daye nor nyght, which woſhyppye the beaſt & his ymage & whoſocuer receaueth the ymyt of his name. here is the patience of ſapnetes. An iii. heari

1481. xlv. b. 1481. xlv. b.

* Act. xlv. d.

* Act. xlv. d. 1481. xlv. b.

The Reuelacyon.

Heare are they that hepe the commaunde-
mentes and the sayth of Iesu.

And I hearde a voyce from heauen sayng
vnto me: wyte. Blessed are þe deyd, which
here after dye in the Lorde, euen so sayth þe
wyte: that they rest from theyr laboures,
but theyr woordes folowe them.

And I looked, and beholde a whyte clow-
de, and vpon the clowde one syttinge lyke
vnto the sonne of man, haupng on his heed
a golden crowne, and in his hande a sharpe
spykle. And another angell came out of the
temple, cryng with a lowde voyce to hym
that sat on the clowde: * Christus in thy
spykle 3 reye, for thy tyme is come to reye,
for the come of þe erth is rypp. And he that
sat on the clowde, thurst in hys spykle on the
erth, and the erth was reped.

And another angell came out of the tem-
ple, which is in heauen, haupng also a sha-
re spykle. And another angell came out fro
the altar, which had powre ouer fyre, and
crept with a lowde crye to hym that had þe
sharpe spykle, 3 sayde: thurst in thy sharpe
spykle, 3 gadde the clustres of the erth, for
her graces are rypp. And the angell thurst
in hys sharpe spykle on the erth, 3 cut downe
the grapes of the vyneparde of þe erth: and
cast them into the grete wynefat of þe wrath
of God, 3 þe wynefat was troden with out
the cypre, and bloud came out of þe fat, euen
vnto þe hylle bypodes, by þe space of a thou-
sande, and. vi. C. furlonges.

¶ The. xv. Chapter.

¶ Her seyth seuen Angells, haupng
seuen byalles full of wrath.

And I sawe another sygne in heuen
gret and meruellous, seuen Angells,
haupng the seuen laste plagis, for in
them is fulfilled the wrath of God. And
I sawe as it were a glaspe see, myngled w
fyre, 3 them that had gotten victorie of the
beast, and of hys pynage, and of the nombre
of hys name, stande on the glaspe see, ha-
upng the harpes of God, and they songe the
songe of Moyses the seruant of God, 3 the
songe of the lambe, sayng: Gret and mar-
vellous are thy woordes: * Lorde God al-
myghty, iust, 3 true are thy wayes, thou
kyng of Dayntes. Who shall not feare o
Lorde, 3 glorify thy name: For thou onl
arte holy, and all gentyls shall come and
woorshype before the, for thy iudgementes
are made manifeste.

25 And after that, I looked, and beholde, the
temple of the tabernacle of testimony was
open in heauen, and the seuen Angells came
out of the temple which had the seuen pla-
ges clothed in pure and byght lymen, and
haupng theyr bysses girded with golden
girdels. And one of the fowre beastes gaue

vnto þe seuen Angells seuen golden byalles,
full of the wrath of God, which I spake for
euermore. And the temple was full of the
smoke of the glory of God, 3 of hys power,
and no man was able to entre into the tem-
ple, tyll þe seuen plagis of the seuen Angells
were fulfilled.

¶ The. xvi. Chapter.

¶ The Angells powere out theyr byalles full of wrath.



And I heerde a great voyce out of
of the temple sayng to the seuen
angells: go poure wayes, poure
out poure byalles of wrath
vpon the erth. And þe fyrst An-
gell was, 3 powred out his vball vpon the
erth, 3 there fell a noystone, 3 a foze botche
vpon the men which had the marke of the
beast, 3 vpon them which woorthpyed hys
pynage. And the secod Angell shed out hys
vball vpon the see, and it turned as it were
into the bloud of a deyd man: and euery ly-
uyng thyng dyed in the see. And the thyrde
Angell shed out his vball vpon the ryuers
and fountaynes of waters, 3 they turned to
bloud. And I heerde an Angell saye: Lorde, 35
which arte and wast, thou arte ryghteous
3 holy, because thou hast geuen loche iud-
gementes, for they shed out þe bloud of sain-
tes, and prophetes, 3 therfore hast þe geuen
them bloud to dryncke: for they are wo-
thy. And I heerde another saye: euen so Lor-
de God almyghty: true and ryghteous are
thy iudgementes.

And the fourth Angell powred out hys
vball on þe sunne, 3 power was geuen vnto
him to bere men with heat of fyre. And the
men ragid in gret heate: 3 spake euyll of þe
name of God, which hath powre ouer those
plages, 3 they repeted not of theyr euill de-
dis, to geue him glory. And the fyft Angell
powred out his vball vpon þe seat of þe be-
aste, and his kyngdome was deth, 3 they
gnethe theyr togas for sorowe, and blasphe-
med þe God of heauen for sorowe 3 payne of
theyr sorow, 3 repented not of theyr dedes.

And þe fyrst Angell powred out his vball
vpon þe grete ryuer Euphrates, 3 the water
dried up, þe wayes of the kynges of the
east shulde be prepared. And I sawe the
uncleyn spytes lyke frogges come out of þe
mouth of þe dragon, 3 out of þe mouth of the
beast, 3 out of the mouth of þe falle wythe-
te. For they are the spytes of deuyls, wo-
rthpyng myzacles, to go out vnto the kynges
of the erth and of þe whole world, to gathe-
re them to the bartayle of that gret dape of
God almyghty. * Beholde, I come as a
happy is he that watcheth, and ke-
peth hys garmentes, lest he walke naked,
and men se hys fylchynes. And he gathe-
red

* Jerl. iii. c.

D

¶ Efa. xli. c.
¶ Wite. ii. a.

* mat. xlii. c.

¶ Wite. ii. a.

¶ Wite. ii. a.

red

red them together into a place called in the Hebrew tongue Armagedon.

And the seventh Angell powred out hys vppall into the ayre. And ther came a greates voice out of beauen from þe seate, saying, it is done. And ther folowed, voyces, thundringes, and lightnings, & ther was a greates earthquake, such as was not sence me were vpon the earth, so might þe earthquake & so great. And the great cyttee was drownded in to the yeres, & the cyties of all nacpous fell. And greates Babylon came in remembrance before God, to geue vnto hyr þe cup of the wyne of the fiercenes of his wrath. Eueryle also fled away, and þe mountaynes were not founde. And ther fell a greates haille (as it had bene talentes) out of heaue vpon the men, and the me blasphemed God: because of the plague of the haille, for it was great, and the plague of it fore.

¶ The .xvii. Chapter.

¶ The description of the woman sitting vpon the beast
whiche seuen vnto.

AD ther came one of the seuen Angels, whiche had the seuen vppalles: and tolked woth me, sayinge vnto me: come, I will shewe vnto the, the iudgement of the great whore that sitteth vpon many waters, woth whome haue committed fornicacion the kynges of the earth, and the inhabitants of the earth are drunken woth the wyne of hir fornicacion. And þe spere caried me away in to the wylbernes. And I sawe a woman sate vpon a roke colozed beaust, full of names of blasphemie, whiche had seuen heades and ten hounes. And the womā was arrayed in purple and rose colour, and decked woth golde, & precious stone, and pearles, and had a cup of golde in her hande, full of abominacions and filthyness of her fornicacion. And in her foreheade was a name written, a mysstry, grete Babylon the mother of whoredom and abominacions of the earth. And I sawe the wyfe drunken woth the bloude of sapientes, and with the bloude of the wyrtiness of Iesu. And when I sawe her, I wondred with great meruaile.

And the Angell sayde vnto me: wherfore marvailest thou? I will shewe the the mysstry of the womā, and of the beaust þe bereth her, which hath seuen heades and ten hounes. The beaust that thou seest, was, and is not, and shall ascende out of the bottomlesse pyt, and shall go into perdition, & they that dwell on the earth shall worship: whose names are not written in the booke of lyfe from the beginninge of the worlde: when they behold the beaust that was and is not. And here is a mynde that hath wylsome.

¶ The seuen heades are seuen mountaynes, on which the woman sitteth, they are also seuen kynges. & þey are falle, and one is, and

another is not yet come. And when he cometh, he must continue to a short space. And the beaust that was, & is not, is euen þe pygmy, and is one of the seuen, and shall go into destruction. And the ten hounes which þe sawest: are ten kynges which haue receaved no kingdom as yet, but shall receave power as kynges at one houre woth þe beaust. These haue one mynde, and shall geue their power and strenght vnto the beaust. These shall fygth with the lambe, & the lambe shall ouercome the. * For he is Lord of lordes, and kyng of kynges, and they that are on his side, are called, and chosen, and saythfull.

And he sayde vnto me: the waters whiche thou sawest, where þe whore sitteth, are people, and folke, & nacions, and tonges. And the ten hounes, which thou sawest vpon the beaust, are they that shall hate the whore, & shall make her desolate and naked, & shall eate her fleshe, & burne her woth fyre. For God hath put in theyr hertes to fulfill his wyll, & to do woth one consent, for to geue their kyngdome vnto the beaust, vntill the wyndes of God be fulfilled. And the womā which thou sawest, is þe greates cyttee, whiche raggeth ouer the kynges of the earth.

¶ The .xviii. Chapter.

¶ The fall of the whore: and for the fall of Babylon, but they that be of God haue cause to reioyce for her destruction.

AD after that, I sawe another Angell come from beauen, hauieng grete power, and the earth was lightened woth hys brightnes. And he cryed mightily with a stronge voyce, sayinge: * Grete Babylon is fallen, is fallen, and is become the inhabitation of devils, and the holde of all foule spietes, and a cage of all vncleane and hatefull byrdes, for all nacpous haue dronke of the wyne of the wrath of her fornicacion. And the kynges of the earth haue committed fornicacion woth her, and the merchauts of the earth are weerd reioyce of the aboundance of her pleasures.

And I herde another voyce from beaue, saye, come away from her my people, þe be not partakers of her synes, and þe receave not of her plagues. For her synes are gone up to heaue, & God hath remembred her wickednes. Rewarde her euē as the rewarde thou, & geue her double accordyng to her workes. And powre in double to her of the same cuppe which she filled woth pou. And as moche as she glorified her selfe and liued wantonly, so moche powre þe in for her punishment and sorowe, for she lapde in her selfe: * I syt beyng a quene, & am no widow, and shall be no sorowe. Therefore shall her plagues come i one daye, death, & sorowe, and hunger, & she shall be burnt woth fyre: for stronge is þe Lord God which shall iudge her.

And

* Isa. lvi. 1.
Jer. li. 1.

* Isa. xli. 1.

The Reuelacion.

¶ The xix. Chapter.

¶ This chapter is given unto us for punishing the wicked, and for assigning the bloude of the triumphant. The Angell will not be worshipped. The foules and theye are called to the slaughter.

And the lipged of the erth shall beweepe her, and wayle ouer her, which haue committed fornicacion with her, & haue spued wantonly with her, whē they shall se the smoke of her burning, & shall stande a farre off, for feare of her punishment, sayinge. * Alas, Alas, that greet cytie Babylon, & myghtye citie: for at one hour is thy iudgement come. And the marchautes of the erth shall wepe and wayle in their selues, for no man will buye theye ware any more, the ware of gold and siluer, & precious stones, nerher of pearle, and rapnes, and purple, and scarlet, and all thyng wodge, and all maner vessels of puerie, & all maner vessels of most precious wodge, & of vassel & pye, & of marble, & spynio, and oboues, & oylmentes, and fractiu sence, & wyne, and oyle, and fyne flour, and wheate, beastes, and shepe, and horses, and chareres, and bodys, and soules of men.

And p apples that thy soule lustet after, are departed fro the. And all thynges which were deuytie, and had in price, are departed fro the, & thou shalt fynde the none. The marchautes of these thynges whyche were werch, shall stande a farre off from hir, for feare of p punishment of her, wepyng and wailing, & sayinge. * Alas, Alas, that greet cytie, & was clothed in rapnes and purple, and scarlet, and decked with golde, and precious stones, & pearles: for at one houre is grete cytie is come to nought.

And euery thynne gouerneur, and all they that occupied thynnes, and thynnen which worke in the see, shode a farre off, and cryed, when they sawe the smoke of her burning, sayinge: what cytie is lyke vnto this greet citie: And they cast dust on theye heddes, and cryed wepyng, & wailing, & sayde: * Alas, Alas, that greet cytie, wher were made riche all that had thynnes in p see, by the reason of her coltynges, for at one houre is she made desolate.

Reioyce ouer her thou heauen, and ye holy Apostles, and Prophetes: for God hath giuen you iudgement on her. And a myghty angell toke vp a stone lyke a greet millstone and cast it into p see, sayinge: with such violence shall that greet citie Babylon be cast, & shall be founde no more. And p voyce of harpers, and mulsions, & of ppyers, and trapecters shall be herde no more in the: and no craftes mā, of whatsoeuer craft he be, shall be founde any more in the. And the soude of a myll shall be herde no more in the, and the voyce of the byddet shall be herde no more in the, and the voyce of the byddet of the byddet, and of the byddet, shall be herde no more in p, for thy marchautes were the greet me of p erth. And w thynne inchauntment were deceaued al naciōs: & in her was founde the bloude of the Prophetes, & of the sayntes, & of all p were slayne vpo p erth.

¶ After that, I heerde a grete voyce of moche people in heauen sayinge: Alleluia. Saluacion & gloze & honour, power be ascribed to p Lorde our God, for true and ryghteous are his iudgements, for he hath iudged the greet whoze which vpo corrupted the erth w her fornicacion, & hath auge the bloude of his seruantes of hyr hāde. And agayn they said: Alleluia. And smoke rose vp for euermore. And p xiiii. elders, & p.iii. bestes fell downe, & worshipped God that sat on p seate, sayinge: Ame, Alleluia. And a voyce came out of the seate, sayinge: praise our Lord God all ye p are his seruantes, & ye p feare hym both small and great.

And I herde p voyce of moche people cūe as the voyce of many waters, & as the voyce of strong thōdynges sayinge: Alleluia, for the Lord our God omnipotēt raggneth. Let vs be glad and reioyce, & geue honoure to him, for the mariage of the labe is come, and hys wyfe make her selfe ready. And to her was graunted, that she shuld be arrayed with pure and goodly rāynges, for the rāynges is the ryghtewesnes of sayntes. And he sayd vnto me, wyte, & happye are they whyche are called vnto p supper of p lābes marriage. And he sayd vnto me: these are p true sayntes of God. And I fell at his fete, to worshippe him. And he sayde vnto me: I do it not. For I am thy fellow seruante, & one of thy bretherē, cut of them p haue the testimony of Iesus. Worshippe God. For the testimony of Iesus is p spete of prophete.

¶ And I sawe heant open, & behold, a wythe byde: & he p far vpon him was called sayth full & true, & in ryghtewesnes he doth iudge & make battayle. Hys eyes were as a flame of fyre: & on his heed were many crownes: & he had a name wyrtten, that no man knew but he hym selfe. * And he was clothed wth a vesture dypt in bloude, & his name is called p wythe of God. And the warriors which were in heuē, folowed hym vpon wth bydes, clothed wth wythe & pure rāynges: and out of hys mōthe went a sharpe two edged swerde, that wyth it he shuld smyte the hechen. And he shall rule them wth a rodde of yron, and he trode p wyne of fearnes and wrath of almyghty God. And hath on hys vesture and on his thigh a name wyrtten: King of kynges, and Lorde of Lordes.

¶ And I sawe an Angell stande in the sonne, and he cryed with a loude voyce, sayinge: to all the fowles that fye by the middes of heauen, come and gather poure selus to gether vnto

* I. cor. ii. a

D

* I. cor. ii. b

* I. cor. ii. b

* I. cor. ii. b

G

* I. cor. ii. b

* I. cor. ii. b

C

* I. cor. ii. b

D

unto þe supper of þe great God, that þe maye
eate fleshe of kynges, and the fleshe of þe
captaynes, and the fleshe of myghty men; &
the fleshe of hostes, and of them that syle on
them, and the fleshe of all free men and bonde
men, and of small and greet. And I sawe the
beast, and the kynges of the earth, and their
warriors gathered together to make battayle
agaynst hym that sat on the horse, and
agaynst his fowles.

And the beast was take, & with hym that
falle prophet that wrought miracles befoze
hym, with whych he deceaued them that re-
ceaued the beastes marke, & them that wor-
shipped hys ymage. These both were cast
quicke into a ponde of fyre burnynge with
hym, & the remaunde were slayne wth the
sword of hym þat sat vpon the horse, whych
I weene poked out of his mouth, & all þe
fowles were fulfilled wth the fleshe.

¶ The .xx. Chapter.

¶ The dragon is bounde for a .xij. yeres. The deeth
of hym, and decaue iudgement.

AND I sawe an Angel come downe fro
heauen, hauynge the keye of þe bottom
lesse yre, and a greete chapyne in hys
hand. And he toke þe dragon þe olde serpente,
whiche is the deuyll & satanas, & he bounde
hym a thousand yeres: and cast hym into þe
bottomlesse yre, and he shute hym vp, and
let a kele on hym, that he shoulde deceaue þe
people no more, tyll the thousand yeres were
fulfilled. And after that he must be loosed
for a lytell season.

23 And I sawe seates, and they sat vpon the,
& iudgement was geue vnto the: and I sawe
the soules of them that were beheaded for þe
witness of Iesu, and for the worde of God: &
which had not worshipped the beast, neither
hys ymage, neither had takē his marke vpon
their foreheades, or in their handes: and they
lived, and raygned with Christ .x. yeres:
but the other of the deeth was lpyed not agayne,
but tyll the thousand yeres were finished.
This is that first resurrection. Blessed and
holy is he, that hath parte in the first resur-
rection. For on such shall the seconde deeth
haue no powre, but they shalbe the priestes
of God & of Christ, and shall raygne with
hym a thousand yeres.

¶ Sec. 1776
and 1777

And whē the thousand yeres are expyred,
Satan shalbe loosed out of his pson and
shall go out to deceaue þe people, whych are
in the foure quarters of the erth, Gog & Ma-
gog, to gather them together to battayle,
whose nombre is as the sonde of the see: and
they went vpon the playne of the erth: & cou-
ered the fress of the sayntes about, & the
beloued cite. And fyre came downe fro God
out of heauen, and deuoured them: and the
deuyll that deceaued them, was cast into a

lake of fyre and byrmstone, where the beast
and the falle prophetes shalbe tormented
daye and nyght for euermore.

And I sawe a great wyrtre, and hym
that sat on it, from whose face fleo awaye
both þe erth and heauen, and their place was
no more founde. And I sawe the deeth, both
gret and small sonde befoze God: And the
boke was opened, and another boke was
opened, which is the boke of lyfe, & the deeth
were iudged of those thynges whych were
writen in the boke accordyng to their de-
des: and the see gaue vñ her deeth whych
were in her, and deeth and hell belivered vñ
the deeth, whych were in them: & they were iud-
ged euery man accordyng to his dedes. And
deeth and hell were cast into the lake of fire.
This is the seconde deeth. And whosoever
was not founde wyrtre in the boke of lyfe,
was cast into the lake of fyre.

¶ The .xxi. Chapter.

¶ In thes chapter is descrybed the newe and spyr-
ituall Ierusalem.

AND I sawe a newe heauē and a newe
erth, for the first heauen, and the
first erth were vanisshed awaye:
and ther was no more see. ¶ And I John
sawe that holy cite, newe Ierusalem come
downe from God out of heauen, prepared
as a wyde garnished for her husband. And
I herde a greete voyce out of heauen say-
inge: beholde, the tabernacle of God is with
men, and he wyll dwel with them. And
they shall be hys people, and God hym selfe
shalbe with them, and be they: God. ¶ And
God shall wyte awaye all teares fro the eyes,
And there shalbe no more deeth, neither
for owre, neither reynge, neither shall there be
any more payne, for the olde thynges are
gone. And he that sate vpon the seate, sayde:
¶ Beholde, I make all thynges newe. ¶
And he sayde vnto me: wyrtre, for these wo-
des are saythfull and true.

¶ Sec. 1778
and 1779

¶ Sec. 1780

¶ Sec. 1781
and 1782

And he sayd vnto me: it is done, I am Al-
pha and Omega, the begynnyng & the ende
I wyll geue to hym that is a thyrt, of the
well of the warre of lyfe, fre. He that ouer-
cometh shall inheret all thynges, and I
wyll be hys God, and he shalbe my foune.
But the fearful and unbelcuyng, and the
abominable, and murderers, & whozom-
gers, and sozcerers, and ydolaters, and all
ypers shall haue thez parte in the lake whych
burnyth with fyre and byrmstone, whych is
the seconde deeth.

And there cam vnto me one of þe seven An-
gels whych had the seven vyalles full of the
seue last plagis: & talked with me sayinge:
come hither, I wyll shewe the þe byde, the
lambe wyrtre. And he caried me awaye in þe
spyre

The Revelation.

spete to a great and an hye moltenye, and be
flooded me the great cyrie holy Terrfall,
describing out of brauen firs God-haunging
the byghthys of God. And the Oppynge
was lyke vnto a floure-moltenye, cun-
tyken Jolyer cleare as Cristall: & had vnto
thys great & hys, & xii. gates: & p gates
xii. Angels: and names wyitten, which are
the names of the x. trybes of Israell: on þe
East parte. iii. gates: & on the Northside. ii.
gates: & towards the South. iii. gates. &
on the West thye gates, and the wall of
the cyrie had xii. foundacions: and in them
p twelue names of yambes. xii. apolles.

¶ And he that talked with me, had a golde
reade to meASURE the cyte with all and the
gates thereof & the wall thereof. And the cy-
te was byle. liii. fquare, and the leigth was
as large as the byedre, & he meASURED by cy-
te with the ~~golden~~ reade. xii. furlonges:
and the length & the byedre, and the heyth
of it, were equal. And he meASURED the wal
thereof. an. cxliiii. cubytes: the meASURE that
the angell had, was after the meASURE that
man useth. And the byldynge of the wal of
it was of Iasper. And the cyte was pure
golde, lyke vnto cleare glasse, and the fou-

And with all manner of precious stones. The
first foundation was Iaspis, the second
Sappire, the thirde a Calcedony, the fourth
an Emerald, the fift Cardont, the syxt
Sardos, the seuenth Sapolite, the eyght
Berall, the ix. a Copas, the tenth a Crulo-
ppasos, the eleuenth Jacinte, the twel-
ueth an Amathist.

The twelue gates were twelue pearles,
 every gate was of one pearle, and the streete
 of the cytie was pure golde, as thorow the
 myrrour glasse. And I sawe no temple there
 for the Lorde God almighty and the lam-
 be are the temple of it. And the cytie hath
 no neede of y^e sonne, neither of y^e moone to light-
 tenne. For the brightnes of God dyd light-
 en it, and the lambe was the light of it. And
 the people whiche are saved shall walke in
 the light of it. And the kinges of the earth
 shall bringe theire glory. (and hereover) vnto
 it. And y^e gates of it are not shut by daye.
 For there shall be no night there. (And into
 it shall they bringe y^e glory & honour of the nacione.) And
 there shall enter into it none vncleane thing,
 neither wharsoeuer dokekekeke abomi-
 nation. & makeeth lyes: but they only which
 are written in the lambe booke of lyfe.

The. xii. Chapter.

The pure of the water of life, the fruitfulness and light of the spirit of God. The Roide greatly ruer dyw scrusander warnenge of changes to come, the angell will not be woyshipped. To þ woys; he of Godd wape nothing be added nor mynyshed.

And he shewed me a pure ryuer of
water of lyfe, cleere as crystal:
proceedinge out of the seate of
God, and the lambe. In the mid-
des of the tree of lyfe, and of ether
lyde of the ryuer: was ther woode of lyfe:
whych bare twelve maner of frutes: & gaue
frute eueri moneth: be the leues of the woode
serued to heale y^e people with all. And ther
shal be no more curse, but the seate of God
and the lambe shal be in it: and bys seruants
shal serue hym. And they shal be bys
faue, and his name shal be in their foreheddes
* And there shall be no nyght there, & they
need no candle, neither light of the sunne: for
the Lorde God geueth them the lyght, and they
shall raygne for euermoze.

And he layde vnto me: these saynges are
faithfull and true. And the Lorde God of his
holp Prophetes sent his Angell to the world
vnto his seruantes, the thynges whiche
must shortly be fulfilled. Schole, I comen
shortly. * happy is he that heareth saynges
of the prophett of thys booke. I am John,
which sawe these thynges and herde them.
And when I had herde these, * I fell downe
to worshippe before the fete of the Angell,
whiche swerde me these thynges. And he
sayde vnto me: se thou do it not, for I am
thy felowe seruant, & the felowe seruant
of thy brethren the Prophetes, and of them
which kepe the saynges of this booke. And
thys booke. But worshippe God.

And he sayde into me: leaue not the say-
inges of the prophesie of this booke. For the ty-
me is at hande. he that doeth euill, let him
do euill thyll: and he which is iust, let him
be iust thyll: and he that is righteous, let
hym be more righteous: & he that is holy,
let hym be more holy. And beholde, I come
suddenly, and my reward is with me, to ge-
ue euery man according as his deedes shal
be. I am Alpha and Omega, the beginning
and the ende: the first and the last. Blessed
are they that do his commandementes, that
they: power maye be in the tree of life, and
maye enter in thorow the gates into the cy-
tie. * For without shall be dogges and in-
chaunters, and whor-mongers, and moor-
ders, and whollers, & whollowers: loathly
or makeeth leaues.

¶ Iesus sent in priue Angell, to testifie vnto
 you these thynges in the congregations.
 I am the roote and the generation of Dauid
 and the bypocrite moynynge faare. And the
 fpyete and the bypde sape come. And let him
 that beareth, sape also: come. * And let him
 that is a thysyl: come. And let whosoener
 will, take of the water of lyfe fre.

A testifeye vnto euery man that heareth of
wordes of the prophely of this booke: * pr
euy mā shall adde vnto these thynges, God
shall

shall adde vnto hym the plagen þat are wyrt-
ten in this booke. And þe eny man shall my-
nistre of the wordes of the booke of this pro-
phete, God shall take avenge hym parte out
of þe booke of lyfe, and out of þe holy cyrie, and
from the thynges which are writen in this
booke, he wyrtch tellteth these thynges,
sayeth he it. I come quickly. Amen.
Euen to come Lorde Iesu.

The grace of our Lorde
Iesu Christ be
wyth you
all.
Amen.

The ende of the newe Testament,

A Table to fynde

the Epistles and Gospels usually red in the
church, after Shalpsbury use, wherof þe first
lyne is the Epistle, & the other, the Gospel:
whiche begynning thou shalt fynde in þe bo-
ke marked with a crosse, & the
ende wyth halfe a crosse, &
conteyned within the
letters,

.. A. B. C. D. &c. ..

On the fyrst Sondaye in Advent.

Thys also we. Roma. xiii. c

And whan they dyne nye. Math. xxi. a

On the Wednesday

We receypt therfore hertzen. Jacob. v. b

The begynnyng of. Marc. l. a

On the Fridaye

Herken vnto me. Euse. li. a

In those dayes came John. Math. iii. a

On the seconde Sondaye in Advent

Wharsoeuer thynges. Roma. xv. a

And ther shall be spynnes. Luke. xxi. e

On the Wednesdaye

Thys sayeth the Lorde. Zacha. viii. a

Wrecely I saye vnto you. Math. xxi. b

On the Fridaye

I haue set watchmen. Euse. lxi. b

Whan beresth wyntelle. John. i. b

On the thyrde Sondaye in Advent

Let a man thys wyse esteeme vs. i. Cor. iiii. a

Whan John berynge. Math. xi. a

On the Wednesdaye

Thys is the worde. Euse. li. a

And in the spyrte motieth. Luke. i. c

On the Fridaye

There shall come a rob. Euse. xxi. a

And Mary arose in. Luke. i. d

On the iiii. sondaye in Advent.

Receyue in the Lorde. Philip. iiii. a

And this is the recorde. John. i. b

On the Wednesdaye

We glad than. Joel. ii. f

And thys rumoure of. Luke. vii. c

On the Fridaye

We glad and receyue. Zacha. ii. c

Take heede, beware. Marc. viii. b

On Christmasse euen

Paule the seruante. Roma. i. a

Whan his mother Mary. Math. i. c

On Christmasse nyght at the masse

For the grace of God. Titim. ii. b

And it chaunced in those. Luke. ii. a

At the seconde masse

But after that the kyndnesse. Titim. iii. a

The shepherdes spake to. Luke. ii. c

At the thyrde masse

God in tyme past. Hebre. i. a

In the begynnyng was. John. i. a

On saynt Steuens daye

Streuen full of sayth. Actes. vi. e

Wherfore beholde I send. Math. xxii. b

On S. John the Euangelist daye

He that feareth God. Eccl. xv. a

Followe me. Peter turnyd. John. xxi. f

On Cypherdinasse daye

And I shold and loo. Apocalyp. xiiii. a

An angell of the Lorde. Math. ii. c

On the Sondaye after Christmasse

And I saye that the herpe. Galat. iiii. a

And his father and mother. Luke. ii. c

On new years daye

For the grace of God. Titim. ii. b

And whan the eyght daye. Luke. ii. c

On the twelfe euen.

For the grace of God. Titim. ii. b

But whan herode was. Math. ii. d

On the twelfe daye

Get the by by tynes. Euse. lx. a

Whan Iesus was bozne. Math. ii. a

On the fyrst Sondaye after. xii. daye

O Lorde I wyll thanke the. Euse. lx. a

The next daye after John. John. i. d

On the ii. Sondaye after. xii. daye

And I beseeche you therfore. Roma. xli. a

Whan he was twelue. Luke. ii. c

On the iii. Sondaye after. xii. daye

Springe that we haue. Roma. xli. b

And the thyrde daye. John. ii. a

On the iiii. Sondaye after. xii. daye.

We not wyse in poure. Roma. xli. c

Whan Iesus came. Math. viii. a

The Table.

| | | |
|---|-------------------------------------|----------------|
| On the .v. sondaye after. xii. daie | And it was at Ierusalem | John. x. e |
| Over nothing to any man | On the frydaye. | |
| And when he entred into | Lorde, all they that for | Iere. xvi. e |
| On the .vi. sondaye after. xii. daie | Then gathered the bryd | John. xi. e |
| Put ye on therfore | On Palmes sondaye | |
| The kynghome of heauen | Let the same mynde be | Philip. ii. a |
| On Iephuagelima sondaye | Ye knowe that after two | Mat. xxv. a |
| Perceauce ye not how that they | On the wednisdaye | |
| The kynghome of heauen | Who hath geuen | Esa. lxxx. a |
| On Beragelima sondaye | The feast of sweete breade | Luke. xxii. a |
| Ye suffer foolcs gladly | On good frydaye. | |
| Whan moche people were | The Lorde spake vnto | Ezo. xii. a |
| On Quinquagesima sondaye | Whan Iesus had spoken | John. xviii. a |
| Though I spake | On Easter euen | |
| Iesus rok vnto hym the | Ye be therfore ryfen | Col. iii. a |
| On the wednisdaye | Vpon an eueninge of the | Mat. xxviii. a |
| Now therfore sayeth | On Easter daye. | |
| Woe our whan ye fast, be | Pourge therfore the olde | i. Cor. v. b |
| On the frydaye | And whan the sabboth was | Mar. xvi. a |
| Crye now as loude | On the mondaye | |
| Ye haue hearde that it is | But Peter openyd | Actu. x. d |
| On the fryst sondaye in lent | And beholde two of them | Luke. xxiii. b |
| We also as beliers | On the tuesdaye. | |
| Then was Iesus led of | Ye men, and brethren, ye chyl. | Actu. xiii. d |
| On the wednisdaye | Iesus stode in the myd | Luke. xxiii. d |
| And the Lorde sayde | On the wednisdaye | |
| Then certayne of y. Serpys | Ye men of Irael, why | Actu. iiii. c |
| On the frydaye | Afterwarde dyd Iesus | John. xxi. a |
| The same sonie that | On the thurs daye | |
| After this was | The angell of the Lorde | Actu. viii. c |
| On the seconde sondaye in lent | Wary stode without at | John. x. b |
| Farthermoze brethren | On the frydaye | |
| And Iesus went | For asinache as Chylt | i. Pet. ii. c |
| On the wednisdaye | Then the eleven discyples | Mat. xxviii. d |
| But Mardoch thoughte | On the saterdaye | |
| And Iesus gongye vp to | Lape a daye therfore | i. Pet. ii. a |
| On the frydaye | On the fryst daye of the | John. xx. a |
| Cursed be the man | On the fryst sondaye after Easter. | |
| I can of myne awne. | For all that is borne of | i. John. v. a |
| On the thyrde sondaye in lent | The same daye at nyght | John. xx. d |
| Wepe therfore the | On the seconde sondaye after Easter | |
| And he was calyng out | Chylt also suffred for | i. Pet. ii. d |
| On the wednisdaye | I am the good shepheard | John. x. b |
| Honoure thp father | On the thyrde sondaye after Easter | |
| Then came vnto Iesus | Dearely beloued I | i. Pet. ii. c |
| On the frydaye | After a whyle, and | John. xvi. c |
| And the congregation had | On the fourth sondaye after Easter | |
| Then came he in to | Every good gyfte | Iaco. i. c |
| On the fourth sondaye in lent | But now I go in waye | John. xvi. b |
| For it is wypten that | On the .v. sondaye | |
| Iesus went | And he that ye be doers | Iaco. i. d |
| On the wednisdaye. | Wetely. ac. whatsoeuer ye shall | John. xvi. f |
| And Eze. xxxvi. e | On the mondaye | |
| And Iesus gongye bp | Unobledge pouce fautes | Iaco. v. b |
| On the frydaye | Pfeny of you shall | Luke. xi. a |
| And after these actcs | On the tuesdaye | |
| A certayne m ^a was spch called | Ierhoze therfore | i. Timo. ii. a |
| On the .v. sondaye in lent | And when Iesus sat ouer | Mar. xii. d |
| But Chylt bernye | On the wednisdaye | |
| Whyche of you can rebuke | The multitude of the | Actu. iiii. g |
| On the wednisdaye | These wordes spake Iesus | John. xvii. a |
| And the Lorde spake | On the Ascencion daye | |

The

The Table.

| | | |
|------------------|----------------------------|---------------------------|
| Actu. i. a | And he sayde also vnto | Luke. xvi. d |
| Mar. xvi. c | ¶ On the .x. sondape | i. Cozin. xli. a |
| Ascencion. | ¶ He knowe that ye were | Luke. xli. f |
| i. Pet. iii. b | And as he was come | ¶ On the eleuenth sondape |
| John. xv. d | ¶ On the eleuenth sondape | i. Cozin. xv. a |
| Actu. xix. a | ¶ He tolde thys | Luke. xviii. b |
| John. xiii. b | ¶ On the tweluetth sondape | ii. Cozin. iiii. a |
| Actu. ii. a | ¶ He tolde thys | Mar. vii. d |
| John. xiii. c | ¶ On the .xiii. sondape | Gala. iiii. c |
| Actu. x. f | ¶ He tolde thys | Luke. x. d |
| John. iii. c | ¶ On the .xiiii. sondape | Gala. v. c |
| Actu. viii. c | ¶ He tolde thys | Luke. x. vii. c |
| John. x. a | ¶ On the .xv. sondape | Gala. v. d |
| Actu. ii. c | ¶ He tolde thys | Matth. vi. d |
| John. vi. e | ¶ On the .xvi. sondape | Ephe. iiii. b |
| Actu. viii. a | ¶ He tolde thys | Luke. vii. b |
| Luke. ix. a | ¶ On the .xvii. sondape | Ephes. iiii. a |
| Actu. ii. d | ¶ He tolde thys | Luke. xiiii. a |
| Luke. v. d | ¶ On the .xviii. sondape | i. Cozin. i. a |
| Actu. xiii. f | ¶ He tolde thys | Matth. xxii. d |
| Luke. iiii. f | ¶ On the .xix. sondape | Ephes. iiii. a |
| Actu. iiii. a | ¶ He tolde thys | Matth. ix. a |
| John. iii. a | ¶ On the .xx. sondape | Ephe. v. d |
| i. Cozin. xi. d | ¶ He tolde thys | Matth. xxii. a |
| John. vi. f | ¶ On the .xxi. sondape | Ephes. vi. b |
| i. John. iiii. b | ¶ He tolde thys | John. iiii. f |
| Luke. xvi. c | ¶ On the .xxii. sondape | Philip. i. a |
| John. iii. c | ¶ He tolde thys | Matth. xvi. a |
| Luke. xiii. d | ¶ On the .xxiii. sondape | Philip. iiii. d |
| i. Pet. v. b | ¶ He tolde thys | Matth. xxii. b |
| Luke. xv. a | ¶ On the .xxiiii. sondape | Collosse. i. b |
| Roma. viii. a | ¶ He tolde thys | Matth. ix. c |
| Luke. vi. f | ¶ On the .xxv. sondape | Matth. xiii. b |
| i. Pet. iii. b | ¶ He tolde thys | John. vi. a |
| Luke. v. a | ¶ On the .xxvi. sondape | Amos. ix. b |
| Roma. vi. a | ¶ He tolde thys | Mar. ix. b |
| Matth. ix. c | ¶ On the .xxvii. sondape | Dece. xliii. a |
| Roma. vi. d | ¶ He tolde thys | Luke. vii. |
| Mar. viii. a | ¶ On the .xxviii. sondape | Dece. ix. |
| Roma. viii. c | ¶ He tolde thys | Luke. xiii. |
| Matth. vii. d | ¶ On the .xxix. sondape | |
| i. Coz. x. f | ¶ He tolde thys | |

The Table

And I John sawe the
And he turned in, and

Apocal. xxi. a
Luk. xix. a

Here endeth the table of the
Epistles and Gospels of
the Sondayes.

Here followeth the
table of the Epistles & Gospels wherby are
used to be red on dyvers sapinetes
dayes in the yere.

On sapinet Andredes daye Roma. x. a
For to belive with Matth. xiii. c
Jesus walkeinge by Matth. xiii. c
On the conception of our Lady Eccle. xliiii. c
As the vyne haue I Matth. i. a
The boke of the generation Matth. i. a
On S. Thomas the Apostle daye Ephe. ii. b
Therefore are ye not John. xxi. f
But Thomas one of John. xxi. f
On candelmasse daye.
Beholde, I will sende Malach. iii. a
And when the dayes Luke. ii. b
On S. Mathias the Apostle Act. i. c
And in those dayes Peter Matth. xi. d
In that tyme Jesus Matth. xi. d
On the daye of the Annunciatio
or greetynge of our Lady.
Howrouer God spake vnto Ich. Esa. vii. ii
And in the fyrst moneth Luke. i. c
On S. George daye Jacob. i. a
Counte it all maner tope John. xv. a
I am the true vyne John. xv. a
On S. Markes daye Ephe. iii. a
But now enery one of John. xv. a
I am the true vyne John. xv. a
On S. Phillippe and Jacobs daye
Then shall the rpg throug Sap. v. a
And he sayde vnto his John. xliiii. a

On the xxi. daye
When Elizabeths tyme Luke. i. f
On S. Peter & Pauls daye Act. xii. a
At the same tyme Matth. xvi. c
Jesus came into the
On S. Mary Magdalene daye
Who lofyndeth Power. xxi. b
Anyone of the Pharises Luke. vii. f
On S. James the Apostle daye
Both therefore ye are not Ephe. ii. b
Then came to hym Matth. xx. c
On the Assumption of oure lady.
In all these thynges Eccle. xliiii. b
It forned that as they Luke. x. g
On S. Bartholomew daye.
Both therefore ye are not Ephe. ii. b
And there was a strepe Luke. xxi. c
On the natyuite of oure lady
As the true vyne haue I Eccle. xliiii. c
The boke of the generation Matth. i. a
On S. Mathwes daye
The lykenes of foure Ezech. i. b
And as Jesus Matth. ix. a
On S. Highbels daye
And he thewed it Apocalyp. i. a
In that houre came the Matth. xvi. a
On S. Lukes daye
The lykenes of foure Ezechiel. i. b
After thys appoynted Luke. x. a
On S. Simon and Jude daye
But we knowe that Roma. viii. e
This comynande I you John. xv. e
On all balowe daye
And I saue another Apocalyp. vii. a
Jesus sepyng the people Matth. v. a
On all soules daye
I wolde not brethen i. Thessalo. iii. b
Then sayde Mattha John. xi. c

The ende of the
table,

The ende of the newe Testament:

and of the whole Byble, Printed in Aprill,
Anno. M. CCCC. xl.

A dñs factū est istud.

The Table

And I John sawe the
And he turned in, and

Apocal. xxi. a
Luk. xix. a

C Here endrth the table of the
Epistles and Gospels of
the Soudayes.

C Here followeth the
table of the Epistles & Gospels wherch are
used to be red on dyvers sapinctes
dayes in the yere.

C On saynt Andrewes daye Roma. x. a
For to beleue with Roma. x. a
Iesus walkynge by Matth. xiii. c
C On the conception of our Lady Eccle. xliiii. c
As the vyne haue I Matth. i. a
The boke of the generation Matth. i. a
C On S. Thomas the Apostle daye Ephef. ii. b
Therefore are pe not Ephef. ii. b
But Thomas one of John. xxi. b
C On candemasse daye. Malach. iii. a
Beholde, I will sende Luke. ii. b
And ishan the dayes Luke. ii. b
C On S. Mathias the Apostle Act. i. c
And in thole dayes Peter Matth. xi. d
In that tyme Iesus Matth. xi. d
C On the daye of the Annunciatio
oz gretyng of our Lady. Isa. vii. u
Wherouer God spake vnto Ach. Luke. i. c
And in the syrt moneth Luke. i. c
C On S. George daye Jacob. i. a
Counte it all maner tyme John. xv. a
I am the true vyne John. xv. a
C On S. Markes daye Ephe. iii. a
But now enery one of John. xv. a
I am the true vyne John. xv. a
C On S. Phillippe and Jacobs daye Sap. v. a
Then shall the rpyghteous John. xiiii. a
And he saye vnto his

C On the daye of the
Whan Elisabeth tyme auct. i. f
C On S. Peter & Pauls daye Act. xii. a
At the same tyme Matth. xvi. c
Iesus came into the
C On S. Mary Magdalene daye
Who so fyndeth Psal. cxxi. b
And one of the tharpest Luke. vii. f
C On S. James the Apostle daye Ephef. ii. d
Now therefore pe are not Matth. xx. c
Then came to hym
C On the Assumption of oure lady Eccle. xliiii. b
In all these thynges Luke. x. g
It is founed that as they
C On S. Bartolmewes daye. Ephef. ii. d
Now therefore pe are not Luke. xxi. c
And there was a dryfe
C On the nativite of oure lady Eccle. xliiii. c
As the the vyne haue I Matth. i. a
The boke of the generation
C On S. Mathwes daye Ecce. i. b
The lyphens of foure Matth. ix. a
And as Iesus
C On S. Wighbels daye Apocalyp. i. a
And he shewed it Matth. xviii. a
In that houre came the
C On S. Lukes daye Ecce. i. b
The lyphens of foure Luke. x. a
After thys appoynted
C On S. Simon and Jude daye Roma. viii. c
But we knowe that John. xv. c
This commaunde I you
C On all halowe daye Apocalyp. vii. a
And I shalve another Matth. v. a
Iesus saynge the people
C On all soules daye i. Thessalo. iii. d
I wolde not brethzen John. xi. c
Then sayte Martha

**C The ende of the
table,**

The ende of the newe Testament:

and of the whole Byble, fynished in Aprill,
Anno. M. CCCC. XL.



Adhio factū est istud.

